NOTES BY THE WAY.

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

Mr. Frederic W. H. Myers has already contributed (Proceedings of the Society for Psychological Research, Vol. II., p. 217, and Vol. III., p. 1) two papers to the study of the question of Automatism. In the present part (II. p. 209) he continues the discussion of automatic writing or graphic automatism, as he prefers to call it. The subject had, he admits at starting, "hardly, so far as I know, been alluded to previously, except, indeed, by Spiritualistic writers, to whom the merit of the first express recognition of the phenomenon undoubtedly belongs." He further avers that "the extreme theory—the Spiritualistic theory—of some of these communications is not to be dispelled with a breath." In this spirit of candour Mr. Myers approaches the further discussion of a subject admittedly perplexing. He has already shown that an automatic impulse may prompt a person to write something which he deciphers only with trouble after it is written. Secondly, he has shown that the subject-matter of some messages seems to be derived "ab extra." Lastly, he has devoted some space to an attempt to form some conception of a possible cerebral mechanism of automatic script, by comparing some of its peculiarities with those of speech and script which we have some reason to think initiated by the right hemisphere of the brain. In the present and a further promised paper he discusses the origin and significance of such automatic messages as admitted facts, and without any reference to their content. And he correlates graphic automatism with other automatic movements.

The discussion starts with the simplest and commonest case, that, namely, in which an automatist obtains at will and at any time trivial and unimportant messages. I am not personally acquainted with this phase. Though I have had prolonged experience, I do not think I could at any time get messages beyond, perhaps, the mere refusal to write, if I preferred a request at an unsuitable time. Such trivial messages as Mr. Myers quotes I never got; I mean aimless scribble, written apparently for the sake of writing, such as Planchette does at times produce. (I never myself used Planchette.) There was a purpose running through all I wrote, and the purpose was serious, and (as is sometimes seen in my Spirit Teachings) the argument was connected. However, I know that this is exceptional, and I am aware that many automatic messages are absurd and trivial. Mr. Myers gives a needed warning when he advises the discontinuance of any attempt to obtain them when their content or subject-matter becomes bad. A bad or immoral or wicked sentiment is no better because it is written in an abnormal manner. From my own point of view I am not able to agree with him when he also advises that messages claiming to be from a high or Divine source as revelations should be rejected. He admits that "much moral teaching of a noble and suggestive kind has been often conveyed through automatic messages"; and this is matter for thankfulness. Perhaps some persons may be so weak as to flatter themselves that they are the recipients of a new revelation to mankind, and so be puffed up over much. In most cases a glance at their revelation will dispel the illusion, at any rate in any sane critic. And surely the text to be applied is the same in all cases: "By their fruits shall ye know them."

Mr. Myers lays down a principle which, he says, he has not found in any accredited text-book, but which is most reasonable to my mind. Supernormal phenomena, he lays down, must be studied in relation to both normal and abnormal phenomena (meaning by the latter such as diverge from the ordinary standard, but do not transcend it). "When unfamiliar impulses arise in the organism—whether those impulses be evolutive or dissolutive in character—their earliest paths of externalisation are likely to be somewhat similar." This, Mr. Myers anticipates, will be recognised as a guiding principle in psycho-physiological inquiry. "Thus far the cerebral-psychical changes which go on after the frame has once been built up have been watched by the psychologist mainly in their evolutive, by the physiologist mainly in their dissolutive, aspect." It is time that competent psychologists studied the signs that tell of growth and development of psychical faculties in adult life. There are not wanting signs that, if studied, will throw light on the machinery of automatism in such aspects as we Spiritualists are familiar with it. There are evolutive as well as degenerative parallels to our phenomena, known and recognised by competent psychologists and physiologists.

A striking and interesting case is contributed by Mr. F. C. S. Schiller, B.A., of Balliol College, Oxford, who obtained with his brother and sister much planchette writing. This exemplified in his opinion (1) unexpectedness of the replies given; (2) independent thought and disagreement with the conscious opinions of the mediums; (3) independent memory shown in the messages; (4) on the moral side, mendacity, and sense of humour. On these four points I may remark that in my own experience I have had no trace of mendacity, and extremely little of humour. I have myself an average perception (or more) of the humorous, but my automatic writings have been uniformly characterised by seriousness and even by solemnity. The replies given to me, as to the Schillers, have frequently been unexpected, but more frequently they have been just the sort of argumentative answer that would be likely to be made by a disputant from a point of view opposite to or different from my own. Given the position, and a fairly able mind would pursue the line of argument used by the spirit. And in all cases there was with me evidence of independent memory and perfect consistency. The par-
ticular spirits who wrote for themselves—some who communicated could never, apparently, master the art of automatic-writing, and so employed an amanuensis—used always the same script which they first employed; and these differed greatly the one from others. Probably, however—certainly I should imagine—the character of my own handwriting would be discovered in all by the eye of an expert. Surely that is to be expected, and indeed to be assumed as likely, natural, and I should think inevitable. And if so, I may diverge for a moment to ask what value can be attached to such evidence as Mr. Nethercote's respecting the similarity between Mr. Eglinton's normal handwriting and the script that comes psychographically on his slates.

So far, then, I agree with Mr. Schiller in observation of the independent thought and memory shown in the messages given to me, and in the divergence of many of them from my own conscious views and opinions. The fact that much of what was automatically written by my hand took the form of a prolonged argument might, no doubt, give colour to the suggestion that one side of my brain was arguing with the other. But it is necessary to bear in mind, first, it must further be remembered that by this process of given mind that this particular phenomenon is only one of a large true, vigour and individuality that never varied to the end. And presence and by the mediumship of children of tender families who have given the thing a of such messages to go for an explanation many cases presumably, and in some demonstrably, apart impostors can hardly have realised how much evidence that very cogent and important bearing on the vexed question respecting the similarity between Mr. Eglinton's normal handwriting and the script that comes psychographically on each side of the girl's shoulders, and called her repeatedly by her name. I at first thought she was the abscess had broken favourably, and she was on the high course we gave her stimulants, and in an hour or two the abscess had broken favourably, and she was on the high course I hastened to the mother's cabin and found her to have given up hope. The girl grew up at me with dull incomprehension. 'Do you see,' I said, who screw at spiritualists as the mere dupes of vulgar impostors can hardly have realised how much evidence that seemed to make for Spiritualism has actually been attained by many a family group of perfectly honest inquirers. This is a true and very important consideration, and it has its very cogent and important bearing on the vexed question of psychography and conjuring. These very phenomena have been obtained also in many cases of this kind...
The witchcraft mania which prevailed during the whole of the Middle Ages grew in intensity and horror until it culminated in the sixteenth and seventeenth centuries, during which thousands and tens of thousands, perhaps even hundreds of thousands of persons, most of whom were perfectly innocent and many of them far wiser and better than their accusers, were tortured and massacred in the belief that they had held secret and diabolical communication with Satan. The whole religious world was permeated with the belief in diabolism, so that any accusation was sufficient to cause a person once arrested as a witch or a wizard to be convicted. Innocent men, women, and children by thousands and tens of thousands were slaughtered to satisfy the excitement of demonical revelations that then prevailed. Some who visited the sick and healed them were accused of affecting cures by satanic power and burned as witches. The horror, the wickedness, the superstition and absurdity of many of these witchcraft persecutions naturally led to a reaction among intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth underlying, and it was at this very time that materialism was distinctly accepted by a large number of Christian teachers. This is the question which in all ages has troubled the souls of men; the prophets and the communication with Satan. The whole religious world was a falsehood, and because there are causes now at work which outed and murdered. The result was that all having these

The scoffing question, “What has posterity done for us?” which influences many men even now, would then be thought to justify universal self-seeking utterly regardless of what might happen to those who come after-wards. Even now, notwithstanding the hereditary influences, the upbringing and training in which our characteristics have been moulded, selfishness is far too prevalent. When these influences cease altogether, when under total incredulity and with no influences whatever leading men to self-development as a means of permanent happiness, the inevitable result will be that mankind would concentrate all the weakest would always and inevitably go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about would be disastrous because it is founded upon a falsehood, and because there are causes now at work which would forbid the disbeliever in its spiritual nature and his continued existence after death.

Let us, then, consider what is the nature of these causes and influences, and how it has happened. Scientific seekers after truth are so often the advocates of a disbelief, which, if it became universal and if founded on truth, would be so disastrous to humanity. Until the last century the bulk of civilised mankind implicitly accepted the belief in a future life. and in that essential spiritual nature of man. Now the most advanced thinkers reject as not founded on evidence, as incredible, or even as impossible. A considerable portion of the more intelligent among the working classes adopt their teachings. What is it that has brought this about?

The belief in a future life has been bound up with and perhaps even rested upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, premonitions, &c. Belief of this nature has almost universally up to about two centuries ago, when they came to a comparatively sudden end, and have since been treated by churches themselves. Bishop Colenso says that this change of opinion was not the extreme wings of intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth underlying, and it was at this very time that materialism was distinctly accepted by a large number of Christian teachers. This is the question which

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clear sky, emphatically demonstrating the action of mind with­
out any material brain, and the exertion of force without any
material body, and this, to the amount of a vast amount of con­
stantly recurring facts, which have forced themselves upon all classes—
men of science, men of business, men of religion. It is in the
most materialistic epoch of the earth’s history, in the midst of a
society which prides itself on discarding all superstition and
basing all belief on the solid foundation of experimental sciences
that this new and unwelcome visitor has intruded itself, and
maintained a vigorous existence for more than thirty years; has
made its way into every civilized country in the world, has an
extensive number of papers, and hundreds of organised
societies, counts its converts by the millions, and talks all kinds of
society, among the crowned heads and aristocracy and those
who occupy the highest ranks in science, literature and philo­
osophy, as well as among the masses, while in hosts of individual
cases it has done what no religion has been able to do, convinced
the sceptic and the agnostic and the hard-faced materialist of
the reality of a spiritual world and of a future life.

Considerable acquaintance with the history and literature of
this movement—in which I have myself taken part for twenty
years—has failed to show me one single case in which any man
who, after careful inquiry, has become convinced of the truth
and reality of the spiritual phenomena, has afterward discredited
it or regarded it as base imposture or delusion. And it must be
remembered that all educated people, as far as I have especially
inconsiderable knowledge of the subject, very strong prejudice against it as being almost certainly based
on credulity and fraud which they will easily detect and expose.
This was the frame of mind with which the inquiry was begun
by Judge Edmonds, one of the most acute and truth-seek­ing
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luminous bodies, solid bodies apparently which give out a bright phosphorescent kind of light. These have been examined by Professor Crookes; he has laid them in his hands, and he makes the declaration that modern chemistry is unable to account for them; and not able to produce anything like them. Passing on from these we come to another set of phenomena still more marvellous, called materialisation, or the production of temporary spiritual forms out of surrounding matter. The first produced were human hands which sometimes wrote visibly, could pass through transparent objects; their faces were touched; then after a considerable time the entire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well known circumstance of life that all people have hands, and not only that, but able to write, and not awkwardly, and produce anything like them. These photographic, weighed, and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences—spiritual existences, because they are only temporary. These materialised bodies are now not infrequently actually seen to form, and then seen to dissolve away into a mist and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities.

The most perfect of these phenomena which serves as the most perfect scientific test of the reality of these phenomena you can possibly have, that is, the power of photographing these forms. If they were not real they could not be photographed. These photographs have been taken not merely by professional photographers, but frequently taken at home in the private laboratories of amateurs who have studied the subject solely to arrive at the truth, who have no possibility of being duped, and who have demonstrated that these photographs are realities.

Still further than photographs is another marvellous phenomenon, and that is the production of casts of hands and feet and even faces of these temporarily formed spiritual beings. These casts were made in melted paraffin. Paraffin is melted in a large quantity of boiling water, and the hands and feet to be cast are dipped in the melted paraffin and then are taken out and left floating in another vessel of cold water beside it. These moulds are found entirely, so that the aperture at the wrist is much more by this gentleman and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materialisation, and at their request. This concludes an outline of the chief and most remarkable physical phenomena.

Now we come to mental phenomena. These mental phenomena are more interesting to Spiritualists, but generally the less so to those who are sceptical, because there is no way to the outside public who are sceptical. They consist first of what is called automatic writing—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is not known to them. Sometimes they think it is very silly, and do not like the result; or they do not like the result; and yet it is clever, and beyond their power to produce. We have every kind of writing produced in this way; much of it gives good advice; sometimes information on matters of importance which the medium was quite unconscious of. In the case of one very eminent physician and physiologist in England, acquired this peculiar power, and made a special study of it for many years. He writes on subjects which are of great value as a study; it has become a constant habit with him now, and is of great service to himself in his business, frequently warning him that as a physician he would be called to a certain patient at a certain time, which is invariably correct.

There is another set of phenomena termed clairvoyance, and clairaudience; the seeing of spirits and the hearing of spirits. Persons who have this power are able to describe what they see and describe them. Frequently they hear in such a way that their friends of these spiritual persons are able to easily recognise them. Sometimes these persons are able to give information of what is going on at a distance.

Another of these curious mental phenomena is trance speaking. There are mediums now in all parts of the world who have made this a profession. It begins gradually, but quite involuntarily. The persons go into a trance, and then begin to speak without knowing it. After a time they gradually get to know that they are speaking, and they deliberately decide whether to speak or not. Some of these are, at first, ignorant persons, utterly without the knowledge even of whether they are going to speak on the subject or not. These English trance speakers, Mr. J. J. Morse, is now in this city, and many of you do not wish he saw him at London, many years ago, when he was first developed. At that time, Sergeant Cox, a great literary man, said: "I have put to him the most difficult questions in psychology, and received answers always full of wisdom in choice and elegant language, yet a quarter of an hour afterwards he was unable to answer the simplest query, and was even at a loss for language to express a commonplace idea.

There is another interesting little test in connection with this medium, which I think I was the means of bringing forth myself. He was a Chinese gentleman who was able to speak the Chinese name at the time, and claimed to be a Chinese philosopher; he gave the name of Tsien Sien Ti. At that time, I believe, he knew not what to make of this name. He answered it, saying: 'Tsien Sien Ti' is a friend who had been an interpreter to the Government in China, and one day I asked him, without mentioning anything else, what the meaning of the name was. He answered, "It is a name of heavenly spirit guide." I think that is a wonderful test.

Again we have a remarkable power connected with this trance speaking. Many very notable chansions have the power of perception, or it may almost be called transfiguration. The medium seems taken possession of by another person and acts the character so perfectly in voice and manner and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest, and is recognised as such. This is the appearance of the person with whom sometimes disagreeable, almost exactly what was called in old time demoniacal possession. Sometimes persons in this state are able to converse with individuals who speak a language of which they have no knowledge themselves. We have the most positive evidence of this that can possibly be obtained, in the case of Judge Edmonds, whom I have mentioned. His own daughter, a young lady who had an ordinary school education, frequently spoke and held conversation in many European languages, and some Indian, which her father declares she had no knowledge of whatever in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance, and during that time her countenance and figure change apparently so as to resemble those who are in her view.

Then we come to another singular power—we can hardly say whether physical or mental. It is the power of healing. There are various forms of this power—we can hardly say whether physical or mental. It is the power of healing. There are various forms of this power. The medium is able to see and describe the whole internal anatomy, see the disease, tell exactly where it is and what it is, and prescribe the remedy. In other cases the medium is able to affect a cure by touches of the hand.
PAIN.

A few weeks ago we made an attempt to show that on the assumption of a state of things of which aggregation is the type, sin is the outcome of that aggregation. That is, if segregation or selflessness be good, then aggregation or selfishness is evil. But as we are all of us, more or less, conscious of the presence of sin, so are we all conscious, more or less, of the presence of pain. The expression "more or less" is here used advisedly, for some persons seem to have no appreciation of sin as such, and many persons apparently feel little physical and no moral pain. Nevertheless pain, whether called by that name or by any other, as "sorrow," "trouble," or what not, is always with us.

Of course, to such as hold that sin and sorrow are specially created like rocks, or horses, there is nothing to be said, nor is there much more to be said to those who, taking for granted that they know what is absolutely wise and beneficent, say, "We do not know how deep the 'memory of fixation' goes; we cannot help her more; the grief for the dead child is that one hears its voice no longer—something has gone from the sufferer of the pain. According to the teaching of Dr. Bain, who may be fairly taken as the exponent of the particular phase of thought which he portrays, these pains would lead to providing against loss of money, position, love, and so on, and to taking proper means for the avoidance of death among those dear to us, and as a matter of fact, being under the influence of aggregative forces we do so act, the 'drowsiness' itself being the result of this same aggregation. We have said that these pains are generally produced by some act of segregation; but there remains the case of those who, somehow or other, have been used to the opposite state of things, of which the atom of negative energy is the type. These individuals being here in a state, the conditions of which are opposite to those in which they have originally developed, must of necessity feel pain or "sorrow," though from the opposite cause to that of segregation; they feel the anguish caused by compression into a narrower range of existence.

If, then, there be any reason for supposing that these two states, positive and negative, exist, and there does appear good reason for the supposition; and if, though not knowing what is absolute good and what absolute evil, yet from some relative which is unexplained—perhaps having its place in the relation of causes other than of effects—our present positive and negative states—we may conclude that the state of selflessness or of segregation is better than its opposite, surely we can get at some clearer notion than hitherto of the meaning of pain. Physical pain should lead to the desire for such a residence for the soul as would not be subject to organic lesion, for a more natural and reasonable habitus, uninfluenced by the evil of aggregation. Thus bodily pain itself points to a better and purer life. Sorrow is, in its turn, a reason for sorrow, by losses of persons, by losses of property, by losses of friends, or death, becomes a purifier, and does its work, not as Dr. Bain would have it, by teaching avoidance, but by the gradual elevation of the individual into that region of selflessness where sorrow cannot come, because the foundation on which it is built exists no longer.

INDIVIDUALITY AND PERSONALITY.

There are three passages in the last Proceedings of the Society for Psychical Research which seem to us worthy of being placed in juxtaposition. They have an important bearing on some very urgent problems, on which light is just now being thrown in a very remarkable manner.

In the following Mr. F. W. H. Myers is summing up some views of his on Automatism:—

"We can no longer draw a broad line between the conscious and the unconscious, and say that what a man is conscious of is part of his true self, and that phenomena, however complex, which never enter into his consciousness, must be considered as lying outside his true identity. We cannot say this, because the cases here cited (amongst others) have shown us that it is quite impossible to predict what acts will ultimately enter into a man's consciousness, and what will not. I use the phrase 'enter into his consciousness' in order to imply that the mere fact of being recollected—of entering into the 'memory of evocation'—as M. Richet has happily termed it—constitutes the only test of consciousness which we can apply. The only way in which a man can prove to us that he was conscious of any act is by describing it afterwards. And what acts he may be able, at some date or other, in some condition or other, to describe or to show recollection of, is—as hypnotic experiments teach us—absolutely impossible to forecast.

"We do not know how deep the 'memory of fixation' goes; we cannot determine, that is to say, the inferior limit, below which an excitation is too feeble to leave an impress on our nervous system capable of subsequent revival. We may, of course, say that it does not seem likely that a man should ever be able to remember, for instance, so purely vegetative an
operation as the growth of his hair. But observations during recovery from fainting, and under narco-sis, show us that when the action of the hemispheres has been wholly or partially in abeyance, we may find ourselves able to recollect nervous operations of a past moment; not needing that our threshold of anything that can be called a sense of personality.

"And if the limits of the memory of fixation are thus uncertain, equally uncertain is the relation which the memory of evacuation bears thereto in each individual case. No man has ever evoked in recollection all the evocable memories within him; no man can say what condition of life or death may suddenly open to him now chambers in his own past. If we are to hazard a conjecture, the safest supposition would seem to be that at least any cortical operation whatever which had taken place in a man's brain was potentially memorable, whatever or whenever originating source; so that we might on this view expect that we should find scattered instances where these automatic messages—whose production must have involved cortical centres—have, though at first reckoned unconscious, ultimately become a part of the writer's conscious being."

In the course of the same paper:—

"Here, in conclusion, I might call attention to what seems to me a prevalent fallacy connected with this class of observations. It has been assumed—by some with indifference, by others with high-voiced vehemence—that our view of our personality as a complex, a shifting thing,—a unity upheld only by the cohesion of an empire aggregated from the fusion of disparate nationalities,—must bring with it also a presumption that there is nothing in us beyond this ever-changing identity, whose continuance depends on the preservation of susceptible memory, a physical mechanism by which accidents may distort or decompose."

"I do not myself think that this analysis of our terrene personality—pushed even much as I am pushing it now—does in reality introduce any additional difficulty whatever into the hypothesis of the Individual Self behind the phenomena; that of what we call a human soul. The difficulties are now made more glaringly visible; but they existed for any reasonable mind already. No one, surely, supposed that the soul was coincident with the personality known to us? No one doubted that it was expressed more fully at some moments than at others, in manhood rather than in infancy, in waking rather than in sleep, in man's life rather than in dementia or in delirium? On any hypothesis the soul is conceived as working through the body; and therefore as necessarily finding in the body an instrument of constantly varying responsiveness and power. All that is offered here is but a development of this admitted thesis—a further analysis of the machinery which must in any case be believed to be at work in the operations within the purview of sense. If an immortal soul there be, surely she must be able to dispense with part of the brain's help while the brain is living, as with the whole of its help when it is dead. If the soul exist, she must exist (if I may so say) 'ipse ipse ipse et ubi NON ubi NON', so that the point of union may be the safest supposition would be a thing of importance; or the threshold of any separation which the memory will ever be manifested in those major instances of conflict, which an accident may distort or decompose."

