

Light:

A Journal of Psychical, 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.)"

I have alluded before to changes that seem to be coming over the minds of men with regard to Spiritualism. There is a marked desire to find some rational explanation of these bewildering phenomena. Men do not now inquire so much whether these things are true as how they are to be accounted for. Coincidentally with this change of feeling, and perhaps owing to a similar cause—the enforced acceptance of the objective phenomena as proven facts—we have some good people, for whom I entertain respect, though I am not able to agree with their conclusions, who are exercised as to the desirability, and even the permissibility, of holding any communion with the world of spirit. They are forced to admit that the body of evidence is not to be got over. But they fear that they may be placing themselves in a position to be deluded by Satan if they meddle with these things. They do not hesitate to recognise the similarity between these nineteenth century miracles (as they would call them) and certain occurrences which they find in their Bibles, and especially in the life of the Lord Jesus. But they are afraid of what may happen to them if they meddle with what is admittedly so dark and perplexing a subject. They have a feeling, too, that intrusion into the unseen world is to be deprecated as a vain and curious prying into what has been wisely concealed from our gaze. And, lastly, they think that truth, if it be truth indeed, is vulgarised by being made the subject of scientific investigation or of exhibition to a curious crowd. They shrink from intrusion into the solemn silence of the spirit-world, and still more from any attempt to drag back its inhabitants to this nether world.

These superficial objections to a large extent disappear if we bear in mind that the world of spirit, doubtless in the orderly course of Divine law, sought to impinge on this world of ours; that we should have had no power to force on communion between ourselves and those who have preceded us, had it not been that *they* voluntarily sought *us*. Rudely to intrude into communion with the world of spirit, to force it, or to attempt to force it, to our will from mean and unworthy motives of curiosity and the like, is a very different thing from a reverent and respectful attention to even the smallest indications of the existence of an attempt on the part of spirit to make its influence felt amongst us. To subject such indications to a vulgar curiosity is one thing; to prove them, test them, and seek for irrefragable evidence in respect of what is so vitally important is quite a different thing. It is because so many persons do not realise

that we are veritably in communion with those whom they think dead that they are so rude and reckless in their methods of inquiry. But this is not to be translated into a prohibition of, or even a discouragement from, any systematic and rigidly severe attempt to establish the facts of Spiritualism by any fair means. It may or may not be wise for a given person to adventure the experiment, but it cannot be anything but well that this impact of the world of spirit on us should be abundantly and accurately demonstrated. And against this there is no law, unless there be, perhaps, in the statute-book some survival of folly from the Dark Ages which enlightenment has not yet swept away. There is, I mean, no Divine or reasonable prohibition of which timid souls may be afraid.

The other feeling which I know exists in some minds, that a truth so tender and sacred is vulgarised by Spiritualism, as they conceive of and misunderstand the term, is on a different plane of thought. No doubt to take any esoteric truth and to make it exoteric is to vulgarise it. To bring down to the level of the popular comprehension that truth which has been the exclusive property of the few master-minds who first discovered it is, unquestionably, to vulgarise it; to translate it into terms that common people can understand. And I would suggest to all who feel this objection, that this is the inevitable law of development of truth. Truth is popularised by a process analogous to that Darwinian method which we recognise as a law of action in the natural world. In the seclusion of his study the philosopher evolves his theory, and constructs his system. He perfects what he sees of the special aspect of truth with which he is concerned: but it is not until his theories are tried by common experience that they become the property of mankind, and are assimilated by them to their general benefit. This is the method—the invariable method by which truth is disseminated. So it is with the truths of Spiritualism to-day. And there is no cause for anything but rejoicing that these truths are passing into the common storehouse of generally accepted fact, and are becoming part of the intellectual property of us all.

I am disposed, it will be seen, to take a less desponding view of the development of Spiritualism in the direction of spirituality than Mr. Lees puts forward in his very logical and useful paper, published last week. Probably the superficial view, which is all that is open to many observers, justifies the conclusion that popular Spiritualism is more akin to jugglery than it is to any form of spirituality, religion, or even to any suitability of presentation such as might seem fitted to its high claims and pretensions. This is so, no doubt. But a deeper acquaintance with a widespread Spiritualism that is not public property in any way—the Spiritualism of the family—leads me to a less pessimistic view. This Spiritualism of which I speak is very often not on the phenomenal plane at all. It is accompanied by the holiest influences, and brings with it a spirit, an atmosphere, wholly different from that curiosity and wonder-hunting which Mr. Lees fittingly condemns. Into this atmosphere the carping critic, with his mechanical system of tests and tyings and traps to catch a tripping medium, does not intrude. It is the true Spiritualism of to-day; and it is the coming Spiritualism of the future. For sane men are

beginning to find out that in communion with the world of spirit we get (as a rule) what we are fit for; we bring with us what evokes the phenomena we observe; the voice that speaks to us, if indeed our spiritual state calls forth any answer, is but the echo of that voice which would speak to us in our own hearts, if we would but listen. As the proven facts of Spiritualism pass into general acceptance, it will be acknowledged that mechanical tests, necessary as they unquestionably are in the present condition of things, are out of place in the higher Spiritualism to which we are rising. And in so saying I am far from undervaluing the weight of evidence that is necessary to secure acceptance by the incredulous for such a phenomenon as materialisation. It is so great that I should never attempt to amass it. I would far rather lift Spiritualism, with its astounding phenomena, and its sublime issues, on to a plane where mechanical tests and phenomena that can be imitated by a juggler would alike be conspicuously out of harmony with the spirit that animated all concerned.

Hellenbach has some words on the dual nature in man that are worth noting. He thinks the duality proved by certain observed facts. (1) The astral form acts independently of the physical body, which, in its absence, "lies like a corpse." (2) In the presence of a medium, under certain conditions, human forms appear which cannot be explained away by personation. This separation of the human form (into the *vis formativa et motrix* on the one side, and the organic machine called the body on the other) he regards as being "as well established as any other fact." The phenomena of materialisation, of which I am not able to say that Hellenbach gives a thorough *rationale*, though he does indubitably throw light on a very dark and perplexing subject, have always seemed to me, since I made an exhaustive study of them, to contain facts and to suggest conclusions most important for all students of Psychism, and still more of Spiritualism. There we get deeper down than in any of the more superficial phenomena with which Spiritualism furnishes us. Unfortunately they have been observed until quite lately under indifferent conditions. We may hope for a flood of light on psychical problems from improved conditions of investigation.

Regarding the separation of the natural and spiritual bodies—the cell-body and the meta-organism, as Hellenbach calls them—this is his summary:—

"1. The meta-organism can act with the organic body in the usual manner, as it does in ordinary life; 2. The meta-organism can do the same in an unusual manner for our normal 'Ego,' as in the case of sleep-walking; 3. The meta-organism can act partly independently of the organic body; 4. The meta-organism can completely issue forth and leave the body in a lethargic sleep; and 5. The meta-organism can leave the body entirely to a state of corruption; this is the so-called *death* of the human body.

"1 and 5 are the normal states, 2 and 4 the abnormal. If this conception is the right one, it will find its confirmation in experience, for it is not to be thought that no exceptions or transition periods find place among the millions of human beings. I can assure the reader that thousands and thousands of cases have witnessed to the fact of the abnormal absence of the transcendental subject from the body."

He quotes cases, which I need not reproduce, for this fact has been abundantly illustrated by cases collected and published by the Society for Psychical Research, and instances will readily recur to the minds of most of us. This, however, selected from Vol. XXXVII. of the works of Wieland (Leipzig, 1805) may be new to my readers, and Wieland's conclusions are interesting:—

"A dying woman said, smiling, 'Now it is time that I go and take leave of Pater' (an old friend); she fell asleep and woke after a while, spoke a few words, and then departed this life. On the same day, and at the same hour, the sounding board of

a 'Pandora' in Pater's reading-room sprang open, and he saw the dying woman clothed in white. Wieland draws from this the following conclusions:—'It is in the first place possible that our soul, at least shortly before its complete separation from the body, can quit the latter, and make its presence known elsewhere; secondly, that the appearance of the figure of Frau von K., as it is difficult to account for it in any other manner, must be taken as a proof that it was she herself who appeared to him in this form; thirdly, that she must either have had the gift of building up in haste a new body, exactly like her own earthly one, or that the astral body is a fact, and possesses the power through the will of the soul of drawing to itself in a few minutes so much material out of the atmosphere, as to make itself visible. Now, the first solution seems to me less probable than the last' (rightly!), 'and I accept the last, and think also that this apparition of Frau von K. is a great addition to the evidence of the existence of the astral soul-organism.'"

MR. EGLINTON IN ST. PETERSBURG.

(From *The Rebus*.)

