

# 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.)"

### BARON HELLENBACH ON MATERIALISATIONS.\*

The attention that I have paid for many years to the evidence for what is called materialisation of the human form caused me to weigh with care what Hellenbach has to say on that subject. His experience I knew to be great. He had had the advantage of assisting at one "exposure" at least, and yet I was aware that he did not regard this as in any way conclusive, or as finally solving the problem. His conclusions on this point are embodied in a passage which I will at once quote before going on to deal with his account of some séances with Bastian and Frau Töpfer. Intelligent observers have long since arrived at the same conclusions as those stated by Hellenbach: and the spread of knowledge on these matters, combined with the cessation of conditions of observation so conducive to fraud (real or apparent), may be expected to put an end to such clumsy and brutal methods of investigation. They have proved nothing but the ignorance of the investigator: for even a manifest proof, if such could be had, on a given occasion, that a medium was personating the pretended spirit-form could not be held to demonstrate conscious fraud on that occasion, or to throw any such doubt on phenomena witnessed through the same mediumship on other occasions as to warrant their all being included in one common category of fraud.

This is Hellenbach's deliverance on "Exposures."

"Anyone who wishes to expose, should before everything have read the accounts of exposures, of which not a few are to be found, for then he would learn that the intelligent unseen world often pays brutality back in its own coin, though harmlessly; trickery never bears fruit. One thing, too, he will always find in any case, namely, that the intending exposé is just about as wise as he was before,

"Let us put the case that the medium is seized when the phantom is grasped at; it does not follow from this, that all representations, even by the same medium, were produced in the same manner; and for this reason, because now and then forms appear in a manner which renders it perfectly impossible that they could be the medium, as, for instance, when (as in Vienna) two figures appeared together in a locked room, or when, as I witnessed, a four-year-old child appeared. The fact of such appearances remains unexplained, including the question of the guilt or innocence of the medium, for he is under the same interdict as the magnetiser or the somnambulist.

\* "Birth and Death;" by Lazar von Hellenbach. Price 6s. 6d., post free. The Psychological Press, 16, Craven-street, Strand, London, W.C.

Let us allow, however, that any attempt at exposure turned out in favour of the medium, should that be taken as a proof that he never had cheated, or even that on this single occasion he did not do so? *Might not the medium be cleverer than the exposé?*

"If a medium is exposed, it proves nothing whatever against the facts; and if he is not exposed, nothing whatever in favour of the facts. Is Wagner to be thought no composer because he has adopted, intentionally or unintentionally, ideas of Chopin? And is a thief an honest man because on one occasion he did not steal when he might have done so? Only the discovery of the masks, &c., would prove with any probability of certainty that on one occasion the figure was an imposture, because that would be an objective proof. It is a fully-proved fact in India, in America, and Europe, that these transcendental powers or supernatural beings can triumph over the laws of gravitation, as we do with the help of our muscles; that they are able to divert rays of light and the magnetic current; that they can overcome space differently from what we can; and that they can influence certain persons in a particular manner; therefore, exposures, if they are to be completely and irrefutably established, must be carried on over and above these four possible mystifications, and independently of them; otherwise the medium may be unjustly convicted."

"I think that all those who witness these phenomena should refrain from a too hasty judgment of these things. When I was making the experiments with Miss Fowler, I diligently studied Spiritualistic literature, and declared in my 'Philosophy of the World,' that the thing was not ripe enough for me to give an opinion upon. I did not feel myself competent, although I had then gone through more experience than had all the individuals comprising Vienna society. When I added my experiences with Slade, I said in a pamphlet that 'I would not publish my definite opinion till I had held another hundred sittings with several different mediums.' One cannot, therefore, reproach me with setting to work too hastily or carelessly. Only when I had further undertaken most conclusive researches, when Zöllner had held his séances, and when I could say with certainty that there existed no specialty worth naming in this department in all three quarters of the globe, no book worth reading on this subject, no philosophical views worth studying, that were unknown to me,—only then, when the whole thing began to be manifest to me, did I step forward and express my conviction of the certainty of these phenomena, and explain them as such, which I did in the third volume of the 'Prejudices.' A medium may be exposed ever so often, it will alter nothing of the facts, since I look for a guarantee, not in the subjective morality of the medium, but in the objective truth of the facts."

A typical séance with Bastian as medium is interesting enough to warrant me in placing it on record here. Contrary to Hellenbach's inmost and truest convictions, an elaborate system of mechanical tests was employed. When called on to advise others Hellenbach gave very sound and sagacious advice:—

"Before Bastian's arrival I received a letter with four signatures, in which apparently the conditions of the séances were to be dictated afterwards, though the fact of the sittings was only then proposed. I, for my part, was against any conditions being imposed, and advised the members of the circle not to demand any, but to go on gradually and content themselves with earnest wishes for success. They gave way to my advice, and obtained the most brilliant results, as when, for example, on several occasions two figures appeared at the same time. How these or even one of them, could have been brought into, and taken out of a locked room is a physical problem which I leave to scientific men, who will not hesitate to accept the

possibility that without the knowledge of the master, the walls of his strong castle were broken through and closed up again in a few minutes and without a sound. Persons ought to take great care about establishing the facts, and never lose sight of the importance of this, and they need not trouble themselves about exposures, which in no case prove anything, and are quite superfluous."

In the present case, however, elaborate preparations were made for procuring proof positive that Bastian had nothing to do with producing the forms. The séance was held in a private house, and the arrangements were these:—

"An apparatus was connected with the easy-chair in which Bastian sat behind the curtain, which gave signals from a bell on the floor above, as long as any one was sitting in the chair; the master of the house had another apparatus in his hand, by means of which he could give a signal to the room above at the same time. In this upper storey a friend was stationed, and was told that the master of the house would give the signal when any apparition appeared, so that he could observe if at the same time the signal was likewise given by the apparatus connected with the easy-chair."

It is characteristic evidence of the utter futility of all these elaborate mechanical tests that Hellenbach starts on his narrative with the following admission: "I have no doubt whatever that the signals were actually given while the chair was empty!" The signals, it should be premised, were recorded in writing by the apparatus, and by this means the exact time at which each apparition was seen can be ascertained. Here is the exact time-record:

"The séance lasted twenty-two minutes. Of these twenty-two minutes Bastian passed the first four minutes sitting on the chair (with the exception of three very slight interruptions, signalled at the commencement, which under the supposition of conscious action was quite superfluous, as he might certainly have employed these four minutes in preparation for trickery, and not have wasted the time).

"One minute and forty-five seconds he was not on the chair;

"And during the next thirty seconds three figures appeared;

"And as each figure remained visible for some seconds, he had not certainly much time for his personation!

"After forty-five seconds the fourth figure appeared.

"After thirty seconds the fifth.

"After one minute the sixth.

"After another minute the seventh.

"After fifteen seconds the eighth.

"After a minute and a half the ninth.

"After another minute and a-half Bastian sat down.

"He remained sitting a minute and a-half, then stood up.

"And after another minute and a-half the tenth figure appeared.

"After a minute he sat down again.

"Remained sitting one minute.

"Stood up for two minutes.

"Sat down for two minutes and fifteen seconds, and then the séance terminated.

"Total: twenty-two minutes."

Why did Bastian stand up? Consciously? If so, for what conceivable purpose? It was impossible, as Hellenbach shows, that he could personate all these forms, dressing himself up in character for each. It was impossible for him to have a confederate. Why did he stand up? Why, on another occasion, when he was seized, were his shoes found to be removed from his feet? To facilitate his stealthy movements? But no amount of stealthy movement will enable a man to personate ten different figures in twenty-two minutes, during twelve of which he was demonstrably sitting quietly in his chair. Obviously we must seek some other explanation. Perhaps it is desirable that the medium should move about in order to facilitate the action of the force. We should never have got beyond a mere conjecture on this point under the old methods of investigation. So long as a medium was shut up in darkness during the very time when it was most important to watch what

was going on, we could do no more than guess. But since Eglinton has sat under conditions which are perfectly adapted to observation we can say that, in certain cases at least, the medium does move about before the phenomena commence, in a restless, nervous state, of which he is plainly unconscious. He is entranced, and his restless pacing up and down in this state seems to show that this movement is auxiliary to the phenomena at their inception. Afterwards, when they have once been started, they seem to flow on without difficulty till the force is exhausted. That this movement on the part of the medium is not essential is, on the contrary, shown by the fact that in many cases mediums have been so confined when the phenomena are in process as to render movement by *normal means* impossible. I have never, however, been fully convinced that any system of bonds, however elaborate and intricate, can be held to prove conclusively that the medium was not released from them by *abnormal means*. Be this as it may, it seems that the medium for form-manifestation, whom we have had best opportunity of observing, is in a state of nervous agitation and restless movement before the phenomena begin.

On the question, Why did Bastian stand up? Hellenbach remarks:—

"The first thing to surprise us is the division of the time. We have only ten minutes from the appearance of the first to that of the last figure; that this time is not equally divided, though a certain periodical division should be noticed. Who can believe, however, that Bastian, if he wished to represent ten different figures in the space of twenty-two minutes, would spend twelve minutes in sitting in the chair? It would likewise be quite incomprehensible that any one could personate *three different figures* within the space of thirty seconds. Let us, however, overlook this difficulty, and occupy ourselves with the question *how* this could be accomplished in any known manner and by natural means.