In discussing "Stages of Hypnotic Memory," Mr. Gurney has the following remarks which we desire to place before our readers. Mr. Gurney has the following remarks which we desire to place before our readers.

"Almost all who have considered the phenomena of 'double consciousness,' or any cases where a single life has included parts of which one knows nothing of, have asked themselves how far the individual really remained the same person. Mr. Myers has recently laid out, as I think with perfect justice, how much less of a simple and complete thing personality is than we are apt to assume, how much the very idea of personality depends on the sense of continuity of memory, and how this fact involves apparent disruption and subordinate multiplications of personality, whenever by any means the chain of memory is abruptly snapped. But however much we may come to recognise as a fact that the J of to-day or of this year may fail to show any connection—save in the habitation of the same bodily tenement—with the J of yesterday or of ten years ago, we most of us cling, I imagine, to the notion that there is some sense in which it is still true that the two Js which inhabit the same bodily tenement have, after all, a sort of identity, and that their relation is fundamentally different from that between personalities purely transient.

"If we should certainly feel it to be a justification of this notion, and if there came a time when the inhabitant of the one tenement could look back, and remember simultaneously both the dissociated states—if he could in this way relate his present consciousness to each of them. Just as we should recognise a certain unity of personality in the fact that each of the Fs, though separated inall else, retained some past moment in common, so that our threshold of the fact that, though the two had had no common element, the memories of them co-existed in a single consciousness. That is to say, the point of union may be the point of separation as well as below it. Now, whether or not such a final fusion in memory will ever be shown to have taken place, it is not for us to indicate. For the moment we only hint at the point of union, which was the safest supposition would be a thing of importance; or the threshold of any separation which the memory will ever be manifested in those major instances of conflict, which an accident may distort or decompose."

"It is, of course, no question of an actual breach of personality, since the backward bonds remain unbroken: in each of his states of manhood and waking memory is distinctively realised and remembered. At the same time, the experiments show that a separation of impressions which appear as distinct and complete as if they belonged to different individuals may in time, and by a spontaneous process, be dissolved away, and the two pieces of an ancient history may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the 'subject's' mind; he might be old if he would, and logic events immediately compelling himself; he might even be incited to crimes and violence with the real consequences of a most serious kind. But after all, the scale of the results is of little importance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were not strong enough to overlie the 'subject's' mind, that they often surprised him and usually elicited a string of comments, and that in the other state the memory of them could not be evoked by the most explicit suggestion, the showing that a separation of impressions which the memory will ever be manifested in those major instances of conflict, which an accident may distort or decompose."

The problem of continuity, the same for all; and though, in our total ignorance of the nature of the bond between mind and organism, it may be rash to find on present experiences presumptions as to untried modes of psychical life, I still think it worth while to express something which will, on small scale, may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the 'subject's' mind; he might be old if he would, and logic events immediately compelling himself; he might even be incited to crimes and violence with the real consequences of a most serious kind. But after all, the scale of the results is of little importance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were not strong enough to overlie the 'subject's' mind, that they often surprised him and usually elicited a string of comments, and that in the other state the memory of them could not be evoked by the most explicit suggestion, the showing that a separation of impressions which

"We have pleasure in acknowledging the receipt of £1 from 'A Friend,' in answer to the appeal on behalf of Miss Lydia Fowler."

A new novel by Mrs. Walter Besant will shortly appear. It is called Herr Paulus: his Risue, his Greatness, and his Fall, and deals with certain aspects of modern Spiritualism.

Miss HARDY BUTLER will shortly go abroad from July 12th to the end of August. She will speak the rest of the Sundays of the year at Liverpool, Salford, Nottingham, Bradford, Blackburn, Newcastle, Burnley, &c., and winter will find her in London, the Linclnds, Humphrey's-street, Cheetham Hill, Manchester.

We observe that Wit and Wisdom prints a correspondence between the editor of that journal and Mr. Eglinston. That gentleman offers a prize, not by any means as one who professes to place state-letting by supernatal agency at stake; but that the editor may observe for himself some of the phenomena which usually take place in the presence of a medium, a far more sensible and accurate way of putting it. The Editor is to bring his own special properties, and the time for the séance has yet to be arranged.
A SEANCE WITH MR. EGLINTON, AT MUNICH, CRITICALLY DISCUSSED.*

By Dr. Carl du Prel.

TRANSLATED BY "Y."

Mr. Eglinton, of London, arrived, a short time ago, at Munich, and, as usually happens, after the first séance that he gave, all sorts of sceptical objections were brought forward. I therefore determined in my own séances with him to arrange such conditions as would exclude all possibility of the suggestion of these doubts. I know, indeed, that in a domain so little explored as this it is impossible to prescribe the conditions for the performance of particular phenomena. At the same time, if those prescribed by me placed difficulties in the way—as conditions always do—they were not insurmountable; for the manifestations, described in my essay, A Problem of Conjurers, were obtained under precisely similar conditions, suggested by the medium himself. The possibility of a failure is, however, always increased by the imposition of conditions, and this was my experience. I had two sèances in which nothing worthy of recording took place, although no less than five hours were spent upon them. At the third séance at which I was present, being a guest, I had nothing to do with the arrangements, but it offered a better chance of success, because the family in whose presence it took place were highly sympathetic with the medium, and the other guests were known to entertain friendly feelings towards him.

The company who assembled in the evening consisted of Herr M., his wife, and two nephews; Herr F., who is likewise well-known to me; and lastly my wife and myself.

When we had arranged ourselves round the table, above which a hanging lamp was suspended which gave sufficient light, Mr. Eglinton asked for a book. Herr M. thereupon went into a room which had never been entered by the medium and took from a small bookcase a book, which he laid upon the table in sight of everyone. My wife was then asked by Mr. Eglinton to write any number she liked of a page, then a second number referring to the line, and a third giving that of the word. To find out how many pages the book contained, Herr F. turned to the last page, and, opening it at the corner of the table and, opening it a at a particular page, noted the line and the word. Frau M. must, therefore, have been deceived in an unaccountable manner—unless she were in the plot—as she herself says that she held the book on the slate closely pressed against the under side of the table.

Both these hypotheses present, however, fresh difficulties. The writing took place between two slates, which, according to the assertion of Frau M., were held closely pressed against the under side of the table. Even if we could imagine her sense of touch to be so deceived, and that Eglinton had opened the slates as if they were an oyster, to read inside them, in all probability the morsel of pencil must have fallen out; it lay, however—and this was noticed on several occasions that evening—at the end of the writing, when the slates had been laid on the table without being shaken. I was able to confirm the identity of the tip of pencil in one instance, in which I had previously made a private mark upon it, and to notice that it had been worn slightly by use.

The theory, therefore, that the medium himself is the mechanical writer of these messages cannot be substantiated. A second theory, set forth by Eduard von Hartmann in his essay upon Spiritualism, is that the medium possesses a psychic force which in action is changed into other forces. This theory, besides being extremely complicated, leaves other riddles behind it to be solved; but I cannot avoid referring to it, because its insufficiency was first made fully manifest in connection with the phenomenon of materialization.

The third of the three theories recognised as possible is the Spiritualistic one, and its validity must be acknowledged because it remains as the only explanation, since the other two are proved to be insufficient. It not only throws light upon all the phases of this problem, but does so in a very simple manner. But the whole problem of Spiritualism is contained in the simple manifestation I have just described as in a nutshell. The message written was intelligent—therefore the writer of it must likewise be an

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* From "A Word upon Spiritualism" in "Vosses Zeitschrift".
† This is the conclusion of an essay on Spiritualism, the whole of which would have been too long for insertion in "Lucifer."—Tk.
LIGHT.

I do not deny the possibility of valuable information from spirits; but metaphysics and ethics are naturally only the last blossoms of a scientific system. The morality of Spiritualism is the solution of the problem of the immortality of the soul, once for all. That is the basis of Spiritualism is established. Before we give credit to the communications of spirits we must be quite certain who these spirits are. As long as the problem of the immortality of the soul is not completely solved, the immortality of spirits is not entirely established against every objection. It is, to say the very least, an anachronism for Spiritualists to occupy themselves with metaphysics and ethics before the scientific basis of the system is firmly laid down and established on a foundation solid enough to bear the weight of metaphysics or ethics.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers.]—In any case, as was must be given to the question written on my own slate, which were lying on the table firmly screwed together, Mr. Eglinton holding the other a pair of hinges on one side, and secured on the window, the time of day being 4 p.m. In the centre of the window, the time of day being 4 p.m. In the centre of the room was a common deal table with four legs and two flaps, which we were invited to and did inspect. As a crucial test I had procured two school slates and had them well fastened together by a pair of hinges on one side, and secured on the other by a brass screw passing through the wooden frames of both, the screw fitting so tightly that it required a screwdriver to be applied with considerable force to turn it. Upon the inside of one of the slates I wrote a question, the purport of which was only known to myself, and between them I placed a small piece of pencil, which I had marked and still have in my possession.

I wanted, in the first instance, to obtain writing of any kind under test conditions which precluded the possibility of fraud; secondly, to have a message from my daughter, who passed away more than eighteen months ago; and, thirdly, to be informed in writing whether a certain event of great importance to myself (but of no general interest) would happen in the near future, as I desired. After taking our seats around the table and joining hands, according to instructions, Mr. Eglinton took my two fastened slates and held them partially under and up against the flap of the table, after waiting some time without any result I was requested to change places with Miss Robinson so as to sit at his right hand. A new slate was then cleaned in our presence and a crumb of pencil put upon it, and when upon being written upon and up against the table as before, in answer to a verbal question of mine, "Is my daughter present?" scratching on the slate was immediately heard, and on examination the word "Yes" was written in a clear, bold hand. I then asked, "Can you write us a message?" and there was written distinctly in reply, "We will try." In the above cases our hands were joined, Mr. Eglinton holding the slates with his right hand, the thumb being above the top of the table, his left hand in mine. I next wished to know if a reply could be given to the question written on my own slates, which were lying on the table firmly screwed together, Mr. Eglinton holding one of his own under the table as before, when the following message was written: "Your sister is here, and will try to write, later." With the object of securing a continuation of writing already commenced, I wrote the figures 2754 on a slate, and turned it upside down on the table, and these were correctly reproduced on Mr. Eglinton's slate, with the line enencibing them in imitation of mine. I then took a sovereign from my pocket,
We shall use our best endeavours to the end of the message was completed, I took the slates and used heavily and being given that the message was completed, I took the slates so crowded that the last sentence was contained. They were selected. This message was immediately written:

"DEAR SIR,—We shall use our best endeavours to obtain the desired message for you, but there is great difficulty in our doing so, for you know that those spirits who are unused to the mediumistic quest that they should be written in certain coloured chalks, as it is pure and holy. Never judge the time occupied in writing the above 166 words did not occur repeatedly in my daughter's letters, and which, to my mind, materially increases of manifesting labour under disadvantages which we have written so often do not. It is a great pleasure for me to be in a position to tell you that there is one very high spirit who has attached herself to you, and who is to be your medium in your far away home. As you possess appreciable means of communication, although enlightened, we hope that you will sit for the purpose of cultivating them, and we will give you our power as far as we can to help you. Many of the higher spirits and angels say to us: if you will only have the patience and perseverance you can ultimately do a great work for humanity. Never let the blessed truth leave your heart, for it is pure and holy.

"END."}

The slate was so crowded that the last sentence was contained. Roger Jones, who have written so often do not. It is a great pleasure for me to be in a position to tell you that there is one very high spirit who has attached herself to you, and who is to be your medium in your far away home. As you possess appreciable means of communication, although enlightened, we hope that you will sit for the purpose of cultivating them, and we will give you our power as far as we can to help you. Many of the higher spirits and angels say to us: if you will only have the patience and perseverance you can ultimately do a great work for humanity. Never let the blessed truth leave your heart, for it is pure and holy.

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impertinent carping if I did not believe that to think of the outward body as a separate part of human nature (when by the human soul it is evolved; magnetic attraction and assimilation establish for us the principle that the nature of our bodies is not only from many a fruitful field of research, but from any adequate sense of our responsibilities as the heads of our bodies, —the commanding, all-pervading spirits of the little world of each; little only by comparison; in potential life how great!

A. J. PENNY.  

A Test Message.  
To the Editor of "Light."  

Sir,—I believe that it has been found a useful practice among revivalists and other excitable religious of all types, for each member to give the assembled congregation a description of the first steps in the inquirer after truth are truly such on a lone, and decorous path that it must always be of interest to him to hear how some other wanderer has stumbled along it, uncertain whether he was following a fixed star or a will-o’-the-wisp, until at last his feet came upon firmer ground and he knew that all was well. To the humble inquirer, distrustful of self and founded with reason and education, it is of no avail to speak of psychography, materialisation, or advanced phenomena. He yearns for some proof which shall be more within the range of his own personal experience and which shall be decided enough to convince his reason without being so overwhelming as to stagger and confound it. This must be the inquirer, therefore, for dwelling upon the incident which, after many months of inquiry, showed me at last that it was absolutely certain that intelligence could exist apart from the body.

Some months ago I read Judge Brougham’s Memoirs, and I have since read Alfred Russell Wallace’s book, Major-General Drayson’s tract, and other writings on the subject. After weighing the evidence, I could no more doubt the existence of the phenomena than I could doubt the existence of lions in Africa, though I have been to that continent to within a few miles of seeing them. I felt that if human evidence—regarding which the world is always distrustful of self and distrusting of self—can have such unexpected results, it must be said to be absolutely conclusive. That complicated machine, which we call the human body, might stand on its head, it might screen the evil doer from the consequence of his own deeds, but that the law is self-acting and inexorable. Thus, I take it, is the lesson which Spiritualism enforces, and all phenomena are only witnesses to the truth of this central all-important fact.

Pray excuse my encroachment upon your space.—Yours faithfully,  
Southsea. A. CONAN DOYLE, M.D.  

Re-incarnation.  
To the Editor of "Light."  

Sir,—If ever there was an article proving the necessity for the recognition of the fundamental truth of Re-incarnation, for solving the problem to weak mortals of the eternal justice of the all-perfect God, Creator, and Universal Parent, in His dealings with His creatures, this article is the one I have now read in your "Light." "Laurie," entitled "A Dog Where Spirit should be Immortal."  

Written with power and judgment, it is worthy the calm and unprejudiced consideration of all and any inquirers, and had Darwin been living it might have shown him that though his theory of evolution was true, he had missed the fundamental cause of it—the Divine animating spirit—and, therefore, missed the sublime solution of his own argument, viz., that the Divine spirit being the animating power of all creation, it is, therefore, the animating force above all theory of evolution could bring about, and therefore, also of the outer garment which that animating force or spirit assumes, in strict accordance with its state of development; and the Divine animating spirit must be immaterial as being evolved from the Immortal Almighty Parent, so must its evolution continue through all stages of progression from the moral to the mental, from the material to the spiritual, and that of angelhood come once more in full completion of angelic manhood, to that Almighty Father-Mother in One whose unerring love and wisdom first evolved it forth on its educational progress.

From this we must, as reasoning beings, see that all God’s creatures, of whatever type, have their periods of spirit life, in the interval between the death of one body and the obtaining of another; and this fully accounts for the oft-repeated assertion that birds, dogs, and other animals are in spirit life, as palpably as men and women are.

I should like to have added a few words upon the inexpres- sible grandeur of that doctrine of correspondences, which one may trace through all God’s works, from the infinitely great, as seen in the evolution of the animating Spirit of the Universe, to the infinitely small, in the evolution of all His creatures of earth, through infancy to virility.

But I am unwilling to take up more of your valuable space, and will only therefore add that I have hitherto purposely avoided all continuous argument on this subject; and in deference to your expressed wish shall still do so.

Asking your kind insertion of this letter at your earliest convenience, if you think well, I beg to remain, sir, faithfully yours,  
June 26th, 1887.  
TO CORRESPONDENTS.  

T. W.—Next week.  
W. R. P.—Your communication shall appear next week.  
E. C. M.—Declined wish thanks as not suited to our columns.

Ms. C. A. S.—Mr. Charles Williams, 140, Victoria Park-road, E., writes:—"Sir,—I should be much obliged if any reader of "Light" would give me the name of a man who is once well-known to Spiritualists, and author of a pamphlet, I believe, entitled Old Truths in a New Light."
TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons, who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualism.

To the best of those who have examined the evidences, there seems to be no other explanation of the phenomena than world without communication.

On this last point, O. Sullivan, F. S. R., gives the following additional evidence.

"I have been unable to resist the large amount of evidence which has been given by those who cultivate man's highest faculties.

"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, and rash agencies? We shall..."

"The double slate is not writing. (5) The writing must be done with the medium's hand; it is modern Mesmerism. (6) It is not written by any one, but by a rational being. (7) We..."

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"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, and rash agencies? We shall..."

"The double slate is not writing. (5) The writing must be done with the medium's hand; it is modern Mesmerism. (6) It is not written by any one, but by a rational being. (7) We..."
The attendance at the last meeting of the London Spiritualist Alliance was very gratifying. It is not easy to attract a body of people such as attended in St. James's Hall on a sweltering night at the close of June. No special efforts had been made to bring people, but the Banqueting Hall was full, and the interest in Mr. Cassal's able and powerful paper was thoroughly maintained. His address, printed in this number, reads even better than it seemed when spoken. It is an outspoken and straightforward utterance; the work of a man who has a mind, and who has made it up; refreshingly free from that verbal criticism and curious hair-splitting which we have come almost to expect of late in any dealing with Spiritualism. Excellently robust, sound, and true is such a passage as this:—

"We assert then that there is an abundance of objective phenomena which go to prove that man survives the dissolution of his physical body. We are rallied on being the defenders of gristy tables, floating fiddles, and dazing chairs. We have been represented in the pages of Punch decorated with the heads of gooses, while Mr. Foxer, a medium, is engaged in deluding us by the grossest fraud. We are told in effect that the trundling of a mop with a sheet round it about a room is sufficient to delude and deceive us. And so forth, and so on. Very good. I am far from denying the existence of fraud and the prevalence of idios; but I would venture to point out, with all humility, to seeing any hand just now on the reference to a similar experience which I dimly remember. Nor do I recollect who the seer was—perhaps, Andrew Jackson Davis. I daresay some of my readers may be able to supply my lack of memory. But it is as well to note in this connection that this experience of the actual clairvoyant sight of the separation of soul from body is by no means singular or confined to a few. The idea formed, indeed, the basis of that remarkable story that I reviewed in a recent number, "A Crucial Experiment."
emigrated with it to Egypt, when the patriarch allowed a portion of this mysterious doctrine to oaze out." This, I suppose, is what we have in this volume with more or less explication and addition. It does not become one to hazard a conjecture as to the degree of comprehension of these mysteries attained to by the august angelic body to whom they were originally communicated; but I am free to confess that a rather careful perusal of the book has left me in a state of bewilderment which does not permit me to give any very accurate estimate of its contents. In fact I do not think I understand it. No doubt that is my fault, and I can but recommend my readers to try it for themselves. I promise any one who will instruct me in it my best attention. If I cannot comprehend the contents I can appreciate and praise the excellent manner in which Mr. Redway has turned the book out. And I hope I am not wholly singular in my inability to attach an intelligible meaning to, for instance, such sentences as these—"The book of concealed mystery is the book of the equilibrium of balance. For before there was equilibrium, countenance beheld not countenance..." This equilibrium hangeth in that region which is negatively existent in the Ancient One. In His form existeth the equilibrium: it is incomprehensible." It is indeed. I give it up, and go away a sadder and not a wiser man.

**HOW I INVESTIGATED SPIRITUALISM, AND WHAT I MADE OF IT.**

By J. H. M.

**PART X.**

"But is not a real miracle simply a violation of the Laws of Nature?" ask several. Whom I answer by this new question: What are the Laws of Nature? To me perhaps the rising of one from the dead were no violation of these Laws, but a confirmation; were some far deeper Law, now first penetrated into, and by Physical Force, even as the rest have all been brought to bear on us with its Material Force."—THOMAS CARLYLE.

Saturday, March 15th, 1884, my wife and I received from my friend, Mr. Duncan, of Beaconsfield-road, Donnington, an invitation to attend a séance for materialisation to be held at 6.45 that evening at his residence. The medium was to be a professional one; by name William Eglinton. On one previous occasion only had I met this gentleman, and it is without regret I recall the unjustifiable and indefensible prejudices I entertained at the time towards paid mediums. My inherited Quaker-like repugnance to remunerated ministerial agency was intensified towards that victim of popular prejudice, the professional medium; yet it is a prejudice as irrational as unfortunately universal. "We must all toll, or steal (howsoever we call our stealing)," as Thomas of Chelsea says. Even men and women possessing abnormal gifts require material comforts to keep body and soul together, and great psychic power does not exempt its possessor from liability for rates and taxes. The conventional estimation of the public medium current at the present day, is a faithful reflection of the selfish, hypocritical spirit of an age which, while rigorously exacting in the ideal standards it sets up for observance, practises none of the virtues it demands of others.