This renowned English medium, of whose sésances we spoke many times in our review, arrived on the 23rd of April in St. Petersburg, and will remain here nearly a month. Invited by a circle of persons for the special investigation of several mediumistic phenomena, he will receive no invitations for any other sésances whatever.

We have already been made acquainted by private letters with several particulars of the manifestations which have taken place in the Moscow circle in the presence of Mr. Eglinton, and therefore we intend to say a few words about them.

We have been told that till now the most remarkable phenomena are those that occur at the psychographic sésances. In regard to materialisations, they are not yet in their full degree of development, though at the fourth and fifth sésances there appeared fully materialised figures in twilight, by which it was possible to perceive them clearly. At the first of these two sésances, there appeared three times a man of great height, with a swarthy face and black beard, in a long white dress; on the second sésance he appeared again with a woman and a child. On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure "Abdullah," who took the medium by the hand and led him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously.

We will not enter into the particulars of what was communicated to us, intending in the following number to begin the publication of the original protocols, in which the reader may perceive, not only what and how all this took place, but also the gradual development of the manifestations.

In regard to psychography they write to us: "Once we received a communication in Russian* between two slates fixed together, which were held above the table. Another communication was received between two *papier-maché* slates firmly fixed together by two patent screws brought by Professor Marcovnikof, and without frames, so that the small piece of pencil could not move between; and yet on one of the slates was found a message, whilst the other remained clean, the sound of writing being clearly heard. The numbers of bank notes unknown to any of the assistants were written, the questioning person on each occasion taking out the bank-note from his pocket-book without looking at the number, folding and putting it between the slates, which were held above the table. Once was received a correct answer to the question: 'What is the first word on such a page and such a line of a book?' None of the assistants knew that word, the question being made at hazard. Let us remark that these two last cases prove that thought-reading plays no part in the aforesaid manifestations."

The last letter we received mentions a phenomenon as having taken place under the following conditions:—The questioner, Mr. G., sat upon the two *papier-maché* slates without frames which he had provided, and they were thus firmly fixed together. Mr. Eglinton only held the corner of the slate with two fingers, yet notwithstanding all the persons present heard, and Mr. G. felt the writing. The answer on this occasion also was written only on one slate, the other remaining clean! The space between the slates was scarcely any at all, being the width of the small piece of pencil introduced, and which it was apparently impossible to move with the weight of the person resting upon it. Yet this piece of marked pencil was found to have its corner worn down, as in the other cases where there was room for it to write!

* [We hope by the courtesy of Mr. Eglinton to be allowed to reproduce the originals of the writing in a language with which he is not familiar.—ED. OF "LIGHT."]

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

TRANSLATED FROM "PSYCHISCHE STUDIEN."

(Continued from p. 238.)

This photograph is remarkable in many respects. The result obtained was, above all, an unexpected one; Professor Wagner's object was the photographic proof of *psychical** duplication, that is, that together with the medium the transcendental form of her double should appear (a phenomenon which, as we shall presently see, actually occurs); and in place of which there appeared on the photograph only a hand, which one may, indeed, if one likes, regard as a part of this double; but here there is a peculiarity, opposed to that opinion. The observed phenomenon of the double manifests not only the entire form, but also the clothing; here we have a hand not resembling the medium's, for it is malformed, and besides this, we have the positive fact of its appearance in the sleeve of a female dress, not like the sleeve worn by the medium. Had this sleeve resembled the medium's, the fact of a complete duplication of hand with sleeve might have been admitted; but there is not this similarity. The photograph is, unfortunately, defective in respect to the right arm of the medium,† and the details of the clothing cannot be discerned; but I have informed myself particularly on this point, and all four persons whom I have questioned testified that the medium wore a dress with narrow sleeves, such as have long been worn. I further requested Madame von Pribitkow to let me have a drawing of her sleeve, which she at once sent me with the following short note:—

"In the beginning of 1881 I was asked by Professor Wagner to be the medium in photographic experiments. Towards eleven in the morning I went to his house and met there Herr von Gedeonow, Herr Krassilnikow, and Herr von Jacoby. While the latter prepared the photographic apparatus, Herr von Gedeonow magnetised me. I went to sleep and knew nothing further. The dress I wore was grey-brown with a black velvet fringe. The sleeve was narrow, with a velvet cuff, and a little drapery of the same material as the dress, closing round the arm to the hand. I enclose a sketch of the fashion of the sleeve.

"ELISABETH VON PRIBITKOW."

I regard the appearance of this sleeve as a very important peculiarity in many respects. But for this sleeve it would have been suggested that the hand was that of one of the circle, accidentally (?) interposed between the objective and the medium, a very silly explanation, for the hand must have been intentionally exposed in this position to the objective for some seconds at least; but no matter—it would have been said just the same, only to say something. All such suggestions are silenced by this sleeve. Here only intentional deception by Professor Wagner (in the case of a previously prepared plate), or by all those taking part in the experiment could explain the results; but then the sleeve is still a serious difficulty, as no one would easily have had the idea of making a "spirit hand" appear in a sleeve, for that would have been to have given a firm support to the suspicion that it was a fraud.

But nature presents things to us in her own way, and produces phenomena which are often far from harmonising with our rationalistic presumptions as to what she can possibly contain objectively. The traditional ghosts appear in clothes—now in a white veil, now in ordinary habit; the double is clothed; and here transcendental photography reveals to us clothed human forms; we shall by-and-bye see that this fact is common to all photographs of this sort, which is what could by no means have been expected according to our usual conceptions.

Now that we have before us the positive fact of transcendental photography of an object having indisputably the character of a human hand, we may pass on to the further development of this phenomenon—to the photographic proof of invisible human forms, not only completely defined, but also recognisable. And we will adduce this proof likewise under the absolute conditions of authenticity demanded by Dr. von Hartmann.

* [Our vocabulary in relation to these subjects evidently needs to be reformed or supplemented. In the case of the physical "double" there is only a *psychical* duplication—or at least there is only proof of it—when the normal body is shown to be still the seat of consciousness (the same being simultaneously the case with the phantom body). A photograph could not possibly prove *psychical* duplication, the quality of reflecting the light of the external world not being *psychical*, unless "*psychical*" is to stand for any manifestation (physical or quasi-physical even) of the personality. So of "*psychic*" force, &c.—Tr.]

† [The hand shown on the plate is a right hand.—Tr.]

We have already mentioned Mr. Slater among those who have convinced themselves by their own experiments in transcendental photography. To give an idea of the remarkable results which he obtained, we cannot do better than to reproduce here the testimony of the distinguished man of science, Mr. Alfred Russel Wallace:—

"Mr. Thomas Slater, an old-established optician in the Euston-road, and an amateur photographer, took with him to Mr. Hudson's a new camera of his own manufacture and his own glasses, saw everything done and obtained a portrait with a second figure upon it. He then began experimenting in his own private house, and during last summer obtained some remarkable results. The first of his successes contains two heads by the side of a portrait of his sister. One of these heads is unmistakably the late Lord Brougham's; the other, much less distinct, is recognised by Mr. Slater as that of Robert Owen, whom he knew intimately up to the time of his death. He has since obtained several excellent pictures of the same class. One, in particular, shows a female in black and white flowing robes, standing by the side of Mr. Slater. In another the head and bust appear, leaning over his shoulder. The faces of these two are much alike, and other members of the family recognise them as likenesses of Mr. Slater's mother, who died when he was an infant. In another a pretty child figure, also draped, stands beside Mr. Slater's little boy. Now, whether these figures are correctly identified or not, is not the essential point. The fact that *any* figures, so clear and unmistakably human in appearance as these, should appear on plates taken in his own private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present but the members of his own family, is the real marvel. In one case a second figure appeared on a plate with himself, taken by Mr. Slater when he was absolutely alone—by the simple process of occupying the sitter's chair after uncapping the camera. He and his family being themselves mediums, they require no extraneous assistance, and this may, perhaps, be the reason why he has succeeded so well. One of the most extraordinary pictures obtained by Mr. Slater is a full-length portrait of his sister, in which there is no second figure, but the sitter appears covered all over with a kind of transparent lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric I have seen or heard of.

"Mr. Slater has himself shown me all these pictures, and explained the conditions under which they were produced. That they are not impostures is certain, and as the first independent confirmations of what had been previously obtained only through professional photographers, their value is inestimable." ("A Defence of Modern Spiritualism," pp. 190-193 of "Miracles and Modern Spiritualism.")

Apropos of Mr. Slater and his photographs of Lord Brougham and of Robert Owen, the following notice, telling us how they came about, may not be without interest:—

"At a recent meeting, in union with the London Conferences in Gower-street, Mr. Slater, optician, of No. 136, Euston-road, made a statement referring to some of his first experiments in Spiritualism:—'In the year 1856 Robert Owen, who was accompanied by Lord Brougham, received in my house a spiritual communication by raps,—I myself arranged by them some photographic apparatus—and it was rapped out that the time would come when I should take spirit photographs. Robert Owen remarked that if he should then be in the spirit-world, he would appear on the plates. In May, 1872, I tried to get spirit photographs. I made numerous experiments, and on one plate appeared the face of Robert Owen, and also that of Lord Brougham, who, as is well-known, was for many years one of Mr. Owen's most intimate friends, and took deep interest in his public efforts.'" (See *Spiritual Magazine*, 1873, p. 563, or *The Spiritualist*, 1875, II. p. 309.)

