

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

The Mutual News Company, which has branches at Boston, New York, and Chicago, has published a translation of the Archduke John of Austria's exposure of Bastian ("Insight into Spiritualism: Exposure and Attack"), together with Baron Hellenbach's answer ("Logic of Facts: Reply and Defence"). The Archduke incidentally makes an admission which I note as more interesting and important than most of what his Imperial Highness has been moved to write. "Let us not forget," he pathetically says, "that besides the millions of Spiritualists in the rest of the civilised world, this sect is beginning to take root even in our country: that this modern superstition flourishes not only among the weavers of the Braunauer country, or among the workmen and peasants in Reichenberg, but it has also fixed its abode in numerous palaces and residences of our nobility, so that in many cities of the monarchy, and especially in Vienna and Buda-Pesth, entire Spiritualistic Societies exist, carrying on their *obscure nuisance* (!) without any interference." Horrible! When it comes to "carrying on an obscure nuisance" in a palace, it is time for Archdukes to bestir themselves. History repeats itself, and the "fellows who have turned the world upside down" have actually "come here also," even into kings' palaces!

I have already expressed an opinion that there is nothing in the exposure respecting which the Archduke writes which is absolutely incompatible with Bastian's innocence on that special occasion. Certainly there is nothing there demonstrated which logically discredits phenomena obtained through his mediumship at other times. Still less is the weight of evidence in favour of materialisation affected by what the Archduke thought proper to do by way of trick and trap to catch his unsuspecting medium. The attitude of his mind was in itself sufficient to set up conditions prohibitory of good results. For, though he could not be expected to know that law which experienced Spiritualists are only dimly beginning to recognise, it is none the less a fact that the results obtained by a party of investigators do depend as much upon themselves as upon the medium, or upon the intelligent operators behind the veil. A man who comes predetermined to expose "an obscure nuisance" generally finds an obscure nuisance to expose. He who starts with the assertion that "many people have in this way" (*i.e.*, by Spiritualism) "lost their reason" is not very likely to have his own reason under orderly control, or to

bring to his investigation the indispensable pre-requisite of an open mind. His condition is reflected as in a mirror: the prejudices and distortions of his own mind take form and shape in the illusory or fraudulent phenomena which occur, by inevitable law, in his presence. "It is the (unreal and therefore untrue) business that thus informs itself," takes form and shape before him, as "the bloody business" of the murder did before Macbeth's excited mind. He sees what he is fit to see.

The Archduke, I say, knew nothing of all this. He was nosing out a nuisance, while pretending to be genial to the medium, and would save his friends from contact with this pest to their reason, this breeder of insanity even among the nobility. So Baron Hellenbach was interviewed, that "amiable impressario of spookery," as the Archduke genially calls this distinguished author. He fell readily into the trap, and suggested the name of Bastian, with whom he had experimented three years before in Vienna, "showing his mediumistic powers to aristocratic circles in a remarkable manner." "Finally it is a money question," observed the Baron, "they are poor devils who live by it. . . I give him a hundred gulden for a séance; if he gives several séances his travelling expenses are paid, and it nets him, besides, a few hundred guldens." But this did not suit the Archduke, for (like another celebrated character) "though on pleasure bent he had a frugal mind." He gave himself pause. "I confess that this financial commentary upon the matter cooled me to some extent." It had not occurred to him that a medium needed food and raiment, or that "the labourer is worthy of his hire." There is no reason to give more than a sample of this rather pitiful story. It is instructive; a little of it is amusing; but it becomes tedious. Its moral may be given in the Archduke's own words respecting another matter: "One learns only what he is capable of learning." And this seems to be what he is capable of learning about Spiritualism. This is his final deliverance, after some seventy-five pages of irritable and inconsequent vituperation, varied by attempts at sarcasm, baseless assumption, and a general exposure of his own ignorance of the subject with which he deals:—"May the followers of this miserable sect, so pernicious to education and religion, see the folly of their errors, acknowledge the weakness of their hypotheses, the fraud of their mediums, and the insipidity of the whole hocus-pocus, palatable only to children and monkeys." This select specimen of Imperial Billingsgate suffices to stamp the character of the whole utterance.

Majora canamus. Let us have something better! It is not necessary to go further into a defence of Bastian, or a vindication of the attitude of Hellenbach. These are straws that show the set of the current. But it is of interest to quote the challenges that Hellenbach throws out in response to the Archduke's assertion that "jugglers (conjurers)* can imitate everything that they (mediums) do." (1) "The conjurer takes a seat under a door-post between two rooms, one dark and the other light, separated by a curtain. He sits in the dark, and the spectators in the light room, but so that the conjurer's feet are constantly

* I have substituted "conjurer" for "juggler" throughout this citation.

visible in the light room. His hands are tied on his back, and the coat sewed together in front; besides, a rope is fastened round the feet, and the ends are held by a spectator. It is permitted to examine the seam during the séance, which takes place in my house. Under such conditions must tables move in the light room, albums, books, and playing guitars float from one room to another, while hands and arms of superhuman size and gray colour visible in the light room without tearing the gauze. *This happened in Vienna in the presence of seven persons, through the medium Eglinton.* (2) The conjurer sits in a dark room, and a gauze-covered frame, which is fastened in the light room, separates the two apartments in my house. Under these conditions must free movable forms with distinct features advance from the dark to the light room without tearing the gauze. *This happened in Vienna, in the presence of three persons, with Bastian.* (3) A conjurer sits in the dark room in my house; a form advancing through the curtain leads me to the conjurer, both being visible at the same time. *This took place in Vienna with Madame Töpfer, three professors present beside myself.* (4) A conjurer takes the seat next me in my strongly-lighted room. Our chairs have old-fashioned high backs. He puts his hand on the back of my chair, which lifts me horizontally a foot in the air. *Eight persons witnessed this in two séances in Vienna. Slade was the medium.* These are clear-cut instances of the difference between the medium and the conjurer; and they might be indefinitely paralleled in the experience of thousands of capable investigators, if it were worth while.

WRAITH.

The following account was taken down a week or two ago by a relation of mine, from the mouth of Mr. F. J. Teall, a carpenter, with whose wife and daughters she had been acquainted for some time.

June 14th, 1886.

H. WEDGWOOD.

In the year 1884 my son Walter was serving in the Soudan, in the 3rd King's Royal Rifles. The last we had heard from him was a letter informing us that he expected to return to England about Christmas time. On October 24th I returned home in the evening, and noticing my wife looking very white, I said, "Whatever is the matter with you?" She said she had seen Walter, and he had stooped down to kiss her, but, owing to her starting, he was gone; so she did not receive the kiss. He was in his regimentals, and she thought he had come home on furlough, to take her by surprise, knowing the back-way, but when she saw he was gone and the door not open, she got dreadfully frightened. My son Frederick and Selina and Nelly were in the room, but none of them saw Walter, only Fred heard his mother scream "Oh!" and asked her what was the matter.

I thought, having heard many tales of this kind, that I would jot it down, so I put the date on a slip of paper. After that we had a letter from the lady nurse of the Ramleh Hospital, in Egypt, to say that the poor boy had had a third relapse of enteric fever. They had thought that he would have pulled through, but he was taken. When we got the letter it was a week after he died, but the date when the letter was written corresponded with the date of the day when Walter appeared, which was on October 24th, 1884. My wife never got over the shock, and brooded over it, and finally died April 29th, 1886, of mental derangement.

TRUTH has appeared in many guises—been clad in many varying habiliments; but if we dig deep enough we shall assuredly find a unitary basis for all the religions of the world, whether it be on the "Vedic Hymns," the "Precepts of Hermes," the "Law of Buddha," the "Maxims of Confucius," the "Teachings of Zoroaster," the "Law of Moses," or the "Gospel of Jesus."
—J. COLVILLE.

FALSE GUIDES.

Investigators in the facts and philosophy of Spiritualism, who surrender their individuality, and implicitly follow the dictation of the spirits in business matters—or in matters of human judgment wherein mortals are expected to rely upon themselves,—are very apt, sooner or later, to find themselves disappointed.

While it is no doubt true that spirits do sometimes interfere in business affairs—for instance, where some struggling mortal, driven to his last extremity, has exhausted every resource of his own, and knows not which way to look for help,—it is then that they may come to one's assistance. They have certainly done so in numerous instances that we could relate. But no one should plan his business affairs with reference to their assistance, nor seek advice of the spirits in such matters with a view to profiting thereby.