Our circle comprised Mr. Duncan, Miss Blaik, Mr. and Mrs. Faithful, Miss Sinclair, my wife and self. Mr. Eglinton arrived by train, and entered the house with nothing but a walking-stick in his hand. A small benzoline lamp with red-coloured glass, placed in a corner of the room behind the sitters, was kept burning throughout the séance, and its dull red light rendered more or less visible the surrounding objects. One end of the room had been divided off by means of thick curtains thrown across from wall to wall, suspended by hooks from a beam in the ceiling. The house, built in the Queen Anne style of architecture, lent itself to this arrangement. Into this improvised cabinet we wheeled a sofa for the medium to recline on.

With a view to testing the magnetic affinity of the sitters, we first sat with Mr. Eglinton around a circular table. Our hands had scarcely been placed together before it was repeatedly lifted upwards of a foot from the floor, revealing the presence of great magnetic power. By direction of this medium we rose and pushed the table out of the way into a corner against the curtain, placing upon it pen and paper, and a small hand-bell. We arranged chairs in the shape of a horse-shoe, with our backs to the lamp, and facing the improvised cabinet. My wife sat at one extremity of the semi-circle, and Miss Blaik at the other. I occupied a seat nearly in the centre, having on my right Miss Sinclair, and on my left Mrs. Faithful. Mr. Eglinton retired behind the curtain. At the expiration of five minutes he returned, evidently in a state of semi-trance, and walking in a shambling, staggering manner, made mesmeric passes alternately over each sitter. After passing his hands down the curtain, causing flashes of electric light to escape from hands and feet as he did so, he again retired, and we heard him, somewhat heavily, throw himself on the sofa.

The circle commenced talking cheerfully on various topics of a non-argumentative character, and there was an entire absence of constraint, excitement, mental tension, or anxious expectation. For my own part, never previously having witnessed the phenomenon of materialisation, I cannot say I anticipated any extraordinary spectacle or seeing anything more definite than a shadowy phrenoscent representation, projected in dim, distant outline, capable by a lively imagination of being construed into the likeness of a human form. When, therefore, an unquestionably objective female figure appeared in front of the curtain clothed in white, shining raiment, and commenced to approach, I was instantly astonished and confess to a feeling of foolish fear, at which I felt ashamed, though I was careful not to allow the sitters to suspect my weakness. The form was that of a woman, dressed in shining, silvery, flowing drapery, which swayed gracefully with the movements of her limbs. The raiment struck me much, being exceedingly beautiful, of electric light to escape from hands and feet as he did so, he again retired, and we heard him, somewhat heavily, throw himself on the sofa.

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After an interval of perhaps two minutes, a second lady emerged from the cabinet, taller and apparently younger than the previous visitor, with features much more distinct. She was able to advance into the circle, and stopping immediately in front of my wife, and not more distant than three feet from her, several times kissed her hands to her. Her features were strange to us, but we noted that she had a very prominent nose and clark black at the direction she had been directed to, she had a very prominent nose and clark brown hair. She was clothed with drapery of the same white material, but differently arranged on the person. After retiring (we were told by the control) for the purpose of magnetic recuperation, she appeared a second time, and walking up to my wife drew forth a hand from under her drapery, with the intention, we afterwards learnt, of shaking hands.

Although at this time I had overcome my timidity, I must confess our third visitor startled me not a little. I was engaged in conversation with Mrs. Faithful, speculating on the identity of the last form, when the curtains suddenly parted, and with an audible tread a tall white figure sprang forward, and with a rush, made straight for the direction in which I was sitting, traversing the short distance between..."
the curtain and the circle with such rapidity that I thought he must of necessity know me over.

I was considerably startled, and for the moment experienced a choking sensation, as if my heart had suddenly leaped into my throat. Stopping abruptly immediately before me, and not more distant than a few inches, the whole form and features could be clearly discerned. It was a handsome, dark, Oriental face, shaven chin, rich black moustache, and long silky whiskers. In height, he appeared over six feet, had long arms, and was clothed in a close-fitting white robe of lovely material, like cambric, and fastened round the waist with a deep band. He bowed to the circle in the Oriental fashion, by salaaming to us with the outline of his tall and well-shaped limbs.

The doors were locked. It was not possible for any one to gain access to the room. Whence then came this solid human form? It could not be other than an objective magnetic creation, yet was it palpable to the sense of touch, and cognisable to the sense of sight, as that of any ordinary mortal. The feet and toes were bare, and the appearance, though brief, occupying in all probably not more than two or three minutes, left on the minds of the sitters an impression as real and permanent as that of any ordinary four-footed being. Before the phenomenon of materialisation was acknowledged, he came forward a second time, and, in reply to inquiry, the control acquainted us that his name was Abdullah.

Had any lingering suspicion as to the possibility of deception by personation on the part of the medium remained on my mind, the next appearance must have completely dispelled it. It was that of a little boy, apparently about eight years of age, who for a few minutes remained standing in front of the curtain. As the form was unable to approach near enough, the sitters the imperfect light did not admit of recognition.

Our fifth visitor was no other than Elizabeth Lovejoy, one of the controls of Mrs. Faithful. Although, for a woman, not short in stature, she stooped somewhat, and being able to come well forward into the circle we had an opportunity of observing her features. After passing in front of each sitter, she went to the table and hung over it as if looking for something. Anticipating her intention, I exclaiming aloud, "You will find pencil and paper there." Feeling around in the dim light, her hand knocked against the bell we had placed on the table, and the sound vibrated through the room. We then saw her take a sheet of paper and pencil, and witnessed the motion of her hand while writing, at the same time distinctly hearing the scratching sound of the pencil. On her departure we examined the paper and found written:-"I mock'd at God; he mocked me." The last appearance was a male form, very tall, and miserably thin. The white garment worn loosely round the figure exposed the flesh of his arms and legs. The body was so emaciated in appearance that, through the thin gauzy raiment, the ribs could be seen to stand out in relief. He had a fair complexion, black whiskers and beard, and piercing black eyes. After several unsuccessful efforts to come close to Mr. and Mrs. Faithful, to whom the form paid particular attention, the others, retired by stepping backwards, keeping his face to the circle. Elizabeth Lovejoy, alone of all the appearances, turned her back to the sitters. This occurred as she walked to the table for the purpose of writing.

By this time we were so deeply interested in these astounding phenomena that not only was all fear forgotten, but a sense of disappointment experienced on receiving an intimation that no more were to be expected. The control left the medium, and shortly afterwards Mr. Eglington cut out of his trance, looking ghastly pale, and evidently painfully exhausted. As the circle broke up, Miss Sinclair was controlled, and seizing pencil and paper sat down, and wrote as follows:-

"Mrs. Lovejoy, Margaret Fortescue came here, and came close to Mrs. M. Little Harry (Mrs. F.'s nephew) came, but could not come forward. The second was Miss Sinclair's uncle Charles, but he was not strong enough for anyone to recognise him. I am glad to see you were not afraid. You have been very good."

Jane R.

We asked Jane Ramsey to write through Miss Sinclair the names of our visitors in the order in which they appeared; she wrote:-

"Mrs. Lovejoy.
Margaret Fortescue.
Abdullah.
Harry.
Elizabeth Lovejoy.
Charles Faithful.

"I think that was all, but it was very good indeed. There was a great deal of power to-night. We are all pleased at the success. With much love to you all,"

Jane Ramsey.

Thus concluded this marvellous exhibition of psychical phenomena. Truly, things seen are greater than things heard. The whole of the six materialised forms—from the child of eight to the abnormally tall, upright figure of Abdullah—were as different in individual external mould as those of any living persons. Nor is it conceivable by any jugglery or clever imposture, for a short, thick-set, broad-shouldered man like the medium to have personated a child of three feet stature and a tall man over six, to say nothing of many other equally insuperable difficulties attending explanation by recognised natural causes. No description of superannuated phenomena, however truthfully observed and graphically embodied by the eye-witness in an affidavit, would be worth the paper on which it is written for carrying conviction to minds ignorant of psychical possibilities. Only those who, after investigation and study and under reliable conditions, have themselves witnessed the phenomenon of materialisation of the full form, can realise the sublimity, reality, and magnitude of the metaphysical revelation we were privileged to behold at this seance.

"Parcus Doro.rm cultur, et infrequens Insaniaetas dum sapientius Consultius erro: nunc retrorvex Venerem, atque scius iterare carus Cogor reliquis."

Or, as Pope renders these lines of Horace:

"A fugitive from Heaven and prayer, I mock'd at all religious fear,
Deep science'd in the many lore
Of mad philosophy; but now,
Hoist sail, and back my voyag' plow.
To that blest harbour which I left before."

(TO BE CONTINUED.)

Dr. Peebles' address, till the 18th or 20th of this month, will be "care of Mr. James Robinson, 19, Carlton-place, Glasgow."

MEMORIEM.—At the invitation of the President and Council of the Athenaeum Society, Mr. W. R. Price will read a paper on "Memories—its Use and Abuse" (followed by demonstrations), on Wednesday evening next, 15th inst., at 8 p.m., at 3, Hanover-square, W. Admission free on entry of name in visitors' book.

KENTISH AND CAMDEN TOWN SOCIETY, 88, Fortune-road, Kentish Town.—Monday, July 11th, Mr. Swafftidge, Trance Address, &c.; Thursday, July 14th, Mrs. Cannon, Test, &c.; South London Spiritual Institute, Winchester Hall 33, High-street, Peckham.—On Sunday last, Mr. Robson and Mr. W. Walker spoke to good audiences, morning and evening respectively. On the present occasion, by the suggestion of the others, we are having excellent attendances at our Sunday services. We commenced work here in January last with fourteen members. We have now over seven who are contributing towards a fund has been started, and we shall be very thankful for any contributions towards obtaining a hall of our own in the near future. Next Sunday, at seven, Miss E. Young, Trance Address.—W. E. Low, 9, Pasley-road, Walworth.
A Lecture delivered by Mr. Alfred B. Wallace at the Metropolitan Temple, San Francisco, June 5th, 1887.

[From the "Golden Gate."]

(Continued from page 287.)

Now here we have a series of twelve distinct classes of phenomena—twelve great roots of phenomena, each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys as well as old men and women. In every one of these classes the phenomena have been submitted to the most critical examination by thousands of clever and sceptical persons for the last thirty years, and every one of these classes of phenomena has been as thoroughly demonstrated as any of the great facts of physical science. In view of the numerous eminent men who have investigated this matter and given their decision, we many entirely throw aside the idea that imposture, except only in a slight measure, has produced these various phenomena.

We will now pass on to consider what are the great striking characteristics of these phenomena. Looked at as a whole what do they teach? In the first place, they seem to me to have the striking characteristics of natural phenomena as opposed to artificial phenomena. They go with the characteristic of general uniformity of type coupled with variety of detail. In every country of the world, whether in America or Europe or Australia, whether in England or France, or Spain, or Russia, we find the same phenomena of nature, and the individual differences among them show that they are not servilely copied one from the other. Whether the mediums are men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether even they are civilized or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena; that they were produced under the action of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature.

In the next place—and this is perhaps the most important characteristic of these phenomena—they are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humour and pathos, that we can all appreciate and enjoy; the communications vary in character as those of human beings; some rank with the highest, some with the lowest, in level of intelligence, in general human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we find them human in character, not those of any other phenomena. The photographs of our fellow creatures, whether educated or ignorant, whether even they are civilized or savage, we find the same general phenomena occurring in the very same degree of perfection.

Another case of striking test case was given me by a friend in Washington, a gentleman of the United States army. He has been studying Spiritualism for nearly thirty years. He has had frequent communications from a daughter who died many years ago. On one occasion she came to him in the real form of a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and said she was a friend of his daughter's. The next day his daughter came and he asked her who Nellie Morrison was, and she told her father that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about him, and that he died in Philadelphia. He then made inquiries and ascertained that there was an officer of that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these phenomena came he asked for further information. He was told that this young lady died also in Philadelphia, the place where she died, what was her age, and the address of her mother-in-law with whom she lived seven years; and he lived seven years; and he gave the general appearance of the mother-in-law, first of all called at the place where she was said to have died, and found the information perfectly correct; then called upon the mother-in-law, and found that which respected her correct also.

Then, on another occasion, this figure appeared again. She was remarkable for having most beautiful golden hair, and he asked whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still, and showed it

spoken, the bulk of the communications are in those languages respectively. The Indian spirits, who seem to, in this their native country, act in accord with the laws of mediums, may speak English, or some mixture of Indian. Written communications come in many languages, usually intelligible to the recipient, but sometimes, as I have said, not so, and given as tests of spirit power, but they are always some known human languages.

To suppose that one class of being is governed by all the forms of human civilized speech seems grossly absurd.

Coming to the special points of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case or two illustrative of this point, taken from my own experience. I had frequent communications from the portrait of his mother, and that he knew his mother had frequent communications from a daughter who died in Philadelphia, the place where she died, and found the information perfectly correct; then called upon the mother-in-law, and found that which respected her correct also.
We have the pleasure of acknowledging the receipt of £1 from "A Sympathizer," in response to the appeal on behalf of Miss Lottie Fowler.

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Then, again, the miracles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight, recorded by eye-witnesses, before audiences of spectators.

Then, again, witchcraft is intelligible to the Spiritualist.

Many of the characteristics and phenomena of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with superstition and regarded it as a revelation, which false interpretation resulted in all the horrors of the witchcraft times.

Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganised or destroyed.

It further demonstrates, by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt.

How could these certain mediumistic communications, removing all questionings as to a future existence. A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the deepest depression caused by the death of his son, said to me, "I am now free from this depression and cheerfulness; I am a changed man." This is the effect of modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, "What is the use of it?"

Yet many still ask this question, still seek for what they term some general good, some effect on their material being. Let us consider for a moment what would be the answer of a missionary who was asked by a Zulu or a Chinaman, "What good will Christianity do me? Will it make me live longer? Will it save me when I die my soul? Will it give me good luck in gambling? Will it make me a better man?"

Would not the missionary have to reply that it would do none of these things? And yet many who ask this question believe in and pride themselves on their Christianit y and civilization and again and again ask the very things of Spiritualism, as if these were the only result which, in their opinion, would make it worth having. To such I can only say that I pity their ideas of spiritual truth.

The general and established teaching of Spiritualism is that we are all of us in every set and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just as we think and act as we do now, so will we think and act in our future life, so many live and die in anxious doubt.

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LIGH.

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Light.

Edited by "M.A. (Oxon.)" and E. Dawson Rogers.

SATURDAY, JULY 9th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under 300 words in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

A VISION OF DEATH.

By "M.A. (Oxon.)"

FROM THE PSYCHOLOGICAL REVIEW, JUNE, 1879.

There is something inexpressibly saddening in the change called Death. One does not need to analyse the emotions that it calls forth. They are very complex: and many utterances on this subject. Death is an affair of the void that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that accompanies dissolution;—all these account readily for the mingled memories that cluster round death.

Some who have lived in the philosophy that is called Selfishness might shrink from the use of the very word. They would fear persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that staves them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable "burying of my dead out of my sight," which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a very needful lesson by so doing. Surely it is not well so to abolish the "old landmarks." When all is said, we know little of the state of the individual soul; and those who pretend to know must are often but scientists or enthusiasts, who prize glibly what they fancy, rather than of what they really know.

It can hardly be esteemed a blessing that we should shun over that which, rightly treated, is a most solemnizing experience. We know indeed that the soul newly emancipated has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilised, and how much wasted—or of the reasons which have influenced its character, and, therefore, its future state. We only know that law works in this as in all else, and that "as a man sows, so will he also reap."

The usual idle chatter about the state of the spirit, its little messages—so frequent in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a delusion to others. But I should not desire, Spiritualism as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favour with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained of the sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm her progress. I do not think that such selfishness is frequently harmful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This "egotism of the affections" (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us: but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be outwrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this nether world, and labour for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honour and respect them for it. These women who adorn a humanity that sadly needs ornament, go where none but themselves dare venture. So I believe good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or to flatter my vanity, or to satisfy an idle whim. "Onward and upward" I would have all to go; and I do not know enough of the laws of progress to risk impeding anyone by my private wish.
But these are surface truths. When we have penetrated deeper into that which Spiritualism has to teach, we shall not need to dwell on them. At present we are "infants crying for the light," and our inarticulate cry has more of emotion than of reason in its voice.

Shortly after, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirits, that we cannot afford to pass by any means of learning what we are and how this marvellous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves. But in abnormal states, in disease, and at death, much may be learned.

The spirit then acts less normally, and the physician learns the Body in disease, so that each of us may be to himself the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and back the spiri.t prepared for its work, where and in what place it rests— for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society? Do we arrive at the plane of Incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigour, and decay, to be followed by Death, and subsequent change of Life and State?

There is, I am told, a distinct change at the passage of the spirit from one state or sphere to another. Each upward step is entirely analogous to what we know of this world of ours only through our senses: and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—of the fountain-head of form, the tender essentials of life, of feeling and of thought—of paramount and most pressing interest, the spiritual sense could discern nothing. We perceive the deep law of our being, that gives the key to much that has to teach, we are so to account for. Each upward step is entirely analogous to what we know of this world of ours only through our senses: and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—of the fountain-head of form, the tender essentials of life, of feeling and of thought—of paramount and most pressing interest, the spiritual sense could discern nothing. We perceive the deep law of our being, that gives the key to much that has to teach, we are so to account for.

The glory that shall be restored is not for mortal eye to witness. As the dust of earth is cast off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its subtleties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the eye sees what the mind brings: a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own pleasures, our own purposes, and our own progress. Creatures in some sense of circumstances, we make our own circumstances too; and even at the worst, we know so little of the vast cycle of existence that we may not presume to say what loss would be the case in any case arising.

Only we know that we must labour for ourselves: and that each Death is only the casting up of the Account that has been running since the last Birth.
CONVERSAZIONE DELLA LONDON SPIRITUALIST
ALLIANCE.

A conversazione dei membri e amici della London Spiritualist Alliance, venne tenuta il terzo giorno di giugno, nella Banqueting Hall, St. James's Hall, e fu seguita da un ampio concerto di spiritisti, comprese alcune personalità di rilievo.

Mr. W. Stainton Moses (Presidente della Conferenza) disse che l'obiettivo della conferenza era di discutere di vari argomenti spiritualistici, in particolare di quello che egli definiva "la fraternità". La conferenza era organizzata per promuovere una maggiore comprensione e una più ampia comprensione del mondo spiritualista.

Mr. E. M. Standing, che ha recitato in un'opera teatrale intitolata "Death", ha espresso la sua speranza che il tema della conferenza potesse essere affrontato in modo più profondo e scientifico, in modo da aiutare il pubblico a capire il significato della vita e della morte.

Mr. F. Podmore, che ha recitato in "The Seances of Madame Cassel", ha sottolineato l'importanza di una maggiore comprensione delle esperienze di comunicazione spirituale.

Mr. H. Ridgway, che ha recitato in "The Vision of Madame Cassel", ha espresso la sua speranza che il mondo spirituale potesse essere esplorato in modo più profondo e accuratevole.

Mr. J. A. Cassel, che ha recitato in "The Spirit of Madame Cassel", ha sottolineato l'importanza di una maggiore comprensione delle esperienze di comunicazione spirituale.

Mr. E. Hall, che ha recitato in "The Seances of Madame Cassel", ha sottolineato l'importanza di una maggiore comprensione delle esperienze di comunicazione spirituale.
with the dissolution of the physical body those whose they have loved are lost to them for ever. I say that, in spite of their being nowhere, and in spite of the fact that they are no more free than the rest of us from the feeling of fear induced by the commonly-accepted notions about death; and it may be noted with satisfaction that the feelings of awe in its presence are what to call a religious instinct that is not destroyed, but is produced partly by ignorance, partly, no doubt, by the physiological and pathological processes going on in the body, with their obvious and inevitable end, and the knowledge that the same trials await the observer and those near and dear to him.

"Oh, God, it is a fearful thing
To see the human soul take wing
In any shape, in any mood.
I've seen its starting forth in blood;
I've seen it on the breaking ocean
Strive with a sullen convulsive motion.

Of sin, delirious with its dread."

But the feeling of awe is to be distinguished, of course, from that of fear; awe at contact with the unknown, at the manifestation of a mysterious change; awe with the cloak of the latent or developed, that the soul is going forth to live the life of restless festation of a mysterious change; awe at contact with the unknown, at the manifestation of a mysterious change.

The faith in an after life is the soul of the so-called spiritualistic attitude assumed by those who have been demonstrated as an albuminous substance.

Many, too, believe, that the denizens of the denizens of the argonauts, by its action toward~

As to the materialistic positivist, what he says cannot be proved that the spiritualist has prepared for its self by its action toward~

It has prepared for its self by its action toward~

And I contend further that they are opposed to the two great laws of modern science— the law of the conservation of energy and the law of evolution. If the laws are rightly understood and restricted in their application, which should be universal and should, therefore, include the world of mind, as well as the world of matter.

Maurice Elliott Coues, in his last address as President of the Society for Psychical Research, has stated our position on the whole fairly, although not fully. "Those who are known as Spiritualists," he says, "maintain two things. They assert, in the first place, the existence of certain phenomena, while in the second place they maintain that the simplest and most natural, if not indeed the only, legitimate explanation of these involves the existence of spirits which are permitted on certain occasions to hold intercourse with man."