Before beginning the last part of our chapter on the transcendental photography of human forms, it will be appropriate here to quote the wise words with which Mr. Wallace introduces his article on "Spirit Photographs," containing an argument with which Spiritualists are familiar, but which is usually ignored by the critic:—

"Mr. G. H. Lewes advised the Dialectical Committee to distinguish carefully between 'facts and inferences from facts.' This is especially necessary in the case of what are called spirit photographs. The figures which occur in them, when not produced by any human agency, may be of 'spiritual' origin, without being figures of 'spirits.' There is much evidence to show that they are, in some cases, forms produced by invisible intelligences, but distinct from them. In other cases the intelligence appears to clothe itself with matter capable of being perceived by us; but even then it does not follow that the form produced is the actual image of the spiritual form. It may be but a reproduction of the former mortal form with its terrestrial accompaniments, for purposes of recognition." (Wallace, "A Defence," "Miracles and Modern Spiritualism," p. 185.)

(To be continued.)

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.]

Dreams, Visions, and Hallucinations.

To the Editor of "LIGHT."

SIR,—I have made some remarks in the *Psychical Journal* on Mr. Myers' answer to my contention that in dreams we probably have to do with intelligences external to ourselves. But as there is not space there for a long discussion, may I say in "LIGHT" (while thanking Mr. Watts for his most excellent address printed last week), that I cannot admit the force of Mr. Myers' argument against my view, drawn from the fact that "the Dyaks" (and he might have added the Chinese, Japanese, many of the old Greeks and Romans, as well as all "savage" races, in short, the greater proportion of the human race) agree with me? One may be sorry to have to agree with persons who have not had the advantage of being educated at an English University, or who have not what we are pleased to call "culture," but it has always seemed to me that this does savour a little of "provincialism." Even such benighted people as these may surely blunder right accidentally for once in their lives! And after all, remember the scorn with which cultivated Indians regard our Western capacity for philosophy, as testified in letters published some time ago from Indian gentlemen in "LIGHT." To the ancient Greeks, as to the modern Chinese, all the rest of the world were "barbarians," so to the Jews and the Romans—but I need not proceed. Perhaps such scorn is not precisely the note of wisdom in *any* race or period, though very characteristic of our own race, and of modern science. I confess I would rather look with interest and reverence on the sincere convictions of our forefathers and people of alien blood, expecting to find these not wholly baseless. It is even conceivable that we may not have a monopoly of wisdom, and that she may not die with us.

I know, of course, that the great English philosopher, Mr. Herbert Spencer, accounts for all religions by this very same idiotic mistake of the "Savage," as he regards it, which I am also now making.

The Polynesian dreams of his deceased father, and—*visum tenentis, amici?*—positively supposes that this dead ancestor visited him in dream, inferring, therefore, that he is still alive!—shamefully ignorant of the fact, poor man, that his father is, indeed, as "dead as a door-nail." Alas! he knew not his father was but a momentary glimmer from the "Unknowable," which has now permanently withdrawn itself into those more comfortable and dignified quarters again. Well, I fear I cannot thank the Lord that I am not as other men are, or even as this poor Polynesian! But I *am* thankful to say (though I fear I may be now getting Pharisaic in my turn!) that I have at least learned something from the phenomena of modern Spiritualism. Mr. Myers reminds me, with his "secondary self," of another friend I once had in Cairo, a Mahomedan gentleman of great intelligence, who, whenever he heard of any surprising occurrence, used to murmur to himself in awful and mysterious tones, "*the rising of the Nile!*" Any strange phenomenon always seemed to him thus sufficiently accounted for!

Surely the "hallucination" theory of Von Hartmann is pretty well knocked out of shape by the details published in *Psychische Studien* concerning the coincidence of previously described clairvoyant visions with the results obtained on photographic plates; though I don't know why our philosophic friends should not say these photographic plates must be "hallucinations" too, only rather more general and permanent ones! But to me this is a good proof also of the "objective" reality of so-called "visions," which I contend are indeed "perceptions," though occurring under conditions different from the normal perceptions in which all waking persons can, as a rule, share, but *not* observe, if they be deprived of the sense of sight. Would the negative verdict of such persons prove the non-objectivity of our waking "visions," show ours to be "subjective" hallucinations only? I trow not.

With reference to the remarks of Baron du Prel, Mr. Myers, and "C. C. M.," about the self-sundering in dream, it should be remembered that just in proportion as we attribute the experience of either dreams or waking hours to a *transcendent* self (which we must do), in such proportion must that self be held to participate in, and be accessible to, the experience of *alien*

individualities, because in proportion as we get beyond our present limited and severed selves do we arrive at a consciousness which is more open and universal: the attempt to limit consciousness to one individual, while yet enlarging and deepening the experience of that one individual, seems singularly unfortunate, gratuitous, and unphilosophical in every possible respect!

But, on the other hand, as you know, the notion of different compartments of consciousness *on the same plane*, yet one of them quite inaccessible to the other, is to me more absolutely inadmissible than that two and two should ever make five, which, however, Clifford thought they might in a different world.

But as regards dream, in proportion as we resort to a transcendent self to explain the experience of it, let us remember that in such proportion we also reach a *universal* self, one no longer severed from others, but open and accessible to *their* experience. This should be remembered by those like Messrs. Du Prel, Myers, and "C. C. M.," who are so anxious to multiply the more or less mutually inaccessible compartments of one self, while at the same time excluding the interference of any *alien* intelligences. But that these cannot be *multiplied on one plane* without absurdity I trust I have already proved.

Yours faithfully,

RODEN NOEL.

Spiritualism at Home.

To the Editor of "LIGHT."

SIR,—Mr. Theobald's letter in your current issue seems to require a few words in reply, if you can find space for them.

Mr. Theobald, in my view, still confuses two matters which should be kept distinct. The question is not, as I remarked before, whether the said writing was done by "spirit agency." The point is, the value of the attempted test. The very idea of instituting a test implies the intention of being as independent as possible of "human character and human testimony as an element of proof." It having become evident that the genuineness of the result of the experiment with the envelopes depended entirely on such character and testimony, the *test* has obviously wholly disappeared.

I wish, however, to disclaim for myself, any such "ignoring" as Mr. Theobald assumes. So far, also, as the Society for Psychical Research is concerned, it appears to me that a few words which Professor Sidgwick, as its president, used in his address at its first general meeting, indicate its position in this respect. He said: "The important point to bear in mind is that every additional witness who has a fair share of credit to draw upon, is an important gain."

It may not be wise to attempt tests at all. That is another matter. But if we do endeavour to avail ourselves of them, we implicitly bind ourselves to draw as little as possible upon the credit of the witnesses. And the investigator is not fairly open to a general accusation of ignoring character and testimony as elements of proof.—Yours faithfully,

May 24th, 1886.

E. T. B.

Slade's Mediumship.

To the Editor of "LIGHT."

SIR,—Will you allow a few words of criticism on the article in "LIGHT" for April 17th, on the subject above mentioned? You say that M. Meunier, the editor of *Le Rappel*, published in his paper a report of séances he had had with Slade, eulogistically endorsing the genuineness of his mediumship. "Further experience, however," you proceed to say, "seems to have shown M. Meunier that something was wrong, and a few days afterwards two more letters from his pen appeared in *Le Rappel*, in which he completely reversed his former decision." Now I believe that in attributing this reversal of M. Meunier's judgment to further experience, you do Slade important injustice. I believe I am correct in asserting that between the two judgments M. Meunier had no further sittings with Slade, so that his unfavourable conclusion could only have arisen from inability to retain his belief in phenomena so opposed to all his former experience. It is plain that he could not have penned his first article if he had any ocular evidence of fraud.

Then with respect to Mr. Keulemans' report, while admitting that some very good results were obtained on all occasions, some of the more interesting of which he specifies with apparent conviction in their genuineness, Mr. Keulemans says that Slade was caught cheating in the two last of the four séances he had with him. "It was noticed," he says, "(1)

that raps were produced by his right foot, his legs being crossed underneath the table." Mr. Keulemans does not say that he himself saw the movement of the foot by which the raps were produced, nor, indeed, is it very obvious how anyone on the opposite side of the table could actually have seen what Slade's feet were doing underneath. I will only add that he invariably sits with his left side turned to the table, and both his legs parallel with the side. He never crosses them.