They can know no more, probably, than ourselves,—possibly not as much,—concerning our personal business affairs. But if they knew more, and could advise us to our temporal gain, they may see that it would not be to our spiritual advantage that we should profit by their superior knowledge. The accumulation of property is of infinitely less advantage to a mortal than the acquisition of spiritual treasures, that will constitute a permanent bank account for one to carry over into the next life.

If spirits would lend themselves to mercenary purposes—would tell us what stocks to buy, or what horse to gamble on; if they would inform us when to "sell short," or what numbers would win in the next lottery, we have no doubt Spiritualism would soon have a large accession to its ranks. But who does not see that this would be positively dishonest? It would be to eliminate the law of chance, as well as personal judgment, from business transactions, and place the buyer at the mercy of the seller, or *vice versa*. It would be the same in character as playing with loaded dice.

It is well for the world that the spirits have other uses for us, and a higher idea of their own mission, than to be made catspaws for personal greed,—that is, the better class of spirits. Those who would consent to be used for the base purposes of man's earthly aggrandizement are not usually of a kind that it is safe to trust.

And yet, in face of the fact that many an over-confident believer in the ability and willingness of the spirits to further his worldly interests has been led to his financial ruin, many others there are who seem not to profit by the lesson.

We should carry into the investigation of Spiritualism the same good sense we are supposed to apply to any other intellectual pursuit, never for a moment surrendering our individuality, and ever weighing all things by our own best judgment. We should also bear in mind that the growth and unfoldment of our spiritual natures—the cultivation and calling forth of our higher faculties,—is the grand object to be sought for, and to which all things else should be made subservient.

Entered upon in this spirit, and ever with an aspiration for the inbreathing of the Divine Spirit,—with hearts aglow with love for the good, and for our fellow-beings,—Spiritualism becomes a lamp to the feet, a joy and a comfort to the soul, beyond all that words can express.—*Golden Gate.*

THOU must be true thyself,
If thou the truth wouldst teach,
The soul must overflow if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—BONAR.

It does no good to bewail the past, either in individual experience or in the life of the world. If thy sins beset thee, cast them off, and rise in the sovereignty of a soul redeemed, not through the death of others, but through the transcendent powers of your own immortal spirits. Who would consent to live a slave to any hurtful habit or appetite advertises himself to the universe as one fit only to obey, and never to govern others. Who would rise with a risen Christ to dominion and power in spiritual things, must first become master over himself,—sovereign in the realm of his own spiritual nature.—*Golden Gate.*

STAGGERING FACTS.

The neophyte in psychic phenomena is apt to meet with an occasional fact that staggers him. Perhaps it is just when he has about settled the question of spirit return, and is laying the pleasant unction to his soul that he has discovered a new world—a world of spiritual verities, of which he will ere long become a part—that the blow comes to him, possibly in the shape of a palpable deception in a materialising séance, or perhaps in some false and misleading message purporting to come from some spirit who, in mortal life, he knows would never have deceived him.

He has not yet learned that all is not true and beautiful on the other side of the gateway of death, nor that all mediumship is not of an angelic character; and perhaps he never would learn, but for some such bitter lesson. He needs to be thrown back upon himself, and made to bring into active exercise his own faculties of observation and judgment. And so, perhaps, he is permitted to be deceived for a good purpose. We say, "perhaps," for it is a question concerning which the most experienced and thoughtful Spiritualists are by no means clear.

Certain it is that such deceptions may be regarded as the beginning of wisdom with all thoughtful investigators, who come in time to expect them, and are fully prepared for them. Fortunate indeed is the one whose spirit is not embittered by such experiences, and made thereby to distrust all genuine mediumship.

Thus, as the investigator advances in knowledge and experience, he learns that notwithstanding these inexplicable contradictions, there is a vast array of facts of quite another character—facts fraught with the most beautiful lessons to humanity, and the most positive evidence of the spirit's existence, and its power, under suitable conditions, to return and make its existence known. And so he is no longer disturbed by what, in the earlier stages of his investigations, would have caused him much distrust of the grounds of his belief.

We must remember that all sorts of people go to make up the inhabitants of the spirit world, the same as of this world—that mischief-makers, liars, practical jokers, and other monstrosities, who sometimes make this life almost intolerable, carry hence all their miserable traits of character, and until they learn the better way, no doubt take delight in practising their iniquities upon the children of earth, as well as upon their companions in wretchedness. It is a satisfying thought, however, that these various classes of workers of iniquity, "over there," will gravitate to their levels and be allowed to associate only with their kind. And so, to make up for their deprivations there, they seem to take delight in playing their pranks upon mortals.

But the man or woman of right thoughts and earnest endeavour for the good in all the ways of life, need not fear being misled by deceiving spirits. His own truthful spirit will attract to him the good and truthful upon the other side, who will see to it that he be not overcome of evil.

THE FLYING DUTCHMAN:

The recently published book "The Voyage of the Bacchante," by the sons of the Prince of Wales and their tutor, Mr. Dalton, contains the following:—

July 11th (1881). At four a.m. the Flying Dutchman crossed our bows. A strange red light, as of a phantom ship all aglow, in the midst of which light the masts, spars, and sails of a brig 200 yards distant stood out in strong relief as she came up. The look-out man on the fore-castle reported her as close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the fore-castle; but on arriving there no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon; the night being clear and the sea calm. Thirteen persons altogether saw her; but whether it was Van Diemen or the Flying Dutchman, or who else, must remain unknown. The Tourmaline and Cleopatra, who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10.45 a.m. the ordinary seaman who had this morning reported the Flying Dutchman fell from the foretopmast cross-trees, and was smashed to atoms. At 4.15 p.m., after quarters, we heve-to with the head-yards aback, and he was buried in the sea. He was a smart royal-yardman, and one of the most promising young hands in the ship, and everyone feels quite sad at his loss. (At the next port we came to the admiral also was smitten down.)

What does it mean? Is there really a spectral ship cruising on the seas?—this was between Melbourne and Sydney—or is it conceivable that all these people were the victims of hallucination? or is it all a hoax?

LORD BYRON.

John Russell Young relates a strange story of Byron, which goes to prove that he had a belief in spirit communion (as had Bulwer). Here it is:—

Speaking of men who have known great men, said Mr. Young to an interviewer, I remember meeting a gentleman who had been a personal friend of Lord Byron. He told me a curious story. He was in Greece with Byron, and they were travelling together to Missolonghi. A heavy rain-storm came on, and they had to ford a river, and they came to a little Greek inn, riding on horseback, and of course very wet. Byron and his friend went to their room until their clothes became dry. Byron lay down upon the bed, put his arms under his head, and said:—

"Do you believe in witches and warlocks?"

"Why?" asked his friend.

"You know," replied Byron, "I am almost a Scotchman. I spent my early days in Aberdeen, and when I was a child a gipsy read my fortune. She told me that very important events would happen in my life at ten, twenty-eight, and thirty-six. At ten I was lord by the death of my grand-uncle. At twenty-eight I was married. And now," continued Byron, "the third event comes. What will it be?"

My friend said to Byron:—

"Oh! that's all nonsense."

"No," said Byron, shaking his head, and talking in his slow, lisping way, "Don't you disbelieve the witches and warlocks?" He died in ten days.

THE LOOM OF LIFE.

All day, all night, I can hear the jar,
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Busily, ceaselessly goes the loom,
In the light of day and the midnight's gloom;
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click!—there's a thread of love woven in:
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unroll in eternity!

Old Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with his arms outspread,
To catch in its meshes, each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow! Who knoweth? Not you or I;
But the wheels turn on and the shuttles fly.

Are we spinners of good in this life-web—say?
Do we furnish the weaver a thread each day?
It is better, then, O my friends, to spin
A beautiful thread than a thread of sin.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.

DR. HUGH DOHERTY.—Those of our readers who were familiar with that early organ of Spiritualism in England, the *Spiritual Magazine*, will remember the name of Hugh Doherty as one of its best contributors. Previously, forty years ago, he was well known as devoting his time and means to conducting the *Phalanx*, published in London for the popularisation of the views of the French Sociologist, Charles Fourier; in this he was assisted by our early friend, Rev. J. E. Smith, editor of the *Spiritual Herald*, and first editor of the *Family Herald*. Dr. Doherty has lived in Paris for some years past, and has finally departed this life there at the age of eighty-two, at his residence. The *Revue Spirite* of March gives a lengthy and appreciative notice of him, in which the editor speaks of him as one of a high order of thinkers, eminent as a writer on Sociology and Organology. He was a most earnest Spiritualist.

REVELATION.

