

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS 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 decease of Daniel Dunglas Home removes from among us a man who was once possessed of very remarkable psychical powers, a medium of the highest order. Of late years I believe those powers had deserted him to a great extent, and he suffered from ill-health which some have been inclined to refer to their undue exercise. It is not for me, who knew him only slightly, to attempt any notice of his life. That, doubtless, will be done by a more qualified person. But in my capacity as writer of these Notes—"an abstract and brief chronicle of the time"—it would be improper that I should not record an event which concerns all Spiritualists, and express their sense of the services rendered by Mr. Home to our common cause. He introduced the subject to persons of the highest social position and influence in this country and on the Continent of Europe, and the methods employed by him in presenting the phenomena which occurred in his presence were beyond suspicion as to their genuineness. He was a very powerful medium, and he magnified his office. If it must be said of him that he spoke and wrote disparagingly of the work of other mediums, it must also be admitted that he had in some cases too much reason for his opinion.

I wonder much what may be the "irreducible minimum" of intelligence necessary to furnish forth a leader-writer for a newspaper on a subject of which he is wholly and even stupidly ignorant. I wonder even more whether that obvious ignorance is not regarded by some editors as a necessary qualification on the part of their writers. It would seem as if certain persons, with an elementary facility for scraping together superficial information, almost invariably erroneous, as to a passing event, were kept at newspaper offices and told to write whatever came to the pen's end in the small hours. The public might be trusted to know nothing of the special matter, and would swallow whatever it found in print. So it would seem the poor scribe wrote his screed in the newspapers as to the death of Mr. "Douglas" Home—even the name is wrongly given in most of the papers. As to what passes for facts, the writer has apparently turned up the report of Lyon v. Home, and has not found time to read it, or has imperfectly assimilated its contents. The article which the *Times* inserts is a disgrace to a journal of its position. It is characterised throughout by a plain ignorance of what is going on in the world that is nothing less than astounding. The writer must be not only very ignorant, but also very prejudiced to

write as he does: for it is prejudice alone that is able so to close the mind's eye as to make a man, presumably cultivated and not without certain ability, stultify himself by a display such as the *Times* writer makes. He has not the poor merit of being funny.

The *Standard* is no more intelligent, no less inaccurate, no more feeble than the *Times*. We have Lyon v. Home, again, but the writer knows only so much as a very hasty glance at a report of the case would show him. Of the facts he is ignorant altogether; nor is it important to correct his ignorance. Then we have Susan Fletcher, Esoteric Buddhism—"the latest phase of foolishness," the writer dubs it, oblivious of the fact that his article has succeeded Mr. Sinnett's books—mesmerism, and a farrago of Cagliostro, Braid, Reichenbach, Crookes, Wallace, and so forth. The pseudo-scientific disquisition on hypnotism is on the level of what might be written by a small school-boy who had addled himself over a text-book that was beyond his capacity. It is characteristic and noteworthy that the Society for Psychical Research is described as "estimable," though the value of the compliment is presently discounted by the remark that the "vague evidence and wild theories" of the Society "smack too much of the old Spiritualistic séance to inspire perfect confidence." This is severe indeed on our Psychical friends after the care they have shown to avoid being mixed up with "old Spiritualistic" methods.

The *Daily News* is a trifle more amusing inasmuch as its writer's vocabulary is more abusive. Mr. Daniel "Douglas" Home was "a nine days' wonder, and at least eight of them were wasted on him." He "leapt or crawled into a disagreeable sort of notoriety. Perhaps he was not a conscious impostor." "'There may be coarse hypocrites,' says George Eliot, 'who consciously affect beliefs and emotions for the purpose of gulling the world,' implying that there probably are not. We do not use this language of thieves and forgers. But we [*Daily News*] are willing to admit its justice in the case of Mr. Home. He produced a message nauseously vulgar and inane as all such messages are . . . the hopeless idiocy of spiritual communications . . . professional charlatan . . . sickening jargon . . . drivelling rant . . . paltry trickster . . . incredible folly . . . shocking irreverence . . . scandalous outrage upon the most solemn mysteries of existence"—these are some of the flowers of penny-aligning rhetoric that the *Daily News* thinks it decent to print. There must be in the mind, one would think, something more than an uncomfortable suspicion of the truth of this detested thing to cause such irritation. To people of a certain type—it need hardly be said, not of the highest—there seems no greater insult than to endeavour to demonstrate to them that some folks have souls.

The *Christian Herald and Signs of our Times* has transferred to its columns an account of the burying alive of a Hindû Fakir which I noticed in the earliest numbers of this journal. ("LIGHT," Vol. I., pp. 4, 14, and 22.) It seems that the story has been recently circulated in a Vienna paper by Dr. Honigberger, formerly Court physician

to the Rajah of Lahore, who himself buried the Fakir in a grave dug in the earth, pressing soil closely round the coffin, so that a foot of mould covered it. On this mould barley was sown. There the Fakir remained four months, and was then disinterred. He rapidly recovered the use of all his faculties, and seemed to be no worse for his burial. I quoted the original narrative from *Scribner's Magazine* (December, 1880), on the authority of another eye-witness, Sir Claudius Wade, English Resident at Lahore.

A correspondent kindly sends me another version of the story of Madame Harteville, which I quoted from Hellenbach in a recent number of "LIGHT" (p. 266). It is interesting enough to warrant me in citing a somewhat long narrative.

M. Thiebault,* says: † "I know not on what occasion it was that, conversing one day with the Queen‡ on the subject of the celebrated visionary, Swedenborg, we (the members of the Academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I on my part related what had been told me respecting him by Chamberlain d'Hamon, who was still alive, and who had been Ambassador from Prussia both to Holland and France. It was 'that his brother-in-law (the Count de Harteville), Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's lifetime; that the widow not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who, she was told, could converse with the dead whenever he pleased; that she accordingly adopted this advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in *Bayle's Dictionary* in his cabinet, and that his attention being called immediately afterwards to some other concern, he put the receipt into the book to mark the place at which he left off; where in fact it was found, at the page described.' The Queen replied, that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof; that she was previously acquainted with the anecdote I had related, and it was one of those that had mostly excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that M. Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that what he had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips; that, some days after, Swedenborg returned, when she was seated at cards, and requested she would grant him a private audience, to which she replied he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses; that in consequence of this intimation the Queen became agitated, gave her cards to another lady, and requested M. de Schwerin (who also was present when she related the story to us) to accompany her; that they accordingly went together into another apartment, where she posted M. de Schwerin at the door, and advanced towards the farthest extremity of it with Swedenborg, who said to her: 'You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words:—' The Queen did not repeat the words, but she protested to us they were the very same her brother had pronounced and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced, and she called on M. de Schwerin to answer for the truth of what

she had said, who, in his laconic style, contented himself with saying, "All you have said, madam, is perfectly true—at least, as far as I am concerned. I ought to add," M. Thiebault continues, "that though the Queen laid great stress upon the truth of her recital, she professed herself at the same time incredulous of Swedenborg's supposed conferences with the dead. 'A thousand events,' said she, 'appear inexplicable and supernatural to us, who know only the immediate consequences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take advantage of this to gain an extraordinary reputation. M. Swedenborg was a man of learning, and of some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.'"

The following seems an authentic case of a fulfilled dream, with which I do not remember to have met. The Mr. Toplady referred to is the eminent Evangelical minister.

The Earl of Huntingdon, husband of the famous Christian Countess of Huntingdon, one night at his house in Downing-street, Whitehall, had a strange dream, which proved in his case to be a foreboding of death. It was the more remarkable that he was a man of singular serenity of mind, and of habitual good health, and had hardly ever dreamt in his life before. He dreamt that he saw a skeleton, that appeared at the bed's foot, and, after standing a while, untucked the bedclothes at the bottom and crept up under the clothes to the top of the bed, and lay between him and the Countess, who was fast asleep. He awoke, but did not disturb her. In the morning he told her the dream, of which she affected to make light, but the Earl died in about a fortnight of a fit of apoplexy. The circumstance was narrated by Lady Huntingdon to Mr. Toplady many years after, and is recorded in one of his posthumously published works, which is not widely known.

INVOCATION.

"This is the day of light,
Oh give us light this day,
O Dayspring, rise upon our night,
And chase its gloom away.

This is the day of prayer,
Let Earth to Heaven draw near,
Lift up our hearts to seek Thee there,
Come down to meet us here."

"SPIRITUALISM" endorses all that is true in science, philosophy, and religion, it recognises a continuous inspiration in man; it aims, through a reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relation of spirit to matter, and of man to God and the spiritual world. It is thus comprehensive and progressive, leading to true religion as at one with science and the highest philosophy.