"(2) That the table was moved by Slade pushing the leg with his left foot.

"(3) That a couch was 'hooked' and drawn forwards by his left foot." Here also Mr. Keulemans does not say that he himself saw the action imputed to Slade in this and the preceding paragraph. It certainly could not be with his *left* foot that the couch was hooked, on account of the position, above described, in which he invariably sits. I will only add that on one occasion on which he was sitting with his chair close to the window, and I on the opposite side of the table, while one of his hands was holding the slate under the flap and the other holding mine upon the table, a chair ran up from the wall behind me and knocked against the back of my chair. It had no string attached to it. On another occasion a chair which I had seen a moment before five or six feet behind me, overset of itself. Here again I examined it for an attachment, and found none and certainly there was no string lying along the floor.

"(4) That on the last occasion he was seen to hide a thin black thread about fifteen inches long underneath the table, and bring it in connection with his left foot (having more than once put his hand to his shoe which seemed to 'hurt his corn'). The phenomenon produced shortly afterwards consisted in the sudden projection of a table bell which stood on the carpet underneath the table and near Slade's feet. Besides Slade always arranged the circle on one half of the table, keeping the other half entirely to himself. He invariably wore low, loose fitting shoes." This passage affords a good example of the frivolous grounds on which charges of fraud are sometimes brought against mediums. The plain insinuation is that Slade kicked off his shoe, and with his toes fastened the fifteen inch thread to the bell, and holding the other end of the string with his toes, jerked the bell into the air. But if he was so clever with his toes in his stocking feet as to tie a bit of thread to the bell, how much easier it would have been to lay hold of the bell itself with his toes, and to do what he liked with it?

I witnessed the feat mentioned by Mr. Keulemans, of the magnetic needle being moved at Slade's request, without any action of his hands. The table was a metre square, and he laid the compass opposite him quite on the other side, and placing his two hands flat on the table immediately before him, requested that the needle might be moved. On repeating urgently his request the needle vibrated half way round and back again.

H. WEDGWOOD.

Anæsthetic Revelations.

To the Editor of "LIGHT."

SIR,—In the last number of "LIGHT" but one there is an interesting notice by "M. A. (Oxon)," of a book just published in America with the above title, and a very interesting personal confession by our great psychical poet Tennyson, regarding his experiences in "waking trance from a boy upwards."

The reviewer also alludes to my conclusions as to the psychical influence of anæsthetics as published in my "Theosophy," 1880 (now out of print) and in the *Spiritualist*, January 9th, 1880.

If the view I there take be correct, then we have in the use of anæsthetics an experimental and scientific method of demonstrating the existence of the soul as an Ego, independent of its bodily tenement, and if so a most profoundly important scientific discovery regarding mental science.

The title of my paper, extending to fourteen pages in my "Theosophy," is, "Can the Use of Anæsthetics Demonstrate the Existence of the Soul?" and the substance of this paper I now give in an abridged form.

1. Many who have passed through the first stages of drowning and have become unconscious to worldly affairs, have had, as it were by a photographic process, an instantaneous picture presented to them of the whole course of their lives, while some have seemed to themselves to have passed into celestial happiness.

2. The same sensations have frequently happened to those

who have taken anæsthetics in the labours of child-bed or for surgical or dental operations—when great happiness is often experienced, and the joys of Heaven, as it were, seen; while others have to themselves seemed to stand outside their bodies, watching with interest the operations of the surgeon on their passive bodies; and this was my own experience on one occasion in 1874, when under the influence of chloroform.

3. Individuals who have passed into trance under mesmeric operations, and have then undergone the severest surgical operations without experiencing any pain, have likewise often experienced at the time beatific visions.

4. In the history of ecstatic, that is, entranced martyrs, experiences of a like nature are often recorded.

5. Lastly, Oriental Yogis can, by long training in the practice of retaining the breath learn almost to asphyxiate themselves, and when so asphyxiated can project the soul from the body, which soul then acts as what is called *the double*.

Now, these five cases are illustrations of one method—namely, Asphyxia; as produced by drowning; by the chest being filled with the vapour of an anæsthetic; by the all but total suspension of breathing which takes place in deep trance; or by the voluntary suspension of breathing as practised by the Yogis.

By this asphyxia the body becomes, as it were, dead and an unfit tenement for the soul, which then for a time departs from the body and acts as an independent Ego.

If this line of argument be accepted, it seems impossible to overestimate the importance of experimentation with anæsthetics; for although sceptics may regard the declaration of others regarding their experiences as delusions, some of these sceptics may by experiments on themselves be led to exclaim with Sir Humphry Davy, when he took nitrous oxide in 1800—"In the universe nothing *really* exists but thought and ideas."

GEORGE WYLD, M.D.

GREATER THAN CREEDS.

I mused upon the lives of those

Who sought to compass good for all;
Whose strong, sweet influence shall fall,
While age to rounding cycle grows.

They toiled not for the meed of praise,
Like small, shrewd men the world admires:
They lighted up the signal fires,
And others flaunted by their blaze.

Through all the wailings of their time,
They heard a tone of promised good,—
A voice, though scarcely understood,
That stirred their hearts to deeds sublime.

What creeds they held, what faith they drew
From Nature of her Primal Cause,
Of one, the Framer of her laws,
Perchance themselves but dimly knew.

They only felt that life is great,
Too great for arms of death to clasp,
Whose cheated fingers can but grasp
A moment from our sentient state.

Then what, in faith and life, is right?
'Tis not for us to make decree,
For us, who judge by what we see,
And see not half the good we might.

—B. A. GOODRIDGE, in *Christian Register*.

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. Wyld); *Mechanism of Man*, 2 vols. (Mr. Serjeant 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.

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NOTICE TO THE PUBLIC.

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Light :

SATURDAY, MAY 29TH, 1886.

THE MISSING LINK.*

This book, to the Spiritualist, cannot be other than an important one, because it contains a narrative, at first hand, of the facts upon which his faith is founded. Mrs. A. Leah Underhill, the author, is one of the three daughters of Mr. John D. Fox, and Margaret, his wife, at whose farmhouse at Hydesville, Wayne County, New York, the rappings of spirits were first heard and identified, and a mode of communication with them established in the year 1848, a year of revolution, in a much deeper and wider sense than history has yet recognised.

Mrs. Underhill now gives, under the appropriate and well justified title of "The Missing Link," a detailed account of these occurrences, together with a narrative of her own experiences as a medium, public and private. The book is written simply and unaffectedly. It contains well engraved portraits from photographs of Mr. and Mrs. Fox, the father and mother of the three daughters, Mrs. Margaretta Fox Kane, Mrs. Underhill, and Mrs. Katie Fox Jencken ("the Fox girls"), and of Mr. Underhill (to whose support in hours of difficulty, inseparable from such a career, the book bears wifely testimony), as well as a view of the now historical farmhouse at Hydesville and other illustrations. It is altogether a handsome volume, though we cannot profess greatly to admire the design on the cover; but this last is a detail,—as the boy said when his bicycle ran over the baby,—and unimportant.

The work is certainly one without which a Spiritualist's library can scarcely be regarded as complete; and which most Spiritualists would, we think, desire to purchase, if only as a compliment to the family to whom, under Providence, they are so highly indebted.

We can best utilise the limited space at our disposal for quotation by extracting the original declarations of the circumstances of the "mysterious noises" at Hydesville, of Mrs. Margaret Fox and her husband.

CERTIFICATE OF MRS. MARGARET FOX, WIFE OF JOHN D. FOX,
The Occupant of the House.

"We moved into this house on December 11th, 1847, and have resided here since that date. We formerly lived in the city of Rochester, N. Y. We were first *disturbed* by these noises about a fortnight ago. It sounded like someone knocking in the east bedroom, on the floor; we could hardly tell where to locate the sounds, as sometimes it sounded as if the furniture was moved, but on examination we found everything in order. The children had become so alarmed that I thought best to have them sleep in the room with us. There were four of us in family, and sometimes five.

"On the night of the first disturbance we all got up, lighted a candle, and searched the entire house, the noises continuing during the time, and being heard near the same place. Although not very loud, it produced a jar of the bedsteads and chairs that could be felt when we were in bed. It was a tremulous motion, more than a sudden jar. We could feel the jar when standing on the floor. It continued on this night until we slept. I did not sleep until about 12 o'clock. On March 30th we were disturbed all night. The noises were heard in all parts of the house. My

husband stationed himself outside of the door while I stood inside, and the knocks came on the door between us. We heard footsteps in the pantry, and walking downstairs; we could not rest, and I then concluded that the house must be haunted by some unhappy, restless spirit. I had often heard of such things, but had never witnessed anything of the kind that I could not account for.