"I need not say," continues Professor Stewart, "that many of us believe in the existence of other inteligent beings besides man, unseen by us as a rule, and in all probability superior to us in mental rank. Many, too, believe, that the denizens of the spiritual world are not indifferent to our welfare, and that we frequently receive aid from them in important crises of our mortal life."

The gist of my present contention is that if the materialistic theory of life is destroyed, the existence of the unseen intelligences referred to by Professor Stewart may be admitted, and practically the whole position of the philosophical Spiritualist may at once be granted to be, not merely possibly, but probably true. We are told by some, as an excuse for declining to enter into a consideration of our facts and theories, that they have settled the whole question for themselves on a pri~ grounds. They are philosophers who have experimented too, whether they will tell us this! Surely it is in that region labelled by these very philosophers as "unknowable" that these priori grounds exist, unless they know and can prove that life and thought are products of the aggregation of matter. Grant that life—a vital principle can exist apart from protoplasm, that life is not a property and product of protoplasm, and as it seems to me you have not far to go to grant the contention of the Spiritualist when he says that intelligence, and thought can and do exist outside the frame of a product of the aggregation of matter, that life, intelligence and thought can exist apart from matter, as we know it, or think we know it. If life, intelligence, and thought can thus exist, all analogy would point to the possibility said of the likelihood of the existence of other intelligences besides man, and who, then, is to prescribe limits and lay down laws as to the scope and nature of the phenomena to be produced? It may be well, therefore, in this connection, to examine the grounds upon which the proposition—that life is a product of the aggregation of matter—must rest. It is, after all, nothing else than the old theory of spontaneous generation which modern science energetically rejects as untrue.

Matter is regarded as built up of minute particles called atoms, in the present state of our knowledge, indivisible; these atoms unite together to build up molecules. Atoms are separated from atoms and molecules from molecules by distances very great as compared with their own magnitudes. Atoms and molecules are in a state of continuous violent and complicated motion among themselves, inviable since they are themselves indivisible. Protoplasm is the name given to a form of matter in which the first signs of life are observed. Chemically, protoplasm is an albuminous substance. So far as can be ascertained it is structureless. These facts being stated the question is put in the manner—What is the difference between life and death? What is the difference between a living amoeba and a dead amoeba? What is the difference between a protoplastic individual living, and the same individual dead? What is the chemical-physical difference of thought and consciousness being absolute and complete, and with the death of his body, man as a sentient, conscious being is for ever extinguished. It is therefore: Death terminates human consciousness, and there is no vital principle in man which can survive; or, We do not and cannot know whether death does this or not.

These statements are not in accordance with any admitted scientific principle whatever, and that they are not in accordance with known facts. And I contend further that they are opposed to the two great laws of modern science—the law of the conservation of energy and the law of evolution. If the laws are rightly understood and restricted in their application, which should be universal and should, therefore, include the world of mind, as well as the world of matter.
between a living human being and his dead body? If there be no chemical or physical difference, in what does the great difference consist, and is it due to the presence or absence of the soul to what is it more likely to be due? To these questions, for the present, the chemical and physical theory of life may be safely deferred to return an intelligible answer.

Granting that protoplasm is necessary for the manifestation of life, it does not follow that it is the cause of life. Granting that it is necessary to the manifestation of thought, it does not follow that it is the cause of thought. For all that is known to the contrary, it is at least quite as justifiable to assert that intelligence is the cause of organisation and physical life, as to assert that intelligence is produced by fortuitous blind mechanical forces, and it must be seen on the d priori grounds of which our friends are so fond, that it is rather more likely that the former contention is the true one, the evidence for the existence of mind in nature being as strong as any evidence we can get.

Since, then, modern materialistic science cannot help us, and has moved the previous question, having perhaps lost a few fine feathers and slightly burnt the fingers of its votaries, what is it that we on our side have got to offer? In the first place there is the evidence that there is a new force bears upon the question. It is simply idle to deny. The consensus of evidence is considerably too strong for denial, although it must of course be admitted that a person possessed of opaque characteristics can easily deny a great deal more than the existence of the soul. We can prove. Whereas nothing d priori to urge against those other intelligences manifesting by the action of the souls of those who have passed away, I fail to see that the Spiritualist hypothesis is so "ponderously difficult" as it is alleged to be, and that it is necessary to fly to the excessively extré theories to which our opponents of every shade resort in common, except for the purpose of escaping from conclusions for reasons of a more or less obvious kind which are distasteful to them.

We assert then that there is an abundance of objective phenomena which go to prove that man survives the dissolution of his physical body. We are rallied on being the defenders of our own brain-waves. What causes the cessation of circulation called Death. There being nothing to the effect that the components of the human organism to the inorganic universe, in those very forms, or nearly so, in which they were first withdrawn from it, the corporeal life of man comes to a final close. But the death of the body is but the commencement of a new life of the soul, and the alchemist is as the theologian has been taught to believe, that all is pure and noble in man's nature will be refined, elevated, and progressively advanced towards perfection; whilst all that is carnal, selfish, and degrading will be eliminated. And this is the profession of faith of the author of Unconscious Creation!

But on our side, too, we know but little concerning the process of death. Comparing it with the phenomena labelled sleep and trance, we find that there are occurrences observed in each case which are unsatisfactory, local, but beyond our reach. The Society for Psychical Research, whose most valuable work we all gladly recognise, has invented a theory or rather a word, in its endeavours to account for abnormal appearances presented to certain persons, and has published a large work, entitled Phantoms of the Living. It is strange to observe how, in order to satisfy the mind, scientific and non-scientific men spin theories from insufficient data and coin big words to ticket them with. "Telepathy" is a big word. "Unconscious creation" is a ponderous expression. What do they mean? Telepathy simply asserts that the mind can communicate with itself, no right to take the phenomenon as a basis and support for his
light.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers, in any case. The address must be given. It is essential that letters should not occupy more than half a column of type, as a rule. Letters exceeding more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as consistent with clearness.]

The Medical Faculty of Paris and that of Nancy on the Important Questions of Hypnosis and the So-Called 'Sleep State' in which they are supposed to reside.

To the Editor of "Light."

Sir,—In my first letter, in which I alluded to the remarks of several London journals on the hypnotic experiments made at the Salpêtrière, I cautioned the reader against all premature theories on hypnotism and Charcotism. I wrote: "If I have not accepted the three phases of hysterical hypnotism just as Charcot has described them, that is, lathyrgy, catalepsy, and somnambulism, it is because I have been unable to confirm by personal observation the existence of these diverse conditions as distinct phases." Mr. Oliphant, at the same time that he said in his first letter: "I agree with your correspondent" (that is, with me) "in thinking that it is premature to formulate theories in regard to them (the hypnotic phenomena), wrote the following in support of an orthodox view of hypnotism: "I wit- nessed some experiments a few days ago at the Salpêtrière, conducted by Dr. Babinski on Charcot's theory, in which the three conditions were distinctly manifested." Then, to paragraphize: Mr. Oliphant, in addition to formulating his theory, either with a view to support the author of it, or for whatever ends, at the same time that he put himself in opposition to Dr. Bernheim and myself, he contributed, without being conscious of the fact, to strengthen the theories of the clique by whom the ridiculous farce of hypnotism in London, was prepared, and for which the case of the "sleeping man" of Soho-square offered a fitting opportunity.

But Mr. Oliphant wrote under the delusion of what he thought he had seen, or what they had induced him, by means of a suggestion, to think that he had, or that they, or Mr. Babinski, by means of his powers of hypnosis, could see the three distinct phases, for hypnosis is in reality nothing more than a cataleptic state or condition which pursues its course, giving rise to the different grades of the series, according to the susceptibility of the persons under treatment, and which varies in its manifestations according to these grades. For this reason, and for no other, it has been impossible for the eminent operators at Nancy, and several other places, to discover the three distinct phases of Dr. Charcot's theory. If they have not been discovered, it is because the theory of hypnotism, which is the expression of the prejudice with which they look, from professional bias, upon what is called mesmerism, and which has caused them to lose in some measure for this class of ideas the curiosity indispensable to the progress of every branch of human knowledge.

In another part of Mr. Oliphant's first letter, he says: "The difference which has arisen between Drs. Charcot and Bernheim is simply this, that they each have their theories, and the patient, being merely a reflection of these theories, acts according to Dr. Bernheim's theory when he under his treatment, and under Dr. Charcot's when under his"; and in his last letter, these ideas are confirmed, he expressing himself thus: "And I still venture to maintain that if Dr. Bernheim was as convinced as Dr. Charcot seems to be that the latter was right, he would be able to obtain Dr. Charcot's results," that is, the three distinct phases. But Mr. Oliphant deceives himself, and this is due to the fact that, notwithstanding the "over twenty years" that he says he has been in close contact with this subject, he has not yet succeeded in gauging the difference existing between the production of hypnotic grades, and that of the phenomena manifested in these grades by those submitting to hypnotic treatment. The hypnotic grades, like the mesmeric or magnetic, depend not on the ideas, nor, as a consequence, on the theories of the operators, but on the utility of the phenomena manifested by the persons hypnotised; so much so that all the forces of all the operators have not resulted, nor can result, in the advancement of the grade of hypnosis beyond that of which the subject is susceptible. These phenomena are formed according to the ideas formed from the earliest periods of mesmerism down to the present hypnotic time. There is another thing with respect to the phenomena manifested by the hypnotics in the grades of hypnosis for which the phenomena are also dependent, the suggestion, and as this proceeds from the operator, they necessarily correspond, almost always also, to his ideas or
theories.* Mr. Oliphant speaks at the end of his last letter of a
theory of his own. It surely is an omission on his part to
without even mentioning the works of the learned Dr. Charcot.
Mr. Oliphant denies that three explanations were given by
him as to the difference between Dr. Bernheim and Dr. Charcot,
and he states that the second of these explanations, to which
I gave it of being as severe as unfounded ; but it is not
surprising that he should think so, and try to persuade others
to the contrary. Let us consider it, after omitting in it, as
he has done, the word which produces the severest result. I
consider it, therefore, very desirable to restate the explanations
alluded to as follows:
1st. "It is only natural that such differences should arise in
dealing with phenomena which are so little understood as those
now occurring."
2nd. "When Dr. Bernheim says that he is unable to confirm
the distinct phases of lethargy, catalepsy, and somnambulism by
personal observation, I account for it by the fact that he has not
first formulated Dr. Charcot's theory." [The word first is that omitted by Mr. Oliphant in repro-
ducing this explanation.]
3rd. "My explanation of the difference which has arisen, lies
between Drs. Charcot and Bernheim is simply this, that
they each have their theories, and the patient, being merely a
repetition of that to which he accords, according to Dr. Bernheim's
theory when under his treatment, and according to Dr. Charoet's
when under his.
Mr. Oliphant seems to think that two of them are not
explanations because he has not so designated them; but in
his last letter, speaking of the second, he says: "But I venture to
suggest, as a modification of the argument, that the different
explanations arise from their different cases and from
as he has already named the third an
explanation, we may set aside the first, contenting ourselves
with the latter two only.
In a paragraph of his latter letter Mr. Oliphant says :--
I quoted Dr. Bernheim's words ("the quotation was taken from
his treatise on hypnotism, and consequently appears as it was true
laid by me") to the effect "that in order to 'produce catalepsy
it is necessary to open the eye of the hypnotism, as they do in
the Salpêtrière, in order, because I witnessed an experiment in which it was necessary.
Mr. Omerin, in an answer to this, states that Dr. Bernheim does not refer to
all hypnotism in speaking of them in the terms quoted, which, of
consequence, disposes of the question; one to which he did not say so.
Mr. Oliphant having left out the part of the quotation expressing reference to which I referred, it follows from the same
omission that my remark about his words with the writer is pleased to identify them. The part
omitted is this : -- "it is evident to lift the limb, hold it raised,
and in case of necessity, declare that the hypnotic-causal lower
and the limb remains in suggeste catalepsy," on which Mr.
Oliphant commented in these terms :-- "He (Dr. Bernheim)
asserts that the fact that a condition of hypnotism may
exist in which the process he describes is not possible," and I
condescend to enumerate the following paragraph seem to confirm the fact that Mr. Oliphant has not
mentioned the works of Dr. Bernheim. Dr. Bernheim does not refer to all
hypnotism in speaking of them in the terms quoted, but only to those
which he describes as "hypnotic-causal lower." He does not
mention hypnotism in the Salpêtrière, and among them the opening of the eye of
the hypnotism). It is difficult to understand how Mr. Oliphant could make
any mistake about the ideas to which I referred, and yet more, how
he could have written with such form of candid sincerity the
following sentence:-- "Only it is a pity he (referring to
myself) "did not say so" (that Dr. Bernheim alludes to
what Mr. Oliphant has attempted to establish, and for which purpose
the omission suits us very well. Mr. Oliphant does not fully under-
stand that in this manner he is also really working against himself;
for by declaring it necessary that I should say what
Dr. Bernheim says upon the point mentioned he, in fact
confesses that he has not yet seen the works of the learned
Doctor, and as a consequence, he evidences the inexcusably
low state of his knowledge, which he spoke of, in favoring
himself of important new phenomena.
Mr. Oliphant writes subsequently: -- "I did not say that in
every case the patient was able to rise from the process
made by that as is required to do the suggestion on the first occasion of
being hypnotized, are obedient on this second, third, or later attempts,
by a species of hypnotic education.

* M. Binet says that:--'That in a vast number of cases the subject
preserves his intellectual and moral identity, and that when
he receives a suggestion to act, he may resist if the act is in
contradiction with his moral views. He confines the order to
be refused to obey." But according to the most competent
mesmerists and hypnotists, such suggestions are rare in cases
of stronger hypnotism. It is conclusively proved that it is
impossible that M. Binet has casually met with more of these
exchanges of true hypnotism and magnetic suggestions than
has every one of us, or that his mental faculties do not
may not have been in the grade of hypnotism necessary for a true
response, and it is possible that it is not, and for such reason
we should do well to bear in mind, in considering this question, that the
greater cause of these may not be due to the suggestion on the first occasion of
being hypnotized, are obedient on this second, third, or later attempts,
by a species of hypnotic education.

Light.

Mr. Oliphant, in his last letter, has failed to give any
other one, and no other two friends have offered their services.
If a few others who will volunteer to work for the hall.-Yours,
July 5th, 1887.

Fred. simpson.

To Correspondents.

Several communications are deferred on account of the pressure
on our space.

Gratitude.-We do not think your query susceptible of an
answer; your query is a profitable discussion, in our present state of
knowledge.
that it has passed the stage of ridicule, and its various phenomena are attracting the attention of the whole world. Before Spiritualism’s triumphal march, Materialism, Atheism, and all obnoxious church dogmas are passing away as do morning clouds and the early dew before the rising sun. The world hath indeed felt a ‘quickening breath,’ and is coming into new life; to the careful observer all things are becoming new, we have truly a ‘New Heaven and a New Earth.’ Let the people rejoice.”

And to this, by way of clinching the argument, may be added what Mr. A. R. Wallace so appropriately said in his excellent address at San Francisco:-

“Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited them or regarded them as imposture or delusion.”

That is important testimony, and it is the witness of truth.

I have already (January 19th) noticed at some length Mr. Page Hoppa’s very striking remarks on Old Testament Spiritualism as illustrated by Ezekiel. In the July number of the Truthseeker he somewhat amplifies what he had previously printed in the form of a short pamphlet. These following words are too good and true not to reach my readers, if there be any who do not see the Truthseeker.

“The case of Ezekiel does not stand alone, though it is a conspicuous one. The Bible is full of records of spirit-intercourse—even in the so-called dead, in the case of Samuel and the witch of Endor. The attempts to put down witchcraft were simply attempts to put down irregular and perhaps obvious spirit-intercourse; but the attempts to put it down proved that it was believed to exist. When the boy Samuel heard the Voice, it was not regarded as anything very wonderful; but it was taken at once as the Voice of the Lord. Perhaps if the Voice had spoken elsewhere, and outside of the recognised sphere of spirit-intercourse, it would have been denounced as demonic.”

The Daily Telegraph (July 5th) had an article on the now fashionable Hypnotism which was full of sound sense. Some of the remarks made by the writer are of the same tenor as those frequently made in “Laurr.” The following passage contains much that is true, and (I suspect) a good deal that will be new to the readers of the Telegraph:—

“The facts seem to show that there are certain persons strong in body and will who have undoubted influence over other persons who have a corresponding susceptibility. The operator can put his ‘subject’ to sleep or make them believe anything, and, working upon their passive minds, can banish nervous, hysterical, or imaginary ailments. To draw the line between diseases of the mind and diseases of the body is at present apparently beyond the power of our medical men. It is impossible in some cases of hypochondria, hysteria, or incipient insanity to decide whether the root of the evil is physical or mental; and in these doubtful cases, lying on the borderline, so to speak, between body and soul, the man who calls to his aid the faith or the imagination of the patient has an advantage over the doctor who relies only upon drugs. We may thus, in ordinary medical practice, lead the patient, for instance, like a mental orphan who has a cheery, confident manner, whose presence in the sick-room is a ray of light, who tells them that
in a few days they will be all right, and who leaves hope behind him to watch the case. This is a kind of informal messianism which has put many a guinea into the pockets of the favourites of the more susceptible sex. We seem here to trace too the secret of many so-called miraculous cures in ancient and modern times. A sufferer goes to a sacred shrine, told by priests or others that pilgrimage and prayers and masses and a few draughts of the holy water or a few dips in the holy well will effect a speedy cure. His whole being feels the influence of the excitement, and at the critical hour the nerves, acted upon by imagination, effect some change, and he departs 'cured.' Sometimes the disease returns; but of the immediate results there can be no doubt, as some of the cases are well attested. In order to make our books there are records of a sudden shock of joy or grief restoring to activity men who had not walked for years. In that very intellectual city, Boston, there have been of late several results of this kind, called sometimes 'mind-healing' and sometimes 'faith-cure.' In the New Testament itself it is recorded that 'miracles' could not be wrought in a place because of the want of faith of the people. Thus the whole history of many miraculous effects, ancient and modern, religious and medical, from the wonders of old Egypt to the magic of Indian jugglers, from ancient cranes to Paris hypnotism, may possibly be clasbed under one head—the influence of the mind on the body excited by suggestions from without.

On the ethics of the question the writer takes the view that I have always put forward. Hypnotism is a fact and a truth. It may be used for beneficent purposes, but it is also susceptible of grave abuse, and may be open to serious objections. If a susceptible person may be instigated to poison her mother, one hardly sees where the influence so exercised may stop. And if, as is often the case, the best subjects are found amongst the most impressionable and imaginative, it need hardly be stated in phenomena. It is, I may add, a very difficult thing for even those who are open-minded and desirous of arriving at the truth to get phenomena to command, or, perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out. The Seybert Commission, alike with some prominent and quite fair-minded persons in England, fails to get evidence that satisfies it. Very regrettable: that is all. The vast mass of people—a mighty multitude that I cannot number it by this time—who have got their proof, is not to be disposed of in that way. I am in no way surprised at the failure of the Seybert Commission; I am perplexed by the failure of any reasonable individual who acts fairly to get sufficient evidence to prove, beyond a perhaps, the existence of an intelligence outside of and independent of a human brain.

But if there are "no ghosts even in America," will not the Pall Mall look nearer home? What is this that I read in its columns! Where did that voice come from, if not from a ghost? And if (as I suppose) the Pall Mall would call the whole thing a piece of hallucination, what about the sensational headline!

"The Voice of the Dead.—On Wednesday last week the body of a young man, who had lived with his parents at Stroud, was taken from a pond in the neighbourhood, and a verdict of found drowned was returned at the inquest. On Monday night, at a late hour, the deceased’s younger brother arrived at his home with his clothes wet through, and told his mother that he had thrown himself into the water ‘where Harry was drowned,’ that when at the bottom of the pond he heard his brother say, ‘Go home to your mother,’ and that he then struggled to the bank and made his way home. Having told this strange story, the young man fainted, and was with difficulty restored.”

The Inquirer, which describes itself as "a religious, political, and literary newspaper, and record of reverent free-thought," is very funny on the result of the Seybert Commission. "The only thing about the report that we are at all surprised at is that it should express 'regret' and

interest from its picture of "the ruling passion strong in death":—"

"Amid these days of order, ease, prosperity, Amid the current songs of beauty, peace, decorum, I cast a reminiscence—likely 'twill offend you, I heard it in my boyhood—it has lived a generation since, A queer old savage man, a fighter under Washington himself, Large, brave, cleanly, hot-blooded, no talker, rather spiritualistic. (Had fought in the ranks—fought well—had been all through the Revolutionary war), Lay dying—sons, daughters, church-deacons, lovingly tending him, Shaping their sense, their ears, toward his murmuring, half-caught words:"

"Let me return again to my war-days, To the sights and scenes—to forming the line of battle, To the scouts ahead reconnoitring, To the captains, sea grim artillery, To the galloping aids, carrying orders, To the wounded, the fallen, the heat, the suspense, The perfume strong, the smoke, the deafening noise; Away with your life of peace!—your joys of peace, Give me my old wild battle-life again!"