ALL Spiritual phenomena were looked upon in former times as supernatural or miraculous occurrences; they are and have always been the result of natural law; for every Spiritual manifestation that has ever taken place has occurred in strict accordance with fixed and inexorable laws. These laws being beyond man's knowledge, the terms supernatural and miraculous have merely been employed to vindicate his ignorance thereof, just as a savage, seeing an aeronaut descend in a balloon from the sky, would probably declare it miraculous, whereas to those who understand it there is nothing miraculous about the matter. "The wonders of one age become the common-place facts of the next."

SPIRITUALISM AND THEOSOPHY.—Upon the subject of Spiritualism and Theosophy, a writer in *Le Moniteur* says that Spiritualism and Theosophy are two questions which bear scarcely any relation to each other. They each start from a different point, follow different paths, and to unite them would be to give Spiritualism a prejudicial confusion, interfering with the propagation of our doctrine. While it is necessary to condemn this or that system because in some points it differs from Spiritualistic principles and conceptions, and liberty of discussion compels us to respect all opinions, whatever they may be, so long as they are sincerely defended and they do not interfere with the moral order, yet the writer thinks there is no satisfaction in these endless debates. Spiritualists can never convince Theosophists, and Theosophists from their side will be powerless to make Spiritualists accept a doctrine so far removed in essential points from their own,

* M. Dieudonne Thiebault, a French *savant* of the school of Voltaire, and Professor of Belles Lettres in the Royal Academy of Berlin.

† Vide *Noble's Appeal*, p. 200. London: New Church Missionary and Tract Society. London: 36, Bloomsbury-street.

‡ Queen of Sweden, Louisa Ulrica, wife of King Adolphus Frederic.

ASTROLOGY AND POLITICS.

I lately referred in "LIGHT" to the ancient and still prevailing doctrine of astrology, that important public and political events are indicated by the planetary positions at the new or full moon last preceding them. Hitherto I had given but little attention to what is called "mundane" astrology, though conversant with its general principles. But the accordance of the recent course of political affairs with astrological indications suggested to me an attempt to ascertain, by examination of a given period of past time, whether certain coincidences of this kind showed a great numerical disproportion to the expectation arising from the doctrine of chances applicable to them. For this purpose I first made a list of the Parliamentary Divisions leading either to an immediate resignation of the Government, or to a Dissolution of Parliament, and of General Elections so unfortunate to the Government as to lead to its resignation without a vote of the House of Commons. I began this list from my own earliest political recollection, beginning with the overthrow of Lord Derby's Administration in 1852. I found the dates of these events by reference to the *Annual Register*. They were fifteen in number, and I believe the list is exhaustive. The test I had proposed was the astrological "affliction" of the Meridian point—the place of government—by Saturn at the time of the new or full moon last preceding the event; that is to say, the following distances of Saturn from the Meridian, measured in degrees of the Zodiac:—for the conjunction, 5° on either side of the Meridian point; for the two Squares, from 85° to 95° on either side; for the Opposition 175° to 185° . There are thus 40° within which the Meridian may be "afflicted" by Saturn, taking the lowest range in degrees assigned by astrologers for the influence of the aspects. (I should state that I fixed upon this range before I looked at an Ephemeris for any one of my cases.) Now as there are 360° in the Zodiac, and $\frac{40}{360} = \frac{1}{9}$, the chance is just 8 to 1 against an affliction of the Meridian by Saturn within 5° of the perfect Conjunction, Square, or Opposition aspect at any given minute, and, therefore, at the minute given in the almanacs for the new or full moon. And we get the same result by calculating in *time*; because, as it takes four minutes for one degree of the Zodiac to traverse the Meridian, the 40° of affliction have to be multiplied by $4 = 160$; and as there are 1,440 minutes in 24 hours, and $\frac{160}{1440} = \frac{1}{9}$, there is just that proportion of the 24 hours for the presence on the Meridian of one or other of the 40 afflicted degrees.

Next, by a simple Rule of Three sum, we ascertain the chance average number of cases in fifteen for the affliction of the Meridian by Saturn, thus:—

$$9 : 15 :: 1 : 1\frac{2}{3},$$

that is, two such cases would be above the expectation on the average.

Now the actual result in the fifteen cases is *seven*, or above four times the expectation.

In only two of the remaining eight cases have I been unable to trace a striking astrological indication of the event; but I neglect these for the present purpose as I cannot reduce the chances to exactitude so easily.

As regards the approaching General Election, which will be upon us when these lines are published, there is not indeed the above particular affliction of the Meridian at the new moon of the 1st July—the lunation which "rules" the event—but in my judgment—very contrary to my wish—the positions are extremely ominous of evil for the Government. Moreover at the ingress of the sun into Cancer (governing the summer quarter), Saturn was within 3° of the Meridian; he afflicts sun and moon at the lunation of 1st July by conjunction, and is rising at the full moon of 16th July. And the Meridian of the new moon is within 4° of the place of Saturn at Mr. Gladstone's birth. The place of Mars at his birth is exactly rising at the lunation.

June 28th,

C. C. M.

THE SEANCES OF THE EARLY CHRISTIAN CHURCH.

In "LIGHT" for June 26th, there is an interesting notice, under the heading "The Séances of the Early Christian Church," drawing a parallel between the "prophets" mentioned in the "Teaching of the Apostles," and the so-called "mediums" of to-day. Hilgenfeld seems to me to have proved* that the original, entitled "The Two Ways," or "The Decision of Peter," cited by Rufinus and Jerome, was revised by a Montanist (not before A.D. 157) in Asia Minor, and that we possess it in this form. Only a Montanist would alter the passage in the Epistle of Barnabas which refers to the coming of God in the past, for the calling of those prepared by the Spirit, so as to make it refer to a still present coming of the Spirit. Again, it is in harmony with Montanism that the privilege ascribed by Justin to the overseers of the congregation is here ascribed to the prophets. Those missionary apostles who are not to stay beyond two days at any place, and if they stay but one day longer or demand money are declared to be false prophets, cannot have been the Apostles chosen by Jesus. Not every missionary can at any time have been called an apostle. But if these so-called apostles are missionaries, they can only have received this title as messengers of a renewed revelation like that of the Montanist Paraclete. The Paraclete was clearly defined by Montanists or "Phrygians" as the indwelling Spirit of God, "the ingrafted word which can save the soul." They said about their martyr, Vettius Epagathus, that he had the Paraclete "in himself," that is, as they explained, "the Spirit in greater fulness than Zechariah," probably the father of John the Baptist.

This spiritual revival called forth by "prophets" was evidently connected with a peculiar development of man's spiritual nature, with visible manifestations of the Spirit, such as trances and speaking in tongues, as seems to have been the case with the prophet Montanus and his prophetess daughters. For in this undoubtedly genuine scripture, composed between A.D. 80 and 157, reference is made to mysterious manifestations at special meetings by approved genuine prophets. "Every approved genuine prophet who makes assemblies for a worldly mystery, but does not teach others to do what he does, shall not be judged by you; for his judgment is in the hands of God, for the ancient prophets also did likewise." The reference in this passage to mysterious manifestations of the spiritual power is confirmed by what the Montanist father of the Church, Tertullian, taught about the condition of man's communion with God, that he be "flesh with the Spirit of God," and about the transformation of angels into men, as also of men into angels. The recognition by the Montanists of the universal priesthood was to prepare the way for the Church of the Spirit as the religion of Jesus and of mankind.

The prophetic gift was considered only then valuable when "the man who speaks in the Spirit not only speaks but also lives the truth." This implies that such spirit manifestations were so common in the early after-Apostolic—and as is implied in the Apostolic age,—that it was necessary to make a selection among the organs of spirit-revelations. The test recommended by the Apostle John seems not to have been deemed sufficiently practical and safe, to "prove the spirits whether they are of God," by the test through which alone men can know the Spirit of God: "every spirit who confesseth Jesus as the Christ come in the flesh is of God, and every spirit who confesseth not Jesus is not of God." Only then could this test be safely applied when the honesty and enlightenment of the communicating spirits could not be drawn in question.† However explained, the non-reference to the Epistle of John in these passages of the "Preaching" is remarkable. The only test recommended is the prophet's applying his teaching to his life. But under certain circumstances every test was forbidden. So great was the danger held to be wrongly to judge of that which was revealed through man as an apparent organ of the Spirit, that every trial or test of the prophet (as the medium of the Spirit) was forbidden when he manifested "worldly mystery," or a mystery connected with inexplicable material phenomena exhibited at special meetings. "Any prophet who speaks in the Spirit ye shall not try nor test, for every sin shall be forgiven,

* Zeitschrift für wissenschaftliche Theologie, 1885, I, pp. 73-102.