"It is within the range of imagination that a costume might be compressed into so small a compass as to be concealed under a coat, even a compressed framework of wire may be conceived as possible, but the possession of ten masks for faces, with the necessary wire framework and costumes, the beards and wigs, taking into account also the darkness in which Bastian found himself, and lastly, the diversity and rapidity of the personations, give a man of 'sound common-sense' something to think about. Unfortunately, even these unsatisfactory suggestions in favour of the theory of *conscious* personation result in nothing; since the originator of the imposture theory himself confesses the following, in a treatise of which only a few copies were printed:—'The figures moved quite independently, and one could often see the form of the legs through the drapery; in one word, there exists not the smallest doubt that these were living beings.' There can be, therefore, no question of the wire framework; the appearance is no figure, but a living being, who opens the curtains, walks, looks, and moves his head. One must, therefore, conclude it is either an automaton, or Bastian in person; but seeing that automata cannot be carried in a coat pocket, that idea must be abandoned, since Bastian must have had a number of them. The following goes to prove that it was impossible that it was he himself who knowingly personated these figures.

"After the author of the afore-mentioned treatise acknowledged rightly that they are living beings,—I say 'rightly,' because I myself have often seen them quite closely, as well as felt them,—he describes the figures worthy of notice:

"1. Man with black frockcoat and white necktie, shaved, young, only the bust visible outside the curtain.

"2. A woman with long black hair, tall, the face rather indistinctly seen by me from the opposite side.

"3. A young girl about twelve years of age, blonde, in white garments with a girdle.

"4. An Indian with a turban and flowing beard, seven feet high, only visible between the curtains.

"5. A man in a frockcoat and white cravat, white stockings, beardless.

"6. A nun, dressed in white.

"I ask now, how is it possible that a man like Bastian, who is about five feet two inches high, could appear as a fair little girl of twelve years old and an Indian seven feet high, who both 'without doubt are living beings'? In support of this idea no kneeling down or standing on a stool would do, since that would not give the proportions and symmetry of the faces and figures, and the movements, the coming and going, would be quite impossible."

(To be continued.)

## THE EVOLUTION OF THE SIXTH SENSE.

The subject of the "Evolution of the Sixth Sense" is one of peculiar interest at the present time, and it is from a desire to further an increase of knowledge upon this head that I would respectfully place before your readers a few ideas which I have gathered from reading, study, and doubtless also from that great emporium of ideas, the "astral light," from which thoughts flow in upon the mind in states of abstract contemplation. As it is by the interchange of ideas knowledge is increased and extended, perhaps my small "gatherings" may somewhat swell the general bulk.

In the first place, what is this "Sixth Sense" of which for a decade or two past we have been hearing now and again? I believe it is understood to be a sort of general psychic development. If so, should it not be considered an evolution of not one but several senses? The soul has its senses as well as the body: the psychic man within can see, hear, smell, taste, feel upon his own plane of more ethereal substance; may have sight, touch, hearing, complete and perfect communion (according to the perfection of his stage of evolution) with the beings whose existence is upon that plane solely. We should call this plane "astral," "spirit-world," "Kama-loca," "Hades," &c., &c.; a condition of human or sub-human existence rather than a locality, I should opine: a condition in which those find themselves who have put off the gross material body, or who, perhaps, have never yet entered one: the condition of ethereal, substantial matter, wherein we find that "fourth dimension of space" with which the much-regretted Professor Zöllner made us acquainted. To beings who have entrance into this mystic *penetralia* of nature, gross matter has become, in a measure, diaphanous; time and space are lifted above limits, or measurements; and the soul rejoices in so much emancipation from earth, and the more cumbrous thralldom of those laws of existence essential to the plane of gross matter. But this is not the highest (by a long way) condition of emancipation, and souls—i.e., astral or sidereal bodies—still know the limits and restraints inseparable from their fourth-dimensional existence; out of which they must still evolve into higher states—for if there be a fourth, why not a fifth, sixth, and seventh dimension, which would be the last, as belonging to the last, perfect, crowning states of human existence?)

It is generally conceived that evolution stops, or is completed, when the human being is reached; but the human being has still to pass through further stages of evolution, from the animal-human to the spiritual-human, and thence (if the expression may be admitted) to divine-human. Nature's steps of evolution are taken upon two planes: the natural, or lower physical—or the plane of effects; and upon the super-physical, ethereal or psychical (which term I employ instead of "spiritual")—or the plane of causes—relatively so in regard to the physical, for as we proceed higher, the plane of causes recedes to the next higher plane.

Evolution in the human family is racial as well as typical, and proceeds according to fixed laws. It is also individual, as well as universal; it is for each microcosmal unit, as well as for the macrocosmal collective body called Humanity, which is destined to become the Grand Unit, or Man, when Nature's work is complete.

Being individual, it happens that the highest stages—possible on the earth at present—have been reached by certain individuals at various periods of the world's history, so far back as our present limited vision may reach; and as this high stage of evolution is necessarily an evolution of the spiritual man, it follows that such fortunate fore-runners of their race display gifts, faculties, powers, or senses which transcend those of the physical body, and of the majority of their contemporaries not so far advanced in evolution. Of this type were all those whose names have passed down in history as having been Magi, Adepts, many saints, &c.—the Seeress of Prévost, the Comte de St. Germain, and many others.

The higher psychical faculties are potential in all men, to be evolved through stages of natural growth, or to be, in a measure precociously, brought forth by certain methods of training. That the suppression, or veiling of the physical senses conduces to the liberation of the psychical senses, is abundantly proved by the various processes resorted to for the exhibition of the super-physical powers. But the most effective, the most perfect, and the safest way is by the long process of severe life-training resorted to in the ancient schools, wherein the most absolute subjugation, and conquest over the lower, passionate,

brutal nature is enjoined, and must be accomplished, or the real evolution of the high spiritual is not reached. A certain amount of "power over matter" may be gained, but the soul's evolution into spirituality will not pass beyond a certain point. Therefore it follows that all who display psychical gifts, we may say of a lower, more external order, are not *exaltedly spiritual* in evolution.

A consideration of man's spiritual evolution will give us one of the finest and most conclusive proofs of the doctrine of reincarnation, or return of the same individual soul for repeated physical lives on the plane of effects, *solely* for opportunities of growth into the divine-spiritual condition of existence, which is Nature's goal, and which alone can merit immortality, or be suitable for a continued existence on the higher planes of divinity, or oneness with God,—a condition inconceivable to our present limited powers. In short, the truly spiritual individual soul is the only one that is "fitted to survive."

But it may be said—"These powers you so glibly assign to man as an evidence of spiritual and therefore higher evolution, are possessed by very low types of savage humanity; have been displayed, according to history, by ignorant, uncultivated beings at all times, and used by them for unlawful, even wicked purposes. Indeed, it is a well-known fact that even animals are open to sights, sounds, and sensations from the supra-mundane plane. How, then, can you reconcile such facts with your argument that the acquisition of these senses is an evidence of higher evolution?"

As the spiritual always transcends the natural, to evolve the soul-condition of life is necessarily to evolve something superior and higher; to evolve it with *intellectual appreciation*, or conscious reasoning and voluntary usage, is essentially to possess it as a higher gift, super-added to other powers of narrower scope. And this is the proper evolution of the *spiritual* man; whose wise, enlightened intellect knows *how* to use its transcendent powers, and understands them thoroughly; who is not the mere dream-puppet of arcaic impressions: nor the perverted profaner of Nature's arcane mysteries.

Such facts—as above alluded to,—prove that Nature has always worked upon the two planes of evolution,—to put it simply, on the soul-plane and body-plane. It therefore follows that animals have souls, in process of evolution to higher stages of consciousness: that the soul-part of an animal is in a clearer and more translucent state than that of its more intellectually developed human successor; and that its "*diaphane*" or translucence, *reflects* images in the astral light. But the animal is as yet incapable of reasoning on this fact, or indeed of any intellectual consciousness of it.

The possession of psychical powers by low types of humanity is also merely an evidence that they are a little nearer nature, in a state of more infantile simplicity, when they yield to their perceptions of things on the causal, or astral plane, without stopping to doubt or reason thereupon. They also possess a certain *translucence*, so to speak, which appertains to simple, unsophisticated, we may say, un-intellectual beings, which enables them to *sensibly* perceive by the astral body, or *perispirit*, vibrations of the "astral light," to which a nature developed intellectually, but not in proportion spiritually, is perfectly insensible; because the psychic faculties are overgrown, deadened, and darkened by an exclusive devotion to material science,—the cultivation of the intellect merely.