"No ghosts even in America," is our sensational Pall Mall way of announcing that the Seybert Commission has provisionally reported as I had foreseen. We shall find when a few more such experiments have failed, as they most likely will in all cases, so long as Committee are made up of such materials as it hitherto have been, that this examination by commission is sheer waste of time. It is most easy for a body of prejudiced and dogmatic men to so arrange an investigation as to effectually preclude the occurrence of any phenomena. It is, I may add, a very difficult thing for even those who are open-minded and desirous of arriving at the truth to get phenomena to command, or, perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out. The Seybert Commission, alike with some prominent and quite fair-minded persons in England, fails to get evidence that satisfies it. Very regrettable: that is all. The vast mass of people—a mighty multitude that I cannot number it by this time—who have got their proof, is not to be disposed of in that way. I am in no way surprised at the failure of the Seybert Commission; I am perplexed by the failure of any reasonable individual who acts fairly to get sufficient evidence to prove, beyond a perhaps, the existence of an intelligence outside of and independent of a human brain.

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PHANTASMS OF THE LIVING.

FROM The SPHINX, June, 1887.

Translated by "V."

This was a favourite topic with Napoleon the First. General Bourienne, in the first volume of his well-known Memoirs, relates the following:—"At Malmaison the most lively amusements were always the order of the day, but the sweetest songs, the finest music ceased when any mark a stage of progress in the history of modern spiritual science. The recognition of this important principle by such students and investigators as C. C. Massey and "M.A. (Oxon.)," marks a stage of progress in the history of modern spiritual science and will go far towards remanding the arrogant materialistic fraud-hunters and test-seekers to the class of abecedarian Spiritists, to which they belong, and from which they would never have been able to emerge but for their continued false cry of fraud in all mediumship that disdained their low and fallacious standard. The science of the spirits must persistently claim its own principles and rules, and refuse allegiance to Materialistic scientists, whose ignorance, beyond their own narrow specialities, is phenomenal, being equalled only by their consummate bigotry, arrogance, and presumption.

Perhaps the most interesting thing about the Jubilee celebration by the Eton boys was the Latin ode with which the morning's proceedings opened. The ode, entitled "Lustra Decem," was not indeed particularly noticeable in itself, but it had a curious origin which deserves recording. Both the words and the music were actually dreamed by Dr. Warre, and although "the Head" said not to have any scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative. This curious circumstance, which recalls Rousseau's dream to the memory, shows even more impressively than all the crowds and cheering what a hold the Queen's Jubilee exercised over the minds and imaginations of her subjects.— Pall Mall Gazette.
The original of this document with all the signatures was sent to Herr Wittig at Leipzig, with an original cast of the above-mentioned right hand; this hand was lately sent to me by Herr Wittig, for the comparison of which I have before spoken.

We will recapitulate in a few words the results presented to us by the experiments of Mr. Reimers:

1. The medium was restrained under conditions leaving nothing to chance, and all the other conditions, moreover, of the experiment completely excluding every possibility of fraud. As regards Dr. von Hartmann's view of the absolute inutility of all manner of restraint and binding as proof of the non-identity of the medium and apparatus, I shall have to speak of that in a separate chapter, in dealing with photographs of materialisations.

2. But here the proof of the phenomenon is not based only on the restraint of the medium, but also on the anatomical difference between the casted limbs and the corresponding limbs of the medium, which difference is established by witnesses at the séance and by the casts themselves.

3. The type of the materialised limb is reproduced at all the numerous experiments, which have also taken place in different localities, and testifies utterly anew to the presence of the same individuality. The number of the different moulds obtained was not less than fifteen.

4. The casts correspond to the forms of the hands and feet, as perceived by impressions of sight and touch before, during, and immediately after the closing of the medium.

5. The posture of the fingers varies in all the casts which have been obtained from the moulds.

6. The moulds were on several occasions presented to the witnesses, who could discover in these casts which had produced them.

7. The same anatomical type of the materialised limb has been produced, even when the medium was replaced by another medium of different sex.

8. And finally, several of the casts carry in themselves the internal proof of their abnormal (unusual) production, as they present casts of whole limbs which could not have been obtained by ordinary means.

The totality of all these specialties lends to the experiments of Mr. Reimers an extraordinary weight.

Next to the second category, The medium is exposed to the view of the spectators, the acting form remaining invisible.

The first experiment of this kind is that instigated by Mr. Ashton with the medium, Miss Annie Fairclough, reported in The Spiritualist of March 10th, 1877, as follows:

"To the Editor of 'The Spiritualist.'"

"Sir,—I would take it as a great favour if you would kindly give space in your valuable paper for the record of what, to me, appears to be a most unusual and satisfactory instance. It has been my fortune to attend, during an unflagging investigation for a period of four years, of the phenomena of modern Spiritualism, under the highest privilege, with others of my friends, to attend, on Friday evening, the 2nd inst., one of the sittings specially held for investigators on Friday evenings, weekly, in the course of the Society of Spiritualists, of Blackheath-on-Tyne, Miss Annie Fairclough, medium.

"On entering the ante-room, we found the president, Mr. Armstrong, busy melting paraffin-wax in a foot-bath, three parts full of hot water. It had been promised on a previous occasion, when trying an experiment for moulds in wax, that if we would repeat the experiment, 'Minnie,' one of Miss Fairclough's guides, would try and give us some moulds of her hands. When the wax was thoroughly melted, the foot-bath was placed within, in the corner of the sitting-room, alongside another foot-bath, partly filled with clean cold water.

"The cabinet is formed by green baize curtains suspended from a point in the wall of the room, which fall over a semi-circular red of iron, also secured to the wall, and thereby forming something approaching a tent. Before the curtains forming the cabinet were finally closed, Mr. Armstrong requested us to state the conditions we required the medium to sit under, upon which I proposed that the medium should enter the cabinet, and gave my reasons for making this proposition, but to this suggestion, stated, that he did not share in the objections that the cabinet we should have no reasonable or satisfactory test as to the genuineness of the phenomena that might occur. It was then submitted to Mr. Armstrong (to obviate the objections) to form a baize cabinet, forming part of the cabinet, but absolutely distinct, and not interfering with the curtains excluding the light that might be thrown over the head of the medium, to protect her head from the action of the light. The cabinet only rested on the back part of her head and shoulders, and did not affect the vision of the sitters, four of whom had a clear and distinct view of the
space between the medium and the cabinet. She was instantly controlled by one of her guides, who objected to this, and before they would proceed with the séance I was requested to draw my chair close up to that of the medium, who was seated in an armchair about two feet from and immediately in front of the cabinet. I was also requested to hold both her hands, and the gentleman who was sitting next to me had instructions to draw his chair near to that on which I was seated, and lay his hands upon my shoulders; thus we sat during the séance, under the above conditions and in a very good light.

After the above arrangement had been made we were requested to sing, and had no sooner commenced than we heard a splashing of water inside the cabinet. We continued singing and were, I believe, more than once requested to close the curtains of the cabinet. On the curtains being drawn aside, we discovered that the bath, in which the wax had been, had been removed from the extreme end to the centre of the cabinet, and were, from the side of the bath, upon the floor, two beautiful wax moulds of the right and left hands of Minnie, the chief guide of Miss Fairlamb.

"I can vouch that Miss Fairlamb was never inside the cabinet, or nearer to it, before or during the séance, than I have already stated. She was, indeed, under very close observation from the time she entered the séance-room.

"Before coming to the séance, Miss Fairlamb had been in the room, held by my guide under my personal observation for about three hours, walked a distance of about three miles to town in my company, and barely arrived at the rooms at the appointed hour for the séance. I wonder what theory Dr. Carpenter, the great scientific expert, with all his boasted knowledge of spiritual phenomena, will invent to explain such evidence of the upper spirit power as the above.

8, Rutherford-terrace, Byker.

"THOMAS ASHTON.

"Newcastle-on-Tyne.

"March 9th, 1887."

(Tob be continued.)

MR. A. R. WALLACE'S SEANCE WITH FRED. EVANS.

FROM THE GOLDEN GATE.

The most remarkable séance for independent slate-writing we ever witnessed occurred on Friday, May 27th, at the presence of the eminent scientist, Dr. Alfred Russell Wallace, his brother, Mr. John Wallace, of Stockton, Dr. David Wooster, one of our leading physicians and a member of the Academy of Sciences, and the writer—four persons in all besides the medium, Mr. Fred Evans.

We arranged for this séance with Professor Wallace to come off at nine o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half-past nine when we reached the residence, at 1,244, Mission-street, where we were pleasantly received by Mr. Evans, and conducted to the séance-room, which is a small front room directly over the hallway. The morning sun was streaming in at the window, and the room was as light as noonday.

Mr. Evans took a seat at a table with his back to the window. Professor Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the Professor, and the writer behind a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the séance.

A pair of medium-size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychicography before, was placed upon the table, together with two pairs of other slates; and a few minutes later a single slate, with cross lines thereon to indicate that the coloured writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, distinctly under the hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character) we will speak more especially of the manner of their production.

As we have frequently described in these columns, the messages through this medium are always given under what may be regarded as absolute test conditions. All being done in the light of day, and all by the medium's own hand, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Professor Wallace, who expressed his admiration of the prompt and perfectly fair manner in which they were produced.

The Professor then inquired of the medium if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to try a common sheet of paper at hand and place them between a pair of slates; which he did. In a few minutes we were assured by the medium that the forces were at work upon the paper, and soon it was found that upon each of five of the slips of paper was written a brief sketch of a prominent Spiritualist passed to spirit-life, representing them as they appeared in earth-life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Brod, and upon one slip an unknown spirit picture not as well done as the others.

It is a significant fact that these five sketches named were improved copies of pictures taken upon the slates upon former occasions by the spirit artist, Stanley St. Clair, through Mr. Evans' mechanism, and who also drew upon a slate at this séance the pictures of Father Pieppton, which we reproduce upon our first page. (The artist produced this picture at our recent reporters' séance in Los Angeles, and it was retained by one of the reporters present.) And yet it was seen that the crayon sketch of the latter was not an exact copy of the slate picture produced at this séance. If it is of the former picture we have no means of knowing. They were all, with the exception of the spirit picture referred to above, pronounced by Professor Wallace to be artistic and meritorious sketches.

Perhaps the most remarkable test of all which was produced at this séance was the writing in five colours, by the medium's control, produced on the under side of the slate with the cross, the writing appearing over the white lines. The colours used by the spirit in this experiment are remarkably brilliant. In fact it is the first sample of coloured writing we have had yet seen through the medium.

The message reads as follows:-

"DEAR FRIENDS,—I am pleased to meet you all here, and to you, Professor Wallace, I must express my deep admiration for the noble stand you have taken in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas! too many are bound down to accept that which they do not believe in merely because it is not fashionable to do so. I mean orthodoxly. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now, but thought I that I will one day welcome you all to the spirit side of life."

Spirit Guide.

JOHN GRAY.

Another most remarkable experiment was given as follows:-

The medium placed a sheet of white paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, while in less than half a minute there was found upon the upper surface a finely written and beautiful message of 147 words, signed "Elizbeth Wallace," the name of a sister of Professor Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearance, the result of the attrition of the paper pencil over the surface of the slate.

The last, and, to the scientist, perhaps the most satisfactory experiment of the séance, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Professor Wallace. This writing was absolutely conclusive of the existence of an independent occult intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the writer—one from John Gray, the others from three spirit friends, and in a fac simile of their familiar chirpography. The number of slates written over, including the one with the picture, is eight, containing in all thirteen written messages, which, with the slate picture and six crayon sketches, we consider the most remarkable result ever obtained at a single séance with any slate-writing medium. The duration of the séance was less than one hour.

The above appears to me to be a correct account of one of the most remarkable and convincing séances I have ever attended. I have never on any occasion witnessed phenomena of so wonderful a character as that which was witnessed in such vivid manner, and in a manner so entirely free from suspicion.

ALFRED R. WALLACE.

I agree with the above remarks of my brother.

JOHN WALLACE.

I entirely agree with Professor Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.

D. WOOSTER.
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NOTICE TO THE PUBLIC.

Light:

Edited by "M.A. (Oxon.)," and E. DAWSON ROGERS.

SaturAY, JUly 26th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed and are frequently declined on account of want of space, though in other respects good and desirable.

THE RELIGION OF COMMON SENSE AND THE COMMON SENSE OF RELIGION.

In the Truthseeker we find some very excellent remarks (by C. W. Weddite) on "The religion of common-sense and the common-sense of religion." Starting with a statement of the cautious agnosticism of the older men of science, of whom Darwin is a typical example, the writer continues:—

"But a great and splendid awakening of human nature and intellectual wants, which only absolute truth can satisfy, is going further than their masters. They have arrogantly proclaimed the downfall of existing faiths, denying the witness of seen and temporal things, confining its vision within the limits of the here and the now; in short, the supersensual dream, that the imagination captive, have stirred the mind to its noblest extremities behind the barriers of wonder, awe, vision and love, the foundations of religious faith. No philosophy that seeks to evade these questions and degrades the thought-side of man in its devotion to his material interests is fitted to become the counsellor, guide, and quickener of humanity. Nature and human life alike proclaim that what we see and know is not all there is."

This is a noble philosophy and a truer science than that which is too often the outcome of an exclusive and slavish devotion to one minute branch of scientific investigation. The indiction was preferred against men of science a dozen years ago, and might have been formulated long before. "Since the Spiritualistic movement has acquired such force and breadth that it cannot be stayed by law, we long must we wait for the wise men to tell us how we can enjoy the communion of saints, and escape the assaults of the powers of darkness? We ask them for light, and they give us no response. Our homes are seemingly invaded by an invisible host of good and evil spirits, and we turn in vain to scientific men for instructions how the one class may be detained and the other expelled. They bend in laboratory and study over wriggling insects and squirming reptiles, insensible of the glorious beings in whom perhaps the key is to the magnificent field of research that lies before them in the Inner World." That is a true bill. The mistake is to suppose that because a man has developed a certain power of research, can tabulate his observations, and draw the obvious conclusions from them, that he must be able to give a valuable opinion on a subject that he knows nothing about. It is not impossible that he may have worked underground so long that he has lost sight of the stars and perhaps indeed that he has lost his judicial sense. It is time that the fallacy that only a professional scientist is capable of judging evidence should be exposed.

THE LIVING GARMENT OF GOD.

"Quite fit to take rank with the principle of gravitation—more momentous if that be possible—is that law of conservation which combines the energies of the material universe into an organic whole, that law which enables the eye of science to follow the flying shuttles of the universal power as it weaves what the earth-spirit in Psalm calls 'the living garment of God.' " Thus apostrophised Professor Tyndall at the banquet given in his honour on Wednesday, June 29th. Did Professor Tyndall mean to say what he said? More—did he understand what he said if he did mean to say it? For, if there be any signification in words, the conservation of energy is a sublimating principle that by it we can trace the workings of the mighty loom as it weaves the "living garment of God" is the principle which asserts the eventual death of the same material universe in which this living garment is being made. The apothecosis of Universal Death as the crowning glory of Universal Life is hyperbole worthy of an assembly which hesitated to set the exact time of the use of soap, sulphuric acid, or paper gave the best evidence of advancing civilisation.

It is possible of course that Professor Tyndall, wishing to add picturesque ness to the stream of self-illumination in something out of the actual, and not waste our time and strength in vain struggles after a so-called ideal."

The writer has no difficulty in showing that the shibboleths of old theology, mutatis mutandis to meet exigencies of the new thought, have passed into the proprietorship of modern science. It is vain, however, to ring the changes on these cant terms—they are nothing else—"law, force, matter, the unknowable," and such "rascal counters" hiding poverty of thought, to prevent man from realising that he is a spirit and has a future before him.

"In all ages, among all people—aye, in every human soul that has awakened to self-consciousness—those momentous questions: Whence and what am I? Why am I here and Whither do I tend? have taken the imagination captive, have stirred the mind to its noblest extremities behind the barriers of wonder, awe, vision and love, the foundations of religious faith. No philosophy that seeks to evade these questions and degrades the thought-side of man in its devotion to his material interests is fitted to become the counsellor, guide, and quickener of humanity. Nature and human life alike proclaim that what we see and know is not all there is."

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The writer has no difficulty in showing that the shibboleths of old theology, mutatis mutandis to meet exigencies of the new thought, have passed into the proprietorship of modern science. It is vain, however, to ring the changes on these cant terms—they are nothing else—"law, force, matter, the unknowable," and such "rascal counters" hiding poverty of thought, to prevent man from realising that he is a spirit and has a future before him.

"In all ages, among all people—aye, in every human soul that has awakened to self-consciousness—those momentous questions: Whence and what am I? Why am I here and Whither do I tend? have taken the imagination captive, have stirred the mind to its noblest extremities behind the barriers of wonder, awe, vision and love, the foundations of religious faith. No philosophy that seeks to evade these questions and degrades the thought-side of man in its devotion to his material interests is fitted to become the counsellor, guide, and quickener of humanity. Nature and human life alike proclaim that what we see and know is not all there is."

This is a noble philosophy and a truer science than that which is too often the outcome of an exclusive and slavish devotion to one minute branch of scientific investigation. The indiction was preferred against men of science a dozen years ago, and might have been formulated long before. "Since the Spiritualistic movement has acquired such force and breadth that it cannot be stayed by law, we long must we wait for the wise men to tell us how we can enjoy the communion of saints, and escape the assaults of the powers of darkness? We ask them for light, and they give us no response. Our homes are seemingly invaded by an invisible host of good and evil spirits, and we turn in vain to scientific men for instructions how the one class may be detained and the other expelled. They bend in laboratory and study over wriggling insects and squirming reptiles, insensible of the glorious beings in whom perhaps the key is to the magnificent field of research that lies before them in the Inner World." That is a true bill. The mistake is to suppose that because a man has developed a certain power of research, can tabulate his observations, and draw the obvious conclusions from them, that he must be able to give a valuable opinion on a subject that he knows nothing about. It is not impossible that he may have worked underground so long that he has lost sight of the stars and perhaps indeed that he has lost his judicial sense. It is time that the fallacy that only a professional scientist is capable of judging evidence should be exposed.
which he was indulging, mentioned the earth-spirit's remark as a kind of compliment to a fellow, though, so to speak, inferior member of the committee which manages the universe. The Editor of Nature is said, on one occasion at least, to have got himself rather mixed up with the identity of himself with the Author of Nature, and the conditions were extremely favourable for the eminent politician, physicist and philosopher Dr. Tyndall, to make a similar mistake. But let us hope it was not so, for Dr. Tyndall is a man of mark, and the banquet at which he was perhaps somewhat too abundantly lauded was well deserved by one who had not feared to assert the truth in face of most determined opposition. We cannot but think that as the mighty energies of the universe suddenly appeared before him in the exaltation of the moment, there came into his mind the certainty of things well deserved by one who had not feared to assert the material universe is indeed but the dense and almost impenetrable garment.

Yet it is instructive to note how, through all the speeches that followed Professor Tyndall's, the garment and its gilded fringes alone were thought of. The advancement of what is called civilisation, the material well-being of the people, were alone in question. And what is this civilisation, this progress of which science is, forsooth, the handmaid? Hear the Satudar Zanzibari: "As in ancient Rome, the manliness and vigour of our nation seem to be gradually giving way before the attacks of luxury and vice. Vice is more openly indulged in, luxury in our young men is on the increase." Yes, we use more soap, write more letters, print more books and newspapers, light our houses by electricity, know all about the conservation of energy and the origin of species, yet rejoice in a material well-lighted.

The politico, physicist and philosopher Dr. Tyndall, to make a sudden appearance before him in the exaltation of the moment, there came into his mind the certainty of things well-deserved by one who had not feared to assert the material universe is indeed but the dense and almost impenetrable garment.

"The 'garment of God' can be seen as it is woven, but the God which that garment clothes is forgotten.

M. JACOULIOT AND THE FAKir.

Baron Hellenbach in his recent work, Birth and Death as a Change of Form of Perception, mentions the experiments made by M. Jacolliot in India with the help of certain fakirs. As everyone does not read the works of M. Jacolliot, a short account of some of these seances may interest the readers of "Learn."

M. Jacolliot was a complete disbeliever in the phenomena known as spiritual, and was only led to examine them through the interest he took in the triple cord, the sign of the Brahmin, kneeling beside the chafing dish. He had on his forehead the sign connected to Victory in the triple cord, the sign of the "initiated" of the castes of the priests. He joined his hands above his head as they do when sacrificing, and his lips moved as if he was reciting prayers. Then he took a pinch of the perfumed powder and threw it on to the chafing-dish; a thick smoke arose and filled the two rooms.

When it passed away I saw the spectre, two feet from me, offering his lean hand; I bowed and took it in mine, and was so surprised to find it, though hard and warm, that I asked,"Art thou?" I asked aloud, "an old inhabitant of this world?" I had hardly finished the question when the word I Am appeared in letters of fire on the chest of the old Brahmin, and I saw a spectre, giving the answer, tho the word had been written in the dark with a piece of phosphorus. The spectre then wrote the triple cord made of three cord-like threads which were bound round his loins, gave them to me, and faded away at my feet.

"One day," says M. Jacolliot, "the fakir brought a small sack full of fine sand, which he emptied on the ground and levelled even with his hand, so as to form a square surface of fifty centimetres. Having done this he requested me to sit opposite to him at a table with a pencil and paper. He asked for a small piece of wood, and I accordingly threw to him a pen holder, which he placed carefully on the sand. 'Lister,' he then said to me, 'I am going to invoke the pitris; when thou seest this piece of wood rise vertically with one end resting on the ground, thou mayest trace any signs thou liket, and they will be repeated on the sand.'"