† A case is recorded in "LIGHT," when the spirits, whose presence had been manifested, were asked by one of the spectators whether they believed that—not "in" but—"at the name of Jesus every knee shall bow of those in heaven, and on earth, and under the earth." This incorrect translation in the authorised text excludes the only correct interpretation of the "name" having the meaning of "spirit." Yet the spirits manifested their consent by bending their knees. Though honest, they were not more enlightened than they had been on earth.

but this sin ("the sin against the Holy Ghost") shall not be forgiven. This injunction would form a contradiction to the other where a test is commanded, if the peculiar manifestation of "worldly mystery" had not been distinguished from the more general speaking during a trance without such visible manifestations of spirit power. What in our day is known as "materialisation"—that is, the visible, tangible and ponderable production of animate and inanimate objects through spirit agency,—can now be assimilated if not identified with the manifestations of a peculiar "mystery" by approved and genuine prophets, maintained at public expense (as the students in the school of prophets), and therefore forbidden to demand money at specially appointed meetings which took place in the early-after-Apostolic, as also in the Apostolic age, and in the earlier ages of the Church, "for the ancient prophets also did likewise."

ALPHA.

AUTOMATIC AND DIRECT WRITING.

I was asked recently by a gentleman who is a Spiritualist, though not possessed of mediumistic powers, why I was so anxious to obtain the gift of direct writing, generally called "Psychography," seeing that I already had that of automatic writing, by means of which I could receive communications from my spirit guide and friend. I may here mention that it is at the earnest and repeated request of this spirit friend that I have been sitting for direct writing for the last six months, without up to the present time obtaining it, though I am strongly encouraged to persevere and assured that success will ultimately crown my efforts. I answered my questioner as well as I could on the spur of the moment, but I think I may be able to make some remarks on the subject better in writing after having had a little time to think the matter over. All communications coming from the spirit world have to make use of the psychic power emanating from the medium or circle before they can be written or otherwise manifested, and in thus passing through a medium they become in some measure tinged with his personality, perhaps in the same way that the rays of the sun passing through coloured glass reflect the different tints of the glass. Even in direct writing this is sometimes slightly apparent, and explains, I think, why a communication written in this way, in a foreign language unknown to the medium, may contain a phrase worded more in the style of the medium's language than of that in which it was written, though being at the same time perfectly grammatical. An instance of this was told me by the above mentioned gentleman, a Russian, when several communications were received in the Russian language, which is totally unknown to the celebrated English medium through whom they came. In direct writing, however, this trace of the medium's personality is only occasionally evident and is very much less visible than in automatic writing, which almost always bears some evidence of the medium through whose *physical* hands it comes: In my own case the writing comes more or less quickly, according to the degree of psychic power I possess, at no time very great, as I always sit alone and therefore depend entirely on my own power. The most I ever get at one sitting is about 100 to 120 words, which would occupy from a half to three-quarters of an hour in the writing. I generally know the words that are coming before my pencil writes them, which I believe is a common experience; and when this is the case the writing is performed much quicker. When words or sentences are written of which I have no idea, the writing is slow and hesitating and the substance frequently contrary to what I think myself and sometimes to what I wish. In automatic writing, therefore, there is always the drawback of the feeling as to how much *may* be possibly due to the mind or brain of the medium himself, though my guide, in answer to a question from me on this point, assured me I need have no fear on that score, and told me that he is generally able to impress the idea or words on my brain before my pencil writes them. All the same, it is very satisfactory to me when the sentences are contrary to my expectations, and still more so was a letter received in direct writing from my spirit friend, through Mr. Eglinton's mediumship, last week, confirming many things told me by him, in my own automatic writing, and which the medium was ignorant of. It is for this and other reasons that I shall indeed be thankful if "my efforts are eventually crowned with success," and I obtain direct writing. One of the other reasons is that evidently the power of the spirit is greater to say what he wishes in direct writing, than when encumbered by the physical impediments incident to automatic writing. I have several times asked a question when sitting for the latter, to which I

have got for reply, "I shall be able to tell you better when you obtain direct writing." One of the most curious communications I ever received, and to my mind the most interesting, as showing how thoroughly my guide is able to enter into my affairs and even to hear (sometimes) what I say to others, is the following. It was written early last December, when the weather was miserably cold and inclement. "You are leaving your home for a short time." I had no intention of doing so, and much surprised asked where I was going to; the answer surprised me still more; it was "Scotland." Then followed "Do not leave England, you must not go." I assured my friend I would not, and begged for some explanation, but could get none, except that I should soon know. All of a sudden a thought flashed across my mind and I asked whether he alluded to an idea I had had of going for a short time to *Sunderland*, and "Yes" was immediately written. My guide, who was a foreigner, may be excused for thinking *Sunderland* to be in *Scotland*, or he may have mistaken the name for *Sutherland*, as it is so very near it. A few days previously I had received a letter from a dear friend of mine from *Sunderland*, where she had gone and where she was lying very ill. I, for the moment, formed the idea of going to see her, and consulted a lady whom I knew, who resided there, about the distance, trains, &c.; which conversation, it seems to me, my friend must have overheard or at least been aware of. I had, however, *almost* decided not to go, fearing, as I am very subject to cold and not strong, that such a long journey during that most inclement weather might result in my being laid up with illness myself. I may say that I derive much benefit from following the advice given me by my guide in automatic writing relative to my health.—I am, Sir, yours faithfully,

"V."

IN the bleakness and the coldness
Wandered forth a living soul,
From the earth-life long departed
Seeking for a settled goal.

And before him stood a spectre,
Hideous, foul in form and air:
"Who art thou?" he cried in anguish,
"Mocking thus my deep despair!"

Then the spectre spoke in answer,
With a firm decided tone:
"Listen! learn the lesson fully,
I thine actions am—thine own!"

THE City of Buenos Ayres is said to contain no less than nine Spiritualistic societies.

THE last issue of the Russian *Rebus* contains an account of a psychographic seance with Mr. W. Eglinton, and is signed by Professors Butlerof, Wagner, and Dobroslovain. Next week we shall hope to give our readers a translation of the same.

AT no period in the history of Modern Spiritualism has there been so much inquiry for the truth as at the present time. Thoughtful members of the various churches, intelligent people in high social circles, business men—merchants and bankers,—are alike seeking for the truth.—*Golden Gate*.

MISS ALICE LAKEY, a lady possessing a very beautiful and cultured voice, will, in conjunction with Miss St. Clair Liddell, give an entertainment at the Princes' Hall, on July 15th, entitled, "Rossini's Life in Prose and Song." The Chevalier Robbio and Mr. Taylor will also assist, and we hope those of our readers who are friends of the above ladies will take this opportunity of being present on the occasion referred to. Tickets can be obtained at the usual libraries.

WHY is it that science, which exhibits a fair amount of common-sense in other matters, becomes daft and bullheaded when considering the claims of Spiritualism? Is there anything more irrational in the fact of another life than there is in the fact of this present life? Is one any greater mystery than the other? Does not the history of mankind abound with the proofs of the existence of spiritual beings? Does not the Church preach it, and nearly all humanity believe it? Then, when a class of facts is brought to light, all pointing with unerring certainty to the stupendous fact of spirit existence, why not, at least, accept them as evidence in the case?—*Golden Gate*.

MR. C. D. LAKEY, the editor and proprietor of "Insurance," the "Builder and Wood-worker" (America), has arrived in London for the summer. This gentleman, who is a keen investigator, has been instrumental in denouncing many of the fraudulent mediums in the United States, and he has promised us an article upon this subject which will appear in an early issue. The wholesale manner in which transparent fraud is allowed to pose under the name of genuine mediumship in America will necessitate some such action being taken there as we initiated in this country some four years ago, by which we believe the movement in England was considerably purified. The standard of excellence in the medium is not what wonders he can produce but in a sterling character for honesty and uprightness of purpose.

SPIRITUALISM AND CONJURING.

The following correspondence between Dr. Hermann, the celebrated conjurer, and Mr. Eglinton explains itself. Both gentlemen have given their permission for its publication.

[COPY.]

6, Nevsky Prospect, St. Petersburg,
May 8th, 1886.

DEAR SIR,—I have yesterday received a letter from Dr. Hübbe-Schleiden, of München, in which he states that you are desirous of investigating the physical phenomena that commonly occur in the presence of certain persons called mediums; and this gentleman has requested me, if it is at all possible, to give you an opportunity of witnessing the manifestations which I myself obtain. If his information is correct, and you are really desirous of ascertaining whether these phenomena are within the domain of prestidigitation, of which you are the most distinguished living representative, I see no reason why I should hesitate to comply with Dr. Schleiden's request, although I am personally of opinion that an investigation of these phenomena belongs to science, and not to the profession to which you belong. Professors Crookes, Wallace, and De Morgan, in England; Professors Zöllner, Thiersch, Scriebner, Fechner, and Weber, in Germany; Professors Edland, Torneboom, and Bertin, in Sweden; Professors Butlerof and Wagner, in Russia; Professor Mosetig, in Austria; Professors Hare and Mapes, in America, and many other distinguished scientists too numerous to mention, and the majority of whom I have had the honour of meeting, have for many years devoted themselves to a complete and exhaustive examination of these objective phenomena, but have come to the conclusion that they are not explainable by laws known to them. It is true, too, that certain unscrupulous conjurers have, under the pretence of serious examination, only superficially investigated that they might serve their own ends by advertising themselves as having "exposed" this or that medium; the only exceptions, be it said in their honour, being Bellachini, Jacob, and Harry Kellar. But if, as I say, you are dictated solely by the love of truth, and are willing to investigate the results occurring in my presence, I will endeavour to arrange my movements so as to accommodate your own, although that at present is a matter of some difficulty, as it was my intention after leaving this city in June, to have sailed direct to England, on account of my health, or to have gone to the Caucasus and Constantinople. I mention this difficulty as you may perhaps be travelling yourself; in which case the meeting might be arranged when I visit the Continent again in the autumn. At any rate, a useful purpose will have been served if a correspondence, embracing your views, ensues; my only desire in troubling you with this letter being the request made by Dr. Hübbe-Schleiden, as stated, and the elucidation of the truth.—I remain, sir, yours truly,

Herr Hermann.