Yet high intellectual development is most essential to humanity. Man can never know the highest exercise of his spiritual powers without great intellectual development. For this reason—Nature having conducted humanity so far on the road of intellectual evolution, and the human race having reached a certain point where a cycle of its progress is ending, and another about to begin, the inevitable laws which intelligently rule Nature's processes compel evidences of the stage of evolution she has reached to reveal themselves in that spontaneous manner which is always the outcome of long concealed inward growth. Hence, along the whole stretch of human life on our globe, are cropping up, after a very natural and unbidden fashion, incipient tendencies, from the most unexpected quarters, towards the display of faculties of wider, broader scope; by the aid of which, when further evolved, Nature's most recondite secrets will be explored, and the human race stand upon an intellectual and spiritual eminence at present inconceivable. Mankind is really approaching that period when the full intellectual and *scientific* exercise of the soul's transcendent powers will be the possession of all

humanity. But long ere this superior condition is evolved, how changed will have become "the riddle of the painful earth"!

I cannot agree that humanity is *re-developing* a latent sense. There is, properly speaking, no *re-development*, for evolution never goes back upon its steps. But humanity is nevertheless advancing into an *intellectual* consciousness of its psychic faculties; which is one of the processes of evolution towards the highest; a state into which the whole race must inevitably grow, as it is a part of the plan of cosmical evolution directed by Supreme Intelligence. We are as yet, however, merely skirting along—gliding by the extreme edges of a transcendent science, which will eventually alter the whole surface of the earth, and the manner of human life upon it.

NIZIDA.

### A QUESTION OF CONDITIONS

No intelligent scientist will deny the necessity for strict compliance with known conditions, in the accomplishment of any exact and desired result. Thus, in chemistry, liquids and solids are made to change places in a certain way; various compounds are produced by certain combinations; and where exact results are desired, the established formula therefor must be strictly followed.

We are told that the children of Israel, when enslaved in Egypt, were compelled to make bricks—that is, *adobes*—without straw, but we do not imagine they succeeded in turning out a first-class article.

In the field of experiment, in any science, wherever a valuable discovery is made or desirable result obtained, the process is carefully noted, and henceforth followed, unless by future research a better way to the same end should be discovered.

This principle holds good throughout the domain of the physical sciences. There is no exception to the rule—no deviation therefrom is expected or sought for. Whoever would insist upon a deviation from established formula, as a condition precedent for the accomplishment of any known result, would be laughed at for his pains, or considered a fit subject for a commission *de lunatico inquirendo*.

Notwithstanding this recognised necessity for conditions in all departments of physical science, in the realm of psychical knowledge and research, everybody—that is everybody who has not learned the better way by experience—will usually insist that there shall be no conditions, or at least only those of their own making. In the presentation of spiritual phenomena, they demand that they shall be produced in a certain way, no matter how greatly at variance with the laws of said phenomena that way may be.

Perhaps this is not surprising when we consider the marvellous character of the phenomena presented. The mind, unschooled in such stupendous mysteries, cannot grasp them at once. And yet are they any more wonderful than many familiar facts in nature which excite no feeling of astonishment in the mind? What is there in nature really more marvellous than the materialisation of our physical bodies, with their arterial, nervous, muscular, and osseous systems, and their many hidden springs of action? What is gravitation, electricity, heat, light? What is matter, spirit? How does the grass grow, the rose unfold into bloom? What is perfume, and how is it exhaled from the violet? What is life, or death?

The fact is, nature is teeming with mysteries quite as great as any presented in our spiritual facts, and yet we pass them by with scarcely a notice. And concerning these facts no one presumes to question the conditions under which they are found to exist, or are produced.—*Golden Gate*.

PLEASURE loves the garden and the flowers; labour loves the fields and the grain; devotion loves the mountain and the skies.

In the midst of objects the fairest and the grandest, many persons are indifferent and insensible. Some have lived in scenes that never moved them, which others have come from the ends of the earth to enjoy.

THERE is a vast distinction between fine feeling and deep feeling—between sentiment and sensibility. Fine feeling is full of words, deep feeling is silent; fine feeling is inactive, deep feeling is prompt to do; fine feeling thinks of itself, deep feeling thinks of others; fine feeling is apt to faint away, deep feeling is firm, strong, and helpful. Sentiment is a puling, lisping hypocrite; sensibility is a noble, courageous heroine.

### 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.]

The Society for Psychical Research and Psychography.

To the Editor of "LIGHT."

SIR,—In his interesting communication on Psychography, in "LIGHT" of this date, Mr. J. S. Crisp observes: "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." Now, no doubt, any statement of opinion in a paper read before the Society may, in one sense, be said to be "under the sanction" of the Society, but I am not aware that even the doubts of individual members, however honoured or distinguished, have any claim to be accepted as characteristic of the Society. The field is open to all shades of opinion within it. The tendency of a paper read at one of its recent meetings by Professor Barrett, for instance, was distinctly affirmative as regards the phenomena dealt with, and some experiences of the reader. That was followed last month by one from Mrs. Sidgwick, who certainly intimated the view referred to by Mr. Crisp. At the meeting in July I shall, according to present arrangements, attempt to show that Mrs. Sidgwick's judgment of the existing evidence is altogether inadequate, and to support my opinion that the evidence for psychography—among other phenomena—has already reduced the issue simply to the good faith of the witnesses, an issue which, almost admittedly, can only be decided in one way. But the Society, as such, is quite uncommitted by these discussions. I know, of course, that the prestige and activity of certain very able and prominent members tend to identify it in public apprehension with their attitude. I think that is, on the whole, rather fortunate, because our sceptical colleagues are bound, by the inherent potency and cogency of truth, to come over sooner or later, and this will have a greater effect upon the public than if their conversion had been an accomplished fact at a much earlier date, and the large sceptical element in the Society had not had the powerful representation which it still enjoys. I am not of those who believe that testimony has no chance of fair appreciation among us unless a foundation for it has first been laid—as in the case of thought-transference—in the personal observations of a small inner ring of the Society, although I am quite sure that Mrs. Sidgwick's estimate of existing evidence would have been higher had she looked at it by the light of a more fortunate experience. Meanwhile, however, attempts to explain accumulated and systematic observations by mal-observation would come within the Society for Psychical Research, and help some of us to give it the impulse that may still be needed, rather than stand outside and speak of the Society itself as if it were an unprogressive and even obstructive body.

May 29th.

C. C. M.

Slade's Mediumship.

To the Editor of "LIGHT."

SIR,—I find that I was wrong in my belief that M. Meunier's reversal of his first favourable judgment of Slade did not rest on further experience. I am informed by Mr. Simmons that there was a sitting between the first and second articles in *Le Rappel*.

31, Queen Anne-street, W.

H. WEDGWOOD.

To the Editor of "LIGHT."

SIR,—I am afraid that my remarks about Slade's mediumship, which you published May 15th (p. 228), were not sufficiently clear and "to the point" to satisfy Mr. Wedgwood's view of the case. In using the term "caught cheating" I knew what I was writing about, and I certainly did not mean to say that Slade was merely "suspected" of irregular conduct. I will therefore give a more detailed account of what took place at the last séance we had with this medium, and again leave it to your readers to decide as to whether our circle were justified or not in their conclusions, and also in their declining any further dealings with him. I may be allowed to remark that it was not so much the discovery that Slade gave impulse—"started"—the phenomena (because such conduct may be explained as being a mere consequence of "control") that caused our host to dis-

continue the sittings. It was chiefly because Madame X. noticed his conjuring tricks with the black thread underneath the table—which manœuvre was considered as not to belong to the category of explicable, or excusable, irregularities. I am under the impression that this discovery justified my using the expression “caught cheating,” and that none of your readers would, under the same circumstances, have arrived at any other conclusion than that of premeditated imposture.

Now as to Mr. Wedgwood’s objections. First of all, Mr. Wedgwood maintains that the raps could not be produced by Slade’s foot, because—at least so says your correspondent—“Slade invariably sits with his left side turned to the table and both his legs parallel with the side. He never crosses them.” Before I give my account of what was actually noticed, I would like to ask Mr. Wedgwood how he has come to this exact knowledge of what Slade “invariably” does? Slade certainly did not assume that particular position during any of the four occasions he sat with us, but was, on the contrary, constantly moving and fidgeting like a person afflicted with St. Vitus’ dance. But to come to the facts; they are as follows: (1) It was observed by the person sitting at Slade’s left, that Slade crossed his legs and preserved that position whilst the raps were heard. (2) After the raps had ceased I took the liberty to look on the carpet underneath the table, and saw Slade replace his right foot on the floor. (3) We all saw that the whole of his frame moved simultaneously with the sounding of the raps. (4) The sound was unlike that of the characteristic spirit-rap; but exactly similar to the sound produced by gently beating the underside of the table with the hard, leather sole of a boot or shoe. (5) No more raps of that particular sound were heard after Slade had both feet on the carpet. Now, Mr. Wedgwood observes that I did not say (in my first communication) that I “saw” the movement of the foot by which the raps were produced. True, I did not say that, nor do I say so now. I feel even bound to confess that none of those present actually “saw” Slade’s foot knock against the table. Our position around the table did not permit us to see what Slade did with his right foot. As is usual at séances, we sat *around* the table, not *underneath* it. Yet, I maintain that from the facts observed, we could hardly be expected to draw any other conclusion but that Slade produced the raps—perhaps automatically—himself.