"On Friday night, March 31st, 1848, we concluded to go up to bed early, and not permit ourselves to be disturbed by the noises, but try and get a night's rest. My husband was here on all these occasions, heard the noises, and helped search. It was very early when we went to bed on this night, hardly dark. I had been so broken of my rest, I was almost sick. My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all other noises I had ever before heard. The children, who slept in the other bed in the room, heard the rapping, and tried to make similar sounds by snapping their fingers.

"My youngest child (Cathie), said, 'Mr. Splitfoot, do as I do,' clapping her hands. The sound instantly followed her with the same number of raps; when she stopped the sound ceased for a short time. Then Margaretta said, in sport, 'Now, do just as I do; count one, two, three, four,' striking one hand against the other at the same time, and the raps came as before. She was afraid to repeat them. Then Cathie said, in her childish simplicity, 'Oh, mother, I know what it is; to-morrow is April-fool day, and it is somebody trying to fool us.' I then thought that I could put a test that no one in the place could answer. I asked the noise to rap my different children's ages, successively. Instantly each one of my children's ages was given correctly, pausing between them sufficiently long to individualise them until the seventh, at which a longer pause was made, and then three more emphatic raps were given, corresponding to the age of the little one that died, which was my youngest child. I then asked, 'Is this a human being that answers my questions so correctly?' There was no rap. I asked, 'Is it a spirit? If it is, make two raps.' Two sounds were given as soon as the request was made. I then said, 'If it was an injured spirit, make two raps,' which were instantly made, causing the house to tremble. I asked, 'Were you injured in this house?' The answer was given as before. 'Is the person living that injured you?' Answered by raps in the same manner. I ascertained by the same method that it was a man, aged thirty-one years; that he had been murdered in this house, and his remains were buried in the cellar; that his family consisted of a wife and five children, two sons and three daughters, all living at the time of his death, but that his wife had since died. I asked, 'Will you continue to rap if I call in my neighbours that they may hear it too?' The raps were loud in the affirmative. My husband went and called in Mrs. Redfield (our nearest neighbour). She is a very candid woman. The girls were sitting up in bed, clinging to each other, and trembling with terror. I think I was as calm as I am now. Mrs. Redfield came immediately (this was about half-past seven), thinking she would have a laugh at the children; but when she saw them pale with fright and nearly speechless, she was amazed, and believed there was something more serious than she had supposed. I asked a few questions for her, and was answered as before. He told her age exactly. She then called her husband, and the same questions were asked and answered. Then Mr. Redfield called in Mr. Duesler and his wife, and several others. Mr. Duesler then called in Mr. and Mrs. Hyde, also Mr. and Mrs. Jewell. Mr. Duesler asked many questions, and received answers. I then named all the neighbours I could think of, and asked if any of them had injured him, and received no answer. Mr. Duesler then asked questions, and received answers. He asked, 'Were you murdered?' Raps affirmative. 'Can your murderer be brought to justice?' No sound. 'Can he be punished by the law?' No answer. He then said: 'If your murderer cannot be punished by the law, manifest it by raps,' and the raps were made clearly and distinctly. In the same way Mr. Duesler ascertained that he was murdered in the east bedroom about five years ago, and that the murder was committed by a Mr. —, on a Tuesday night, at twelve o'clock; that he was murdered by having his throat cut with a butcher's knife; that the body was taken down cellar; that it was not buried until the next night; that it was taken through the buttery, down the stairway, and that it was buried ten feet below the surface of the ground. It was also ascertained that he was murdered for his money by raps affirmative. 'How much was it, one hundred?' No rap. 'Was it two hundred?' &c.; and when he mentioned five hundred the raps replied in the affirmative. Many called in who were fishing in the creek, and all heard the same questions and answers. Many remained in the house all night. I and my children left the house. My husband remained in the house with Mr. Redfield all night. On the next Saturday the house was filled to overflowing. There were no sounds heard during the day, but they commenced again in the evening. It was said that there were over 300 persons present at the time. On Sunday morning the noises were heard throughout the day by all who

* "The Missing Link in Modern Spiritualism." By A. Leah Underhill, of the Fox Family. New York: Thomas R. Knox and Co.

came to the house. On Saturday night, April 1st, they commenced digging in the cellar; they dug until they came to water, and then gave it up. The noise was not heard on Sunday evening, nor during the night. Stephen B. Smith and wife (my daughter Maria), and my son, David S. Fox and wife, slept in the room this night. I have heard nothing since that time until yesterday. In the forenoon of yesterday there were several questions answered in the usual way, by rapping. I have heard the noise several times to-day. I am not a believer in haunted houses or supernatural appearances. I am very sorry that there has been so much excitement about it. It has been a great deal of trouble to us. It was our misfortune to live here at this time; but I am willing and anxious that the truth should be known, and that a true statement should be made. I cannot account for these noises; all that I know is, that they have been heard repeatedly, as I have stated. I have heard this rapping again this (Tuesday) morning, April 4th. My children also heard it. I certify that the foregoing statement has been read to me, and that the same is true; and that I should be willing to take my oath that it is so, if necessary.

"April 11th, 1848.

"(Signed) MARGARET FOX."

STATEMENT OF JOHN D. FOX.

"I have heard the above statement of my wife, Margaret Fox, read, and hereby certify that the same is true in all its particulars. I heard the same rapping which she has spoken of, in answer to the questions as stated by her. There have been a great many questions besides those asked, and answered in the same way. Some have been asked a great many times, and they have always received the same answers. There has never been any contradiction whatever.

"I do not know of any way to account for these noises as being caused by any natural means. We have searched every nook and corner in and about the house at different times, to ascertain, if possible, whether anything or anybody was secreted there that could make the noise, and have not been able to find anything which would or could explain the mystery. It has caused a great deal of trouble and anxiety.

"Hundreds have visited the house, so that it is impossible for us to attend to our daily occupations, and I hope that, whether caused by natural or supernatural means, it will be ascertained soon. The digging in the cellar will be resumed as soon as the water settles, and then it can be ascertained whether there are any indications of a body ever having been buried there, and if there are, I shall have no doubt but that it is of supernatural origin.

"April 11th, 1848.

"(Signed) JOHN D. FOX."

DYING.

Passing out of the shadow
Into a purer light;
Stepping behind the curtain,
Getting a clearer sight;

Laying aside a burden,
This weary mortal coil;
Done with the world's vexations,
Done with its tears and toil;

Tired of all earth's playthings,
Heartsick, and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep.

Passing out of the shadow
Into Eternal Day,
Why do we call it dying?
This sweet going away.

—BOSTON TRANSCRIPT.

PERSONS of all ages and conditions are fond of preserving reputation; and there cannot be a more effectual method of reclaiming those who have not publicly diverged from the paths of rectitude, and are not absolutely sunk in the abyss of infamy, than to give them an ostensible credit for all the good qualities which they are still ambitious of being thought to possess.

It were a strange fancy to build up the human character after the model of the four great orders of architecture; yet Probity is firm but simple as the Doric, Pride loftier and more elaborate in refinement than the Tuscan; Generosity beautiful and graceful as the Ionic; and Love, excelling with Corinthian excellence, possessing the strength of all, equalled in exquisite ornament by none.

BLACKBURN.

On the afternoon of Sunday last a Conference of Spiritualists was held in the Public Hall, Water-street, Blackburn, when Mr. J. S. Farmer was present and addressed the meeting with reference to the best methods for promoting the consolidation and confederation of Spiritualism throughout the world. There was a large attendance, and amongst the audience were friends from other Spiritualist societies in the neighbourhood. Mr. Farmer having laid his views, on the lines already reported in these columns, before the meeting, various points which he had raised were discussed. Amongst those who took part in the discussion were Messrs. Holt, Higham, John Pemberton, James Pemberton, Ward, Ianson, Brooks, and the President, Mr. R. Wolstenholme. In the result a resolution, proposed by Mr. James Pemberton, seconded by Mr. Ianson, and supported by Mr. Holt, to the following effect, was unanimously passed:—

"That this meeting of Spiritualists, convened by the Blackburn Spiritualist Society, approves of the efforts being made by the London Spiritualist Alliance in the direction of Confederation between Spiritualist societies at home and abroad, as defined by Mr. J. S. Farmer, and hereby refers the question to the earnest attention of the Executive of the Society, with a view to find, if possible, a sound mutual basis of co-operation for the strengthening and benefit of our movement."