W. EGLINTON.

Berlin, May 31st, 1886.

DEAR SIR,—Through Dr. Hübbe-Schleiden I received your favour of the 13th May, and I am quite ready to have several test sittings with you in the autumn of this year, and to publish the results with the greatest precision. I am not at all a direct opponent of the Spiritualistic phenomena, and so approach the subject without any prejudice. Although I am a *prestidigitateur* by profession, I flatter myself I am able to introduce myself to you as a scientifically-educated man. Please to understand that in regard to Spiritualistic phenomena, I am more an inquirer than a conjurer. To be sure, I shall avail myself of my professional knowledge for the sole purpose of investigating the truth. You will have the kindness to let me know through Dr. Hübbe-Schleiden of your arrival here, and I shall then willingly be at your service. Without entering into more particulars this time, I remain, your obedient servant,

M. HERMANN.

ROBERT COLLYER says: "I treasure a little picture by Millais of a woman standing in the sea. She is bound there, and the waters are rising about her. No hope for her; she is doomed to that, and must die. But the face is turned upward by just a thought, as we should say, and the eyes seem to shine with a great light! It does not occur to you that she feels the waters creeping about her: *Her heart is in Heaven*; but under the picture you read these lines:

'Murdered for owning Christ supreme
Head of the Church; and no more crime,
But for not owning Prelacy,
And not abjuring Presbytery;
Within the sea tied to a stake,
She suffered for Christ Jesu's sake.'

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. Eglinton's Seances.

To the Editor of "LIGHT."

SIR,—Mr. Eubule-Evans seems to be somewhat premature in his conclusions. One sitting is not enough. As to the observation respecting phenomena occurring more readily in presence of novices, this I disagree with, as it is contrary to experience. I have left the room myself, with the idea of favouring a manifestation, but with no result; and I have sat with Mr. Eglinton a great many times, and had more failures than successes. The best results were obtained in the presence of one novice and two experienced observers. One would naturally have thought that ALL NOVICES would be more or less suspicious—knowing nothing as to the method of producing the manifestations—more so than the frequenter of sésances. I have seen phenomena occur on the withdrawal of a person, which withdrawal could not facilitate imposture, the detective powers of the party in question not being extraordinary. I believe that some persons are so constituted that they give offence to, or paralyse the agencies at work. As to Mr. Eglinton's thumb, this has been for a long time an object of care to myself. As to test conditions, the Bramah locked slate must have some secret spring opening the same (as I have locked it and kept the key myself), if the results I obtained are not genuine. Allowing for ingenious apparatus of this kind, I cannot explain the reading of a watch number, unless Mr. Eglinton put his face close to the watch, which he did not, and the spring is dangerous, giving a loud snap on shutting.

Mr. Eubule-Evans seems to have been in a sarcastic frame of mind when he went to Nottingham-place; consequently, he must expect a reception of the same nature. I am perfectly sure that a generous and open-minded inquirer will succeed in the end, and a magisterial and police constable investigator will obtain nothing. An opinion expressed so decisively, as in the case of the letter in question, should have adequate experiences to back it, and in this case we fail to find these necessary data, and consider the conclusions arrived at to be hasty and unscientific.

GEORGE RAYLEIGH VICARS,

Member of the Society for Psychical Research.

June 20th, 1886.

To the Editor of "LIGHT."

SIR,—Mr. Eubule Evans gives an account in "LIGHT" of June 26th, of his first and only sitting with Mr. Eglinton for psychographical phenomena, and he makes much of the fact that no results were obtained. In "LIGHT" of January 2nd, will also be found an account (with the names and addresses of witnesses) of my first interview with Mr. Eglinton, in which the results were very unmistakable.

Because Mr. Evans was unsuccessful in his one trial, he insinuates fraud when results occurred subsequently with his friends. Whether this be charitable and courteous or not it is certainly not philosophical.

Here is a phenomenon, the reality and genuineness of which has been demonstrated up to the hilt, proved beyond the possibility of a doubt by an accumulation of exact evidence which should be irresistible to any unprejudiced mind.

One of the chief characteristics of this phenomenon is the absolute uncertainty of its occurrence under the seemingly required conditions.

Out of a thousand experiments one out of six, say (I forget the exact proportion), has proved a failure. Mr. Evans makes but one attempt and is not fortunate. He straightway makes the unworthy, not to say insolent, imputation of trickery on the part of Mr. Eglinton. That gentleman, however, as it happens, has established the character of not being a swindler, despite the gratuitous assumptions and cheap irony of Mr. Evans, and his crude hypothesis respecting the mode of production of the writing on the slate. We do not want to hear about failures, but about successes, and it would have been far more interesting to have received an account of what took place subsequently from the "novices" introduced by Mr. Evans. Why "novices"? Is not Mr. Evans a novice likewise? He does not appear to have made a beginning in psychography. From all that he relates one may indeed fairly infer that he is a novice in the art of patiently interrogating Nature and abstaining from hasty generalisations.

GEO. S. CARR, M.A.

3, Endsleigh-gardens, London, N.W.

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Light :

SATURDAY, JULY 3RD, 1886.

THE FAMILY CIRCLE.

There is a natural aversion in the minds of sensitive Spiritualists for all exhibitions of mediumship as a mere money-making show, or for the gratification of idle curiosity. As these exhibitions are usually conducted with little or no protection against the exercise of all manner of deception, they demonstrate nothing but the facility with which honest investigators may be deceived.

Now, we are not inveighing against the wonderful phenomenon of spirit materialisation. We know it to be a great truth. We know, also,—or rather, perhaps, we should say, we have good grounds for believing, that most of the alleged "materialisations" that we have witnessed at the public séances for this phase of the phenomena—and we have attended many of them—were simply shameless deceptions. Such deceptions have no weight, or influence, with the experienced Spiritualist, who bases his knowledge of genuine spirit manifestations, not upon one, but upon many phases of mediumship, and often not upon evidences received through professional mediumship at all, but perhaps through his own mediumistic gifts, or upon evidences brought home to him through many private channels.

The temptation to cheat in the matter of physical manifestations, for the money there is in the exhibition, is altogether too great for the average professional materialising medium to resist; hence investigators are justified in demanding such conditions as will render deception absolutely impossible.

But the "materialising" séance is not the place for the novice to make a beginning in psychical study. It is there he is very apt to see what will so disgust him that he will have no heart for any further investigation in any direction. A "spirit," with a bad breath or an unpleasant odour of perspiration, who salutes the inexperienced investigator, purporting to be his lost darling, is apt to be discouraging to further research. And it doesn't help the matter much to be told that the unpleasant odours aforesaid are the bad conditions of the medium, which the "spirit" necessarily takes upon itself in its temporary semblance of re-incarnation.

But if, still inclined to pursue his investigations, the investigator should ruthlessly violate the rules of the circle by holding his "dear one" fast in his embrace, and find, in the full light, the half-robed form of the medium in his arms, he is not happy—not even when informed, as is probably the case, that the spirits sometimes use the medium's body for "personation" or "transfiguration,"—an explanation which is understood to exonerate the medium and throw the onus of the cheat upon the spirit.

Hence, we believe that the public materialising circle, as generally conducted, is a great stumbling block to the advancement of Spiritualism, and ought to be discountenanced by all who have the cause at heart. Or, if continued, these circles should be divested of every element of deception, and made so completely crucial in their character that only the true medium could stand the test.

But we commenced this article with a view to suggesting a remedy for such evils of professional mediumship as we have herein indicated. It is to encourage private mediumship, as developed in the family circle. These circles, if rightly conducted, may be made a source of profit to each member thereof, even though no great mediumistic results should follow. They would develop a spirit of harmony and devotion, that could not but prove conducive to spiritual growth.

The circle may be composed exclusively of the family, who should sit regularly each evening, or on alternate evenings, from half an hour to an hour. A few congenial persons may be invited to participate, but care should be had not to make the circle too large. From five to seven is enough. The séance should be preceded with pleasant conversation, and commenced with harmonising music. Each soul should aspire for light and truth, and for the ministration of all good and beautiful influences. Sit quietly, passively, patiently. If nothing comes with the first half hour, or if a sense of weariness is experienced by any member of the circle by that time, an adjournment for the evening would be advisable.