["And I went into the Vale of Beavor, and as I went I preached repentance to the people. And one morning, sitting by the fire, a great cloud came over me, and a temptation beset me. And was said: 'All things come by Nature'; and the Elements and the Stars came over me. And as I sat still and let it alone, a living hope arose in me, and a true Voice which said: 'There is a living God Who made all things.' And immediately the cloud and the temptation had vanished, and Life rose over all, and my heart was glad, and I praised the living God."—JOURNAL OF GEORGE FOX, 1690.]

STILL, as of old in Beavor's Vale,
O man of God! our hope and faith
The Elements and Stars assail,
And the awed spirit holds its breath,
Blown over by a wind of death.

Takes Nature thought for such as we,
What place her human atom fills,
The weed-drift of her careless sea,
The mist on her unheeding hills?
What reck's she of our helpless wills?

Strange god of Force, with fear, not love,
Its trembling worshipper! Can prayer
Reach the shut ear of Fate, or move
Unpitying Energy to spare?
What doth the cosmic Vastness care?

In vain to this dread Unconcern
For the All-Father's love we look!
In vain, in quest of it, we turn
The storied leaves of Nature's book,
The prints her rocky tablets took.

I pray for faith, I long to trust;
I listen with my heart, and hear
A Voice without a sound: "Be just,
Be true, be merciful, revere
The Word within thee: God is near!"

"A light to sky and earth unknown
Pales all their lights; a mightier force
Than theirs the powers of Nature own,
And, to its goal as at its source,
His Spirit moves the Universe.

"Believe and trust. Through stars and suns,
Through all occasions and events,
His wise, paternal purpose runs:
The darkness of His providence
Is starlit with benign intents."

O joy supreme! I know the Voice
Like none besides on earth or sea;
Yea, more, O soul of mine rejoice;
By all that He requires of me,
I know what God Himself must be.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty, everywhere
Eternal Goodness here and there!

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal Love and Fatherhood;
And trust Him as His children should.

Not less than His restraining hand
Is on our selfish seekings laid,
And, shorn of words and works, we stand
Of vain illusions disarrayed,
The richer for our losses made.

I fear no more. The clouded face
Of Nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings.

JOHN GREENLEAF WHITTIER.

SCIENCE is the advanced guard in the march of common sense; and if it does ruthlessly lay the axe to the roots of the old forest, it takes care that new and more valuable crops shall occupy the clearing.

TRUTH.

In *The Century* for May, 1885, the Rev. T. T. Munger reviewed "Immortality and Modern Thought," in the clear and masterly manner with which he treats all subjects on which he writes. In *The Century* for May, 1886, he follows the same line of thought in an admirable paper on "Evolution and the Faith."

Truth is man's chief heritage; it is his life, and is to be guarded as his life. If lost, he knows that it can not easily be regained. It is like the golden image of Vishnu that the Hindoo was taking to his home from the sacred city; if once laid upon the ground, it could not be taken up again. The keeping of truth is not intrusted merely to our reason, but to our whole nature; every faculty and sentiment, down even to fear and pride, may properly be used in the defence of it.

Reason may at last decide what is truth, but not until it has won the consent of the whole man. The period between the exchange of theories is one in which human nature does not appear in its nobler guise, but a profound analysis shows that it is acting with subtle, unconscious wisdom. It is better also in the end that a doctrine which is to become truth should run the gauntlet of general denial and opposition. By far the greater part of what is proposed as true in every department turns out to be false. Theories, more in number than the wasted blossoms of the May, fall fruitless to the ground. If human nature as a whole did not turn on the conceits and dreams that are offered to it, truth itself would have no chance; it could not extricate itself from the rubbish of folly that over-tolerance has suffered to accumulate. Truth becomes truth by its own achievement; it must conquer human nature before it can rule it,—win it before it can be loved of it. This wise spontaneous treatment of new theories delays their acceptance even when proved true, but always with advantage to the truth; for however fair the final form is to be, it comes unshaped and with entanglements, and often, like some animals, it is born blind. Its first need is criticism, and even criticism based on denial rather than on inquiry; only it must be criticism, and not blank contradiction.

THE LITERATURE OF SPIRITUALISM.

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

MR. GEORGE RAYLEIGH VICARS, a member of the Society for Psychical Research, writes us as follows:—"With regard to the Society for Psychical Research, it is only fair to state that a report of two sésances with Mr. Eglinton, of a marked kind, witnessed by Mr. E. T. Bennett and myself, will appear in the Society's transactions. There certainly has been hesitation in accepting experiences from professional mediums on the part of the editorial authorities. This diffidence is now removed, and, we trust, will be a thing of the past, other observers arising who will investigate these difficult and delicate phenomena in a patient spirit, and record their experiences. For my own part, I may say that more than half of a considerable number of sittings with Mr. Eglinton have been negative. On the introduction of a very prejudiced and determined person into the circle, the best results I have yet seen were the outcome on the first trial, contrary to my expectations. This teaches me that *patience*, and this virtue alone, can ensure success, which latter sometimes appears most unaccountably, and under most unfavourable conditions, such as an *a priori* prejudice against things spiritual."

SCIENTIFIC STUDY OF MEDIUMSHIP.

It is all important that the phenomena upon which Spiritualists base their knowledge of spirit existence and communion should be thoroughly understood, and that their laws should be defined and their conditions determined. To do this, mediums should consent to, and cheerfully assist in, such experiments as are best calculated to strengthen and develop their own powers and demonstrate the laws of spirit control.

We are aware that the question of subsistence is an important one with most mediums. As a rule they are not overburdened with lucre. They must live, and must needs use their mediumship as a means of livelihood—just as the ministers of religion live by their preaching. At the same time they should bear in mind that if they possess true mediumistic gifts they need not fear for the future; every reasonable want will be supplied.

It is for their own advantage, as well as the cause to which they minister, that they should develop their powers to their utmost; and to this end they should hold regular sésances for experimental purposes, at least as often as once a week. At these sésances only such persons should participate as could give the medium the greatest strength, and at the same time make the best use of the knowledge gained. A record should be kept of every experiment, and of the conditions under which it is made.

John S. Farmer, in "Twixt Two Worlds," in which he gives a narrative of the life and work of William Eglinton, the great English medium, informs us that during the eleven years from 1874 to 1885, Mr. Eglinton gave a total of 3,335 sésances,—1,160 of which, or over one-third, were non-professional sésances, given mostly at private residences and for purposes of scientific study and investigation. We may add, parenthetically, that of the total number of sésances given as stated above, 2,483 were successes, 522 partial successes, and 330 absolute failures. The failures indicate the genuine character of Mr. Eglinton's mediumship, for if he was only a juggler he would never fail.

The author notes as one cause of failure manifest hostility to the subject on the part of sitters; but the most prolific cause given is the condition of the weather. The author says: "In foggy, damp, or thundery weather, or during extreme heat, or if there is any disturbance of the atmosphere, the sésances are usually poor, if not total failures. The best phenomena have occurred in cold, dry, crisp weather." We are further informed that "for a long period Mr. Eglinton never gave a single sésance on his own premises, and is still at all times ready to comply with any reasonable request of this nature."

We thus refer to Mr. Eglinton for the purpose of strengthening our argument in favour of instituting thorough methods of investigation with our own mediums. We believe that no other place on the globe possesses such favourable conditions for the higher phases of mediumship as San Francisco. Here are no sudden atmospheric changes, no electrical disturbances, no excessive heat; but every condition conducive to the best development of mediumistic powers. The most successful mediums in the future will be those who, like Mr. Eglinton, afford the best opportunity for the study and development of their gifts. And the time is not distant when only those mediums who submit their mediumship to reasonable scientific methods of investigation will be entitled to public confidence.

We are pleased to add that Mr. Fred Evans and Mrs. Dr. Beighle, of this city, Dr. Schlessinger, of Oakland, and Dr. D. J. Stansbury, of St. Jose, have signified their willingness to engage in a course of scientific experiments for the advancement of the cause. These experiments will be given in the presence of some of the best minds in San Francisco—minds capable of close reasoning and careful analyses of facts. We are now arranging for these sésances, the results of which will be carefully noted for publication in the *Golden Gate*.

A similar circle, and for similar purposes, now exists in Chicago, before which have appeared Mrs. Richmond, the wonderful trance speaker, Mrs. Lewis, the independent slate-writer, and other noted mediums, the results of which investigations are carefully recorded and published in *Mind in Nature*.