"He spread out his hands horizontally before him, and murmured some sacred words of invocation. At the end of a few moments the piece of wood rose by degrees, and immediately I began tracing marks on the sheet of paper, forming odd figures quite at hazard. At once the piece of wood ceased faithfully all my movements and the capricious figures I was forming appeared on the sand. When I stopped, the bit of wood stopped also, and every detail was repeated exactly as I had traced it."

The fakir never changed his position. The piece of wood then wrote several Sanskrit words of which I thought, 'Can the spirit think of nothing else?' I asked, 'What is that word of the 4th Book of Manu?' I had hardly finished making this request when the hit of wood wrote before me, in Sanskrit, the word Le Spiritum dans l'Antiquité et dans les temps modernes. Par Dr. Wallis.

"What is that word of the 4th Book of Manu?" I had hardly finished making this request when the hit of wood wrote before me, in Sanskrit, the word "Le Spiritum dans l'Antiquité et dans les temps modernes. Par Dr. Wallis."
CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In other cases, the signatures must be given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

Mr. Eglinton and the S.P.R.

To the Editor of "Liturx."

Sir,—In the Proceedings of the Society for Psychical Research recently issued to members and associates, I am astonished to find a series of denunciations of Mr. Eglinton as a rogue and an impostor by Professor-Carvill Lewis and others. Some time ago, at a meeting of the Society, I objected to conclusions drawn concerning the worth or worthlessness of "Theosophy" as a philosophy or a religion, from the alleged conjuring performances of Madame Blavatsky; and on similar grounds I here protest against alleged moral obliquities on the part of Mr. Eglinton. I can only say that if Mr. Eglinton tried to cheat Professor Lewis, he made no attempt, on the occasion of which I was present, as a physical medium, the enormity of his heresies, which I believe himself to be an impostor by Professor Carvill Lewis and others, can only be made to disprove the repeated assertions of competent and constant observers that their pens had been actually changed into penwipers under conditions excluding altogether the possibilities of fraud. Two years ago a couple of slates, held closely together at either end by myself and a friend, were filled with fresh and dusty writing in the space of about thirty seconds, while both Mr. Eglinton's hands were in view, one of them touching the uppermost slate, and the other resting on the table. I may add that Mr. Deas and I were alike distinctly sensible of the vibration caused by the energetic scratching of the fragment of pencil between the slates, and I believe that Professor Lewis, he made no attempt, on the occasion of which I speak, to cheat me.

So much for the genuineness of the writing. Now one word, if you will permit me, about the sources of it. Very early in my investigations into the phenomena of psychography I was struck by how curiously those phenomena were influenced and given character to by the desires and idiosyncrasies of the "medium," and the more sensitive among the sitters. I tested this crucially several times, and found that dominant ideas as to our philosophy, and especially as to the nature of the spirits, were in the medium's hands, and the spirits who would conduct them, in reality ruled everything, though medium and circle honestly believed themselves free agents, influenced only by angels equally free. And not only dominant ideas, but dominant physical habits, such as the reproduction of the medium's handwriting, or drawing capacity, in writing or drawing done "directly" and at a distance from him. When, then, I receive letters written indubitably inside closed slates or boxes, they are as interesting to me in this respect as letters written in general plan, in dictation, and in lettering, they are the production (utterly unconscious) mostly of the medium, and a little bit also of myself. But while a distinctly mundane, and frequently a "telepathic," origin is traceable in most of the manifestations, other cases in which the medium is unconscious and not to be accounted for upon any such hypothesis. Inquiry as to these occasional occurrences ought, it seems to me, to form a quite separate and postponable part of the programme of the Society for Psychical Research Committee. Their obvious and immediate duty is to establish in their own minds, in regard to the strange powers of externalization possessed by certain organisations, whether the persons possessing them be saints or sinners, con

Dr. James A. Campbell

"The Trinity.

To the Editor of "Liturx."

Sir,—Your contributor, "Just B. Todd," who writes under the above assumed name, is, I believe, quite correct in saying that their pens must penetrate very much deeper into the Christian mysteries before he can be accepted as a competent interpreter thereof. His remarks on the outset of the Athanasian Creed and its framers show that the subject is wholly new to him; and his explanations of the Trinity, the Sacred Spirit, and the method of inspiration, while excellent as regards tone and intention, show that as a student of Divine things he has as yet not mastered their alphabet. Had he studied the mere history of the Athanasian Creed, he would have found that so far from the framers of that famous symbol being persons devoid of culture and logic, easily satisfied, and intellectually the inferiors of the present generation, it was the very profundity of their metaphysical science which has caused them and their ideas to be misunderstood and unappreciated by the present materialistic and superficial generation. I do not propose to inflict upon you a lengthy disquisition on the Trinity or any of the other subjects which, equally with it, your contributor treats at once so inadequately and so confusedly. I wish but to show that the dogmas concerned, when subjected to examination by minds trained to the present materialistic and superficial thought and acquainted with the terminology and method of ancient mysticism, are neither incomprehensible nor illogical, but constitute symbolical expressions for truths which are necessary, self-evident, and inexpressible by being conceived of as otherwise, concerning the nature, and mode of operation under manifestation of Original Being, and this, whether as subsisting in the "Heaven" or world of pure unmanifested Spirit, or in the macrocosm of the universe and the microcosm man.

A single word, an instance will suffice to justify this allegation so far as concerns the doctrine ordinarily regarded as the climax of absurdity—the doctrine of the Trinity. For the instance will show that it is impossible to conceive of anything whatever as having being which does not constitute in some mode a trinity consisting of elements which correspond respectively to the Three Persons of theological dogma.

These elements, in the world merely physical, are Force, Substance, and the sensible resultant of these. Thus, for example, a stone consists, first, of a mass of substance wherein its force resides and operates; and, thirdly, of their joint product, the material object palpable to the senses. Each of these is stone, and yet they are not three stones but one stone. And as the last is that by which the two first are manifested, so is this the idea by which the two first are accounted for. Hence the search after the facts of nature, and the search after conventional restraints, cannot, even by the most learned persons, be satisfactorily combined.

Professor Lewis, like other scientific investigators, makes himself merry over the shiverings and shudders of Mr. Eglinton. If he had seen him, as I have seen him, almost fainting from exhaustion after giving us a long and remarkable science in my rooms at Cambridge, he might better understand the significance of the phenomena mentioned and the research in the light of the facts. On that same occasion, by-the-bye, Eglinton was much pressed by some of us to remain over night, and give another séance on the morning of the next day, with promise, of course, of a "double fee" and the payment of all expenses, but he absolutely refused to do so, knowing from the conditions that the séance would be a failure. To Professor Lewis, in the cathedra pestilentia succeeds an Indian Theosophist, and ally of Madame Blavatsky, Mr. Pudhalah. Some time ago the evidence of Indian Theosophy was treated lightly enough by the Society for Psychical Research when it confirmed the "precipitating" powers of Koot Hoomi, but its value has apparently risen enormously since it began to assail the slate-writing of Mr. Eglinton. In conclusion, I would respectfully remind the newly-appointed Committee that other qualifications besides critical acumen, and the ready use of the longest scientific derivatives, are required for a research so delicate and difficult as theirs; among which qualities courtesy, physiological and pathological knowledge, sympathy and charity, are neither the least nor the most. I am, etc.,

NOTE.

"Light." [July 16, 1881.}
This is not, however, the Trinity of the churches, though it involves that conception. For in the ecclesiastical Trinity the substance, or "mother," in the Godhead, is combined with and merged in the "father," the two making one person; the offspring—expression or "word"—of this dual unity, the "son," being the second person; while the potency which proceeds from the "father" and "son" is the Holy Ghost. As the manifestations of the father—mother, and more properly called the son—daughter), and denotes deity in its dynamic or active, as distinguished from its static or passive, mode, is termed the Holy Ghost or Spirit, and made the third person.

It was the key to the mystery of the Trinity. Those of your readers who desire it further elucidated will readily find what they want in the new edition of The Perfect Way, if they will consult the index at the end under the word "Trinity." For the extension of the doctrine into the microcosm, and the numerous metaphysical and symbolical, I would refer them passionately to Appendix XI.

E. M.

An Escape from Obsession.

To the Editor of LIGHT.

SIR,—In a letter which you did me the favour to publish on March 12th last, headed, "Spirit Identity, or What?" I told you that I had had a letter from my son in Australia, who had been there since 1871 without returning home, in which he said: "Colonel "—involves that conception. For in the ecclesiastical Trinity the substance, or "mother," in the Godhead, is combined with and merged in the "father," the two making one person; the offspring—expression or "word"—of this dual unity, the "son," being the second person; while the potency which proceeds from the "father" and "son" is the Holy Ghost. As the manifestations of the father—mother, and more properly called the son—daughter), and denotes deity in its dynamic or active, as distinguished from its static or passive, mode, is termed the Holy Ghost or Spirit, and made the third person.

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E. M.
give me his views on "affinity." I arrived at Mr. Eglinton's without any expectation of anything very special occurring, and previous to our taking our places as usual at the table, we had some talk on ordinary subjects, among others about one which was rather on my mind, viz., where I should go for my summer change next month, and on which I said I wanted my guide's advice. I mention this because it was one of the first topics treated of in the letter which I subsequently received during my long absences on the Continent, which is not the case with the present letter; for that was written a few minutes before the sound of writing was heard, very firm and distinct; it lasted five minutes (by the clock) when three distinct raps noted it was finished, and Mr. Eglinton withdrew the slate from beneath the table, giving it to me while he fell back in his chair, seemingly exhausted. I was not surprised, remembering how distinct the writing had sounded, to see it very black and firm, in spite of the minute character, but I was surprised on opening my eyes. And, at the bottom of the fourth page, I find it left off in the middle of a sentence. I therefore said, "Oh, Mr. Eglinton, you must please to put another sheet, it isn't finished," but he could not believe it till he looked himself, and then said I must give him a minute or two, for he felt quite exhausted. The tip of pencil was lying on the wooden frame of the slate, close to the last word, and one facet was quite worn down. After a few minutes Mr. Eglinton (who never moved from his seat) took a second sheet from a packet which was placed upon the table, placed it with the other sheet of pencil on the slate, which he held, as before, under the corner of the table; in a minute or two, however, as his hand trembled, he asked me to assist him in holding it, which I did, and at the same time he remarked that he felt the magnetism running from my hands to his like a stream of water. I, too, felt strongly a tickling sensation running down the backs of my hands towards the fingers, a sensation well known to most writing mediums. The writing re-commenced after a minute or two, as firm and distinctly sounding as before, and lasted about four minutes, when he said, the pencil having been paused a moment, he could not write any longer. The slate was then handed to me, and again withdrawn, and this time the signature was found at the end of the letter, nearly at the bottom of the fourth page.

It will give your readers some idea of this wonderful phenomenon when I tell you, that the following day I copied the letter at home, and although I write a very close hand, it filled eleven pages of an ordinary ruled exercise book and took me over two and a half hours to write. The longest one I have ever previously had occupied me an hour and a quarter in copying. As to the contents of this wonderful document, the first three pages were occupied with personal affairs. Then came a charming description of the rivers and verdure of his beautiful home in the "summerland," which I feel tempted to copy, but I refrain: and then he wrote, "At last the longed-for opportunity of giving you my thoughts on 'affinity' has come," then follows what I cannot but call a masterly treatise on the subject. I do not think any mortal could clothe nobler ideas in more beautiful language, and Mr. Eglinton will, I am sure, find in this treatise that which will, I have no doubt, fill my heart and soul with an exalted excitement and will serve as a precedent for the freedom of our thoughts as they arise," and then added, "This is a commemoration-letter," a sentence which at first rather puzzled me, till it occurred to me that the letter I have just described, when Mr. Eglinton had returned home after the performance of the performance, was in commemoration of my conversion to Spiritualism, and of the happy renewal of our intercourse, the third anniversary of which had come round a few days previously; and, on questioning him, I found I was right.

He is a true friend, for he has given me a copy of a philosophical essay he once wrote which was found in a drawer after his death and given to me; the fair copy he put into my hands some time previously, asking me to read it over and correct any faults in the English, it not being written in his native language (German), which I did (there were very few), and returned to him. The rough copy, unfortunately, was lost in three and the lower portion of every page is missing, but I do not think any unprejudiced person could look at that manuscript and at the letter I have just described without acknowledging that they were not only written by the same hand, but that of the same brain, for that the spiritual body is organised and possesses a nature equally with the natural body can be doubted by no one who has deeply studied the subject.

I am afraid I have trespassed unduly upon your space, but I could not more briefly do justice to such a topic. Yours faithfully, "V.

The Philosophy of Occultism.

To the Editor of "Light."

Sir,—The issue between your correspondent "B. A." and myself practically resolves itself into a discussion as to whether an objective reality exists "outside" of consciousness or not. The philosophy "hollowness" with which he attempts to saddle Occultism is similarly traceable to his allegiance to a Berkeleyan idealism. This is a somewhat curious fact, because it is just this idealist belief which finds no respectable place in modern philosophy. Idealism is it is known, how needs apology. It has given way to the transfigured realism, which regards the sensuous universe as the "continuous illusior of the senses" concurrently with the admission of the existence of a "reality of the object" which is objective in point of fact.

When the idealist argues that matter is non-existent per se, he invariably refers to the fact that the constitution of the sensus debars us from any possibility of absolute knowledge of objects. This argument is ably put forward even by the German physiologist (Millier) in his Physiology of the Sensuous Life. As remarked by the late George Henry Lewes (Biog. Hist. of Philosophy, Vol. I., p. 309): "Consciousness is no mirror of the world; it gives us no faithful reflection of things as they are per se only a faithful report of its own modifications is excited by external things.

But the idealist, who, like Fichte, believes that the Ego creates the objective universe (in its consciousness), or who, with "B. A." regards a Divine Spirit as the Nounmenon and denies the existence of the transcendental object-world, appears to soar beyond the bounds allowed by the premises he starts from. He forgets that the sensae themselves have to be accounted for; that they are the resultant of a long and gradual evolution; and that, as Professor Fichte shows, a succession of evolutionary consciousnesses, is possible in the absence of something which is changed (the Ego) and a something which causes the changes (the transcendental object).

Occultists, while regarding the phenomenal universe as the objective phase of our own egoity, agree fully with modern philosophy in accepting the unknown substance (God) which, in Religion of the Future, speaks of the man who asserts that space is but a subjective form of our cogition and denies that the universe is an objectively real manifestation of the Absolute as a dreamer who lives in a world of his own. Idealism excludes the truth of evolution, and is, hence, an absurdity.

We have, moreover, no more evidence for the existence of other minds than our own than for that of the transcendental object. Astronomy, biology, and geology are sciences which alone yield conclusive evidence against the doctrine impugning the existence of a world-substance independent of perception. It may also be asked: Why, if the latter is, as "B. A." maintains, a myth, do we find mind so frequently trammelled by brain? The decay of the mental powers in old age, for instance, is the consequence of the ceaselessness of the brain; the objective something "seems to be a distinct reality in this case!"

If, again, we posit "B. A.'s" "Divine Spirit" as the Nounmenon—in other words, God as the support of "matter," all evil must be His handiwork, and foul as well as pleasant images (e.g., aspits, refuse heaps, etc.) impressions directly set up by Him in our consciousness. This conclusion is not of an edifying nature.

"B. A." fails to understand the explanation of the origin of evil advanced by Theosophy. It is not merely that suffering and moral evil are features relating to the sphere of "Malaugakriti" alone. It is that all suffering or moral degeneration is a necessary Karmaic resultant of causes generated by individuals in former incarnations. Every soul, as remarked by the author of Esoteric Buddhism, possesses the power to
wreck itself. This must be so, for if it is to win its way up the steep ascent that leads to the infinite bliss of Nirvana, it must be free to choose its own line of conduct. "No merit; no reward. No progress or future, or past. The soul is its own judge. Every word, thought, or deed helps to weave the fabric of our future Karma. It is not by mere chance that some men are "boys bad"; others innately gentle and good. It is not by blind fortune which pitchforks one soul into an environment bristling with thorns; while another is destined to pick the roses only while the world is too damp for flowers. Nature sets us a better example than that of injustice. Otherwise the creed of the Pessimist would be alone acceptable. "The present is everything. Occultism will never be here out of the question. It is enough to say, in answer to "B.A.'s" query, that the whole objective universe is, so to say, timetted to run through a great cycle, subdivided into those small cycles, or sub-cycles, which Mr. Herbert Spencer terms "rhythms of (cosmic) evolution and dissolution." Mr. Subba Row's lectures on the "Bhagavad Gita" (Theosophist, January, February, March) will be found to be of great value in connection with the questions of the origin, evolution, and control of the world-process.

"B.A." may not be aware that the "Unconscious" of Von Hartmann does not, in any sense, represent the Parabrahm of the Esoteric doctrine; although a useful term to assist in fathoming truth, with the latter it is, of course, unscientific. "Unconscious" is but the "Logos" or basis of the subject side of the manifested Kosmos, welling up through organism in the various degrees of individual consciousness. The conception of Parabrahm as pure subject or consciousness in the abstract is "pure nonsense," in fact, exactly as it would be to conceive the ego-consciousness as manifested through an organic vehicle. Parabrahm is absolute consciousness, and is consequently unknowable. Subject and object are both relative in their presentation to us; what they are per se is beyond the limitations of our cognition. I am unable to comprehend the meaning of the phrase a "thought that thinks that thinks that thinks that thinks that thinks!" Parabrahm is, moreover, beyond that phase of subjectivity denoted by "thought." It is the mysterious basis in which the (phenomenally) dualistic contrast of Ego and non-Ego is all resolved.

It is startling to learn that the proof of the existence of the world before the evolution of perceptual beings is in "no way incompatible with idealism." I venture to say, on the contrary, that it is absolutely subservient of that extreme, but now almost effete, doctrine. If a world existed before the advent of a perceiving mind—dependent, by the way, on senses which science shows to be originated by the very substratum they are supposed to create—an objective reality exists outside of and anterior to consciousness. The latter is a fact which all practical theologians now admit.

In conclusion, let me say that in quoting Sankarcharya, I accept as convertible terms the expressions "object of consciousness" and "object of perception."—Yours truly,

E. D. FAWCETT.

"Undeveloped Spirits." To the Editor of "Light.

Sir,—With your permission I will give, on the subject of Mr. Price's letter in your last issue, some of my experiences as a medium, which may possibly be of interest to your readers.

My controls have said again and again that the mission of Spiritualism is as much for the elevation of humanity there as here. Oftentimes purposes are opened to see those poor, distressed ones coming to our circles for light and sympathy it would astonish us. The cases of us who close our hearts to such when they approach our circles, and give the peremptory order to depart, will have much to answer for. We not only close the door and give a crushing blow, but we retard our own progress as well. We cannot cheer, bless, comfort, or inspire hope in others without bringing down a corresponding blessing upon ourselves.

A few years ago I am told that we held our regular meeting here. Soon after the séance commenced, information was brought to me (clairaudiently) that he was present seeking help and sympathy, and to whom I made the statement that a lady was who present said:—

"I should have had nothing to do with a bad man like that who was last seen by us. We did not care to let him hear so, spirit, he had to be left alone at once." The poor fellow was sent off; my guides felt sad and were unable to use me with their sympathy. I say that I was about to throw out our thought-sympathy towards poor Currell, and help him a little.

A few days previously, however, one of those poor cursed ones came to me when I was alone (as they often do), and gave me some portion of her history (clairaudiently). It was indeed sad. She was the only child of fond, indulgent parents; her father was bailiff to the lord of the manor of Higham Ferrers, Northamptonshire. An affection sprang up from childhood between herself and the young square, and disgrace and suicide were the results at the early age of nineteen years. This poor spirit returned full of resentment, vowing vengeance against all those who had been the cause of her miseries. My guides and myself gave her all the help and sympathy we possibly could; but in the end her feeling towards deplorable treatment had passed away, and love had sprung up in its place.

Whether association with and control by such spirits will injure a medium or not depends partly on his or her guides. The guides allow the control, if a medium fully realises the responsibility which his mediumship brings upon him, and will raise his standard, only if he or she is thoroughly protected, and personally uplifted to a higher and nobler train of thought and development. If, on the other hand, he also desires to seek only that which is mean and low, then his moral rectitude will unquestionably be lowered. We could not associate with a medium thus for it is not intended that our wills should be entirely subjugated; if so, we should become mere machines, and cease to be men.—Yours faithfully,

J. H. M.

The Decay of Races. To the Editor of "Light.

Sir,—The negro does not appear to be numbered among the decaying races. On the contrary, we find a prolific energy and a marked Continent, but in the United States and in the West Indies. Not so the Aborigines of Central America. Some years ago I read a book which stated that 600,000 of which I found the story of the King of Mosquito and his country. The King had been educated in Jamaica, and was very friendly with the English; his wail was, however, that he only had one son, but that his country were childless; and that, moreover, his subjects were diminishing rapidly to an alarming degree, and he feared that, ere long, his fertile territory would be left unpeopled. The English naval ships, when they lay near his coast, were always welcome; and the King used to take counsel with the officers as to what could be done in this population dilemma. It was agreed that his country was too small for Europeans to hope to establish themselves there, and the idea was to get some negroes to come among his people. Whether the experiment has been tried, and if so, whether it has been successful or not, I cannot say. The decay of races, taken into consideration with reference to Re-incarnation, is a fact that the friends of mankind would cherish if anything else I know of.