There would be but little use for public mediumship if the private or family circle were generally established in the homes of Spiritualists, or in the homes of those interested in knowing the truth.—*Golden Gate.*

THE SOCIETY FOR PSYCHICAL RESEARCH.

Some indignant protests from members of the Society for Psychical Research, with reference to a long article by Mrs. Sidgwick in the last number of the *Journal*, have reached us as we go to press. This will leave us no alternative but to deal fully with the matter, which we shall take the first opportunity of doing.

ERRATA.—In Mr. Houghton's letter last week, for Professor "Venier" read "Ferrier," and for "automical" read "anatomical."

It is commonly reported in America, that President Cleveland frequently consults a well-known medium for advice. If true, he is but following in the footsteps of his predecessor, Abraham Lincoln.

NEPTUNE's (the Astrologer) letters are boycotted by the Post Office, and returned marked "not known." Friends may address him as Messrs. R. H. Penny and Neptune, 12, Grenville-street, Brunswick-square, London, W.C.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this society will be held on Monday, July 5th, 1886, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The president of the Society, Professor Balfour Stewart, F.R.S., will take the chair at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends, Paper to be read, C. C. Massey, Esq.: "The possibilities of mal-observation in relation to evidence for the phenomena of Spiritualism."—Edward T. Bennett, secretary, 14, Dean's-yard, Westminster, S.W.

"We might see for ourselves," says the Rev. J. P. Stuart, "that we are gaining a most glorious result in the demonstrations of the spiritual world that are given to men of every class; for whether declarations of men who have passed into the other life are true or false, weighty or worthless, wise or nonsensical, one thing is gained by them. Henceforth the world shall know that death is neither a temporary nor an eternal sleep; but that, when stripped of his mortal coil, 'a man's a man for a' that.' From henceforth it shall be known that the sphere of immortal life is contiguous to the sphere of mortal life, and that millions of spiritual beings, unseen and unknown, 'through the air and tread the earth.'"

TRUE MEDIUMS, UNRELIABLE MEDIUMS, AND TRICKSTERS.

Intelligent, orderly communion with the inhabitants of spirit spheres, depends largely upon the integrity of mediums through whom the communications are received. Too much cannot be said to inspire those possessing this gift with the sacredness of their mission; their duty to be true to themselves, their spirit guides, and all to whom they minister. There are some persons so perfectly unfolded morally as to live above temptation; no man-made laws are necessary to keep them in the path of right; no combination of circumstances could induce them to swerve from duty; when developed as mediums they are reliable. In their presence the most startling manifestations may not occur, but all that are given are genuine. Many such mediums are found in the humble walks of life; quietly and unostentatiously they do their work, often unknown beyond the circle of friends to whom they minister, and by whom they are respected and looked upon as worthy their high calling. Sometimes their worth is discovered by influential persons; they are taken from retirement and brought before the world where much more is demanded of them; they are over-taxed, compelled to sit with all classes of persons, from those seeking only the most sensational manifestations to the carping sceptic and the unduly suspicious Spiritualist. Such an one often sees the séances of less worthy mediums thronged, while his are but indifferently attended. Temptations surround him, but he is not tempted; steadily he pursues his course, creating a greater confidence for mediumship and more respect for Spiritualism, aiding in placing it upon a basis so secure that no fraudulent manifestations can disturb it; such is the work of the true medium. Selfish ambition is lost sight of in the desire to give to the world a knowledge of immortality, to lift for ever the black shadow shrouding the tomb, to speak words of comfort to the bereaved, and to bring messages of love from those whose affection has survived the death of the outer form.

One not possessing within himself these noble characteristics will carry his defects and weaknesses into his mediumistic career; ambition and avarice will lead him to simulate the manifestations; possibly he may be aided in this by undeveloped spirits; spirits whose suggestions and impressions would find no lodgment in the brain of a pure medium. Undoubtedly many who have been detected in simulating the manifestations attributed to spirits, possess mediumistic power; but few would care to invite spirit friends into intimate relation with one they knew to be unreliable, and many thoughtful Spiritualists would not consider it their duty to resort to the methods chosen by some exposers; they would not visit the séance rooms of such mediums, nor encourage others to do so. If this course was more persistently adhered to, fraudulent mediums would soon seek other occupations. Our motto has ever been to treat all mediums with kindness and the broadest charity, to be slow to condemn and the last to publish their failings; but when it is known beyond a doubt that a medium practises deception, it is a kindness to them to let them know their tricks have been discovered, and to stay away from their séances. We do not believe all such mediums are beyond the reach of moral suasion, and would suggest that their friends advise them to seek employment where temptations are not so great.—*Spiritual Offering.*

DR. ROBERT CHAMBERS once wrote:—"Spiritualism is the germ of the greatest discovery and the greatest revolution of human thought that any age of the world has witnessed. . . . Instead of being a superstition itself, as some are disposed to think it, they will find it the explanation and the extinguisher of all superstition."

MR. EGLINTON'S VISIT TO ST. PETERSBURG.

(From *The Rebus.*)

Mr. Eglinton was invited by me to St. Petersburg for two purposes, the first and most important of which was to prove by the help of photography, that the phenomenon named materialisation is a reality, not an hallucination, as was asserted by Dr. von Hartmann. For that purpose, it was necessary to obtain a most difficult, almost impossible result; namely, the simultaneous representation of the medium himself and of the appearing figure, or of a part thereof. The other purpose I had in view, consisted in giving an opportunity to some men of science, professors of the Medical Chirurgical Academy of Petersburg (according to the desire they expressed to that effect for investigating mediumistic phenomena. Unfortunately, owing to the short stay of Mr. Eglinton here, and the extreme exhaustion he experienced after the photographic séances, which took so much time, the above-mentioned gentlemen could witness only four séances, two of which were in darkness, and two, of auto-graphical writing, were, on the contrary, accomplished in full light. These séances gave quite satisfactory results. We shall talk about them later with more details. In regard to photographic séances, they presented the greatest difficulty, because they were to be achieved under conditions entirely contrary to those under which materialisations generally take place. These conditions are well-known—the isolation of the medium in the dark, and only a kind of twilight allowed for the perception of the appearing figure. In the present case, it was required, not only that Mr. Eglinton should be in full view, though faintly illuminated; but that at a certain moment the medium, as well as the appearing figure or a part of it, should be submitted to the strongest magnesium light for some seconds. In order to facilitate the experiment, I had first proposed that Mr. Eglinton should sit in front of the curtains, lighted only sufficiently that we might perceive his figure turned towards us, and that from behind the curtain should appear at least a hand placed, for instance, on his shoulder, and that in such a position the whole should be photographed. It happened that more than once a hand showed itself between the curtains, whilst the medium sat with his face turned towards us. The magnesium light was twice directed on the spot, but the hand did not then appear. To facilitate still more the conditions of the experiment, I proposed to place the medium in the very middle of the curtains, so that the back of his head, his shoulders, and his hands held behind his back, would be fully in view, and his face, his chest, and his feet would remain in darkness. Under those conditions, by the glare of the strongest magnesium light, composed of six wires twined together, a hand showed itself above the head of Mr. Eglinton, remained thus a few seconds, and then vanished. Five photographic apparatus, directed from different points, obtained the impression of the medium with both his hands behind his back, and a third hand above his head. That séance took place exactly two days before the departure of Mr. Eglinton, and I have not yet seen the photographs thereof. This experiment was accomplished in the study of Professor Butlerof, in the presence of eight witnesses.

St. Petersburg,

A. AKSAKOF.

May 27th, 1886.

I received proofs of these photographs after I arrived in London, where I propose to have further experiments with Mr. Eglinton. The larger photograph shows him seated on a chair, between the curtains, with his hands behind his back, and on the top of his head is seen something white, which can be recognised as the outlines of a right hand *en raccourci*; the knuckles and the thumb are clearly discernible, but the other fingers are not distinct, because, as is seen by the position of Mr. Eglinton's hands in the photograph, he has moved during the exposure—bending with his body a little forwards. This accords with what has been said by our photographer, immediately after the experience—namely, that the hand would not be very distinct, because Mr. Eglinton's head moved forwards, as if attracted by the hand which rested upon his head. Our photographer (a private gentleman and artist) regretted it very much, because the hand, he says, was of perfect shape and beauty. The other photograph, a stereoscopic one, taken by Professor Wagner, shows Mr. Eglinton's back and hands *en profil*, and on his head is also seen something white, which has changed its position by a movement backwards. The outlines of a hand are not so distinct as in the larger photograph.

London,
June 27th, 1886.

A. AKSAKOF.

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

TRANSLATED FROM "PSYCHISCHE STUDIEN." (June).

(Continued from page 247.)