I must also mention that of our circle, numbering six persons, only one had his doubts—and this upon reasonable grounds—as to the spiritual origin of most manifestations witnessed with physical mediums in general and with Slade in particular. All the others were confirmed Spiritualists and in perfect accord as to the genuineness of the wonderful phenomena obtained on the first two occasions; and we were too delighted with what we had before experienced with Slade to entertain the slightest idea of suspicion against him. Certainly, our circle was not looking out for fraud; nor can we consider ourselves to belong to that somewhat unfortunate class of investigators who appear to be unable to verify a genuine spiritual phenomenon. We were, least of all, determined to condemn a medium on frivolous grounds. The fact that Slade wore low, loose fitting shoes, would not by itself have been of any importance but for the discovery of the black thread he were seen to fix to his foot. Mr. Wedgwood is certainly correct as to the insinuation; however, in accusing Slade we were simply referring to what was seen of him, and to the unavoidable and rational conclusion we felt compelled to arrive at. What Slade *might* or *would* have done besides, does not regard us in the least. The hooking of the couch by his left foot, like the moving of the table by his pushing against one of the legs, was seen, not suggested; the first, by the person sitting on Slade’s left; the second by the person, a Mons. C., sitting opposite Slade. The latter gentleman looked underneath the table as soon as it was felt to move. It so happened that a table-bell had been rung underneath the table and had fallen over some moments before. Mons. C. looked merely to ascertain the position of the bell, and made a remark, in French (a language which Slade does not seem to understand), to the effect that it was still on the floor. He noticed Slade pushing the table, but never mentioned this “there and then.” Slade, however, fancying he was watched, strenuously objected to Mons. C. looking under the table, and, much to our surprise, denied having pushed it with his leg. Now, the proverb “*Qui s’excuse, s’accuse*,” may not always be true, yet in this very case it seems rather strange that Slade should deny trickery without being accused of it.

I observed before that the two first séances were most satisfactory. The third, however, failed almost entirely and, as

the weather happened to be somewhat stormy—the heat very oppressive—we attributed Slade’s want of success to the unfavourable conditions of the atmosphere. It was during this séance that Mons. X.’s valet observed Slade moving the table with his foot, and that we all noticed Slade pressing heavily on the table blade with his elbows. Yet we did not even then suspect Slade of imposture. The reason why two of the sitters frequently looked underneath the table was because Slade had previously invited us to indulge in a glance—but not with fixed attention—at the objects placed underneath the table. The reason why I looked in the direction of Slade’s feet, viz.—when I saw him put down his right foot—was because I felt something touch my toes and expected to see a spirit-hand (the sight of an isolated spirit-hand being no unusual occurrence in Slade’s presence) moving along the floor. I can assure Mr. Wedgwood that all the irregularities on the part of Slade were discovered quite accidentally, and not on account of some clever capture or detection. Besides, as I said before, Slade does not mind scepticism or even opposition. He did not object even to our looking at the floor except once, when all eyes were turned in that direction, and we were very much on our way to sit underneath the table instead of around it.

We had, notwithstanding his undoubted personal contributions, many interesting phenomena; and, what is most remarkable, these almost immediately succeeded the “impulse” given by Slade himself. I think these latter facts speak very much in favour of Slade’s personal irresponsibility, and strongly support the highly interesting theory propounded by “C. C. M.” in No. 277 of “*LIGHT*” (p. 197); especially the concluding remarks, which seem to satisfactorily explain Slade’s case in every possible detail.

As to the articles appearing in *Le Rappel* from the pen of Mons. V. Meunier, these are scarcely worth considering. It may be flattering to Spiritualists to see their theories supported and their mediums recommended in the newspapers, or they may, on the contrary, feel grieved at gross and uncalled-for attacks on their most cherished belief. But, before noticing or referring to such contributions, it ought first to be ascertained what these newspapers are worth. Those who have not seen the articles on Slade’s mediumship in *Le Rappel* should know that Victor Meunier, throughout his narrative, insinuates either clever conjuring, or the operation of some strange and unrecognised force on the part of the medium. He distinctly expresses his disbelief in any spiritual, super-mundane, or supernatural intervention or action.

Victor Meunier, in fact, never had but one opinion, i.e., that of a strange force or legerdemain; the only reversion he made was that, after talking over the subject with his friends and being laughed at, he even abandoned the “strange force” hypothesis in favour of the (to his paper) more suitable theory that Slade must be a humbug of remarkable daring and ability. *Le Rappel* is Socialistic, a low Radical paper, conducted by a staff of professed atheists. A challenge sent by Slade to Meunier (copy of which I left with the editor of “*LIGHT*,”) inviting him to conduct experiments under reasonable test-conditions, and in the presence of the best scientific men in Paris, was not even replied or attended to.

J. G. KEULEMANS.

#### LONGFELLOW ON SPIRITUALISM.

In the “Life, Letters and Correspondence of W. H. Longfellow,” by his brother Samuel Longfellow, recently published, frequent allusion is made to Spiritualism, and thoughts and incidents co-relative to the subject are not uncommon. In the journal of the poet, under the date of November 21st, 1859, is recorded the following:—

“This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in Boston harbour. So, after breakfast, I went into town; and sure enough, in the little parlour in Hancock-street, I found him.”

We have previously mentioned that he (Longfellow) gave private audience to Kate Fox, in his library, and that he made a note of the fact that while she was present raps were heard by him on the door, the wall and the floor. The following are the last lines of verse written by him previous to his transition. They are the closing ones of his poem, “The Bells of San Blas.” Said his biographer, “Had he known that they were the last verses he would write, could he have chosen any more fitting close?”

“Out of the shadows of night  
The world moves into light  
It is daybreak everywhere.”

—Golden Gate.



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**Light :**

SATURDAY, JUNE 5TH, 1886.

### INTIMATIONS OF IMMORTALITY AS SEEN BY THE REV. R. HEBER NEWTON.

"Hints from Science of Immortality," says the *New York Times*, was the theme of the Rev. R. Heber Newton, at All Souls' Church, on Sunday, April 25th. "For one," he said, "I have no confidence in any faith which is not capable of scientific basis. That scientific basis cannot have been laid in unscientific ages. When the age of science comes, however, every faith that is to stand must found itself upon the established order of nature, must be seen to grow out of the 'very constitution of things.' The time is already ripening for a scientific theism. A scientific faith in immortality is at least budding on the great tree of life. Not yet dare I claim to verify this faith from knowledge, but already I think that I can gather such hints from science as suffice to light up my soul with the persuasion that the day is coming when a man shall be able to say, 'I speak of that which I do know, and testify of that which I have seen.' I propose, then, to bring to you to-day a few of the hints which I find in science suggestive of this great faith of immortality. If immortality be a fact, it must be a material fact. We know nothing of life unclothed with organisation.

"An unseen world lies on beyond the seen world, up above it; a higher stage in the development of nature, toward which the material creation is pressing. Every most solid form of matter is capable of being sublimated into a spiritual matter. The human body is the laboratory in which life is preparing the materials for a finer body. This unseen world carries every force of the seen world to a higher power. We can scarcely help feeling that when a solid body is volatilised there is a loss of energy. Matter, in passing through the transformation from a lower and sensible form to a higher and invisible form, in reality develops a higher potency. Try to grasp these visions of the force in the subtle forms of matter, and then lay to heart the assurance that if so be some inner, finer, subtler fluid body, shrined within this coarser material envelope, frees itself at the touch of death, and passes out unseen into a spiritualised form, that resurrection body holds no less potency than this body of flesh, but a far higher potency; it thrills with the intensified energy that matter develops when transformed and sublimated. No life of inaction, of ghostly, dream-like passivity, is visioned to us in the passing of life from the physical body to the spiritual body, but a life of fuller, mightier activity of the unseen world; an organisation energised by the transcendent energies of the invisible ethereal spheres; studying them, and mastering them, as now the lower powers of the fleshly body study and master the lower forces of the seen world.

"This passage from the seen to the unseen world necessitates no loss of material identity. When life comes out from the unseen world into the seen world there is a continuance of identity. Open the seed from which this mysterious development is coming forth. You will find therein a spectral preformation of the plant. Wrapped in each tiny seed is the ghost-like form which is to come to the birth in more solid material shape. Is there no hint here concerning the second birth? Do you ask, as the child may ask, but as the man surely ought not

to ask—though it is indeed the most commonplace difficulty over which children of a larger growth stumble—how does the ghost get out? What world have you lived in, my friend, not to have seen that the hardest forms of matter are no barriers to the passage, in and out, of the subtler forms of matter? When I stand by the death-bed and the solemn moment comes, it is the impudence of my senses which dares to set up a denial of the oldest, most universal, most deep-seated and necessary of faiths, hinted in so many ways from nature, because I neither see nor hear the spirit passing from the body. If these hints of nature be not illusions, there ought to be further hints of such a spiritual organism in man, as he now lives upon earth. For one, I cannot read the history of man without recognising in all lands and ages just such hints. I do not claim that at present we can call them more than hints. But to my own mind it seems a certainty that in the weird and eerie phenomena of occultism, mesmerism, and Spiritualism—all of which are as old as man and as widespread as his presence on earth—we have the very indications needed of such a mysterious inner organism. My own conviction is that, out of this strange bewildering region, is coming to us in the next generation the material for a scientific conception of man's nature which will carry in it the promise and potency of a life to come. I look for the day when science will turn priest, and standing before the veil of the temple of life, shall lift it so far as to let us see into the land not very far off, mystic, wonderful, beautiful."