In the evening Mr. Farmer lectured on "Spiritualism—Some Phases of Opposition." After briefly alluding to the rise and progress of the Spiritualist movement, he claimed that it was the great fact of the nineteenth century, and pointed out that those who had studied it closest had come to recognise in it one of the most important of the liberalising tendencies of the age, full of potency and power. Not a few had been firmly persuaded that in Spiritualism, which had been so abused by its enemies and misrepresented by friends, a key was to be found which would not only unlock the mysteries of the past, but solve, as well, many of the problems exercising the thoughts and minds of men to-day. He referred to Spiritualism as the battle ground of modern thought. It had been the despair of science, and the perplexity of the teachers of religion. The men of science, the schoolmen, and the philosophers had calmly, and as they thought, conclusively settled in their own mind that beyond matter and its potential forces nature contained nothing of value and interest to them; that in purely physical forms of life governed by pure physical forces and laws were to be found the end and aim of all creation. But again the so-called wise and learned of the earth had reckoned without their host; "having eyes they saw not and having ears they heard not." Just when they had comfortably settled down in the self-assurance of having discovered all that was to be discovered in the vast storehouse of nature, there came a tiny rap, and lo! all their philosophy—dark, dank, and blank as it was—was carried to the winds. Spiritualism had come, and what was more, it had come to stay! In vain were the archives of the past searched for any parallel of the marvellous progress and triumphs of Spiritualism. In less than forty years it had encircled the earth and its progress was not limited by geographical or natural boundaries—it was rapidly making the conquest of the whole world. He claimed that this truth, so abused, despised, and rejected by men, had already, in spite of the persistency with which its opponents had reviled and misunderstood its true aim and tendency,—notwithstanding the fight for bare existence which it had encountered,—thoroughly vindicated its claims, and that the battle as regards the reality of its phenomena was almost, if not altogether, won all along the line. In vain was the orthodox science of the schools making its last stand; in vain were Societies for Psychical Research seeking for fraud instead of the truth; in the long run they had all to succumb to the irresistible logic of facts. One by one sceptics came to scoff; alas for their pride of heart, for their self-assurance, and their boasted knowledge, they always "remained to pray." Men of science, flushed with the expectancy of an easy victory, had approached this investigation. They came; they saw; but they did not conquer—on the contrary, they were themselves conquered. Such had been the fate of all who had fairly and squarely faced the problems which Spiritualism had presented for their consideration. Exposers so-called had been themselves exposed, and the deniers of the spiritual forces at work had been forced out of their scepticism, and had at last to acknowledge that the impact of the world of spirit upon this natural world was real and incontestable. There was no need to quote names; the history of Spiritualism was full of them; the records of local work all over the country teemed with narratives of how, in the most unlikely manner, and by means seemingly the last which man in his so much vaunted wisdom would choose, the opponents of Spiritualism had been overcome. He earnestly begged any present who were inclined to ridicule and abuse what they did not understand, to seek earnestly the truth in the spirit of truth, and he assured them that they would not be long without abundant evidence that the world of spirit was very near, that those who lived in that world could communicate with the loved and dear ones left behind, and above all, that these messengers

came with peace and healing to the wearied and broken-hearted, and with abundant blessing to those whose eyes were open and whose ears were alert to the sunlight and busy, homely hum of that other life. Various facts in illustration were then presented to the meeting, and the lecturer claimed that Spiritualism, rightly understood, was not base or evil. Thousands had received new hope and undying consolation from the revelations of to-day, although he was at the same time free to admit that there was much in Spiritualism which was unlovely, and which, if not understood, would awaken unpleasant apprehensions on the part of those who came in superficial contact with it. But there was a brighter aspect to the dark side of the picture, although even from the latter there were many valuable lessons to be learnt. Spiritualism threw a full clear light upon evil and wrong-doing; it disclosed the darkest secrets of the mind and heart. It showed how impossible it was to hide sin from the eye of spirit; the depraved habits, the unjust dealings, the wrong done to our fellows—all were known to the angels ministering to us. Aye! and to the lower forms of spirit-life as well. The door was opened to both, and it rested with ourselves whether the loving ministration of good spirits was chosen or whether the door was opened to legions of devils who would live over again in our own persons the filthy and unholy lives they themselves had led. It was a fearful thought, but to be forewarned was to be forearmed. He emphasised the fact that even in this aspect of the subject Spiritualism offered a sound practical basis for its acceptance. The lecturer proceeded to show that the best answer to the opponents of Spiritualism was to be found in a consideration of what Spiritualism had already done. This view of the question was dwelt upon at length, and he concluded by pointing out how, if it had failed in all else, it would, in satisfying the mental demand for immortality, have accomplished great and glorious work. That question was, according to the teaching of science, still an unsolved problem. He continued: "All but man reaches his highest development here. The beast lies down to die with his nature satisfied; food and shelter are all he requires. But man lives not on bread alone; he dies with the best half of his nature unsatisfied—the best powers undeveloped; he dies *hungering*; he dies *growing*. His great actions are only specimens, earnest of what he could do were not time so niggard of its days. Opening the Bible at Genesis it is seen that of all the creatures whom the angels with their flaming swords drove out of Eden, man was the weakest and poorest in his resources. The lion and elephant were stronger, the horse and the roe swifter, the eagle kneener sighted. All were better equipped for the struggle than man; they challenged him; he accepted the challenge, but to-day he is lord of earth, the victor in the battle; last at the start he is first at the goal—first, with not a second in sight. Yes, but he dies—withering like a leaf. With great ideas crowding his brain, great plans unfulfilled, great songs unsung, priceless experience hoarded with care, and with the harvests of years unused, he dies as the worm dies—dies with his best thoughts unuttered." What had Spiritualism to say to all this? Its answer was that man does not for ever dwell in the world of brutes, subject to their decay, mingling with their dust. Spiritualism demonstrated the reality of another human world, full of life and beauty. It placed the fact beyond the shadow of reasonable doubt. The denizens of that state of being came back, revealed themselves as men and women still, with all the dear human joys and affections unchanged by the passage through the tomb. The busy stir and hum of life was revealed, the powers of the soul were shown to be undiminished, and it was seen that the affection and aspirations of man had the fullest scope in that life beyond the grave. Let those who would scoff and scorn the new light; there were many to whom it had come as a messenger of light—whose fading hopes had been revived, whose fears had been vanquished, who were now more than content to set their faces gravewards in the joyful assurance that they were tended on their way homewards by the loving ministration of those who had trodden the selfsame path before them.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday morning we had a good séance with Mr. Hopcroft. Several excellent tests were given, some to entire strangers to Spiritualism. Next Sunday at eleven there will be another séance by Mr. Hopcroft, and at seven Mr. Hocker will lecture on "An Hour with Swedenborg."—F. W. READ, Secretary.

THE HON. ALEXANDER AKSAKOF, of St. Petersburg, who has done so much to popularise Spiritualism in Germany and Russia in scientific circles, is expected to visit London in June. The last time this distinguished and benevolent gentleman paid a visit to England was in 1875, when a reception was given him by the late British National Association of Spiritualists, of which Mr. Martin Smith, the banker, was then president. M. Aksakoff is assured of a cordial welcome.

A. HYPNOTIC PHENOMENON AMONG TURKISH DERVISHES.

(From the Hungarian journal, *Budapesti Hírlap*, of February 19th, 1886. Translated into German for *Psychische Studien*, May.)

Our excursion was to Rimili-Hassan, a ruinous fortress not far from Constantinople. Our good old M. Bey took us, myself and my friend (a Russian journalist), to a so-called Spiritist performance, of which the following is a description. Arrived at a street of gloomy Turkish houses below the ruins of Rimili-Hassan, our Mussulman conducted us to a wooden building, sprang from his horse and repeatedly plied the iron knocker of the door. It was opened by an old dervish, who let us in after examining our faces with the light—(we, of course, wore a fez for head-gear). We went upstairs, and were soon in a wide reception room brightly illuminated by petroleum lamps. There were sofas along the walls, and in the direction of the window was a smoking coal-dish, from which arose a resinous exhalation. On the sofas, motionless, with crossed legs, sat ten or twelve men, who took no notice whatever of our entrance. We took our seats on an empty sofa, and scrutinised the unprepossessing company, consisting of ragged dervishes, &c. We alone wore European clothes. The Mussulmans, in their mantles, sat as if stiff, with half-closed eyes fixed on the floor. The air of the room, reeking with a resinous odour, gave us an oppression of the chest.

After we had sat, silent and motionless, for about fifteen minutes, my Russian companion asked me what we were to expect. But M. Bey, who, like the other dervishes, was looking fixedly and devoutly before him, gave us unmistakably to understand that this was no place for speaking.

Another quarter-of-an-hour passed, when the curtain of a door was drawn back, and an old dervish, of a brown complexion and with a white beard, and leaning on a stick, entered the hall. He was followed by a well grown, red-cheeked boy of ten or twelve years old, clad in the threadbare uniform of a Turkish soldier. The dervish who had let us in kissed the old man's hands, which were extended, palm upwards, to heaven, in an attitude of prayer. The boy stood quietly at his side.

Suddenly the old man stuck his stick in his girdle, and began magnetising the boy, stroking his head, pressing on his forehead, and drawing his finger along his eyebrows. The boy became pale, shut his eyes and dropped his arms to his body, which suddenly became quite stiff.