Having now obtained incontestable photographic proof from three entirely reliable sources (Messrs. Beattie, Wagner, and Slater) of forms of human character, and material, though invisible to our eyes, we are entitled, as it seems to me, to pursue the further developments which this phenomenon has attained with professional photographers, because we have no longer to accept the proof of its genuineness upon the good faith of the operator, but upon that of those on whose behalf the photograph is obtained, and who alone can decide upon its intrinsic value.

I shall not speak of the London photographer, Hudson, as Spiritualists are themselves divided in opinion about him,—some accusing him of fraud, others adducing cases in which the unquestionable resemblance of the photograph to one long deceased, or the attitude remembered by the sitters, or the accessories to the figure upon the photograph, exclude all possibility of fraud. A number of such cases are published in the treatise of "M. A. (Oxon)" on "Spirit Photography," in *Human Nature*, 1874. I prefer to confine myself to Mr. Mumler, whose reputation has remained undamaged throughout his long professional career. The genuineness of his photographs is, moreover, established by a test quite comparable in value to those of scientific research, that is, they have gone through the ordeal of a judicial trial, and notwithstanding opposition supported by the whole of public opinion and by prejudice, have come triumphantly through it.

I cannot here go into all the details of Mumler's career and trial, for that would be a whole study by itself, but some main points in it must be mentioned, and the story of its origin is especially interesting. In the following will be given Mumler's own words, taken from his evidence in court at the trial; it is particularly to be remarked that the manifestation of transcendental photography began when Mumler was still an engraver by profession, and had as yet no knowledge of photography. He deposed* :—

"In 1861, in the city of Boston, while engaged in business as an engraver, I was in the habit of visiting a young man who was employed in a photographic gallery kept by a Mrs. Stewart, of Washington-street. Occasionally I would experiment with the instrument and chemicals. One Sunday, while entirely alone in the gallery, I attempted to get a picture of myself, and then it was that I first discovered, while developing it, that a second form appeared on the plate. At this time I had never heard of spirit pictures, although I had been somewhat interested in the doctrine of Spiritualism. At first I laboured under what is now the general impression, that the plate upon which the picture was taken could not have been clean, and that the form which showed itself beside my own must have been left on the glass, and I so stated to my employers and others. Subsequent attempts, however, made under circumstances which precluded such a probability, have confirmed me in the belief that the power by which these forms are produced is beyond human control, and the experts that have been called by the people have failed to produce a picture made in that manner. I wish to state that at the time I developed the shadow or form above alluded to, I was a complete novice in the art of photography, and had no experience whatever in the composition of chemicals used in the business, and that my use of them in my experiments at that time was simply in conformity with what I had seen my friend do, while himself engaged in his business. After getting the form on the plate, at the suggestion of several friends to whom I showed the plate, I made other attempts, and generally with most remarkable results; I then determined to leave my own business and devote myself to photography." (*Spiritual Magazine*, 1869, p. 256-257.)

The same fact as regards the origin of these photographs is confirmed by contemporary testimony which is to be found in the *Herald of Progress* (1st November, 1862), edited by A. J. Davis, and in the *Banner of Light* (8th November, 1862), and which contained the earliest reports of this unexpected phenomenon, received by the said papers with no blind enthusiastic faith, but with doubt and reserve. It is interesting to know in what form Mumler's first transcendental photographs were produced. The data as to this are not numerous and detailed; they exist, however, and the following is the

description of the two first photographs from a correspondent of the *Banner of Light* :—

"The first is a portrait of the medium, W. H. Mumler, with one hand on a chair, the other holding the black cloth covering just taken from the camera. In the chair sits a half-defined female form, apparently about twelve or fourteen years' old. This was at once recognised as a deceased female relative. A cloudy vapour hovers about the head of this spirit, an effect which we never before saw in any sun-picture. One we have seen had a faint disc of light about the head,* as if luminous rays were shooting outward, but all stop at a determined circular outline. Two others have a similar effect, but the circle would be sufficiently large to enclose the whole figure, if the card were of greater dimensions."

(As I possess a copy of this earliest of Mumler's photographs, I can add :—The outline of the upper part of the body is clearly carried out although dim and shadowy. The chair is distinctly to be seen through the body and arm, also the table on which one arm is resting. Below the waist the form—which is evidently clad in a low dress with short sleeves—becomes blended in a sort of dim mist, becoming invisible below the chair. Part of the arm of the chair is visible across through the left arm of the figure, a small part of the chair arm behind the left shoulder is not visible, this part of the shoulder being untransparent, and white like the neck and bosom. Upon the head one sees a white, cloudy vapour, encircling the head of the figure from one temple to the other, and extending down to and covering Mumler's hand, which rests on the arm of the chair. My photograph is a London copy of the original, and, therefore, not now so good.) "The second picture taken by this medium has the spirit of a lady sitting on a chair, and a white undefined mass of something behind her, like two or three pillows." (*Banner of Light*, 1862, November 29th. Reprinted in *Spiritual Magazine*, 1863, pp. 35, 36.)

We have, therefore, the remarkable fact that Mumler's first photographs show traces of those luminous masses which we have seen with Beattie's, and which precede the formation of figures, for it is more than probable that what presents itself on these photographs as "a white cloudy vapour," "a disc of light," "a white mass like two pillows," &c., would have been described by a sensitive as "a luminous mass."

To return to their origin. As soon as the news of such spirit-photographs had spread, Mr. A. J. Davis, at that time proprietor of the *Herald of Progress* at New York, commissioned a photographer of his acquaintance, Mr. Guay, to examine and report upon the genuineness of the phenomenon. The result of this first technical investigation was published at length in the *Herald* of 29th November, 1862, and was repeated in an abbreviated form in a letter of Mr. Guay in the *Banner* of the same date, which we here give :—

"Boston, November 18th, 1862.

"MR. EDITOR,—Having been informed by Mr. William H. Mumler that you desire to publish the results of my investigation into the possibility and genuineness of Mr. Mumler's photographic impressions of spirit forms, it gives me much pleasure to detail to you what I have seen. As I have been commissioned by Messrs. A. J. Davis and Co., you can rest assured that I was resolved, if permitted, to allow nothing to slip my utmost scrutiny. Having had ten years' continual practice in this particular branch—that is, negative on glass, and positive on paper from negative—I felt competent to detect any form of deception.

"Having been permitted by Mr. Mumler every facility to investigate, I went through the whole of the operation of selecting, cleaning, preparing, coating, silvering, and putting into the shield the glass upon which Mr. Mumler proposed that a spirit form and mine should be imparted, never taking off my eyes, and not allowing Mr. Mumler to touch the glass until it had gone through the whole of the operation. The result was that there came upon the glass a picture of myself, and, to my utter astonishment—having previously examined and scrutinised every crack and corner, plate-holder, camera, box, tube, the inside of the bath, &c.—another portrait.

"Having since continued, on several occasions, my investigations, as described above, and received even more perfect results than on the first trial, I have been obliged to endorse its legitimacy.—Respectfully yours,

WM. GUAY."

(*Spiritual Magazine*, 1863, pp. 34-55.)

We will here only add that upon the first negative appeared

* He read his statement.—Tr.]

* [Italics are M. Aksakow's.—Tr.]

the picture of Mr. Guay's deceased wife, and upon the second that of his father, upon which Mr. Guay says:—"It is impossible for Mumler to have procured a picture of my wife or of my father." (*Herald of 29th November, 1863.*)*

(*To be continued.*)

THE HERMETIC SOCIETY.

At the meeting of this Society, on June 22nd, Mr. Maitland read a continuation of his previous paper on the "Higher Alchemy" of which an abstract appeared in "LIGHT," May 8th. In the course of this continuation he said:—

The root idea of this science is that man in virtue of the essentially spiritual nature of Being, contains within him a certain seed or germ by his co-operation in the development of which he may minister to his own regeneration. This seed is the Divine potentiality of the life eternal inherent in the soul, being pure spirit; and by means of it he becomes finally transmuted into the pure gold of a perfect humanity. The secret and method of the higher Alchemist is thus the secret and method of Christ,—inward purification. And the doctrine of both is the same. For it is the doctrine that the true substance of humanity is not material and created, but spiritual and Divine; and that it is possible for man to dominate and rise above the lower elements of his nature, and become reconstituted of the higher, escaping thereby the limitations of materiality, and becoming divine. This doctrine—that there is in nature an universal Subject, which is susceptible of recognition by and effectuation in man—is the great Hermetic Mystery, and the mystery which underlies all Bibles and religions which represent Divine truth. It is the possession and inculcation of the knowledge of this mystery which constitutes a true and Christian Church; and it is the practical recognition of this knowledge that constitutes the truly Christian man. For, to practically recognise it is to be a Seeker after Perfection, and therefore after transformation into the Divine Image.