### THE CASE OF THE ASTROLOGER, R. H. PENNY ("NEPTUNE").

On Saturday, May 29th, R. H. Penny, who has for some time past advertised in *The Medium* and in some country papers as a professional astrologer under the *nom de plume* of "Neptune," appeared at Bow-street Police-court to answer a charge of fortune-telling under the 4th Section of the Vagrant Act. The only evidence against him was a copy of his circular, containing a general statement of the nature of astrology, and the terms on which he cast nativities, &c., which he had sent, by request, to an agent of the police. The circular stated, among other things: "By the position of the planets in the nativity, and their aspects to each other, we are able to give the general descriptions of person, the diseases liable to, health, mental abilities and disposition, the occupation most suitable, where and when successful, marriage, travelling, friends, &c., and the events of everyday life. Interviews are unnecessary; all that is required is the time of birth as near as possible: day of week, day of month, year, sex, and birthplace. Nativities cast from 5s., and upwards; ditto, with events of life in brief, from 21s., 100s., and upwards," &c., &c.

The defendant was represented by Mr. C. C. Massey as his counsel, who argued that there was no evidence of the offence charged:

1. Because the profession or pretence intended by the statute was not a mere general profession or offer to tell fortunes, but was the very telling or purporting to tell the fortune of some particular individual, and this had not been done.

2. Because it appeared from the circular that there was here no pretence of a peculiar and personal power of divination, no claim of a mysterious faculty by an impostor appealing to superstitious credulity—which was the mischief against which the Act was directed, but simply an undertaking to apply certain book rules to any particular case, coupled with a profession of the defendant's personal belief in astrology as a science.

3. (And this was the objection chiefly relied upon.) Because there was no evidence of an intent to deceive, which was an essential ingredient of the offence constituted by the Act. There was nothing to show that the defendant had not a *bona fide* belief in astrology, but on the contrary, from the notorious fact that this so-called science, once in universal estimation, had never ceased to be cultivated and believed in by many, even educated persons, the presumption was quite the other way. The fact that the defendant pursued astrology for reward was no evidence whatever against his honest belief in it. The great Kepler did the same. Whether nativities were cast gratuitously or for money depended merely on the pecuniary position of the astrologer. Astrology either could or could not be honestly believed in by the practitioner; in the former case the legal presumption of innocence was not rebutted by the mere receipt of money; in the latter case, the words in the Act "to deceive or impose upon" would be mere surplusage, and the receipt or non-receipt of money would be irrelevant.

4. It was contended that should the magistrate nevertheless presume from the facts an intent to deceive, it should be open to the defendant to call general evidence to rebut that presumption by positive proof of the estimation in which astrology was held by disinterested, educated, and intelligent persons who had made it a special study; to which, evidence might be added of the actual success of the defendant in his astrological judgments.

5. Mr. Massey also suggested the primary application of the Vagrant Act was to persons of the class denoted by its title, and that it was not originally intended to apply to the case of resident householders or fixed lodgers in the position of the defendant. (But it was admitted that there were decisions which made it impossible to urge this point in the present state of the law.)

The magistrate (Mr. Bridge) disallowed all the contentions for the defence, though he would have been willing to admit rebutting evidence, had that been ready. But he declined to grant a remand for the purpose of collecting it, the defendant having had sufficient time since the service of the summons to prepare his defence.\* He decided that an offence had been committed under the statute, the profession or pretence to tell fortunes being complete by the terms of the circular, and its transmission to the agent of the police, and the intent to deceive being inferable from the defendant's pursuit of astrology for gain.

Mr. Massey then urged, in mitigation of penalty, the previous good character and respectability of the defendant, as evidenced by testimonials from former employers in Bristol, which were handed up to the Bench.

Mr. Bridge asked how the defendant came to leave his occupation.

Mr. Massey could only suggest that the defendant having learned astrology had become fascinated by the study, and supposed that he might innocently pursue it as a profession. He also urged that the defendant, like others who had for a very long time been similarly advertising, had been lulled into security by the neglect to take proceedings against them, and was, in fact, unaware that he was doing anything contrary to law.

Mr. Bridge thought there was something in that, and would not send the defendant to prison, but sentenced him to a fine of £5 (or twenty-one days' imprisonment in default). He would have till that day week to pay the fine.

Mr. Massey then said that with the utmost deference to the learned magistrate's opinion, the case involving some important points of law and principle, it was proposed to carry it to a higher court, and the magistrate would be asked to state a case under 20 and 21 Vic., c. 43.

Mr. Bridge: You can appeal to the Sessions.

Mr. Massey: Yes, but the facts are not in dispute, and I should prefer to have the judgment of the Queen's Bench Division on the question whether upon the facts there is any evidence upon which a conviction can be founded.

Mr. Bridge then warned the defendant to drop the trade in astrology, or he would certainly be sent to prison on the next occasion. The defendant said he would now gladly obtain other employment, but there was at present no vacancy in the business he had formerly been employed in. He then left the court.

On Monday the matter was placed in the hands of Mr. Templeton, solicitor, 6, Essex-street, Strand, who was instructed, at the instance of the defendant, to apply to the magistrate to state a case for the decision of the Queen's Bench Division of the High Court of Justice.

THERE are times in the history of men and nations, when they stand so near the veil that separates mortals and immortals, time and eternity, and men from their God, that they can almost hear their breathings and feel the pulsations of the heart of the infinite.

By spiritual gravitations, every soul, as surely as did Judas, goes to its own place. The lines of Divine justice run through earth and eternity, separating the false from the true, the evil from the good, for ever pronouncing doom to the wicked, and to the faithful, "Well done."—R. R. SHIPPEN.

THE science of mind explains cause and effect, lifts the veil of mystery from soul and body, reveals the scientific relation of God to man, upwinds the interlaced ambiguities of being, sets free the imprisoned thought, and explains the Divine principle of man and the universe.—*Science and Health*.

\* Mr. Massey had only been called in at the last moment, not having even heard of the charge until the night before the hearing.

## THE HERMETIC SOCIETY.

At its meeting, on the 27th ult., the hon. sec. of this Society, Mr. Edward Maitland, read a paper entitled "A Forgotten View of Genesis."

Taking for his motto the sentence of Paul—"Even unto this day, when Moses is read, the veil is upon their hearts," Mr. Maitland said that the recent controversy in the *Nineteenth Century* between Mr. Gladstone and Professors Huxley, Réville, Max Müller, and Drummond, presented a feature which, although undistinguished and undistinguishable by the many, was for a certain select few at once pre-eminently conspicuous and of such a nature as entirely to deprive the discussion of elucidatory value in respect of the matters treated. The select few in question were those who, having made a special and comprehensive study of sacred hermeneutics, have been led to find the original and proper habitat of that science, not in the precincts of the conventional orthodoxies, ecclesiastical, literary, or scientific, but in those long deserted sanctuaries of ancient mysticism, the Hermetic and Kabalistic Scriptures. And the feature in question was the absence of any recognition of the possibility that the real and intended subject of the Mosaic narrative might be something other than that assumed by the controversialists. For by all of them alike—whether believers or disbelievers in Revelation—the letter of the text was alone regarded,—being accepted by them in its most superficial sense, as having reference to things physical and historical; and by none of them was any suspicion indicated of the possibility of an esoteric and spiritual signification of a wholly different character. Restricted to limits exclusive in so essential a respect, the controversy could not of itself tend to edification. It could do so only by serving to elicit other and more satisfactory treatment elsewhere.

The contrary view, propounded in this paper, is that while the Pentateuch, with, to a great extent, the Bible generally, represents a Divine revelation—inasmuch as it represents the product of the spiritual consciousness of men under Divine illumination—it is symbolical in expression, and mystical rather than historical in intention and meaning; in that it refers exclusively or primarily to spiritual processes, principles and states interior to man; and, if at all to the physical things, persons, events, and places described in it, correspondentially and subordinately only. From which it would follow that to pay heed only to the superficial expression, and to ignore the underlying verity, of Scripture, is equivalent, when dealing with an hieroglyphical inscription, to regarding only the forms, animal and other, employed as its symbols, and taking no account of that which they were intended to denote.

Foremost among the quarters from which to determine the question whether such is indeed the method of Scripture, are (1) the Bible itself; (2) the *consensus* of competent and accredited expositors; and (3) the argument from the nature of the case. The first includes the numerous exhortations on behalf of a "spirit of understanding" as essential to the comprehension of Scripture, and warnings against neglecting to seek such spirit;—both of which are unaccountable if the letter itself be the truth and the meaning obvious. There are also numerous declarations by, among others, Christ and Paul, asserting its allegorical and mystical character, and reprobating the acceptance of the letter that kills instead of the spirit which gives life.