T. W.

TO CORRESPONDENTS.

J. H. G.—Thank you: but your communication is too obscure and controversial.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD.—Monday, July 18th, Mr. Swartziges's address on Professor Drummond's Natural Law in the Spiritual World.—Tuesday, July 19th, Mr. Owen I, of the United States and in the West Indies. Not so the Aborigines of Central America. Some years ago I read a book which stated that 600,000 of which I found the story of the King of Mosquito and his country. The King had been educated in Jamaica, and was very friendly with the English; his wail was, however, that he only had one son, but that his country were childless; and that, moreover, his subjects were diminishing rapidly to an alarming degree, and he feared that, ere long, his fertile territory would be left unpeopled. The English naval ships, when they lay near his coast, were always welcome; and the King used to take counsel with the officers as to what could be done in this population dilemma. It was agreed that his country was too small for Europeans to hope to establish themselves there, and the idea was to get some negroes to come among his people. Whether the experiment has been tried, and if so, whether it has been successful or not, I cannot say. The decay of races, taken into consideration with reference to Re-incarnation, is a fact that the friends of mankind would cherish if anything else I know of.

T. W.

SOUTH LONDON SPIRITUAL INSTITUTE, Winchester Hall, 33, High-street, Peckham.—Mr. Robson spoke at a public audience in the morning. The hall was crowded in the evening, many having to go away. We were favoured with a beautiful address by Mr. William E. Young, M. P., at 8 p.m., Mr. Robson at 7 p.m., Mr. J. Hooper, Trace, and Chestwick.—W. E. LONG.
TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

To these who have engaged belief for knowledge.

1. The Earl of Crawford and Balcarres, F.R.S., President, R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; G. F. Wells, F.R.S., C.E. A. R. Wallace, the eminent Naturalist; M. A. B. Hofmann, sometime President of the Royal College of Science, Dublin; Dr. Lockhart Robertson; * Dr. J. Ellis, F.R.S., F.R.S.E.; Professor de Morgan, sometime President of the Mathematical and Physical Society of London; * Professor of Chemistry in the Royal Institution; Dr. Plenderleith, F.R.S.E.; * Professor of Chemistry in the University of Edinburgh; Dr. Ashburner * Mr. Rutter; * Dr. Herbert Mayo, F.R.S., &c., &c.

2. Mr. T. A. Trowbridge, President of the American Association for the Advancement of Science, &c.; &c. Professors of Medicine, Physics, &c.; &c. Professors T. F. Fechner, Schellinger, and J. H. Fichte, of Munich; Professors of Law, History, and Politics, of the Universities of Hamburgh and Wurzburg; Professors Petty, of Burns; Professors Wagner and Hartman, of the University of Berlin; Professors of Mathematics in the Universities of U. S. A. and France; Mr. Robert Fries, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

3. The Earl of Crawford and Balcarres; * Lord Lytton; * Lord Lyndhurst; * Archbishop Whately; * Thiers and Lincoln, &c., &c. believers—then, in the last resort, the question is a serious one, and we must take care to choose our position.

4. The late President annually, the whole frame of the world, and their opinion on many important questions of which he has given an account in my work, I have, had elsewhere doubted various phenomena. I should make unbelief impossible, things which govern the physical world, which I feel the age?

5.*. Professor de Guldenstube, &c., &c. -

6. By Lord Brougham; * Lord Lytton; * Lord Lyndhurst; * Archbishop Whately; opinions, nor his mental vision blinded by circumstances these phenomena are real, much that has been doubtful in the past; not of yesterday that I concluded they were calculated to explain revolutionise the whole frame of the universe, the floor

7. The Royal Medical and Chirurgical Society; family.

8. The late T. A. Trowbridge, President of the American Association for the Advancement of Science, &c.; &c. Professors of Medicine, Physics, &c.; &c. Professors T. F. Fechner, Schellinger, and J. H. Fichte, of Munich; Professors of Law, History, and Politics, of the Universities of Hamburgh and Wurzburg; Professors Petty, of Burns; Professors Wagner and Hartman, of the University of Berlin; Professors of Mathematics in the Universities of U. S. A. and France; Mr. Robert Fries, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

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12. The Royal Medical and Chirurgical Society; family.
I find that I was right in attributing to Andrew Jackson Davis the vision to which I alluded in reprinting my own "Vision of Death." But there are two visions instead of one. That which I had in my mind is contained in a pamphlet entitled What is the Philosophy of Death? The other is to be found (as "V.") points out in another column) in a work written as far back as 1851, The Philosophy of Spiritual Intercourse, being an Explanation of Modern Mysteries. The seer gives, in a closely printed pamphlet of 176 pages, his "interior impressions" on the subject of spirit-intercourse. He was then in the prime of his life, while as yet his undoubted faculties of clairvoyant vision and interior perception had not been adulterated. He was unspotted by the world, and there is in what he writes a great mass of valuable and instructive matter when all discount for his peculiar views has been taken off. The discourse was written immediately before the second volume of the Great Harmonia, a work which he deferred in order to reply in this way to the questions of many correspondents. I venture to think that the speculations (if they be such) of one so gifted as this pamphlet entitled Great Harmonia, a work which he deferred in order to reply in this way to the questions of many correspondents. I venture to think that the speculations (if they be such) of one so gifted as one so gifted as A. J. Davis is, are worth reading, even if we are not always able to accept them as probably true. We are all of us in a very elementary condition as regards these matters; we have no authorised chart of the unknown land into which we are seeking to penetrate. The ordinary avenues of intelligence are not open to us; our five senses are very little use in this investigation. We are practically dependent for such information as we can get on the Balaams of this and other days, whose psychical faculties are alert, and who possess the gift of clairvoyance and interior perception. I see no reason to doubt the general accuracy of the seer's vision. It is reasonable and probable to my mind, confirmatory of what I have no doubt that I saw myself. The mutilated body did not check the soul's growth, nor cause it pain nor injury. It had no more need of it than of the tattered clothes that covered its bruised limbs. It was no longer an essential part of itself, if, indeed, it could ever have been properly so described. Mr. Davis goes on to give in this same chapter other instances of his clairvoyance, all bearing on the subject under discussion; but I must not linger over them. The other case which I have mentioned from The Philosophy of Death is very similar in detail to that which I have noticed above, only the separation was peaceful and normal. The correspondence between the birth of the soul into its new state and the birth of a child into this world seems exact, as indeed one might expect from the general analogies of nature. The domain of law is everywhere throughout nature, and analogies which are accurately observed will be found to be everywhere exact. In one case the operation is discerned by the natural sense, in the other by the spiritual, that is all. Spiritual things are spiritually discerned, and those who have not their "eyes open," whether those eyes are natural or spiritual, cannot see. There is nothing strange in that, surely. The spirit that is born into this state from one antecedent is correlated with it by a physical body. We know the laws which govern that birth, or we know some of them. When it leaves this state it is born into another in a way analogous to that by which it came here. We do not know the laws that govern that birth-process, and only the spiritual eye can
I have received from Elliot Stock a twopenny pamphlet on the Apocalypse—An Exposition of Rev. xi. on Futurist Principles, whatever they may be. The writer is the Rev. James Kelly, of St. George's, Liverpool, a name that seems familiar to me, though not in connection with the Apocalypse of St. John the Divine or the future. If I am not mistaken the Apocalypse or Revelation of Rev. James Kelly, also of Liverpool, was veneratedly and comparatively paraphrased, in the past: and the interpretation of it was not in his own hands or according to his own wishes. Surely this must be another Rev. James Kelly, also of Liverpool. If so, I conclude with him: and in any case cannot congratulate him on the impatience of Dr. Cumming that he puts forward here. "The Witnesses" are to cause a drought—a real drought, he insists—of 1,360 days, as a sort of proof of their mission. And so forth. In hope we are not to conclude that this prophecy is in process of fulfilment. To what possible benefit is this sort of thing written?

Of the spinning of these mental cobwebs there seems no end. Here is another twopenny thing (Elliot Stock again!) by Nathaniel Starkey: Man in Solution: or, Thoughts on the Intermediate State Deduced from Certain Scriptures. Mr. Starkey describes himself as author of Things which must shortly come to pass. Perhaps it is so, and the "man in solution" whom he has accomplished in these dog-days. The statements, speculations, and assumptions made in this pamphlet are funny but worthless. The spirit of man, we learn, has no capacity for thought apart from the functional capacity of the brain. And yet Mr. Starkey is not a Materialist, he tells us. At physical death the spirit goes to a place where it is "too firmly in the keeping of God to be disturbed by devils or men," a place which is "no more a school for the spirits than the grave is a restaurant for the body." This graceful and apt remark emphasizes the writer's belief that "this truth insisted on, this doctrine firmly grasped and proclaimed far and wide . . . would negative and counteract the teaching of Spiritualism." I am happy to give it such publicity as I can, if only for the amusement of my readers.

The new number of the White Cross Library is concerned with the "Law of Marriage," a very comprehensive subject. Mr. Mulford treats this topic suggestively, as he always does, and makes upon it many sound and true remarks:—

"The refining element in nature is feminine. The greater constructive force in nature is masculine. The clearer-seeing element in nature is feminine. The ability to do what the feminine force or mind sees is the fit thing to do, is masculine. Woman can best see how effort on the rougher stratum of life should be done. Man is best fitted to do on that cruder stratum, because he is the fit thing to do, is masculine. The smaller mass was a sort of proof of his cruder character, because the masculine, or relatively cruder organisation, is best fitted to work on that stratum. Woman's spiritual eye always sees farther than man's. Man's spiritual hand, or force, has more power to do what the feminine eye sees should be done. Woman's spiritual eye, or intuition, is always opened in advance of man's. For this reason, there are far more clairvoyants among women than men. For this reason, women are the first to apprehend the eternal marriage. In ages which have forced themselves into notice to-day, there are many more intelligent feminine believers than of the other sex."—

Mr. Mulford believes that—

"The corner-stone of this power lies in marriage; that is, the marriage of the right man to the right woman—the eternal marriage of one man to one woman; the eternal union and consequent thought-fruition of the predestined man to the woman predestined for that man.

"For every created man there is a created woman, who stands to him, and him alone, as the only true wife he can have in this world, or any other. They shall each in the other realise all their ideals of wedded bliss; and their eternal life, when both are relatively complete, and when both understand their relation, use, and fitness to each other, shall be an eternal honeymoon."—

It may be so, but it is painfully suggestive of the remark that the right people do go wrong very frequently; and I do not feel very sure about the "eternal honeymoon." That suggests in its turn the conception of heaven as a place "where congregations never break up, and Sabbath has no end." I do not always feel able to agree with what is put forward, but I do entirely believe we must think that such attempts as Mr. Mulford here makes to elevate the popular conception of marriage, to raise man's ideal of woman above that of the average man, is a very necessary and important work. It is quite impossible to estimate the amount of misery that might be prevented if true views of marriage were held by all; as impossible as it is to weigh the aggregate addition to human happiness and usefulness that would result therefrom.

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

TRANSLATED FROM Psychische Studien.

FURTHER Moulding of Materialised Forms by Gypsum-casting.

(Continued from page 321.)

A second experiment, under identically the same conditions, was instituted by Dr. Nichols with the medium Eglinton. In this case, besides that the medium's hands and feet were visible, we have a quite otherwise important result in the fact that the cast of the mould obtained at this séance presented hands which were recognised.

The following is the article of Dr. Nichols, which was published in the Spiritual Record of December, 1886:

"During the séance in Mr. Eglinton's residence in my house at South Kensington we tried the experiment for obtaining casts of spirit-hands. My daughter 'Willie,' of whose writings and drawings I have given some instances in the last article, and I, with the requisite arrangements accordingly. We bought 2 lb. of best paraffin, such as is used for lighting, a white waxy substance, but somewhat more brittle than wax. I melted it in my study and poured it into a pall half full of hot water, to keep it fluid. I then filled another cup with cold water.

"We had invited a select circle of about twelve persons, the only strangers being a German physician, by name, Dr. Friese, who was interested in Spiritualistic investigations. A curtain was drawn across one corner of our sitting-room, and Mr. Eglinton sat behind in the middle, where the curtains joined, and in front of him sat the German doctor, and held his hands. The gas was burning brightly, so that everyone was perfectly visible. When all was ready, I fetched the two pails from my study, and poured the fluid into the cold water, the other was filled with paraffin, and placed them in the corner of the room behind the curtain, about six feet away from Mr. Eglinton, whose hands, as already said, were grasped by Dr. Friese's, in the following order:—

"The two pails. Mr. Eglinton. The Curtain.

"Dr. Friese.

"The guests sat round the room, and as far as possible away from the curtain. Everyone was distinctly visible; no one was near the pails of water and paraffin or could approach them. In some seconds we heard voices from the corner by the pails, and splashing in the water. Then came the signal-ways, and I went and fetched the two pails from behind the curtain. In the cold water there were two masses of solidification, which to us resembled a thick white glove of alabaster—the other was similar, but much smaller. When I took the larger mass out of the water it was hollow, and resembling the shape of a human hand. The smaller mass was a mould of the hand of a little child. A lady present recognised a peculiar, a slight difference which belonged to the hand of her daughter, who was drowned in South Africa at the age of five years. I carried both pails into my study, leaving the moulds swimming in water, looked the door, and put the key in my pocket.

"On the following morning we procured some fine pumice from Paris, which we mingled into the paraffin, and poured it into the Dreadnought mould, in order to obtain the cast, the mould itself had to be sacrificed. The mould of a human hand with all the separate fingers would require too much paraffin, and every cast would show on the cast. What I did was only to put the fluid plaster into the form and leave it to harden, and then I sacrificed the mould by melting it away with hot water. The beautiful hand of my
daughter, 'Willie,' with its slender, tapering, artistic fingers and their graceful posture, just as she held them on dipping into the hot—almost boiling—paraffin, lies now under a glass upon my chimney-piece. When I place my hand in the same position, the circumference of the wrist is which I knew so well in her mortal life, and have so often seen hot—almost boiling—paraffin, lies now under a glass upon my

"The small mould was given to the mother, who obtained a cast of it, and entertains no doubt that it is the hand of her child."

"I know as positively as I can know any fact that the cast on my chimney-piece is taken from a mould which was formed upon the back of an actual hand, and that the cast on the chimney-piece was under my control (lay in meinen Händen), and there could be no more cogent test-conditions.

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"The small mould was given to the mother, who obtained a cast of it, and entertains no doubt that it is the hand of her child."

"We sat about twelve persons along three walls of a room at the time of this seance, and the position of the hand in which the medio was that which he used when he was in trance, and which he put out through the curtain. But he extended his hands, and the fingers of the right hand lay upon my hand, and the front halves of them were continually visible.

"3. I sat opposite the medium, and my feet inclosed his.

After describing different phenomena which were produced at the beginning of the sitting, Dr. Friese goes on to the case of the moulds:

"The context, some two metres high, opened in the middle. Eglinton seated himself at this place behind it; I was requested to seat myself close in front of him, and to keep firm hold of his hands—whatever might happen. The gas was burning brightly. Two zinc pails, one containing cold water, the other melted paraffin, were placed behind the curtain at the point of the medium, and we considered as proof of lunacy, many learned and perfectly sane

"The hand which formed the mould must have been

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MEMORY:
ITS PHILOSOPHY, CULTURE, AND TRADITIONAL TRUSTWORTHINESS.

By SAMUEL EADON, M.A., M.D., PH. D., &c.

The soul, or spirit, is the thinking entity of man. This Soul is conscious that it is (exists). Bodily it is a thing of bones and flesh, but in the normal condition, constitutes human Man. With the brain, and the five physical inlets of perception, the soul, or spirit-man, manifests itself by means of a refined medium, termed the Od force. When spirit, and intermediate force, and cerebral organs, act in concert, there is harmony of action; when not, abnormal manifestation shows itself, in some way or other.

Matter, per se, cannot think. This is the function of soul alone; but soul can use cerebral matter as an instrument to think with. In this way the five senses become the inlets of knowledge from without. This is called sensuous perception, and is first seen in infancy. In due time, instinctive perception gradually comes into play; things are compared, differences noted, and the first inklings of reason begin to show themselves. This is the early dawn of mind. In infancy there is soul, but no mind; for mind has to grow by the acquisition of knowledge. The more knowledge a man gains, the more mind he has. Mind is not soul. It is not an existent entity, but a condition of mind, changeable. Confounding the two words has rendered metaphysics an unfruitful study. Soul is the spiritual essence of man; mind, an acquired something that the soul thinks about and uses. Soul and mind, though distinct, yet, when once united, become inseparable. The word, intelligence, signifies the united action. Still, soul is not mind, neither is mind soul.

The knowledge which the human soul acquires, in its totality, is its mind, or memory, or remembrance, or recollection; for they are all synonymous in meaning, the three last being merely a set of Anglo-Latin-English words to express the Saxon meaning of the former word, mind (mynked, myn'd, i.e., mind), "which is something, anything, remembered." The first fact acquired by the soul's action in life's drama is the first streak of mind—what we call the horizon; the old mind, a bit of memory, a bit of remembrance (better, rememoreon); and when a number of these memories (sensations collected together again) follow in sequence, the term "recollection" is made use of rather than any of the other words. Mind, then, is something, anything, added to the soul, and this condition, so-called, grows through life, as fact after fact is added thereto. If we could annihilate memory it would be tantamount to the annihilation of mind (but not soul)—mind being the totality of all human remembrance, a condition of mind, happening, the intelligence of a man would be wholly oblivious; but the intelligent principle itself, the thinking, conscious entity—the glorious human soul—would still remain intact and unimpaired in all its potencies of action when mind, or acquired knowledge, is in harmony with the laws of nature, and sanctioned by sensible and instinctive perception, it is called, Truth; if not in harmony, it is, error. From true knowledge correct convictions spring; from false knowledge, erroneous ones. From the former, right actions take their rise: from the latter, wrong ones.

Whatever real fact, or positive truth, the human soul perceives, either sensuously, or instinctively, or by correct analytical or synthetic elaboration, that impression is for ever retained, whether we are aware of it or not; and this innate power of permanent spiritual impression, which is a part of the soul's nature, is what is meant by the memory of that fact or truth. The soul has also an inherent power of abstraction, as it can fix itself on the consideration of any one subject, and, for a time, purposely forget all other topics. Without this innate power, man could neither analyse complex ideas, nor ascend from particulars to generals. Forgetfulness, then, is not, as is generally thought, a huge mental defect, but merely abstraction exercised at a given time, and, perhaps, not on the occasion.

Such is the soul of man; indivisible spirit, acting through a number of material organs, or cerebral corpuses, in order to move the body, and in its life, is independent of these material organs. Matter, as we have stated before, cannot think. Brain may be used by a something that thinks, but it cannot think itself. If it could, its ever constant change and renewal of nervous corpuscles would eventuate in an incoherency of thought which would border on insanity or madness. And yet, in this life, the brain is the soul's instrument in the production of thought. What makes the difference between one man and another? All souls must have the same power of intellectual and spiritual thought, but one man is good, whereas another is bad: why? God is partial, God is unjust, as man cannot make his own soul. The Divine in man must be equal in all human beings; then why the difference we observe among us? May it not arise from a deterioration of the corporal organism, and a less amount of cerebral activity? The difference may be the result of one man's being God's servant, and the other man's servant. Man has had to do with the formation of the body; and owing to the infringement of the organic and physical laws for ages, the production of an inferior man would be the result. But this is not the whole of it. In this life, it is impossible to explain for the difference in the power of calling up past thoughts, or sensations, or conceptions, plus time, and metaphorically known as the faculty of "Memory." How is it, that the soul, which knoweth what it knoweth, forgets what it knows, and needs that something called memory or that artificial contrivance, termed mnemonics, to aid it? Impressions made on the brain, change, fade out, die off, and memory, in due time, if the cause were cerebral, must vanish also, and be lost. But memory is not a thing of matter, a sort of lumber-room—in which to store knowledge. Such notions are stagtritic, and besides a spiritual or psychic philosophy. The soul is one, its modes of action, many. A thought, is the soul thinking; a conception, the soul conceiving. How can thoughts, conceptions, spiritual entities, be piled up, accumulated, and kept record of, like ordinary things? The answer is, something, the anything stored is spirit, and the so-called storhouse itself, is spirit also. How can indivisible soul be a sort of bowl to hold, contain, and keep for man's convenient use indivisible thoughts, conceptions, and fancies as dynamic and eternal as itself.

Memory cannot depend on the activity of cerebral corpuses, for these are constantly dying out, and fading away, and new ones taking their place. The cult is of another kind, and of a higher order, viz., dynamic spiritual; and the process seems to be the following: Suppose one of the five senses to be acted upon, say, that of sight, by means of the perception of a rose. The impression, through the optic nerve, is first conveyed to the brain, and this, again, to the soul, or spirit within, by means of the occipital medium of action between the spirit and the body in this life. This link of communication may, and does, vary in nearly every body, in intensity of action, and closeness of relationship. If the action is more on the spiritual side of human nature, the spiritual-memory will be more vivid and intense, in action, whilst the cerebral, or material, or body-memory will be more feeble in corresponding proportion. But if, on the other hand, the relation existing between the brain and the occipital medium is strong, close, and intense, the cerebral or body-memory will be strong, close, and intense, and the spiritual-memory will be strong, close, and intense, in action, whilst the cerebral or body-memory will be more feeble, feeble, incapable of remembrance, and the owner will be conscious of the defect, as the reflex action on the soul itself would be little felt.