It is not proposed, in the investigations we are about to institute, to confine ourselves to the mediums named, but to

invite all mediums—psychometrists, clairvoyants, trance mediums, &c.—to come before us, with a view to a broader understanding and demonstration of their gifts. These investigations will be conducted in a spirit of friendly interest in the medium and the cause they represent, and a desire for truth.—*Golden Gate*.

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.]

Mr. G. D. Haughton and the Psychical Society.

To the Editor of "LIGHT."

SIR,—As it is pleasant to find something in Mr. Haughton's letter entitled "C. C. M. and the Psychical Society" with which I can entirely agree, I will begin by saying that I do certainly hope with him that in my paper to be read before the Society next month I shall express myself "with modesty and discretion," avoid "rude opinions," and not "try too far the forbearance of the Society." I shall be happy indeed if I am as successful in my main endeavour as I hope to be in these respects.

Writing of the doubts as to the sufficiency of evidence for psychography and other phenomena, publicly expressed so far, I believe, by only one member of the Society, I said that those doubts did not characterise the Society. Mr. Haughton replies by referring to the work of two other members during the past four years, work of which the chief purpose and attainment have been the removal of doubts and the elucidation of problems. The "countless thousands of letters" have been an almost thankless drudgery to which men of first-rate abilities have submitted for the ascertainment of facts upon which to lay the foundations of a psychical science. I know what that drudgery is. Part of it was assigned to myself, and in a week I had found it perfectly insufferable, and threw it up. The Society may be well content to be characterised by the patient and scientific self-sacrifice of these devoted labourers in its field. But that the Society does not delegate to any one the office of finding it in speculative opinions, and is uncharacterised by individual views, may be sufficiently inferred from the fact that one of its vice-presidents, Mr. Roden Noel, has lately been controverting, in the Society's *Journal*, that very theory of Mr. Myers, to which Mr. Haughton objects. And should it turn out that Mr. Gurney and Mr. Myers are not at one in this important theory, the characterisation of the Society by these two gentlemen would be of rather a mixed description.

And how about Professor Barrett? He, surely, is a very conspicuous figure in the Society, and among its prominent representatives, and he has taken the initiative in presenting the phenomena called Spiritualistic to our formal notice, and in an affirmative sense. It may be thought that the Society ought by this time to have come, as the committee of the Dialectical Society came, to a definite conclusion on the evidence for these phenomena. I am myself rather inclined to this view, but against it is the high authority of Mr. Alfred Russel Wallace, who has professed himself satisfied with the progress of the Society.

I am as much as ever convinced of the principle to which Mr. Haughton considers my anticipation of the conversion of my sceptical colleagues to be in flat contradiction. But I claim to know my colleagues' minds at least as well as Mr. Haughton does, and I do not believe there is in them any will, conscious or unconscious, opposed to the evidence, or that there will be any difficulty as regards the conceptions—often latent—which really constitute our standard of probability and thus determine our demands upon evidence. In the case of facts not reproducible at will, testimony can only offer us a balance of probability, and as the standard of probability is in our own minds, according to the constitution of these will be our judgments. Insistence on scientific certainty is here out of place. And if this limitation is clearly recognised, I am not afraid of the ultimate verdict.

C. C. M.

God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime;
Ye have the future, grand and great,
The safe appeal of truth to time. WHITTIER.

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16, CRAVEN STREET,
CHARING CROSS, S.W.

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Light :

SATURDAY, JUNE 19TH, 1886.

A PRESENT NEED IN SPIRITUALISM.

BY PROFESSOR HENRY KIDDLE.

What is especially needed at present is, that the advocates of Spiritualism would carefully draw the line between fact and inference. As to the facts which prove the existence of the human spirit after physical dissolution, there can be but little dispute among those who are properly acquainted with them: but as to the deductions which may be, immediately or remotely, drawn from them, there may be as many opinions as there are believers in the facts, and it may require a much longer experience and observation than any have yet had to determine which of them is correct.

Thus, for example, the phenomena that seem to indicate the existence and activity of what are usually called *evil spirits*, and their agency in causing obsession, or possession, are not denied; but in regard to their interpretation there is a very wide difference of opinion, one class of observers and thinkers utterly refusing to attribute the manifestations to evil spirits, and denying their existence or their power to influence humanity.

Here we have a question for calm and logical discussion; not, as is too often the case, for intemperate, acrimonious disputation, accompanied with the hurling of strong epithets and an assumption of infallibility on one side with accusations of irrationality, if not semi-idiocy, as to the other. Positiveness or dogmatism such as this has served to bring the cause of spiritual truth into opprobrium among its enemies, and has greatly impaired its strength and obstructed its progress. We need, in the consideration of such questions, a perfectly dispassionate and rational collation and consideration of all the available facts that bear on the subject, and then a careful induction of the principle or principles, which they explain. This is the Baconian method of discovering truth.

So in all the various questions that have arisen in the study of the science, philosophy, and religion of Modern Spiritualism, the line should be drawn, as exactly as possible, between what we have observed—what we really *know*—and what we only *opine*.

It would be a grand achievement if by the end of the present century the scientific and religious world should be brought generally to accept our main proposition, with only the most necessary or obvious of its corollaries—if but the great fact of a demonstrated immortality should be so authoritatively accepted, and admitted into the realm of

established scientific truth, as not to admit of further controversy, just as is now the circulation of the blood, so long and so violently scouted by learned physiologists.

That great progress is being made in this direction none can doubt who are conversant with the growing accumulations of recorded and well-attested facts, the increase in the number of thoughtful men and women who are being convinced of the mighty fact of spirit manifestation—mighty, I say, for it is the centre from which radiates a force that is fast revolutionising the religious, social, and intellectual systems of the civilised world.

New converts to Spiritualism are, however, puzzled, amazed, and chilled in their ardent support of this wonderful revelation of the spirit world to man, by noticing, as they look around upon those who for years have been gazing at these instructive exhibitions of spirit power and intelligence, that there is so much discord among them, so much contrariety of view, and so much acrimonious disputation.

Would this be the case if the adherents of the movement—and especially the public teachers engaged in it—would more carefully analyse what they set forth, separating fact from mere opinion, and being a little more copious in their attestations of the former, and less positive in their enforcement of the latter, and especially more respectful towards the views of others?

This great spiritual cause is really in the hands of the higher powers, and we can be, at the best, only their servants and instruments on earth, doing here what they in their loftier sphere of disembodied being cannot do themselves, but can only inspire to have done by the influx which they can shed down upon us, and not only upon us but on those in the intermediate spheres, who are all, perhaps unconsciously, doing that higher, wiser, better will, as these higher spiritual powers are themselves doing the Supreme Will.

It is unfortunate when the folly and self-will of those who have been so highly favoured as to have been called to this work interfere with its progress,—unfortunate to themselves chiefly; for the work must and will be done, though many who are called to do it may prove unworthy, and abandon their mission. Worthy workers will ever be sought for, and some will always be found. The promise made in ancient revelation needs no special renewal in the new: "Be thou faithful unto death, and I will give thee a crown of life."—*Light in the West*.

MR. AKSAKOF will be in London on Monday or Tuesday next.

M. J. J. TISSOT, who is so well-known to our readers as having produced that remarkable picture of two materialised forms, has an exhibition of seventeen of his last year's studies at Messrs. Arthur Tooth's galleries in the Haymarket, including the original of the "Apparition Mediumique."

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday, 20th June, at 11, séance, Mr. J. Hopcroft; at seven, Mr. W. McKenzie, "Genesis; a Key to the Political Situation."—F. W. READ, Secretary.

MRS. MELLON (*née* Miss Fairlamb), the well-known and highly respected medium, has joined the executive of the Newcastle Society upon the unanimous invitation of that body. Her husband is one of the secretaries this year, and has won golden opinions by the energy, zeal, and ability which he has exhibited in the duties of his office.

SPIRITUALISM may be a delusion; such as it is, however, it has made its headway in the face of a criticism and an investigation such as no religious faith ever did, for it has arisen in the nineteenth century, and it confessedly numbers among its adherents thousands of the most critical and learned of the age; and he who in this time gravely proposes to suppress its progress and to silence its teachers by the stern arm of the law, seems to have just awakened from a sleep of three centuries.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 274.)