Similarly with the most intelligent of the Christian Fathers, and notably all those of the second century; with the great Jewish commentators, and with that famous compendium of Hebrew transcendentalism, the Kabala; as also with numerous later writers of high authority, such as Dr. Everard, the translator, in the seventeenth century, of the chief Hermetic books; and Emmanuel Swedenborg.

The reasons from the nature of the case why the literal sense of Scripture cannot be the true one are (1) because religion, with which alone a Bible is properly concerned, is, in virtue of its interior and spiritual character, addressed, not to the senses, but to the soul, and to affect this must be one in nature with the soul. And (2) because that which is the object of religion, namely, man's salvation from the limitations of materiality, cannot be effected either by aught that, occurring on the physical plane, is itself material; or by aught extraneous to himself; but only by a process wholly spiritual and occurring within himself.

It is true that many men of learning and piety—including the late Dr. Pusey—have denounced as "impious" the practice of

what they call "wresting Scripture from its obvious meaning." But, as has just been shown, this denunciation includes not only the chief Christian Fathers and Jewish commentators, but Christ and Paul. The fact is that, in their use of the term "obvious," the literalists beg the whole question. For the question is: To what faculty is it obvious, to the outer or the inner perception? and to which of these faculties does the apprehension of spiritual things belong? Nothing, certainly, can be more "obvious" than the "impiety" of setting aside the account which Holy Writ gives of itself, and ascribing to it falsehood, folly, or immorality on the strength of outward appearance, such as is the letter. While, to mystical apprehension, it is no less obvious that the literal sense cannot be the one intended.

The first result of the application to the "Proem to Genesis,"—to borrow Mr. Gladstone's term—of the mystical canon of interpretation, is the discovery that it is not a proem at all in the strict sense, namely, that in which the term implies something which can, without mutilation of the book, be detached from it and relegated to the position of introduction or preface. For, thus tested, it proves to be an integral part of the book, its indispensable first chapter. This is because the "proem" represents in brief outline the whole series of the evolutionary processes which afterwards are described with ever-increasing elaboration and complexity. It is the starting-point and initial round of an upward pointing spiral, which, as it ascends, expands into continually widening circles, and, nevertheless, contains the whole in itself, as the seed contains the plant.

The supreme theme of the Bible from Genesis to the Apocalypse—a theme told over and over again upon this ever ascending level, in a series of allegorical presentations—is the regeneration of man by involutional evolution. It is, in other words, the genesis and consummation of the "Church of Christ" at once individual and collective; the term church implying no particular ecclesiastical organisation or body of believers; but the entire order of genuine seekers after spiritual perfection, whatever the name or form of their faith, and whenever and wherever subsisting, whether on earth or in Heaven. Of these, and of these only, does the true "Israel" or "Church of Christ" consist; and it is of the generation of that Church that the Bible, from the very first verse of Genesis, treats; the exhibition of the elaboration of the physical cosmos being, at most, but a secondary and subordinate object.

On the plane with which we are concerned—the subjective plane—the "proem" deals with the creation of man considered as an individuation of consciousness, and therein with his regeneration or "redemption." Not of the first, or any particular man, but of every man from the first dawn in him of reason to his final completion in the Divine image. And the several "days" of this creation denote the various stages, or stations, of the process, the nature and number of which are according to the principles or potencies instrumental in their accomplishment.

These principles or potencies are those which, in the Bible, the Kabala, and the Hermetic books, are styled variously Elohim, Sephiroth, the Seven Spirits of God, Gods and Archangels. They are not the Persons of the Trinity, as suggested by Mr. Gladstone and others; nor are they celestial beings before whom the Deity is displaying His energies, and whom He invites to co-operate in His latest and greatest work, as suggested by Professor Réville. Nor, again, is the plural term employed but as an instance of the style royal, as also suggested by him.

These guesses are the result of the vicious practice, long and widely prevalent, of trying to get at the meaning of Scripture by the letter alone, and without reference to the system of thought which underlies and controls Scripture—the system called Hermetic and Kabalistic, and constituting the Gnosis. According to this system the Seven Elohim in question are the Divine Energies themselves, and represent the dynamic or active mode of Deity, as the Trinity represents the static or passive mode. The idea is that of a differentiation of the Divine Spirit, in its procession from the Godhead, into seven spirits by a process corresponding to that whereby light becomes distributed into seven rays in its emergence from the prism. These seven spirits are held to comprise all divine potencies, and only through them does Deity operate. They it is who, "moving upon the face of the waters" or substance of creation, say "Let there be Light"; and they also who say "Let us make man in our image," and who, accordingly, make him "in the image of God, male and female"; since being

God, God's image is theirs, and, as the prototype of humanity, that image is, like humanity, dual. It will thus be seen that, besides the generations of the visible world, and of the Church of Christ individual and collective, the "proem" exhibits also the generation of the Gods. This last occurs by emanation, which is the necessary antecedent to evolution; this being conceivable only as representing a reversion to an originally higher condition, since nothing can rise above its own level.

On the plane with which we are dealing, therefore, the seven days of creation denote the seven stages of regeneration whereby the "seven spirits of God" build up man in the Divine image, each stage corresponding to one of the "seven planets," of which, respectively, these spirits are regarded as the presiding angels; the seventh—or Sabbath of rest and perfection—being that wherein all these rays converge to form the spiritual sun of his system. By the attainment of this stage the man completes the "planetary chain" within himself, having passed from without inwards, or from below upwards, from the condition of mental vacuity and obscurity, in which he is "waste and void, and covered with darkness,"—the angel of which is variously called Orifel, Chronos, and Saturn, the "spirit of holy fear,"—through all intermediate stations to the sun and centre, the kingdom of Uriel and Phoebus, the first of the Gods, whose throne is in the midst of the heavens of the man's own system. Henceforth for him there is, as said in the Apocalypse, "No night. For the Lord God giveth him light." The Elohim of God are his own spirits. He has the universe in himself and the thrones of all the Gods are in his temple. For the Macrocosm has epitomised itself in the Microcosm. Made in the image of God, the man is a manifestation of God.

The paper gave a detailed account of each day's work, showing the esoteric meaning of the various images employed, together with the names and functions of the respective Elohim, and showed that the doctrine of a multiplicity of earth-lives is involved in the system of thought concerned, seeing that the stupendous work of building up a man in the Divine image requires a corresponding period for its accomplishment. "The term Regeneration," the lecturer continued, "epitomises and resumes all holy writ, Biblical and mythological. And the real and true, because the mystical and spiritual, and therefore the primary, theme of that *crux* of scholars, the 'Solar Myth,' is not the physical sun of the macrocosm, but its counterpart, the spiritual sun of the microcosm, man,—disclosed to him—under the enlightening influence of the angel Anael or Venus; for love is always the revealer—on the 'fourth day' of his spiritual creation, and finally substantialised in and made one with him when his 'warfare' with materiality 'is accomplished.' The creation of man thus regenerate is the true subject alike of the 'proem to Genesis,' and of that 'Bible written on the stars,' the planisphere of the Zodiac, the twelve signs of which, in their inmost significance, denote the mystical 'twelve labours' of the Heracleian soul,—the soul, that is, of the resolute seeker after God,—on its way to its final perfection. To read the riddles of the ancients, we must plough with their heifer, the spiritual consciousness."

Doing this with the Book of Genesis, and to intellect adding intuition, so far from regarding it with Professor Drummond as but a presentation of one or two great elementary truths to the childhood of the world, and written for children by children, we shall regard it as embodying the results of the profoundest wisdom, and as written by initiates for initiates.

In the recognition and acceptance of this method of interpreting Scripture lies the one hope for the rehabilitation of religion and its reconciliation with science. For by exchanging the current materialistic, and therein idolatrous, presentation of Divine things for their spiritual and true one, religion will be at once emancipated from the bondage of the letter and the form, and lifted to a level inaccessible alike to the assaults of scepticism and the fluctuations of opinion, remaining meanwhile eternally verifiable by, and satisfying the highest aspirations of, that to which alone it is addressed, the human soul.

The attendance was a full one. At the meeting of Thursday, the 10th, Mr. Mohini Chatterji will read a paper on "Krishna." To begin at 4.30.

WANTED, two complete copies of Vol. I. of "LIGHT." A reasonable price will be paid. Address, Editor of "LIGHT."

FOR Sale, a copy of "A true and faithful relation of what passed for many years between Dr. John Dee and some spirits." Printed by Merie Casaubon, D.D. 1659. Price £5.



## PHASES OF MATERIALIZATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 253.)

Before closing this sketch of Mr. Spriggs' work in Melbourne, it is incumbent on me to notice a very careful tabulation of the results attained which Mr. Terry contributes to the *Harbinger of Light* for July, 1882. It deals with eighteen months only, but these represent, perhaps, as good a space of time as could be selected. Though I have given the chief records of results in such fulness as space permits, I think it important to the history of the subject with which I am now dealing to give in a condensed form the material portions of Mr. Terry's classification of evidence. I have throughout reproduced his own terminology, without thereby implying that I always accept it as the most exact. I have preferred not to raise questions of words, when I can readily understand what the writer means to imply.