The Biblical allusions to this potentiality of man, and therein to the Higher Alchemy, begin at the beginning, and end only with the end, of the Bible. The "proem to Genesis" represents the transformation of man—by operation of the Divine Alchemy within him—from rudimentary being to full consciousness of the Divine. It is implied in the sentence passed on the serpent-tempter of Eve, that in her seed she should crush the serpent's head. For Eve is the human soul; the serpent is man's tendency to materiality; and the seed wherein the soul ultimately achieves the victory over materiality, is the man born of the soul, instead of the body, and of a pure spirit,—the man regenerate in that he is reconstituted of his higher elements. Such is the man regenerate—or alchemically transformed into the Divine image—of Isaiah and of the Gospels; who always has for mother the "Virgin Mary," or pure soul, and for father the Holy Ghost, or pure spirit; and it is no other than this soul that the Book of Revelation exalts and glorifies as the "woman clothed with the sun," and the "Bride espoused to the Lamb,"—both alchemical expressions. For, by the very nature of the case, the theme of the Bible is—as alone it can be—the evolution and perfection, through regeneration, of the human Ego. Herein is the force of the saying of Jesus, "Search the Scriptures; . . . for they are they which testify of me." He is speaking as a typical instance of the regenerate and perfected Ego. Herein, too, consists the mystery of the Gospels, and of the Christian *origines*. They are historical in the sense that such an Ego was actually recognisable as in the world; and mystical in the sense that they refer—primarily, at least—not to the exterior but to the interior history of that Ego. Had the facts been such as some persons—possessed, indeed, of learning, but devoid of insight—represented them, neither the Gospels nor Christianity would have had any existence.

The rewards or prizes of regeneration, the object of the Higher Alchemy, are expressed by the three terms, the kingdom, the power, and the glory. The process may have its commencement in either of two ways, from without or from within. Those who require first to be satisfied intellectually are regenerate first

in the mind. These begin from without and work inwards. They have the "power," and only attain afterwards to the "kingdom," which is of the soul and spirit.

These are of the masculine type, and perform their task laboriously. For, as in them the mind is first illuminated, their passage is from the circumference to the centre. It is a ladder to be climbed. The difference between them and the others is but of method, not of ultimates. For the Reason is the heir of all things.

Their progress is slow, but their "gold" is one in kind. For when the "Divine Marriage" of the soul and spirit consummates their labours, the mind and body are already redeemed and beyond the power of death, because they already have the "power."

The others are they who begin the "Great Work" first in the heart, by means of the affections, and seek the "kingdom" first, the rest being added afterwards. These are accounted the most blest. For the grace of love in them attracts the Holy Spirit and transmutes them from glory to glory; so that the mind is suddenly illuminated by the inner reason. With these the work of transmutation is instantaneous; "in the twinkling of an eye," as Paul says. These are of the feminine type. Their passage is from the centre to the circumference. It is a ladder to be descended.

Nevertheless, with those who are thus first regenerate within, there is suffering of the body, and often death. For the two opposing currents of their system meet with violence, such that the result may be the rending apart of body and spirit. But in the very shock transmutation takes place; the material part is sublimated; and the man needs no further incarnation. He has conquered matter, and is free. The bond is severed between him and the earthly, and he will return no more.

He who is regenerate first exteriorly usually lives long, far beyond the ordinary limits of mortality, and absorbs in that period his entire astral being, and sometimes even his body. This is said to have been the case with Enoch and Elijah, and also with some others. The history of Jesus is held as indicating that he remained on earth until he accomplished this also, the term "forty days" being a mystical expression, not referring to time, but implying a complete operation, and not justified, therefore, save as having such a meaning. He was one whose enthusiasm for perfection would permit him to leave nothing undone that might approximate him to and unite him with the Divine. Wherefore, he became in the end, "Lord of the kingdom, the power, and the glory."

And until Jesus, it is held, no man ever completed the "twelve degrees and the Divine marriage" in this order, namely, from within. Hitherto, as he himself said, the taking of the kingdom had been from without, by violence and labour.

A comparison between the histories and characters of the two foremost types of the Man Regenerate known to the present world, shows that as Jesus came later than Buddha, so he represents a higher degree of involuntional development. Buddha was not from the first superior to the necessity for marriage relations, and he died a natural death, showing that he had not the "power." Neither did he reach the same fulness of perception of the Divine personality. He had attained, at his death, ten degrees only of regeneration.

Jesus, on the contrary, began a degree in advance of Buddha even on the physical plane. For a man's power to become regenerate in any particular incarnation depends upon the degree attained in a previous life. His parents were regenerate, each in seven degrees, having two for each kingdom and one for the spirit. He himself had at his birth all the four degrees for the soul, and therefore was born regenerate, and said to be "born of a virgin." This is the difference between the "Son of God" and the mere prophet. Thus, Jesus was exempt from the necessity for the affectional developments to be obtained through wedlock and paternity. He had no impulses in that direction; and hence the omission of any reference thereto from the ordeal of his temptations in the desert. It was through want of knowledge of these matters that certain early copyists or commentators of the Gospels, took upon themselves to insert another temptation in the list, thinking the omission accidental.

What has been said will, at least, serve the twofold purpose of suggesting a loftier conception of human potentialities than that which prevails; and of indicating a direction in which to obtain much needed light on the problems of religion. Never was there a more shallow or pernicious delusion than the belief on which we find some who claim to be Spiritualist insisting, namely, that all human needs in this direction are so sufficiently met by the experiences merely phenomenal of the present, that we can afford to wipe out, as it were, the past, by ignoring and dispensing with its acquisitions of spiritual knowledge. Whereas it is only by comparing the past with the present that we can hope to comprehend either, and so to benefit the future.

The next meeting will be on Thursday, July 8th, at 8.30 p.m. when the subject of Physical Alchemy will be introduced by Mr. S. Liddell, M. Mathers.

*[As this seems very important evidence, supposing Mr. A. J. Davis, who commissioned Mr. Guay, to be worthy of confidence, and thus likely to have commissioned a really competent and impartial photographer, it may be well to add here that no reputation for honesty and good faith stands higher than that of Mr. Davis, and no suspicion would be less justified than one which should cast doubt on this report of Mr. Guay because he was employed by a well-known Spiritualist like Mr. A. J. Davis.—TR.]

HEALING AT A DISTANCE.

Amongst the widely varied and multitudinous phenomena of modern Spiritualism, there are none more interesting than well established manifestations of *healing at a distance*. A case of this character has been brought under my direct notice from the circumstance of having been (in the first instance) instrumental in great measure in the matter, and I venture to report it to you. At the suggestion of a friend in New Zealand, I consulted Mr. J. W. Singleton, of East Melbourne, concerning a member of the family in New Zealand, who was suffering from lumbago. That gentleman (Mr. S.) furnished me with a piece of flannel which he had magnetised, and directions how to apply it. I simply carried this over to the General Post Office, City of South Melbourne, and posted it, without opening it or touching it. Mr. Brewster (a gentleman to whom I mentioned what I had done) expressed his conviction that it would cure the sufferer, but added it would be through the action of his imagination, and not through the action of the magnetism of Mr. Singleton. The cure was complete, as will be seen by a few words to that effect which I quote from the letter of the sufferer, addressed to Mr. Singleton. I copied them myself from the handwriting of the New Zealand gentleman, so there cannot be any mistake. The publication of this will be useful, in so far as it might enable others to obtain cures by the same means. I say it might be useful so far, but there is a further utility. The publicity of such facts may, and must subserve the cause of science, for I beg to differ with my prognosticating friend (Mr. Brewster), and I think the cure was wrought by the action of Mr. Singleton's peculiar magnetism, and not by the force only of the New Zealand gentleman's imagination. As there will be many of Mr. Brewster's way of thinking it becomes a useful and a scientifically interesting subject of inquiry. I shall first quote from the letter of the patient who was healed, and then from Dr. Crowell's *Identity of Primitive Christianity and Modern Spiritualism*, illustrative of the truth and verity of such cures in both ancient and modern times. Those who determine to shut their eyes to just such facts as I now report from New Zealand, must, per force of necessity, remain ignorant of the scientific truth I advocate. Thus writes the patient to Mr. J. W. Singleton:—"Dear Sir,—I beg now to acknowledge receipt of your favour of the 8th of April, through Robert Caldecott, enclosing magnetic flannel for lumbago, which I applied as described, and I must say, I derived marvellous benefit therefrom. Seemingly, it kept me from fresh attacks which no previous medicine did. I have been continuously exposed to weather. Had I done so previously I should have been paralysed with lumbago for days together, but now I am free, which I attribute entirely to your remedy of the magnetic flannel." This letter is dated Auckland, 19th July, 1884. I am naturally very proud of the success of my part in the matter, for I suggested the flannel, and who can say that Mr. Singleton is not a medium whose magnetism is being made use of by the world of Spiritual agencies for healing purposes. Many have supposed that it is so for many years past. A year or two back I reported a suspected case of the kind, where, by passes of the hand and will-power, he cured a Mrs. McCarthur (of Ross-street, Port Melbourne) instantaneously of fourteen years' deafness. A report of the cure found a place in the *Harbinger*, which you, Mr. Editor, may remember. This lumbago case seems to give the same evidence, but I go on to other instances of the kind noticed by Dr. Crowell. Let us add them all together (old and new cases) and ask what they teach us? I find them as follows on the 132nd, and few following pages of the first volume of Dr. Crowell's standard work:—*Healing Magnetism Transmitted by Means of Material Substances*. "And God wrought special miracles by the hand of Paul, so that from his body was brought unto the sick handkerchiefs or aprons, and the diseases departed from them." (Acts xix. 11, 12.) We should remember that though a phenomenon may be mysterious, its mysterious character is no argument against its verity, and where the evidence is sufficient, any fact may be established whatever our previous conceptions of its essential character may have been. Of Paul's power to impart healing magnetism to certain articles, so that persons receiving, or wearing, or handling them may have been healed of certain diseases, where all the conditions were favourable for such