This is a fairly exact and detailed account of results obtained through the mediumship of Mr. George Spriggs; first, in the domestic circle of Mr. Rees Lewis, at Cardiff; and secondly, in the circle of the Victorian Association of Spiritualists at Melbourne. The conditions were widely different, but in each case excellent results were obtained. If I may argue from the effect produced on my own mind by the collection and collation of this evidence, the detailed account which I present of what was obtained through the mediumship of one person will more impress my readers with a sense of the reality of these phenomena, of the magnitude of the operations of the world of spirit in our midst, and of the importance of the issues involved, than any number of isolated records of phenomena, however startling in themselves. A letter of mine to the *Harbinger of Light*, the material part of which I append, elicited the subjoined reply from Mr. Smart. In itself interesting and instructive, it contains some points which induce me to add it to my quoted records:—

Writing to the editor of the *Harbinger of Light* (December, 1881), I said, *inter alia*:—

"I notice, with pleasure, that you are availing yourself of the opportunity of observing the phenomena of form-manifestation through the mediumship of Mr. Spriggs. I use the above term by preference, for I am convinced that the word materialization does not always apply. I have on more than one occasion seen what was a clear case of transfiguration of the medium, a phenomenon not less interesting than that of the building of a separate form, but one that needs to be carefully differentiated from it, if we hope to arrive at exact results from our investigations. It is one of the drawbacks to the use of a cabinet for the seclusion of the medium that it is very difficult to say exactly what has taken place on a given occasion. It would seem, however, clear that you have arrived at proof of the distinctness of the forms from 'the medium,' as well as of their objective reality. It certainly seems that the measurements of height, varying as they do from 5ft. 8½in. to 3ft. 11½in., are conclusive of the presence of organised human bodies of very dissimilar size. The weighing experiments make for the same conclusion; and, assuming the exactness of the observations made, and that light sufficient for accuracy was always kept up, the results are of high scientific value. Sources of error, I need not point out, are numerous. We found it extremely difficult, in our experiments at the B.N.A.S. séances held for this purpose, to steer clear of all, though we had an automatic recording apparatus specially made, through Mr. Blackburn's kindness, for our purpose. The absence of sufficient light is the great difficulty. If you have overcome that, and have had your weighing and measuring machines under clear inspection, when one form weighed 80lb., and another measured 3ft. 11½in., the medium's height and weight being respectively 5ft. 6½in. and 146½lb., you have reason to congratulate yourselves on your success.

"What a vast mass of problems are suggested by these experiments! What are these forms? When I have had close opportunity of observing some of them they have seemed to me to be by no means permanently organised. The very flesh of some seemed to be in a state of flux and reflux, as though the material atoms were held together by a power of attraction that was variable. Still more clearly has this been the case with the drapery with which they are so abundantly surrounded. Yet they would seem to be solid, possessed of all the organs of the human body, having a heart that beats, hands that sometimes show a powerful muscular development, flesh that is of natural temperature, teeth that can inflict a severe bite, and even saliva. I always crave for means of solving the great problem of the method of producing these astounding results. The *Banner of Light* recently gave a circumstantial account of the melting away of one of these forms till nothing but its hands were left in the grasp of one of the sitters. Where did the liberated

molecules go to? What would happen if such a form were kept separate from the entranced medium for a length of time? Would it continue to lead its life, united by a magnetic bond to him, or would it die out and fade away? Is it possible to perpetuate such abnormal life as Mr. Lake Harris pretends? or is his materialized wife a figment of the imagination? Speculation pales before the magnitude of the problems involved, and it is necessary to walk with extreme caution. . . ."

REPLY OF MR. A. J. SMART TO THE ABOVE. January, 1882.

To the Editor of the *Harbinger of Light*.

"I am glad to see that 'M. A. (Oxon.)' has again favoured your readers with a communication from his pen. . . . He refers with pleasure to the valuable facts which have been accumulated in regard to the phenomena of materialization, and to which publicity has been given through your columns. He prefers to use the term 'form manifestation,' as being a general one which will cover both that class of phenomena where there is the building up of an objective and vitalised form palpably distinct from the medium, and another class, a kindred and yet very different manifestation of spirit-power—which he denominates 'Transfiguration of the Medium.' This is a wise and necessary distinction, assuming that such a phase of form-manifestation is at times presented, and to this 'M. A. (Oxon.)' positively testifies.* Interesting and important in its degree, however, as this latter phase may be, it seems to me that the conclusions which hang upon the former—the presentation of the separate form,—are so much more weighty as to justify the invariable application to each phase of its own distinctive form, rather than of one several term to both, and I think that for the building up of the separate form the specific term 'materialization' should always be used in preference to that of 'form-materialization,' whenever the phenomena are clearly indicated as belonging to that class.

"During all the sittings, extending over five years, and nearly 700 in number, at which I have observed the phenomena presented through the mediumship of Mr. Spriggs, I do not remember to have witnessed anything which I can recognise as this phenomenon of 'Transfiguration.' This is, of course, out of the question, where the spirit-form and the medium are visible at the same moment, as was frequently the case, and it seems equally incompatible with that other phenomenon, which was also of frequent occurrence, of dematerialization, where the form—after demonstrating its substantiality as strongly as ever it has been demonstrated here—would apparently sink through the floor, but really dematerialize in our view from the feet upward, the upper part of the body moving downward, disappearing until nothing visible remained but a trace of white mist-like substance on the floor, from which the full form would again be gradually developed. In those cases, however, in which the phenomenon of 'transfiguration' of the medium does occur, it is, of course, a legitimate manifestation of spirit-power, with its own particular lessons, and implying its own particular phase of mediumship: and there is this important consideration connected with it, that where sceptics have adopted the rough-shod and ridiculous method of investigation by forcibly detaining the form, and, when the confusion has subsided, have found the medium in their grasp, it may in some cases have been but an instance of the presentation of the phase of transfiguration; if so, the sceptic has been deceived, not, as he imagines, by the medium, but through his own ignorance in regard to these form-manifestations. It may well be that in such a case the current of spirit-power operating upon the medium's organisation would be violently driven back, and the medium restored to the ordinary state, only to be regarded with suspicion by friends and foes alike. . . ."

" . . . It is satisfactory to find that the facts recorded in your columns, in regard to the temporary substantiality and perfect bodily structure throughout of the materializing forms are paralleled by those occurring in 'M.A. (Oxon.)' own experience, inasmuch as the observance of like phenomena in different parts of the world by independent investigators is proof that all such phenomena are governed by general and universal laws. He notices, too, some of the peculiar accompaniments of the manifestations, as for instance what he describes as 'the very flesh of some seeming to be in a state of flux and reflux, as though the material atoms were held

* It is, perhaps, more exact to say that I have inclined to give the name, "transfiguration," to an undoubted phenomenon to which other writers, such as Hellenbach, give other titles, e.g., 'the incomplete severance of the form from the medium.' It is a question not of fact but of terminology.

together by a power of attraction that is variable,' which is borne out by observation recently placed on record by you as to the extensive variations in *weight* of the form within a space of a few seconds. I attempted the expression of a somewhat similar idea in my remarks on the subject in your August issue, where I referred to an apparent interchange of force between the medium and the spirit-form, and spoke also of the aid which the mind would receive in realising the possibility and grasping the *modus operandi* of these phenomena from a theory of 'matter' as being more dynamical and less inert in its character than the orthodox theory regards it. 'M.A. (Oxon.)' refers to this flux and reflux being 'still more clearly the case with the drapery with which the forms are so abundantly surrounded'; and this recalls to mind an idea which has frequently occurred to me, that this drapery seems as though an actual part, a continuation, so to speak, or an extension of the physical form, rather than as thrown over it in the sense in which we would throw a cloak over our shoulders; as though it, too, like the physical form, were but an outward material projection held together for the time being by, but having no existence (at least in the material realm) apart from, the will-power of the manifesting spirit. If this be so, it would account for the difficulty which investigators experience in obtaining—what they naturally desire—portions of this material, *since unless special preparation had been made for the process, the separation of a portion of even the apparel might mean some inconvenience and even pain to the spirit.* There are other valuable facts to be taken into account in forming a science of this subject, as, for instance, that when the form *first* appears the hands are often noticeably cold, and the movements lack vigour; that after a time there is an increase of temperature, and an accompanying increase in the vitality and activity; that these decline gradually until the hands again become cold, with a corresponding decrease in activity, the form apparently drooping.

"We see matter exhibiting continually magical properties, vanishing away into the invisible realm, and entering even the imponderable (as in perfumes), or, on the other hand, being evolved therefrom. Some instances of the mysterious behaviour of matter I referred to in your August issue, and others might be cited. For instance, Dr. Hands, in his 'New Views of Matter,' quotes a case in which 'the earth placed in a box or tub was carefully weighed before a given tree was placed in the mould contained therein, which was again examined by the balance twenty years afterwards, without the soil in which the shrub grew being in any way diminished; in fact, the woody fibre of the tree so produced then outweighed the box and its contents together.' Dr. Hands denies that the fibre was formed out of the physical atmosphere, and suggests it was obtained from the atmosphere of exceedingly ethereal and imponderable fluid pervading the universe."