"He is hypnotised," whispered to me my Petersburg friend—I signed to him to be quiet—"It is the same thing that I have seen with Hansen and Laufenaer.

The old man now placed his stick on the floor, where, as if sustained by invisible hands, it remained standing upright, put his strong arms round the boy, who was stiff as a log, and laid the boy's head on the upper end of the stick. And now, without other support, the boy was suspended horizontally in the air! After a few seconds the dervish removed even the stick, so that now the boy, motionless and free, without any support whatever, and by full light, remained suspended! The phenomenon was astounding to the point of making us feel uncomfortable.

Hereupon the mysterious dervish took his seat among the rest, without further troubling himself about the freely suspended lad.

For a good quarter of an hour the latter was thus freely suspended before our eyes. Herr B., the Russian, and I strained our eyes in vain to discover the solution of this enigma, for we could not make out a hair on which the boy could have hung. During the dead silence B. whispered in M. Bey's ear, "I can stand this no longer, I shall jump up and satisfy myself."

"By Allah! don't move!" cried the Bey, so strenuously that my friend forbore his desire to penetrate the secret of this Oriental black-art.

At length the dervish rose, went stick in hand with measured steps to the suspended boy, placed his stick as before under the boy's head, seized him and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and ran off.

Finally, the dervish removed his stick, which was still standing on the floor, raised his face prayerfully to heaven—and disappeared behind the curtain.

T. B.

THE HERMETIC SOCIETY.

Mr. Arthur Lillie read a paper before this Society on Tuesday, the 18th inst. Its subject was the Indian Râma, and his connection with mysteries of Ceres and Osiris. Râma was an Indian prince who conquered the entire peninsula of Hindustan and the island of Lanka or Ceylon. The same was said of the fabulous Bacchus, the "divine child" of the Mysteries of Eleusis. The same was also narrated of Osiris in a well-known inscription in Egypt: "I am Osiris who led a large and numerous army as far as the deserts of India." The conquest of India by Râma was effected with the aid of Hanumân, a monkey-god, with an army of monkeys. The conquests by Osiris and Bacchus were effected with the aid of Pan and armies of Satyrs, beings half-man, half-goat. A strong point at once suggests itself in favour of the prior antiquity of the Indian story. It belongs to the epoch of Totemism, a very early religious development. The Aryar. caveman, face to face with many difficult problems of nature, had to guess what was the function and design of deadly beasts. His cave swarmed with cobras and scorpions, as the Indian cave-temples to this day. The jungle harboured the tiger and the lion. These creatures could inflict death and horrible tortures. What wonder that such animals got to be worshipped superstitiously; and that they crept as gods into the early Indian Zodiac. This is Totemism, a feature conspicuous in the Indian story, but which has given way to symbolism in the Western versions. All three stories revealed the mysteries in a covert way; and much in the zodiacal framework of each story illustrated and explained the others. The rape of Sitâ, the rape of Proserpine, and the treacherous smothering of Osiris in a coffer, all symbolised the entry of the mystic into the interior life, the world of demons and angels. But a point is here suggested of much importance. We now know something of the process by which psychic powers are gained. The process is simply by the will power of the Yogi developed patiently in solitude. All concomitants, magic stars and talismans, food offerings and scent offerings to spirits, &c., are non-essential. The story of Râma is the simple story of a mystic practising yoga under a tree. The battles and sieges are mere symbol; and in the Buddhist version, for the Buddhists have made Râma an avatâra of Buddha, they are omitted. The mysteries of Eleusis, on the other hand, were taught to a vast crowd of some 30,000 people by means of a pilgrimage to the little town of Eleusis, situate at ten miles distance from Athens. At the autumn festival this crowd visited the sacred fig-tree, and other sacred spots and shrines, carrying myrtles and tapers. In the same manner for 2,000 and perhaps 4,000 years vast crowds of pilgrims in India have visited the fig-tree of Râma at Chitra Kûta, and the many dells and mountain nooks made sacred by his mystical life. This is not yoga but simply the histrionics of yoga. It stands to reason that 30,000 pilgrims spending a week in visiting fig-trees and ghauts would not be 30,000 adepts at the end of that week. In the year 1882, the Indian Government in collecting cholera statistics discovered that 3,000,000 pilgrims visited Allahabad, a spot close to Chitra Kûta, at one festival in that year. The Temple of Eleusis is said to have been built 1,330 years before Christ. If the story of Râma suggested the mysteries to Egypt and Greece we get into the presence of stupendous chronology. And yet although India throws such curious light on the past, scarcely a white man cares for Râma or Indian subjects at all.

An interesting discussion, conducted by the President and Messrs. Maitland, C. C. Massey, and Mohini, followed the reading of the paper. Dr. Westcott and Mr. Mather, the deep student of the Kabbalah, also made some noteworthy remarks.

PROFESSORS DOBROSLAVIU, Paschootiu, and Sooschtchinsky, of the Imperial Military Medical Academy, St. Petersburg, are three of the latest converts to the facts witnessed in Mr. Eglinton's presence.

DESPIE the fact that the Russian Spiritualistic journal, the *Rebus*, is published under difficulties owing to the censorship of the Press being so severe, it enjoys a large circulation, and is silently awakening interest throughout the country. It is excellently conducted.

WE learn, from authentic sources, that Madame Prebitkow, the wife of Captain Prebitkow, of the Russian Navy, has been successful in obtaining direct writing. This lady, who has been an excellent medium for some years past, recently obtained transcendental photographs under the supervision of Professor Wagner, and an account of which appeared in the last *Psychische Studien*.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 220.)

It is not until April, 1884, that any further record of Mr. Spriggs's sêances is found. The manifestations seem to be the same in kind as those which occurred during the years 1881-2. I find nothing of very material importance, except the evidence that the medium's power, exhausted by the great drain upon it during a long series of experiments, seemed by rest to have once more accumulated. All evidence goes to prove that this psychical power may be so drawn upon by too repeated use as to seriously impair the health of the medium. His vitality is depleted; he not infrequently suffers both in mind and body; and, if he persists in sitting, he either loses his psychical power altogether, or serious symptoms of loss of vital energy, perhaps of paralysis, manifest themselves.

I may quote one typical record of the new series of Mr. Spriggs's sêances before proceeding to give a tabulated account of the important group in 1881-2. Mr. Terry writes:—

"For some time past Mr. Spriggs has rarely sat for materialization phenomena, but at the solicitation of some English friends, who were recently in Melbourne, he consented to sit for this purpose, and on the evening of March 18th we were invited to attend the sêance which it had arranged should be held in the parlour of a friend who resides in Lygon-street, Carlton. The house is built of brick, and the room in which the sêance was held (which is about 22ft. by 15ft., and moderately lofty), has but one door at the south-west corner, the only window being at the west end. At the north-east corner a pair of window-curtains had been hung on a cord enclosing the recess between the chimney-piece and the west wall, a cane-bottomed chair for the medium to sit upon being the only furniture within it. The sitters formed an arc.

"The medium having passed into trance, took his seat inside the recess, and the curtains were drawn before him, the gas was turned down, and a small lamp, with blue globe substituted, gave ample light to see every object in the room. In a few minutes the curtain was drawn aside, and a muscular male form, clad in a white tunic, appeared. He advanced and retired several times, and then held back the curtain exhibiting the lower part of the medium's body. He was presently succeeded by Charity, who showed her foot. Geordie followed, and remained in all about fifteen minutes. Then Lily. The next form was that of a lady of rather slender build. On being recognised by a lady in the circle, the form expressed great pleasure, but the agitation of the lady seemed to weaken the power, and the form retired.

"Peter came, and on being asked by a lady for 'an oak' he disappeared behind the curtain, and in less than two minutes returned and distributed acorns to each person.

"This manifestation arose from the spontaneous request of the lady referred to, and from the time of its preferment to the full accomplishment of the phenomena, only about four minutes elapsed. There are no oaks nearer than a quarter of a mile."

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 244.)

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

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

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

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

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

CLASS O.—PSYCHOGRAPHY.

I see it is still persistently stated—and under the sanction of the Psychical Research Society—that there is yet an insufficient amount of evidence to warrant the assumption that slate-writing is a fact, and this in the teeth of such proof as has been of late presented by Mr. Eglinton. This scepticism appears to me the more marvellous when the evidence is so consentaneous and overwhelming, and all the facts necessary to scientific proof are patent to every honest observer really searching for truth. My own experience with Mr. Eglinton agrees so closely with that recorded from time to time in "LIGHT," that I have thought it hardly worth while to send you a communication, but in a sitting with him some months ago there were several rather remarkable features presented which you may think well to put before your readers, and which I now give from my notes made at the time. It may be of some interest to compare these with others of a like character, obtained under different conditions.