results, no one should doubt after examining and weighing without prejudice the abundant testimony which establishes the existence of this power at the present time. I once inquired of a spirit, through Mr. Foster: 'Do talismans exist?' The reply was: "Talismans do exist, but they exist only in this way; for instance, this ring which I see upon the medium's finger, from being worn by him, possesses magnetic power in a certain degree, and if worn on the finger of another person, imparts some degree of his influence to the wearer.' So a handkerchief of Dr. Newton's, or of any other healing medium, magnetised by him, and sent to another person, possesses his healing powers to a certain extent."—Page 135. "All experienced magnetisers have witnessed the effects of magnetised articles, when applied to diseased parts. We now come to discourse of magnetised objects, and of the mode of using them, and of the effects they produce. Tissues wrought in silk or cotton, and other magnetised objects placed on the seat of the pain, are often sufficient to ease it, but they produce no effect until the magnetic action has been established. I have very often seen magnetised socks produce a warmth of the feet which could not have been obtained by any other means."—Page 137. "It is thought incredible that substances should be charged with the magnetic qualities of the operator, and being sent to another at a distance, should produce such important results, yet this is really no more surprising than that infectious diseases should be communicated at great distances, and after long intervals of time, by a piece of cloth or other material, or even by a letter.' I think, Mr. Editor, I have quoted enough to show the applicability of these laws of magnetism to the New Zealand case which circumstances have brought under my notice, and I cannot help feeling that instead of keeping all these circumstances to myself, I shall serve my fellow men better by ventilating them in your journal of world-wide circulation, if you think proper to favour me with space to do so. It seems to stand to reason that if a man's atmosphere, or a piece of cloth, can convey disease to a human being, health may be carried to a human being in the same way. So many instances are now recorded, that we cannot reject the truth of that voluminous record, unless we cut away the basis of all historical criticism. I say many instances are now recorded, and the good I aim at in this letter, is, to add one more instance to the existing record. It will be for my readers to judge whether the evidence I have adduced is impeachable. There seems to be a wickedness about hearing of cures of this kind, and locking it all up in the secrecy of one's own breast; and as for the fact of Mr. Singleton's making no claim to the gifts of healing mediumship, that does not lessen the interest which attaches to the cures under his hands, passed over the body of a man, or over a piece of flannel sent over the seas to one of his fellow men. Why should he not have a guardian spirit working with him, and changing the properties of a piece of flannel, as the properties of water were changed in the instance I next recount—see the 138th page of the volume I have just quoted from—and let us read this with a recollection of the Apostolic testimony to the truth of cures wrought through the transmission of cloth, such as I had sent to New Zealand. Crowell writes:—"I find no difficulty in receiving the Apostles' account as literally true, for I declare that I have seen a vial of plain water which I had placed upon the table in the presence of a medium, abstracted by spirit agency in broad daylight, and returned by the same power, changed in its properties, and slightly in appearance, and which being afterwards used as directed by a spirit, did effect cures in two cases of weak inflamed eyes, one of which was my own; and I fully believe that if one spirit can charge a vial, or bottle of water, with magnetic healing properties, that a circle, or half a dozen of spirits adapted to the work, could in the time of Jesus, and can now, charge a spring of water with medicinal qualities." We always hear of mediums having their special guardian spirits or controls; is it not therefore reasonable to suppose that in the case of healing mediums working cures by the transmission of cloth, or flannel, that their guardian spirits may operate on those materials as a spirit operated on Dr. Crowell's bottle of water? This at any rate is constructive pneumatology, and pleasant to read in days of so much destructive theology. Whatever demonstrates the wonderful truths recorded in the Acts of the Apostles, may be regarded as constructive theology and tending to "practical holiness." I borrow those two words from Canon Dickenson, who complained to me the other day that there was so little of it observable in the movement of *Modern Spiritualism*.

Raglan-street, Port Melbourne. ROBERT CALDECOTT.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—

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

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

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

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

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

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

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

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

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

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

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

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' '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, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

CONJURERS AND PSYCHICAL PHENOMENA.

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C.:—*Animal Magnetism (Wm. Gregory)*; *Miracles and Modern Spiritualism (A. R. Wallace)*; *Researches in Spiritualism (W. Crookes)*; *From Matter to Spirit (De Morgan)*; *The Debateable Land (Dale Owen)*; *Footfalls on the Boundary of Another World (Dale Owen)*; *Planchette (Epes Sargent)*; *Proof Palpable of Immortality; The Scientific Basis of Spiritualism (Epes Sargent)*; *Report of the Dialectical Society*; *Ziller'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 Edmunds, 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. Wylid)*; *Mechanism of Man, 2 vols. (Mr. Serjeant Cox)*; *Startling Facts in Modern Spiritualism (N. Wolfe)*; *Arcana of Spiritualism (Tuttle)*; *Spirit Teachings ("M.A., Oxon.")*; *The Use of Spiritualism (S. C. Hall)*; *Spiritualism at Home (Morell Theobald)*; *Pioneers of the Spiritual Reformation (Howitt Watts).*

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

A FINE ARRAY.

It is easy to make assertions, but often difficult to prove them. People demand a verification of any statement that may be made, and it is right that they should. The people of the United Kingdom have been familiar but a short time with an article that has won great popularity in the United States, Canada, and Australia. It could hardly be expected that in so short a period the real worth of this article could be ascertained, and yet so valuable is it that hundreds of voluntary statements have been given. Following are short extracts taken from a few of the many hundreds already received:—

Mr. James Brierley, M.A., Cleric and J.P., of Mossley Hall, Congleton, says: "I am thankful to be able to write that with God's blessing I attribute the great change for the better in the state of my health to WARNER'S SAFE CURE."

Rev. E. J. Gale, of Gothic Villa, North Malvern, writes: "I have pleasure in saying that I believe WARNER'S SAFE CURE to be a very valuable medicine. I have seen and heard of its beneficial effects in the case of several friends who have given it a thorough trial for kidney and liver diseases."

Mr. E. A. Groom, a well-known solicitor, of 28, Alwyne Road, Canonbury, N., says: "For years I suffered with 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 sort. I finally tried WARNER'S SAFE CURE and derived great benefit from its use. I am now fairly well."

Mr. L. L. Atwood, of Fairlight Villa, Platt's Grove, Wood Green, London, N., writes: "Mrs. Atwood suffered for years from general debility, weak heart and spine, nervousness and sleeplessness, with bloating, flatulency, and general discomfort. After taking eighteen bottles of WARNER'S SAFE CURE she got much stronger, the bloating disappeared, the nervousness abated, and she was again able to enjoy proper sleep. The symptoms have not returned, and I have pleasure in recommending the medicine."

Rev. Thomas Bryant, of 1, Myrtle Place, London Road, Bognor, Sussex, testifies as follows: "I can without hesitation recommend WARNER'S SAFE CURE to any of my countrymen who may be suffering from any of the diseases this remedy is calculated to relieve and cure. I cannot speak of it too highly, as it has been of great benefit to myself and family."

Mr. J. Hiscock, station master, Navigation Station, Taff Railway Station, Treharris, R. S. O. Glamorganshire, Wales, who suffered for years from kidney disease, and was pronounced incurable by the best medical men of South Wales, was restored to health by WARNER'S SAFE CURE. He says: "In my case the cure has been thorough and permanent, and I doubt not it will be in others similarly afflicted, if a fair trial is accorded it."

Such statements from such sources are unquestionable, and convulsively prove the value of the remedy of which they speak. They are not from obscure and unknown persons residing in distant countries, but of eminent people living right here in England, where the truth of their assertions can be easily verified. Thousands are suffering to-day needlessly who might be made well and happy by the use of the same means testified to above. The remedy used, WARNER'S SAFE CURE, price 4s. 6d. per bottle, is for sale by druggists and medicine vendors, or can be had direct of the proprietors, H. H. WARNER & Co., 47, Farringdon Street, London, E.C.