SHAPING THE FUTURE.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

The tissues of the life to be
We weave with colours all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The past shall reappear.

Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?

Oh, no! we live our life again;
Or warmly touched, or coldly dim,
The pictures of the past remain—
Man's works shall follow him.

J. G. WHITTIER.

How many deem themselves antagonists, while, unconsciously, in the world's wide harvest-field they are helping to bind the self-same sheaf.

A SEANCE WITH MR. D. D. HOME.

When I was first attracted to Spiritualism in 1861, Mr. Home was in his fullest power in London, and his séances were beyond any I have seen or heard of with any medium since. It was difficult to secure a seat at them, he was so sought after. He was not paid—and was the kindest of the kind, never sparing himself, though in delicate health. I had only been to one séance, when I called one morning to visit Mrs. Home, and before I left, they told me that a few friends were coming that evening, that there was room for one more person, and that I might have the place. At eight o'clock we were all assembled, in the summer twilight, in a large drawing-room in one of those immense houses in the Regent's Park, where Mr. and Mrs. Home were staying with the widow of an Indian judge. Miss Catherine Sinclair was seated next to me; we were not at a table, nor in a circle. Mr. Home went into a trance immediately, becoming as usual intensely pale, and walking about the room. Suddenly he came up to Miss Sinclair, and said—in that peculiar trance voice—"You knew James Ferguson?" when she actually bounded up from her chair, and said "Yes, I did!" He went on in the same voice: "He was called Sir James in life; he wishes to communicate with you, but cannot do so, you are so surrounded by your friends," and she answered bitterly, "Aye, I dare say," upon which, I conjured up a *love story in my mind*, and I believe that I was perfectly right. Mr. Home meanwhile went on, "He wants you to do something for him." "Oh! what is it?" she interrupted; "there is nothing that I would not do for him," and he went on, "His son is ill, and he wishes him to try galvanism, and wants you to write to him without telling him who desired you to do so." "But I do not know where he is," she answered; "can you tell me?" Mr. Home then paused a moment, and said, "I will try and find out." When he turned to walk away from us, I saw a bright star glittering in the centre of his forehead, and said impulsively "Oh! look at the star," but no one saw it except myself. He walked to the other end of the room, 18 to 20ft., where there were folding doors, leading to another room; they were closed; and he began to walk up and down in front of them, like a sentry on his post, and as he did so we saw seven stars sparkling round his head, as they do in the sky on a frosty night; and *we all* exclaimed, "Oh! look at the stars." In a few minutes Mr. Home came over to us again, and walking close to me, said, "No one saw the first star in my forehead but you—that was Henry's star." Then turning to Miss Sinclair he mentioned some foreign baths—Baden-Baden, *I think*—and in less than two months afterwards I saw a notice of the death of Sir J. Ferguson's son at the *same place*.

I ought to have mentioned that when Mr. Home walked away from us in the first instance, Miss Sinclair turned to me and said in the *lowest* whisper, "How very wonderful! he has been dead these thirty years;" when Mr. Home instantly called out, in a tone that thrilled us, "Don't say dead—nothing kills but sin—sin kills through the devil—but those who live in Christ never die." This was said from the far side of the room, where no *human* ears could have heard Miss Sinclair's words. She did not live many months after that night. I never had met her before, nor did I ever see her again; but on that night we had a great deal of talk; and hoped to meet again. She did not then appear in ill health. Perhaps some one who was at that séance may read this account of it in "LIGHT." Certainly anything more wonderful I never was present at. I have often wondered whether Miss Sinclair had left any record of her experience; she seemed very much impressed, and to believe fully all she heard and saw, and no doubt had good reason for doing so.

A. S.

O HEARTS that never cease to yearn,
O brimming tears that ne'er are dried,
The dead, though they depart, return,
As though they had not died.

The living are the only dead,
The dead live never more to die,
And often when we mourn them fled,
They never were so nigh.

ENTHUSIASM.—Many people are prejudiced against enthusiasm; they confound it with fanaticism, which is a great mistake. Enthusiasm is connected with the harmony of the universe; it is the love of the beautiful, elevation of soul, enjoyment of devotion, all united in one single feeling which combines grandeur and repose. The sense of this word amongst the Greeks affords the noblest definition of it; enthusiasm signifies "God in us." In fact, when the existence of man is expansive, it has something Divine.

THE HERMETIC SOCIETY.

The following is an abstract of the paper on "The Qabalah," read by Mr. S. Liddell MacGregor Mathers, before this Society, on the 3rd inst.

"Make us gods" (Elohim), "to go before us!" Thus cried the Israelites, when Moses was gone up into the Mountain of Sinai, and they had grown tired of waiting for his return. That took place thousands of years ago; and yet, as we look back upon the history of religious thought, it seems that each age has uttered that cry, "Make us gods to go before us." It is as though man had inverted the creative idea "Let us make man after our likeness," and had said "Let us make God after our own image, and endow him with the frailties and vices which characterise ourselves, nay, let us not only do this, but let us also deify those vices." Such is ever the tendency of the followers of the Esoteric religion, who understand not its real meaning. What, then, is the Qabalah, that it should be so important to us? The Qabalah is the esoteric explanation of Biblical doctrine. How can we expect to understand the symbolism of the Scriptures when we are ignorant of the explanation attached to them by those whose sacred book it formed? And if we understand not the Old Testament, how can we hope to comprehend the New? The farcical, blasphemous, and ludicrous constructions placed on the Apocalypse by fanatical sectarians could never have found place had the true meaning of the Qabalistic symbolism therein contained been known to them.

In Hebrew there are not as with us numeral characters distinct from the alphabet, consequently the letters of the alphabet have numerical values attached to them and are employed as numbers. Moreover the Hebrew alphabet is almost entirely consonantal, the vowels being generally either not shown or else supplied by points placed near the letters. From these two circumstances arises the important corollary that every Hebrew word is a number, and conversely that every Hebrew number is a word. On this circumstance that exegetical rule of the Literal Qabalah known as Gematria is based. I shall refer to this again, when speaking of the Literal Qabalah.

The Qabalah derives its name from the Hebrew word QBL, meaning "to receive." Its origin has been variously accounted for. Some say that the first principles of it were revealed to Adam by the Angel Ratziel. Others again state that it was given to Moses on the Mount, and by him passed on to Aaron and the elders. However this may be, none of its doctrines were committed to writing till the time of the destruction of the Second Temple, when Rabbi Simon Ben Jochai, aided by his son, Rabbi Eleazar, and his secretary, Rabbi Abba, committed the chief doctrines to writing, and the result of their labours is the famous Zohar or "Book of Splendour." The dialect in which it is written is Oramic Chaldee, and the style is obscure and difficult.

The Qabalah is usually divided into four classes:—Practical, Literal, Unwritten and Dogmatic.

The Practical Qabalah treats of the composition of Pentacles and Talismans, and also embraces ceremonial magic.

The Literal Qabala is based on the mystical meaning and numerical values of the letters of the alphabet. It is divided into three classes, Gematria, Notaricon, and Temurah. Gematria is based on the correspondence between words and numbers, and supposes that words of the same numerical value have a certain bearing on each other. Notaricon is the formation either of a word out of the initials, finals, or medials of a sentence; or of a sentence out of a word by taking each letter of such word for the initial of another word. The word or sentence thus manufactured is considered to have a bearing on the subject. Temurah is permutation, and is formed by substituting certain letters of the alphabet for others according to various fixed rules.

The Unwritten Qabalah consists of some few secret matters, which are never entrusted to writing, and only transmitted orally. Formerly, of course, the whole of the Qabalah was oral.

The Dogmatic Qabalah consists of the explanation of the mystical Qabalistic doctrines. Two of the principal Qabalistic Books are the Sepher Sephiroth, or "Book of the Emanations," and the Zohar. This latter work is divided into the Earlier and Later Zohar. The Earlier Zohar consists of five principal Books, the "Book of Concealed Mystery," the "Greater Holy Assembly," the "Lesser Holy Assembly," the "Beth Elohim," and the "Book of the Revolutions of the Soul." The Later Zohar consists of a number of Rabbinical writings, principally intended to elucidate these books.