## TABULATION OF EIGHTEEN MONTHS' SEANCES.

The principal points to be proved are: (1) The building up of visible, tangible, and ponderable human forms distinct from the medium. (2) The distinct and separate intelligence animating these forms. (3) Their several and separate identity as departed human beings.

The evidence may be presented under the following heads:

1. SUBSTANTIALLY OF THE FORMS.
2. PERFECT STRUCTURE OF THE FORMS.
3. SPIRIT FORM SEEN IN STRONG LIGHT.
4. RAPID MATERIALIZATION, DE-MATERIALIZATION AND RE-MATERIALIZATION.
5. DE-MATERIALIZATION IN VIEW OF THE SITTERS.
6. TWO FORMS SEEN AT ONE TIME.
7. DIFFERENCES IN BUILD AND COUNTENANCE.
8. DIFFERENCES IN HEIGHT.
9. DIFFERENCES IN WEIGHT.
10. MEDIUM AND SPIRIT SEEN AT THE SAME TIME.
11. MEDIUM TOUCHED AT SAME TIME AS SPIRIT SEEN.
12. THE COLOUR TEST.
13. RECOGNITION TEST.

## 1.—SUBSTANTIALLY OF THE FORMS.

"The tall figure of 'Zion' appeared, and gave a military salute. Presently he reached his hand to the window-sill, and taking a piece of rock weighing 14lb. in it, held it out at arm's length; he then carried it on his head." [January, 1881.\*]

"'Zion' walking to the window, took up a glass of water and drank about half of the quantity. He then bit a biscuit. Another form—'John Wright'—did the same, and left marks of teeth on the biscuit." [February, 1881.]

"A form, 'Charity,' lifted Mr. Johnston (12 stone) on his chair. Mr. Carson cut from the head of a form some pieces of hair, one three inches long, and two shorter." [April, 1881.]

"'Peter' carried the large stone (14lb.) from the window-sill to the cabinet, and then came out and placed it on a chair." [May, 1881.]

"On the 3rd June, 'Zion' came out and struck the writer's hand so vigorously as to cause pain. On the 7th, 'Geordie' left the circle room for the shop (thirty feet), and brought back a book." [July, 1881.]

"'Geordie' carried the weighing machine about two yards (a heavy platform with iron pillar, large iron plate and machinery)." [September, 1881.]

"Two messages have been written by 'Geordie' during the month, and handed by him to visitors. They were written deliberately at a reading desk, in view of all present." [September, 1881.]

"On the 11th, 'Geordie' took a seat beside Mr. Carson, and holding a bunch of flowers to his face with the left hand, put his right arm affectionately round him." [January, 1882.]

"'Geordie' and 'Peter' having at a former sitting expressed a desire to write a letter, materials were placed on the desk in the séance-room, and 'Geordie' deliberately wrote three pages, enclosed them in an envelope and addressed it to a lady in Sydney.

\* The references are to the *Harbinger of Light* in which the record appears.

He then walked into the shop, bought a stamp, affixed it, and handed it to the writer of this report. Taking some flowers in his hand, 'Geordie' returned a third time to the shop and distributed them. On the 13th, a reply came addressed to 'Peter' and 'Geordie.' 'Geordie' lifted it and motioning for more light, broke the seal, and then standing in full light of the candle deliberately read the four pages and refolding it put it into the medium's pocket." [January, 1882.]

"'Geordie' opened the window and looked out; closing it again, he offered his arm to Mr. Carson, and they walked together to and fro across the room." [January, 1882.]

"'Charity' danced gracefully to the music, posing beautifully now and again. Having placed a heavy wooden chair in front of her, she motioned one of the sitters to occupy it. She then took hold of the back, and lifted both chair and occupant fairly off the floor." [April, 1882.]

"'Zion' displayed great vigour, lifting a heavy wooden chair by the back and swinging it several times over his head." [June, 1882.]

"'Geordie' came up to the visitors and shook hands with them vigorously, placing his face close to their eyes so that they could see every lineament of it, and then lifting their hands to his face so that they might be convinced through the sense of touch that it was natural." [June, 1882.]

## 2.—PERFECT STRUCTURE OF THE FORMS.

"The form of 'Geordie' was very strongly developed on the 13th. Approaching the writer, and taking his hand, he placed it on his ('Geordie's') left breast, where a faint, but distinct beating was perceptible. On taking his wrist the pulsation was steady and regular as in a human organisation. The same test was given to three other members of the circle." [October, 1881.]

"Dr. Muller, of Zackandah, who was present on September 30th, expressed a wish to feel the pulse of the form. 'Geordie' readily complied, and the doctor distinctly felt the pulsation, the medium being shown sitting in his chair immediately afterwards, and while 'Geordie' was outside the curtain." [November, 1881.]

"On the 14th October, some one having jocularly remarked that 'Geordie' should have shown his tongue to the doctor, the former came forward, and raising the doctor's hand to his mouth, protruded the tongue and touched the hand with it. It was warm and wet like that of a human being. Taking Mr. Carson's vacant chair, 'Geordie' bent forward and kissed the hand of a lady who sat near." [November, 1881.]

"'Geordie,' taking a seat beside, placed my hand to his forehead, and subsequently put the hands of three of the sitters to his left side to feel the heart beating." [December, 1881.]

"'Geordie,' taking the hand of one of the sitters, raised it first to his forehead and then to his lips, kissing it audibly. A remark was made to the effect that this proved 'Geordie' to possess flexible features, upon which he again advanced and gave further evidence of this, moving the whole of his features quite freely." [March, 1882.]

The eating and drinking by "Zion" and "John Wright" while in the materialized form has already been referred to.

## 3.—MATERIALIZED SPIRIT FORM SEEN IN STRONG LIGHT.

"On the 21st October, 'Geordie' stood with the light direct in his face." [November, 1881.]

"Flowers were handed to 'Geordie.' . . . He showed himself in a light which rendered every detail of form visible." [March, 1882.]

"On three occasions 'Geordie' has shown himself in the full glare of the light, which was taken right out of the recess it usually occupies, and held in Mr. Terry's hand so as to strike directly upon the form; and on one of these occasions 'Geordie' came fairly into the circle and shook hands with Mr. Carson, the light being so good as to permit of the ruddy, healthful hue of the countenance being distinctly seen." [April, 1882.]

"'Geordie' came into the circle with great freedom, requested the light to be brought out of the recess, and repeatedly stood in its full glare." [April, 1882.]

"'Geordie' requested an increase of light, which was given until Mr. Terry stood holding it in his hand, the rays falling direct upon the form, illuminating it brightly from head to foot." [June, 1882.]

## 4.—RAPID MATERIALIZATION, DE-MATERIALIZATION AND RE-MATERIALIZATION.

"On February 10th the controls tried the experiment of materializing in more rapid succession than usual, the contrast between them (the forms) being thus rendered still more striking. 'Geordie' first showed himself and retired, and in twenty-

five seconds by the watch, 'Mrs. Cobham' presented herself. In twenty-five seconds after her retirement the markedly different figure of 'Zion' was visible, and in thirty-eight seconds after he came (the moment of leaving was not noted in this instance) 'Peter' presented himself." [March, 1882.]

#### 5.—DE-MATERIALIZATION IN VIEW OF THE SITTERS.

"On the evening of March 17th the extraordinary phenomenon of de-materialization *in the light* took place for the first time in the experience of the present circle, in the person of 'John Wright,' who in due order presented himself, and stood for a short time just between the curtains. After awhile the form was observed to be slowly sinking as though through the ground. This continued until the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground, when they disappeared behind the curtains. In a minute or two the curtains opened, and the form of the child 'Lily' was visible." [April, 1882.]

#### 6.—TWO FORMS SEEN AT ONE TIME.

"First, the form of a female unfamiliar to the circle materialized, and stood plainly between the curtains for a short time. She then retired, but immediately afterwards the curtains were pushed aside at *both* the centre and the left hand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three feet in height. The figures were separated by nearly the whole width of the left curtain, three and a-half feet. This was repeated several times. Again they showed themselves, this time *side by side*, forming a striking contrast. The taller form then repeatedly stooped down and kissed the child quite audibly, afterwards taking it up into her arms." [April, 1882.]

(To be continued.)

### SPIRITUALISM IN THE PROVINCES, AND ABROAD.

**BURNLEY.**—The Committee of the Burnley Spiritualist Society, 79, St. James'-street, have unanimously passed a resolution, approving of the action of the London Spiritualist Alliance in the direction of Confederation.

THE BLACKBURN SPIRITUALIST SOCIETY have arranged to run a cheap excursion to Ingleton on Whit Monday. Tickets, and all information may be had at the hall, or on application to the president, Mr. R. Wolstenholme, Preston New-road; the secretary, Mr. J. Farmery, Foxhouse-street; or any of the committee.