The day before our first visit to Mr. Eglinton I purchased a small "Faber" book-slate, very carefully made, folding on two hinges, so that when closed the frames of the two surfaces were in contact, and nearly air-tight—each slate being backed with polished wood. Having bored three holes in the front edge, I inserted screws, but just before leaving home, recollecting that no slate-pencil had been enclosed, and finding none in the house, I removed the screws, thinking I could supply this deficiency at Mr. Eglinton's rooms, and screw the plates there. I then tied the slates tightly with red tape, cross-wise, and enveloped them in a sheet of brown paper, tying this also crosswise with thick cord.

On arriving at Mr. Eglinton's, with my wife, I placed the parcel (the contents of which my wife had not seen) on a chair, and throwing my great coat over it, and my hat upon that, we sat a few minutes in friendly chat, during which time I was close to the chair, and the removal of the parcel without my knowledge was an impossibility. Moreover, I had given no intimation of my purpose, nor could anyone present know what the brown paper enclosed.

Taking it from the chair, I said to Mr. Eglinton, "I have a slate here, on which I should like you to get some writing, if possible," and I proceeded to untie the string when he stopped me, saying, with emphasis, "Don't untie it, we shall perhaps get some writing as it is." "But," I said, "there is no pencil within."

"Never mind; pencil is sometimes provided by the invisible writer," said Mr. Eglinton, and taking between his finger and thumb one corner of the untied paper parcel, he laid it flat on a chair, and requested my wife to sit upon it. Almost imme-

diately we heard the familiar scratching sound of our school days, and in less than a minute the parcel, intact, was placed in my hands. Having untied the string which fastened the brown paper, and the tape which bound the slates, we found several lines of very clear handwriting on each plate, the dust of the pencil remaining on every word (as it does still) but no pencil visible.

Subsequently, taking one of the large slates, of which Mr. Eglinton keeps a pile for his visitors, and laying it flat on the table, a much longer and very distinctly written message was obtained.

These writings, unimportant to a stranger, were to us most significant, the one signed with the name of a dear friend who passed away forty years ago (before Mr. Eglinton was born), and the other by an intimate friend who died eighteen years ago. Mr. Eglinton assured us he had never heard of either, nor is it at all likely he could.

To the scientific investigator, the fact of writing one word only on an enclosed slate or paper is incontrovertible evidence of the act of an unseen intelligence, and of the passage of matter through matter. If a man adopts the opinion that all recorded facts which are contrary to the ordinary course of nature are, in themselves, incredible, then all that any one can say must fall to the ground.

Mr. Eglinton is not limited to his own rooms or his own table, holding sances at friends' houses, and in other places, in which prepared trick slates and other apparatus for imposture are an impossibility.

In none of my sittings with him have there been any conditions imposed; on the contrary, the fullest liberty of examination and facilities for testing have been unhesitatingly granted, and all the slate-writing has been in full light.

Streatham.

J. S. CRISP.

In the June number of the *Century* magazine will be published an article on "Faith-healing and Physical Phenomena."

BURNLEY.—On Sunday last Miss Sumner, of Bingley, officiated on the platform of the Spiritualists' Society of this town. She is reported as an excellent clairvoyante medium who gives excellent tests to a public audience. The secretary of the Burnley Society recommends all societies within a reasonable distance to engage this lady.

THERE is no excuse or apology in Spiritualism for an immoral life. On the contrary, it is constantly appealing to man—is ever urging him by a thousand hints and admonitions to come up higher—to aspire ever to that spiritual unfoldment wherein all impurity of thought and act shall be dominated by a Divine manhood—pure and beautiful as the manhood of Jesus.

THE idea of immortality, like a sea, has ebbed and flowed in the human heart its countless waves of hope and joy against the shores of time, and was not born of any book nor of any religion nor any creed. It was born of human affections, and will continue to ebb and flow beneath the clouds of doubt and darkness. As love kisses the lips of death, it is the rainbow of hope shining upon the tears of grief, giving promise of a bright hereafter.—*Ingersoll*.

THE Spiritual philosophy, in its teachings and ethics, aims to lift men and women to a higher level of purity and morality. It seeks the sanctity of the home, around which should cluster all things beautiful and holy. It would have noble mothers, and sons and daughters trained in every grace that adorns, and every art that ennobles character. It seeks for the best in human nature, and is ever inviting, by hints and admonitions, by angelic ministrations, by prophecies and warnings, to a true and worthy life.

"TWIXT TWO WORLDS."—We have received from the author a copy of a new and remarkable work entitled as above, with the added words, "A Narrative of the Life and Work of William Eglinton, by John S. Farmer." Typographically, it is the most beautiful contribution to our Spiritual literature we have yet seen; and it is as interesting and rich in the marvellous phenomena of the Spiritual philosophy as it is beautiful. It contains thirty-two figures illustrative of various phases of manifestations, together with eight fine chromo plates by Mr. J. G. Keulemans. It also contains as a frontispiece, etching of Mr. Eglinton, by Tissot, the eminent French artist. The book is a perfect storehouse of wonders. It ought to have a large sale on this side the Atlantic, and no doubt will.

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 consentaneous, 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,’ ‘sommnambule,’ ‘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 every thing 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.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my ‘thoughts;’ (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (*i.e.*, Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LOST.

THE TERRIBLE FATE OF A SMALL BODY OF MEN, AND THE FUTURE HANGING OVER MANY OTHERS.

The keeper of the Eddystone light-house recently discovered a bottle containing the following pathetic sentences, the last expressions of a small band of shipwrecked men:—

"We have been living upon a raft for 10 days, and for more than half of the time without water. We have hoped against hope, and now are ready and waiting for death. Anything is better than this agony. We cannot endure it more than a few hours longer. Yesterday we saw a vessel and thought we were safe, but it passed on without seeing us. To-day we have abandoned hope. Such a death, away from friends, and in such agony, is terrible. To look into the cannon's mouth requires bravery; but to face death coming slowly, but surely, needs only despair. There is no hope."

The only difference between the experience of these men and thousands of others on land to-day is that the shipwrecked men realised their fate, while the others do not. They are in just as certain danger, but are wholly unconscious of it. They are aware that their heads pain them frequently; that their appetite is fickle; that they are losing flesh or possibly bloating; that their skin is often hot or feverish alternating with distressing chills; that at times breathing is difficult; that the ambition is gone and despondency frequently occurs. People notice these things but think they are caused by some cold or indigestion, and hence give them no further thought. Any one of the above symptoms recurring at intervals indicates a diseased condition of the kidneys which is certain to result in Bright's disease if permitted to go on unchecked. What the terrors of this terrible disease are can never be described, but it has carried off some of the finest men and most noble women England has ever produced. "About one-third its victims," says Dr. Roberts, the highest authority on the subject, "through neglect to take the disease promptly in hand on its first appearance, die of uremic poisoning, in convulsions or diarrhoea. Many die from watery suffocation, from gangrenous erysipelas in the legs and thighs, pneumonia, heart disease, apoplexy, intestinal ulcerations, paralysis, &c., all of which troubles are the result of Bright's disease."

Another high authority says:—"Diabetes and Bright's disease of the kidneys always terminate in death if discovered too late, but yield readily to treatment if taken in time. Thousands of people who pass thick, yellow matter with brickdust sediment, and complain of a slight backache, headache, dizziness, imperfect vision, cold back, hands and feet, general debility, &c., &c., are victims to this deadly disease, unknown to themselves, and when, at last, overcome by its exhausting influence they present themselves to their medical attendant, he, nine times out of ten, will write out a prescription for malarial poison, or, discovering their terrible condition, inform them that they have come "too late."

To permit the kidneys to rot away or to suffer limestone deposits to accumulate in the bladder is criminal carelessness, especially when it can be entirely avoided by care and the use of the proper means. For this purpose, however, there is but one known remedy, and that is WARNER'S SAFE CURE, which can be obtained from all chemists or druggists, or of H. H. WARNER and Co., 47, Farringdon Street, London, E.C. It is true there are many preparations that claim to cure or relieve these troubles, but no remedy has ever been found that absolutely does this except the one above mentioned. It is actually the only proprietary medicine which has ever received the unqualified endorsement of the medical profession. Among the hundreds of medical men who have prescribed it and written about its wonderful properties are such lights in the profession as Dio Lewis, M.D., who stands at the very head and front of hygienic science, and Dr. Robert A. Gunn, the well-known President of the United States Medical College, of New York City. These men are men of science who value their reputation as their life, and who would not endorse a thing unless they knew it to possess merit of the highest degree. But the thousands of men, women, and children in every nook and corner of America who have been kept from disease and saved from death by means of WARNER'S SAFE CURE speak more truly for its value than could all the endorsements of every physician in the land. They do not speak of its chemical properties, but of its healing powers. They know the value of the remedy, for it has restored them to health. The above facts all show that it is a duty you owe yourself and your friends to not only carefully observe and reflect upon these things, but to attend to them in time.