The doctrines of the Dogmatic Qabalah are designed to solve the following problems:—

1. The Nature of the Supreme Being.
2. The Cosmogony.
3. The Creation of Angels and Man.
4. Their Destiny.
5. The Nature of the Soul.
6. The Nature of Angels and Demons.

7. The Import of the Revealed Law.
8. The Mystical Meanings of Numbers.
9. The Symbolism of the Letters of the Alphabet.
10. The Equilibrium of Contraries.

The Book of Concealed Mystery opens with these words:—"The Book of Concealed Mystery is the Book of the Equilibrium of Balance." What is Equilibrium, and what is Balance; or, rather, what construction do the Qabalists place on these terms? Equilibrium is that Harmony which results from the Analogy of Contraries, the Correlation of Opposing Forces. Balance is the Duality of Opposed Polarity, and may be fitly represented by the scales of a weighing apparatus, of which the beam is the Equilibrium. Correlation of Force is necessary, just as Light without Shade cannot give Form. Form is equally lost in the dazzling brilliance of unshaded Light, as in the obscurity of unenlightened Darkness. Therefore Form is the Equilibrium of the Balance of Light and Shade. Thus also Generation is the Equilibrium of the Balance of Sex. In the Sephiroth system we have the Equilibrium of Justice or Severity, and Mercy; without the restricting power of Severity, Mercy would result in unbalanced weakness. Without Mercy Severity would result in unbalanced destruction. For Mercy to permit Evil unpunished would be in some sort to connive at and protect it. This uniting of Severity and Mercy in the Deity is what some find so hard to understand, but to the Qabalist it at once becomes plain.

The first form of undeveloped Deity is the Negatively Existent One, the AIN; here at once we meet with a difficulty, for the question, "What is Negative Existence?" at once arises. This, moreover, is a question which cannot be directly answered, for it is a paradoxical one. To define Negative Existence is to fix limits to that which is limitless; is to assign Positive Qualities to that which is the exact opposite of the Positive in its nature. Even as we attempt to define Negative Existence it slips from our grasp and becomes Positive, because we are ourselves Paradoxical in so doing. But nevertheless it is plain that Positive Existence must have had a beginning, i.e., arisen from that which was not Positive; while Negative Existence can have no beginning, for that would be to imagine another Negative Existence prior to it. Therefore, Negative Existence is not comprehensible by human reason, which is Positive, though it must have resulted therefrom; wherefore wisely have the Qabalists shut out the AIN, the Negatively Existent One, and the AIN SVP, *Ain Soph*, the Limitless One, from human understanding. In the seed the tree which may spring from it exists negatively but potentially, how much more negatively do the seeds which that tree (not yet existent) may produce exist negatively?

The next veil of the Negatively-Existent One is the AIN SVP AVR, *Ain Soph Aur*, the Limitless Light, and thence proceeds the First Sephira or Emanation, answering to the number One. Of this Sephira it is said, "He is known and He is unknown," because He is the Nexus or link between the Potential form of the Negative, and the Positive. The Number of the Sephiroth is that of Decimal Notation, namely, Ten. The First Sephira has six principal Titles, Crown, *Kether*; the Ancient One; the Vast Countenance or Macroprosopus; the White Head; the Primordial Point; and *Eheie*, AHIEH, I am,—Existence. It answers to the Father Whom "no man hath known." The Second Sephira answers to the number Two, and is called *Chochmah*, Wisdom, also the Father. The Third Sephira is called *Binah*, Understanding, also the Supernal Mother; it answers to the number Three. This first Triad is the First Trinity of the Sephiroth and is called by the name of the First Sephira, *Kether*, the Crown. It answers to the Intellectual World. The next Six Sephiroth are called the Six Members of Microprosopus, and together compose the Son, Microprosopus or the Lesser Countenance, "the Son who is in the bosom of the Father," and is the reflection and image of Macroprosopus the Father, the First Sephira. The Fourth Sephira is *Chesed*, Mercy, answering to the number Four. The Fifth Sephira is *Geburah*, Strength or Justice, answering to the number Five. The Sixth is called *Tiphereth*, Beauty, answering to Six. This completes the Second Triad of the Sephiroth, which is called the King, and answers to the Moral World. The Seventh Sephira is *Netzach*, Victory, answering to the number Seven. The Eighth is *Hod*, Splendour, the number Eight. The Ninth is *Yesod*, Foundation, the number Nine. The Tenth and last Sephira is *Malkuth*, the Kingdom, the completion of the whole Sephiroth; also called the Bride of Microprosopus, in the Apocalypse "the Bride, the Lamb's Wife." The Last Triad with Malkuth is called the Queen, answering to the Material World. Thus we obtain a Trinity including the whole Sephiroth, called Crown, King, and Queen, Father, Son, and Bride or Spirit; but the Spirit is more properly the Supernal Influx flowing through all the Sephiroth. The word *Ruach*, Spirit, is feminine in Hebrew. The Sephiroth are usually arranged in three columns, called respectively, the Right Column of Mercy, the Left Column of Justice, and the Middle Column of Beauty, from the three Sephiroth, Chesed, Geburah, and Tiphereth. The Right Column consists of

the Second, Fourth, and Seventh Sephiroth; the Left consists of the Third, Fifth, and Eighth; the Middle of the First, Sixth, Ninth, and Tenth. This arrangement is called the Adam Qadmon, or Heavenly Man; and the Autz Chaïm, or Tree of Life. It represents complete Equilibrium of Balance. It is said that the Universe could not subsist till God created the form of the Heavenly Man, as till then Force was Unbalanced, and the primordial worlds He created were successively destroyed. These worlds are called the Edomite Kings, and are said to be symbolized by them. There are four principal Qabalistical worlds; *Atziloth*, the World of Archetypal Form, the habitation of the Sephiroth in their purest form; *Briah*, the World of Creative Idea, the habitation of the Archangels which are classed according to the Sephiroth; *Jetzirah*, the World of Formation, wherein are the Angels, also classed as before; and *Asiah*, the World of Matter, our objective Universe wherein we live, which is as it were the Shell of the others. This is also the habitation of the *Qliphoth*, or Demons,—Shells as the Qabalists call them, which are also in ten classes and represent the opposites of the Sephiroth.

The word which we erroneously pronounce Jehovah is in Hebrew a name of four letters, IHVH. It contains all the Sephiroth but the first, *Kether*. It, therefore, represents the Son. The Sephiroth are thus attributed to it, Wisdom (Father) I, Understanding (Mother) H, Microprosopus (the next six Sephiroth) V, and the Kingdom (Bride) H. This wonderful name will bear twelve transpositions, all of which have some meaning of "to be." It is the only word which will bear so many without its interpretation being changed.

I must here conclude my paper as time is limited, hoping that it has interested my hearers. The Qabalah is, however, such a vast subject, that I have been able to do little but touch on some of its leading ideas.

A long and interesting discussion followed, in the course of which the following remarks were contributed by Mr. Maitland.

The Kabala represents a body of doctrine concerning the occult and mystical side of existence, which—as the term Kabala implies—has been handed down by oral tradition from the earliest ages among the Jews. There is another sense in which the doctrine of the Kabala is described as oral and traditional. This is the sense in which it represents the Divine Word spoken in a higher region of man's nature, and handed down to a lower. This is implied in the account which the Jews give of its origin. The Kabala, they say, was originally given by angels to Adam in Paradise, and subsequently by Jehovah to Moses on Sinai. By this they mean that it represents the doctrine concerning the nature of God and man, and the universe, which is always discerned by those who attain to the condition of inward illumination, denoted by the expressions Adam in Paradise and Moses on Sinai. Another equivalent expression is that of the Mount, called also the Mount of the Lord, and the Mount of Regeneration, this last being the title of one of the books of the Hermetic Scriptures, the Divine Pyramider. It thus denotes the intuition of Divine things,—the perceptions and recollections appertaining to man in virtue, not of his physical, but of his Spiritual nature. And as God, man, and the universe, are always the same, it is always the same doctrine respecting them that is found when the condition of illumination is attained, such variations as subsist between the statements of it being due to differences of degree only of illumination, these in their turn being due to personal limitations, owing to which one man is a better or worse instrument of perception than another. The main obstacle to clearness of perception is what Lord Bacon calls the "idols of the tribe," meaning prejudices, or foregone conclusions, so firmly rooted in the mind as to obscure or distort the image of the object presented it. Nevertheless, in such close accordance with each other are the various claimants to illumination concerning the nature of the interior world, that one of the most frequent charges brought against them is that of plagiarism. They are accused of copying either from each other or from some common source; the fact being simply that, having gained access to the same region of the consciousness, they have witnessed the same things and had the same experiences. The charge itself proceeds from those who, being Materialists, are unable to believe that the region in question exists at all, and can only account for the agreement between the seers by supposing them to have followed each other.