**BLACKBURN.**—Large audiences assembled last Sunday to hear Mrs. Gregg, of Leeds. Mr. Coupe presided over both meetings whilst the controls of Mrs. Gregg gave interesting addresses on "Life in the Two Worlds," and "What am I? And What is my Mission?" A large number of clairvoyant descriptions followed, some of which were of a very remarkable character; the majority of them being promptly recognised. Somewhat of a gloom was cast over the proceedings by the chairman announcing the transition of Mrs. Newall, of Oswaldtwistle. Mrs. Newall was a medium of very remarkable powers, and her frequent visits to Blackburn were the source of much pleasure and profit to a large circle of admiring friends. Much sympathy was expressed with Mr. Newall in the great physical bereavement he has just sustained. —W. R. MOORE.

**NEWCASTLE-ON-TYNE.**—On Wednesday evening, May 26th, Mrs. Mellon kindly gave a séance for materialisation to the members and friends of the Newcastle Spiritual Evidence Society, in aid of the Society's funds, at the rooms of the Society, 130, Pilgrim-street. There was a very large attendance, and much interest was manifested. The medium sat behind a curtain stretched across a corner of the room where the walls were solid; several different forms appeared, from the full-grown form of "Geordie," with his manly voice so vastly different from that of the medium, the graceful forms of "Josephine," with very light hair, and that of the friend of a visitor with dark hair, to the two childish forms of "Cissy" and "Flo." Whilst these latter were visible the curtains were drawn to one side, apparently by someone within, and the form of the medium sitting in her chair, and that of the materialised figure standing by her were very distinctly seen, and the form moved at the same time, in such a way as to prove that it was no dummy, but a human figure. Some other excellent manifestations occurred which were very convincing, and it is hardly needful to say that confederacy was out of the question. The conditions were harmonious and pleasant, and conducted to the success of the gathering. —H. A. KERSEY.

**GLASGOW.**—On Sunday last special services were held here to inaugurate the opening of a new meeting place, which the association has secured in the centre of the city, and which will probably accommodate the growth of the movement for several years to come. For some time back the work has been retarded for want of a proper hall, the old quarters in Carlton-place being limited in space, while the ventilation was very imperfect, so that many were prevented from attending regularly through this cause. The new hall was originally erected as a church for the Reformed Presbyterians, the representatives of the old Covenanters, the strictest sect of Presbyterians; later on the "Evangelical Union," who preach a more liberal phase of Christianity, used it, and for the past two years it has been in the occupancy of another body for mission work. It is pew-seated, has a spacious gallery, and will accommodate at least 700 persons. At the morning service we had a full turn-out of those members who have held to the cause for many years, with a fair sprinkling of strangers. Mr. James Robertson, the president, occupied the chair, and referred to the fact that Spiritualism, so laden with blessings to the bereaved, was the most maligned and least understood of subjects by the outside world, that the new meeting-place was dedicated to the worship of a living God Whose inspiration had not ceased but come with greater bounty than ever. Mr. Alexander Duguid, of Kirkcaldy, followed with a very pointed address, detailing some important facts which had come under his notice, and which was brimful of sound wisdom. Mr. E. W. Wallis, in the trance condition, then delivered one of his richest lectures on "Spiritualism the Religion of Fact." At the evening service the audience numbered fully 250, the speakers being the same as in the morning, with the addition of Mrs. Wallis, who gave utterance to some graceful remarks. This new venture to secure a roomy and healthy meeting place has entailed a considerable amount of anxiety on the part of members, who are not rich in a pecuniary sense, and who have required courage and hope to face this expense. It was necessary that the truths of Spiritualism should be presented publicly, in such a way as to attract inquirers, and with the valued services of Mr. and Mrs. E. W. Wallis, as permanent speakers, this has now been done. It is to be hoped that friends in other parts of Scotland and elsewhere will sympathise with the work and assist us to keep the light burning. Contributions towards that object will be thankfully received by the treasurer, Mr. Gavin Findlay, 156, Barrack-street, Mr. Andrew Drummond, secretary, 26, Saltmarket, or Mr. Jas. Robinson, president, 48, Langside-road, Glasgow. —J. R.

**CHRISTANIA.**—H. Storjohann writes to the *Revue Spirite* that the Rev. Dr. Corn, chaplain to the garrison at Christiania, has written an article in the orthodox religious journal, the *Luthersk Ugeskrift*, in which he gives an excellent sketch of "Modern Spiritualism." Dr. Corn admits its fundamental facts, but objects to any so-called evocation of spirits; incidentally he gives his opinion that the ecclesiastical theory of the devil is no longer tenable. A circle has been formed at Christiania for investigating physical phenomena, chiefly consisting of professional men and students; and mediums are being developed.

BUILD on resolve and not upon regret, the structure of thy future. Do not grope among the shadows of old sins, but let thine own soul's sight shine on the path of hope and dissipate the darkness. —ELLA WHEELER.

A GREAT many things we say can be made to appear contradictory, simply because they are partial views of a truth, and may often look unlike at first, as a front view of a face and its profile often do. —O. W. HOLMES.

EACH solitary kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breath of centuries. —F. W. FABER.

MERE continuance of life without nobility of life is but a low attainment for a human being. Going into the other world, to people its dens of crime or its markets of dishonesty and selfishness, is hardly worth the aspirations of a being who might attain to the beauty and dignity of the angelic nature. We should aspire to the heaven of the life beyond.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

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

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, Homoeopathy, 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.”

## 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.”

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## A CAPTAIN SAVED.

HOW A MEMBER OF HER MAJESTY'S SERVICE ESCAPED DESTRUCTION.—HIS GRAPHIC ACCOUNT.

Some little commotion was occasioned several months ago regarding the experience of a gentleman well-known in this city, and at the time was a subject of general conversation. In order to ascertain all the facts bearing upon the matter, a representative of this paper was despatched yesterday to interview the gentleman in question, with the following result:—

Captain W. H. Nicholls, formerly in Her Majesty's service, is a man well advanced in years, who has evidently seen much of the world. Endowed by nature with a strong constitution, he was enabled to endure hardships under which many men would have succumbed. Through all privation and exposure he preserved his constitution unimpaired. A number of years ago, however, he began to feel a strange undermining of his life. He noticed that he had less energy than formerly, that his appetite was uncertain and changing, that he was unaccountably weary at certain times and correspondingly energetic at others; that his head pained him, first in front and then at the base of the brain, and that his heart was unusually irregular in its action. All these troubles he attributed to some passing disorder, and gave them little attention, but they seemed to increase in violence continually. To the writer he said:—

"I never for a moment thought these things amounted to anything serious, and I gave them little, if any, thought; but I felt myself growing weaker all the time, and could in no way account for it."

"Did you take no steps to check these symptoms?"

"Very little, if any. I thought they were only temporary in their nature, and would soon pass away. But they did not pass away, and kept increasing. Finally, one day, after more than a year had passed, I noticed that my feet and ankles were beginning to swell, and that my face under the eyes appeared puffy. This indication increased, until my body began to fill with water, and finally swelled to enormous proportions. I was afflicted with acute rheumatic pains, and was fearful at times that it would attack my heart. I consulted one of our most prominent physicians, and he gave me no hope of ever recovering. He said that I might live several months, but my condition was such that neither myself nor any of my family had the slightest hope of my recovery. In this condition a number of months passed by, during which time I had to sit constantly in an easy-chair, not being able to lie down, lest I should choke to death. The slight pains I had at first experienced increased to most terrible agonies. My thirst was intense, and a good portion of the time I was wholly unconscious. When I did recover my senses I suffered so severely that my cries could be heard for nearly a mile. No one can have any idea of the agony I endured. I was unable to eat or even swallow fluids. My strength entirely deserted me, and I was so exhausted that I prayed day and night for death. The doctors could not relieve me, and I was left in a condition to die, and that, too, of Bright's disease of the kidneys in its most terrible form. I think I should have died had I not learnt of a gentleman who had suffered very much as I had, and I resolved to pursue the same course of treatment which entirely cured him. I accordingly began and at once felt a change for the better going on in my system. In the course of a week the swelling had gone from my abdomen and diminished all over my body, and I felt like another man. I continued the treatment, and am happy to say that I was entirely cured through the wonderful, almost miraculous power of WARNER'S SAFE CURE, which I consider the most valuable discovery of modern times."

"And you feel apparently well now?"

"Yes, indeed. I am in good health, eat heartily, and both the doctors and my friends are greatly surprised and gratified at my remarkable restoration, after I was virtually in the grave. My daughter, who has been terribly troubled with a pain in her back caused by kidney trouble, has also been cured by means of this same great remedy, and my family and myself have constituted ourselves a kind of missionary society for supplying the poor of our neighbourhood with the remedy which has been so valuable to us."

As the writer was returning home he reflected upon the statements of the noble old man with whom he had conversed, and was impressed not only with the truth of his assertions, but also with the sincerity of all his acts. And he could not but wish that the thousands who are suffering with minor troubles which become so serious unless taken in time might know Captain Nicholls's experience and the manner in which he was saved. And that is the cause of this article.—*Hamilton (Canada) Spectator*.

The remedy which cured Captain Nicholls can be had of all chemists and druggists throughout the United Kingdom, or of the manufacturers, H. H. WARNER and Co., 47, Farringdon-street, London, E.C.