Predictions have from time to time been made declaring that one of the foremost signs of the latter days, or close of this age or dispensation—called also the end of the world—would be the recognition of the divinity of the Kabala, and the restoration of the power to interpret it. Among those who have prophesied to this effect are the Abbot Trithemius, the Astronomer Tycho Brahe, and the Mystic Guillaume Postel, whose eras ranged from the fifteenth to the seventeenth centuries. According to their calculations, which were based upon data at once astrological and Kabalistic, the years 1879-81 were to witness the commencement of a general disruption of the existing order of society, and the initiation of an

universal empire, founded at once upon intelligence and religion, a distinguishing and preliminary condition of this event being the restoration and interpretation of the Kabalistic and Hermetic Gnosis. According to Trithemius, the chief actors and subjects of this regeneration, were to be the people who should then hold the keys of the East; and in order to fit them for their mission these would have to undergo—what the famous occultist and Kabalist, "Eliphas Levi," in his commentary on Trithemius, written in 1855, calls—a "crucifixion and martyrdom analogous to that of the Man-God."

Now this phrase, "Keys of the East," has a multiple meaning, in that it refers to several different planes, and it is analogous to the phrase "Kings of the East" in the Apocalypse. In their exterior and obvious sense they refer to the political supremacy over India. But in their spiritual sense they refer to the mysteries of the Kingdom of Heaven,—the East being the mystical expression for the place of spiritual light, and the kings thereof being those who have the keys to, or knowledges of, spiritual mysteries,—that is, Kabalistic and Hermetic science, which also is called the Gnosis; and for their loss or suppression of which Jesus so bitterly reproached the Jewish doctors.

In the Apocalyptic announcement of the drying up of the River Euphrates that the way of the kings of the East might be prepared, the reference is clearly to the same event as that just described as predicted by modern mystics. In its mystic sense the Euphrates is the barrier between man's outer and inner natures, by the drying up and passage of which the two come into relation, and man obtains Divine knowledges. The idea is that of a ford opened across this intervening stream, by which the kings or masters of occult science and mystic philosophy can pass from their own proper high *habitat* in man's mind and soul, to the world below,—a *king's ford* in short, which, by a curious coincidence and happy augury; is the name of the president of this society. A secondary application on the historical plane, may be found in the fact that it is precisely the land which possesses the keys of the East in the political sense—that of being masters of India—that is the chief scene of the revival of the knowledges in question. These things are very significant of the possibilities of the future as regards the spiritual condition of the world and the part allotted to our country in the higher education of the race. The saying of Jesus, "That many shall come from the East and from the West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven," similarly refers to man's attainment of perfection by means of the knowledges represented by the Kabala, the terms, Abraham, Isaac and Jacob denoting the various degrees of the mysteries.

The indications of Kabalistic knowledge in the writings of Paul are very numerous and distinct. Indeed his whole system is Kabalistic, notwithstanding the sacerdotal form it often assumes, and owing to which it is supposed by some that the text has been largely altered. Thus his substitution of the mystical for the historical Christ as the agent of man's redemption is a Kabalistic doctrine. So also the correspondence he declares as subsisting between things Heavenly and earthly. While his interpretations of the Mosaic narratives about Jacob, Esau, Agar, &c., wherein he declares them to be an allegory, are purely Kabalistic.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office no later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

OLDHAM.—The report from this town came too late. Will appear next week.

WANTED, a complete copy of "LIGHT," Vol. I. A fair price will be paid.—Address, "Editor of 'LIGHT.'"

A. EUBULE-EVANS.—Next week. We think, however, you would do better to suspend judgment for the time being. In the interests of free discussion we have no desire to induce you to withhold your letter, but we feel very strongly that its publication would be premature, *on your part*.

NOTICE TO CORRESPONDENTS.—Owing to indisposition and other causes, the editor of "LIGHT" has again to beg the indulgence of correspondents, especially those who have favoured him with private communications. All letters, &c., however, shall receive attention at the earliest opportunity.

"THE GOLDEN GATE."—We have this week transferred to one of our columns several articles from this excellent San Francisco paper. It is one of the ablest of the journals published in America in the interests of Spiritual Research, and should, we think, find a large circulation on this side of the water.

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, revolutionize the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

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

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

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

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

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

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

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘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, Homceopathy, 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.

JUST ONE WORD WITH YOU.

Let a stream of pure water run through a manufacturing town. When it leaves the town, it is full of chemicals, decayed animal matter, and refuse of all kinds.

If it flows moderately fast for twelve miles, it is said to purify itself.

But where are the impurities? Some have gone off into the air, most of them have settled to the bottom of the stream. If the water, is drawn off the bed of the river will become a stench in human nostrils, breeding pestilence and death!

The human body is run and operated by a stream of blood. When it leaves the heart, it is pure, red blood, full of life. After it courses through the arteries, keeping the machinery of life in motion, it gets fouler and fouler. When it has done all its mechanical work, it goes directly into the veins, and by them is taken to certain organs to be purified of its death-dealing poisons. If it is not thus purified, a second coursing through the system would *paralyse and destroy every organ*. If the blood purifying organs but partially perform this work, to that extent the blood remains impure and does injury to the system.

Now, then, such blood deposits its impurities in the vital organs, and rots and festers and destroys them, and when the heat of spring and summer comes on the person with such corrupt blood is

Tired, without Apparent Cause;
Easily Loses his Grip; is Irritable;
Has Headache and Feeble Appetite;
A Coated Tongue, Flitting Pains,
Chills and Fever, Pneumonia, Bad Breath;
Is Constipated, Bilious, "Blue";
Has Backache, Legs Ache, Blurred Vision,
Cold Hands and Feet, Dizzy Spells;
Irritable Condition of the Skin;
Heavy, Dark-Coloured Water, light Coloured Excreta.

Any of these symptoms indicate that he is full of bad blood—blood filled with acid, which is the chemical form the waste of the system assumes.

If the acid is not neutralised and removed from the blood, he is a candidate for ill health and an early grave. There is no mistake about this. Every reputable, unbiassed physician will confirm what we say.

How is the difficulty to be overcome? Let us see. The great, and we may say the chief, if not only organs through which the acid is neutralised and removed are the kidneys. They can and should remove every day over 400 grains of acid waste. But in the winter, when only invisible sweat passes through the skin, they are overworked, and the spring of the year finds them weak, tired out, and clogged up. Something must be done to help them.

But physicians of honour all admit that for serious disease of the kidneys they have no certain remedy. Such will also admit that the kidney acid in the blood is the cause of 93 per cent. of the diseases which afflict humanity.

What then can be done?

Read the Experience of others, and draw your own conclusions. Don't make any mistake about it. Don't be sceptical in the face of such proof. If you do, you forfeit health and life to your prejudice. *We offer £1,000 if what the following persons say is not true, so far as we know.*

The Opinion of a well-known Solicitor.

CANONBURY, 28, ALWYNE ROAD, N., LONDON, ENG., Feb. 20.
—For years I suffered from albuminuria, and, notwithstanding the best medical attention and most careful dietary, my health gradually broke down, and I became quite incapable of exertion of any kind. Determined not to throw away any chance, I gave WARNER'S SAFE CURE a trial. I have derived very great benefit from its use, and am now fairly well.

E. A. GROOM.

The Result completely disarms all Prejudice.

HARTINGTON VILLAS, SPITAL, CHESTERFIELD, ENG., Jan. 15.
—I have been a great sufferer from dyspepsia and liver complaint for many years; was unable to retain much food. I was troubled with flatulence and vomiting of bile, and suffered extremely from depression of mind, so that my life was made miserable. I have always entertained a strong prejudice against proprietary medicines, and it was with great reluctance that I consented to try WARNER'S SAFE CURE. After the first three bottles had been taken, I began to feel a decided improvement, and in concluding the eighth bottle I felt better than for many years.

W. CLARKSON.

Thousands of testimonials like the above can be furnished, showing the marvellous power of WARNER'S SAFE CURE over all diseases of the kidneys, liver and urinary organs. Price 4s. 6d. per bottle, to be had of all chemists and druggists throughout the United Kingdom, or direct of the manufacturers, Messrs. H. H. WARNER and Co., at 47, Farringdon-street, London, E.C.