Memory, then, is a spiritual operation. It is made up of suggestive ideas, or conceptions, following each other in well regulated sequence, having only a momentary existence whilst we are conscious of their action. Memory depends on a close, or a not close, affinity, or relationship existing between the Od force, and the spirit-man on the one hand, and that of the Od force, and outer, or material man, on the other. In the one aspect soul-memory is eternal, changeless, and ever ready to tell its tale. Soul-memory never dies, but lasts for ever. The stars may fade off, again as soul-memory, in the higher life, when the shell-body has been cast off.

Metaphysicians, and writers on Mnemonics talk about
Making, deepening impressions, etc. On what are these so-called "impressions" or indentations made? If, on the brain (who ever saw them?), as the microscopic corpuscles are in constant interchange of particle, were even an impression ever made, how long would it last? and what kind of a split-up fragment of a bit of a thing, called memory, would it be the symbol of? The fact is, memory is not a substance, but an ongoing, conscious, continuous act, the onward, conscious, continuous flow of spiritual suggestions. To bring about this mental condition, aids may be made use of, such as observation by eye and ear, attention, association of the unknown with the known, linking abstract ideas with sensations, using topical aids, as that of Simonides, so highly appreciated by Cicero and Quintillian. Helps like these undoubtedly tend to bind more closely together the action of the olgyd medium and the brain, and to bring before the inner man—"the spiritual ego"—the suggested trains of thought from the outer world. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the olgyd fluid is in full rapport with it.

It is only rational and philosophical to adopt such means as will bring into constant union and harmonious action the pre-ordained olgyd medium, and the varied cerebral organs, between which a relationship has been established. The power resides in the brain, there is evident and incontestable proof of transmission of thought, conception, imagination, at any time, have affected the spirit-man, it is there for ever, whether we, as Humanity, are conscious of it or not. This will appear in its full retentiveness of manifestation in the next higher medium, the soul, whose rapport in the soul-chain may be as bright as possible.

Let us mention one threefold system of memory. Memory, recollection, or reminiscence does not consist in mere brain-impressions, as these are ever-changing; nor does the power reside in the olgyd medium, as this fluid is only a medium of transmission of observations, conceptions, and ideas, but in the soul itself—the Being, with whom, the memory of things, for ever abides: and the object should be, to bring about such a condition of the soul that the action of the intellectual power, as will intensify the relationship between the Od force and the brain, so that the last link in the soul-chain may be as bright as possible.

There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a natural condition; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been alluded to by various writers, so these feats of traditional memory are a fact, yet this feat of traditional memory is a fact

As we shall select a verse in order to show the method adopted by these Buddhist priests and very ancient peoples, in handing down their sacred lore to succeeding generations. If not exactly plll!t

Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory, in suggestive sequence, Memory by tradition would have been, in the highest degree, the work and growth of oral tradition. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the olgyd fluid is in full rapport with it.

It has been able to accomplish.

Our object here is to cultivate the human memory (so to speak), in order to bring about its highest powers of retentive action. Memory, recollection, or reminiscence does not consist in mere brain-impressions, as these are ever-changing; nor does the power reside in the olgyd medium, as this fluid is only a medium of transmission of observations, conceptions, and ideas, but in the soul itself—the Being, with whom, the memory of things, for ever abides: and the object should be, to bring about such a condition of the soul that the action of the intellectual power, as will intensify the relationship between the Od force and the brain, so that the last link in the soul-chain may be as bright as possible.

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It has been able to accomplish.
Light.

Edited by ‘M.A. (OXON.)’ and E. DAWSON ROGERS.

Saturday, July 23rd, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Authors. It will be found advisable the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

GHOSTLY LEGENDS OF CHINA.*

These legends are characterised by all the quaintness that belongs, it would seem, to everything Chinese, and have been told by the author with charming delicacy in the daintiest English. The publisher has done his part equally well, and the general result is a very taking little volume, wholly unlike anything we generally meet with.

Two of the legends are concerned with the sacrifice of human life in order that it may be transmuted into excellence of form or perfection of material mould. A bell is to be made for “the Celestially August, the Son of Heaven,” of iron strengthened with brass, deepened with gold, and sweetened with silver. Twice was it cast in vain; the ingredients refused to amalgamate. Then the August One threatened the usual penalty if his bell were not at once forthcoming. So Ko-Ngai, the founder’s lovely daughter, betook him to an astrologer, who by his art ascertained the cause—“Gold and silver will never meet in weldlock, silver and iron never will embrace, until the flesh of a maiden be melted in the crucible; until the blood of a virgin be mixed with the metals in their fusion.” So Ko-Ngai leapt into the furnace at the third casting, and never did a bell so perfect issue from the foundry. “When they smouldered the bell its tones were found to be deeper and mellower and mightier than the tones of any other bell, like a pealing of summer thunder, and yet also like some vast uttering of a man’s name—the name of Ko-Ngai.” The legends are pervaded with similar poetical fancies, exquisitely pretty most of them, as is this “Soul of the Great Bell.” The other legend referred to is “The Tale of the Porcelain God.” The potter, driven by the temptation of the Spirit of the Furnace—“Thy life for the life of thy work! Thy soul for the soul of thy vase!”—entered his furnace, having moulded a perfect vase, and “yielded up his ghost in the embrace of the Spirit of the Furnace, giving his soul for the soul of his vase . . . . and lo! the vase lived as men looked upon it; seeming to be flesh moved by the utterance of a word, creeping to the titillation of a thought. And whenever tapped by the finger it uttered a voice and a name—the voice of its maker, the name of its creator, Pu.”

These two legends are pervaded by the same motive. A different idea runs through the legend of Tchi-Niu. It is a pity that space will not permit any free quotation, for its beauties are fugitive and evanescent and escape any attempt at condensation. We are told that the foundation of the story is found in a work—The Book of Rewards and Punishments—attributed to Laoze or Laotze, and that the author has enriched his story by some slight embroidery the pattern of which he borrowed from one of Giles’s Strange Stories from Chinese Stela. It is entitled, “A Super natural Wife.” Divested of much of this adornment, the legend is this. Tong, a young Chinese, lacked means to pay the last rites of filial respect to his deceased father, or to erect over his remains a suitable monument. He was an orphan, alone in the world, and his one resource was to sell himself into slavery. This he did, and for a price which enabled him to build a monument of beauty, designed by cunning artists and executed by skilful sculptors. And then “the ploues rites were performed, the silver coin was placed in the mouth of the dead, the white lanterns were hung at the door, the holy prayers were recited, and paper shapes of all things the departed might need in the land of the Genii were consumed in consecrated fire.” Tong set up in his hut the votive wooden tablets with the ancestral names, before which he daily offered his prayers.

Three years passed by and Tong had not ceased to mourn for his father, and the fever of the rice-fields fell heavily upon him and he came near to the gates of death. As he slumbered in the fitful sleep of exhaustion one sultry noon, he dreamed that a strange and beautiful woman bent above him and touched his brow with the long cool fingers of her shapely hand. Opening his eyes he saw her vitally bending over him, and felt that the fever had departed. “I have come” (she said) “to restore thy strength and to be thy wife.” Then she went with him to kneel before the ancestral tablets, and she became his wife.

It was a strange marriage. Though Tong loved his wife very dearly she inspired him with such awe that he never dared to ask her who she was and whence she came. Only she told him that her name was Tchi. His little hut was soon transformed, and his wife sat all day at the loom, weaving such silken fabrics as never had been seen before. “As she wove, the silk flowed from the loom like a slow current of glossy gold, bearing upon its undulations strange forms of violet and crimson and jewel-green; shapes of ghostly horsemen riding upon horses, and of phantom chariots drawn-drawn, and of standards of trailing cloud.” These priceless stuffs soon grew famous, and were sold to the merchants for great price. Then Tong’s freedom was bought, and a dwelling, and tea-fields, and mulberry-groves, and he became prosperous. But the silk-loom was now untouched, for Tchi gave birth to a son, the wonderful child of a wonderful mother. (And here we may note a curious parallel with one of our own sacred legends. The child grew and increased mighty. His wisdom was such that he could repeat by heart the proverbs of the sages when he was but seven months old. “And the priests of the temples came to behold him and to converse with him; and they marvelled at the charm of the child and the wisdom of what he said.”)

At length Tchi revealed herself to her husband. She told him that her mission was completed. “I was sent to thee even by the Master of Heaven in reward of thy filial piety. The invisibles may incarnate themselves for a time only. I must now return to the glory of His House. I am the goddess Tchi-Niu.” Even as she ceased to speak she passed away, though the doors were barred, and the windows unopen’d, “mysteriously as pass the winds of heaven, irrevocably as the light of a flame blown out. Outside the darkness was breaking; the sky was brightening swiftly; the night was past. With splendid majesty the East threw open high gates of gold for the coming of the sun; and, illumined by the glory of his coming, the vapours of morning wrought themselves into marvellous shapes of shifting colour, into forms weirdly beautiful as the silken dreams woven in the loom of Tchi-Niu.”

THE SEYBERT INVESTIGATION.

BY HUDSON TUTTLE.

FROM the "Religio-Philosophical Journal."

The following critical review of the preliminary report of the Seybert Commission, from the competent hand of Hudson Tuttle, is worth record. This system of pseudo-inquiry by commission needs to be "exposed"; and, believing that there is no man better qualified than he to do that necessary work, we reproduce his comments with some unimportant omissions.

Mr. Henry Seybert, who was an enthusiastic believer in modern Spiritualism, left the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, conditioned that the University should appoint a commission to investigate "All systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

The University desired the money, and in order to comply with the bequest, a Commission was appointed, composed as follows:--Dr. William Pepper, Dr. Joseph Leidy, Dr. George A. Komig, Professor R. E. Thompson, Professor George S. Fullerton, and Dr. Horace Howard Furness, to whom were afterwards added Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr, and Dr. S. Win Mitchell. Of this Commission Dr. Pepper, as provost of the University, was ex officio chairman; Dr. Furness, acting chairman, and Professor Fullerton, secretary. Without saying one word in disparagement of these men, they were not of such character as to make the subject to be investigated, which they made no attempt to prove, but every effort to disprove. In their special walks they were right enough, but in this field of investigation, common-sense would dictate that it should be composed of members who had given, at least, some attention to the study of that subject, and not drawn indiscriminately from jurymen or any other class of persons.

If a commission were to be appointed to investigate an astronomical discovery, common-sense would dictate that it should be composed of members who had given, at least, some attention to the study of that science; yet precisely this was done in the formation of the Seybert Commission. The members were taken because available, and not because especially qualified for the proposed investigation.

The Commissioners have been appointed and go to work, or the money would not be forthcoming. The report says:--

"The Commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, theretofore, to give such a small portion of their time to these investigations. They are conscious that your honourable body will require, and, by scratching with the finger tips, or by spasmodic jerkings or twitchings of the medium's arm, or body. When sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places it on a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and the only precaution that the sitters are, therefore, required to place their hands, palms down, on the cause of Spiritualism."

"With his right hand the medium holds the slate under the edge of the table, barely concealing it there, and drawing it forth every few seconds to see if any writing has appeared. After waiting in vain for five or ten minutes, the medium's patience becomes exhausted, and he reaches for another slate from the table close behind him, and ostentatiously washing both sides of it, lays it on the table in front of him (still controlling with his left hand the hands of his sitters), and removes the pencil from the slate. The slate is then turned to the second side and on the other side of it is written the prepared message, and the only precaution that the sitters are, therefore, required to place their hands, palms down, on the shoulder close to the ear of the sitters, or on the arm of the medium's chair, and, by scratching with the finger nail on the framed slate, to imitate the writing of the spirit with the enclosed pencil."

"When a question is written on the slate by the sitter, equal dexterity to that used in substituting the prepared slate, or even greater, is demanded of the medium, in reading the question and in writing the answer."

"From the outset your Commission have been deeply impressed with the seriousness of their undertaking, and have fully recognised that men, eminent in intelligence and attainments, yield to Spiritualism an entire credence, and, by scratching with the finger tips, or by spasmodic jerkings or twitchings of the medium's arm, or body, when sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places it on a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and the only precaution that the sitters are, therefore, required to place their hands, palms down, on the cause of Spiritualism."

"Indeed, Mr. Hazard once told us that the true spirit in which to approach the study of Spiritualism is "an entire willingness to be deceived.""

"Of all the mediums in the books of Spiritualism Mr. Hazard was the most untrustworthy as a "counselor." A good, well-intentioned man, but in his dotage, and exceedingly credulous. His name had become synonymous with "defender of fraud," and in every case where deception has been exposed he has rushed in to defend the impostor. The only phase of Spiritualism that attracted him was one on which all thinking Spiritualists look with great circumvallation, that of the baldest materialisations. In short, nothing was large enough for his wide-mouthed appreciation, and this only caused him to say that the canals were not large enough. Mr. Furness is entirely too clear-sighted not to understand Mr. Hazard, and hence his congratulations of having such a counsellor reads between the lines, "if disrespect and contumely is desirable to be brought on the cause of Spiritualism.""

Mr. Hazard recommended the Commission to first investigate independent slate-writing, and the medium, Mr. S. E. Patterson. Two slates were screwed together, and no results obtained. The subject was pursued with Slade, and his trick discovered. Here is the Commission's explanation of the trick.

"In its simplest form a slate on which, before the sitter's visit, a message has been written, is lying face downward on the table when the session begins. There are other slates on an adjoining table, and the sitters are ready; but the Commission was right enough, and the sitters, therefore, required to place their hands, palms down, on the middle of the table; on these hands the medium places his left hand; and, under the assurance being that they knew nothing of that science; yet precisely this was done in the formation of the Seybert Commission. The members were taken because available, and not because especially qualified for the proposed investigation."

"The Commission had to be appointed and go to work, or the money would not be forthcoming. The report says:--

"The Commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, theretofore, to give such a small portion of their time to these investigations. They are conscious that your honourable body will require, and, by scratching with the finger tips, or by spasmodic jerkings or twitchings of the medium's arm, or body. When sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places it on a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and the only precaution that the sitters are, therefore, required to place their hands, palms down, on the cause of Spiritualism."

"With his right hand the medium holds the slate under the edge of the table, barely concealing it there, and drawing it forth every few seconds to see if any writing has appeared. After waiting in vain for five or ten minutes, the medium's patience becomes exhausted, and he reaches for another slate from the table close behind him, and ostentatiously washing both sides of it, lays it on the table in front of him (still controlling with his left hand the hands of his sitters), and removes the pencil from the slate. The slate is then turned to the second side and on the other side of it is written the prepared message, and the only precaution that the sitters are, therefore, required to place their hands, palms down, on the shoulder close to the ear of the sitters, or on the arm of the medium's chair, and, by scratching with the finger nail on the framed slate, to imitate the writing of the spirit with the enclosed pencil."

"When a question is written on the slate by the sitter, equal dexterity to that used in substituting the prepared slate, or even greater, is demanded of the medium, in reading the question and in writing the answer."

"By means of a mirror, Mr. Furness says he detected Slade repeatedly in writing on the slate while it was under the table."

"If this was all Slade did for 300 dollars, the sitters paid dear for their experience. There are thousands of critical investigators whose testimony is equally as good as that of this Commission, who have witnessed writing in Slade's presence where no slates but their own were in the room and no possibility of substitution, deception, or delusion."

"The Commission secured an "eminent professional juggler," and his feet of slate-writing surpassed that of the medium's. This juggler placed a fragment of a pencil on a clean slate, pressed it close against the underside of the table, his thumb pressing the top of the table in full view. "Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes there was produced, written with writing. Messages were there, and still are there, for we preserved the slate, written in French, Spanish, Dutch, Chinese, Japanese, Gujarati, and ending with "Ich bin ein Geist, und liebe mein Lagerbi." We were utterly baffled. For one of
our number, the juggler subsequently repeated the trick and revealed its every detail."

The conclusion is:

"It would be a mere matter of opinion that all independent slate-writing is fraudulent; what is now a matter of opinion, is conviction, which we have unanimously reached as a Commission, of its non-spiritual character in every instance that has come before us."

The Commission say that the magician performed his feat on premises under his own control, with opportunity for deception not given to Slade; and I do not know that he did, but it is fair to presume that this was the case.

Mr. Furness recommended Caffray to the Commission as "the greatest medium in the country." At the time he stood an exposed fraud, and would have been the last to have been recommended by a careful observer. Mr. Horace Howard Furness, to whom he calls attention, with this "medium," alone. His method was peculiar. He did not seek to establish the truthfulness of this Caffray, but assumed that as Caffray told him that he, Furness, had "almost unmeasurable mediumistic powers," the best way would be to "purchase two slates from Caffray" for "four dollars," and some "magnetised paper," six inches square," with which to wrap the top of his head! And now in his own words is a narrative of the most persistent "research" anywhere recorded in the report. The mocking style reveals the inward mockery of feeling which pervades the entire letter.

"With those precious slates I sat every night, at the same hour, in darkness. I allowed nothing to interfere with this duty; for six hours, or of expenditure, they had not attempted to communicate. Then communicated. Then performed his feat on fraud, when he led in the game. Mr. Furness used misrepresentation, although no one else supports it, and he does not bring the cognisant of the rappings whenever he says:--

"In general, then, let me say at once and emphatically that I have never seen anything which in the smallest degree has led me to (name) as not being capable of performing his feats in any way."

Mr. Furness had a most unfortunate experience with the materializing forces. He met strange spirits who smiled and "stumped" with their "heads on his shoulder"; and he complained of being too gross and earthly. Had they remained in the cabinet, vague, shadowy, unreal, he would have been mystified; but they came out of the cabinet and played Fair Rosamond to his disguise!

Two sances were held with Margaret Fox-Kane, and rappings were discovered, slates thither, wrapped in double folds of black muslin. The days of the most materialising séances. As the result he says:--

"I told her the Commission now had had two sashes with her, and that the conclusion to which they had come is that the so-called rapids are confined wholly to her person, whether produced voluntarily or involuntarily, they had not attempted to decide; furthermore, although satisfied in their own minds, they do not answer the objections which have been addressed to them, and all questioning is referred to the other body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of guesswork."

If Mrs. Kane was aware that the Commission entertained such a theory, when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to another séance. It is not generally known that it is familiar to physiologists that some sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of guesswork.

If Mrs. Kane was aware that the Commission entertained such a theory, when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to another séance.
once detect any spurious rappings, however exact and indistinetly- 
\textit{g}hitable to all other ears might be the effects of the

On this phase I speak from my own experience as a medium, and

will say that so far from being in evidence that the rappings are

voluntary on the part of the medium, proves the opposite. Without stopping to theorise we know that mediumship depends on

a certain magnetic state of the medium, which is either excited

by the subject or is itself excited by the subject. Whatever that state may be, the sensation is like that of being surcharged with electricity. I say

like, but I do not wish to be understood as saying that it is the same.

Whenever a sound is produced there is a vibration of this charged sphere, which goes through the whole being. Of course, then, the medium must be conscious of the coming con-

clusion, and of when it takes place. He can feel those vibrations, which are too slight to produce any audible sound. While sitting at a table, I have felt that it would soon move, before it had done so, and have often thought it moved when it had not even tremored, because the force had discharged itself, and was not strong enough to make the movement. Would I have been a confused deliever had I said to one of the circle, "The table will soon move"? No; I have said just as it began to move, "It will vibrate twice, or three times"? or when a sitter on the opposite side tilted the table or

rapped with his finger, "Ah, that was you"? It ought to be understood that the true medium is in an intensely sensitive state, so that he can only feel the vibrations of the rappings, at times the thoughts of those in the circle.

Prolonged investigations were conducted with Keeler, Rothermel, and Powell—but the Commission saw through their little tricks just as Spiritualists have done forever.

Mrs. Maud E. Lord went before the tribunal without renunciation, and "in her attitude towards the Commission, displayed every desire to aid a full and complete investigation" into the manifestations peculiar to her mediumship, "yet by herself she results acknowledged unsatisfactory." It concluding the report, the secretary, Mr. Fullerton, says:

"I have been forced to the conclusion that Spiritualism, as far, at least, as has shown itself before me (and I give no opinion upon what has not fallen within my observation) presents the melancholy spectacle of gross fraud, perpetrated upon an unprejudiced portion of the public, to the effect that the testimony of such persons as to what they see is almost valueless, if not absolutely as inaccurate as they have been at the sessions at which I have been present with them; and that there is an unwillingness on the part of mediums to have their powers freely and thoroughly investigated—a fact which makes any investigation of Spiritualism difficult and expensive."

Such is the conclusion of Geo. S. Fullerton, secretary of the Commission. Its conduct is thoroughgoing and final conclusion, arrived at considering all that has been published, that the report is not final, but only the first instalment of a series of reports that may be indefinitely extended. There is no further use for the Commission after such conclusion. Scientific men usually express their opinions with reservation, tentatively, allowing for mistakes and leaving an opening for change or retreat. The Seybery brothers, however, have come to an absolute conclusion; yet is going on with its investigation just as if it had not, selecting subjects which will sustain its conclusions.

Mr. Furness more modestly says:

"My field of examination has been limited. There is an outlying region claimed by Spiritualists which I have not touched, and into which I would gladly enter were there any prospects that I should meet with more success. If the performances I have witnessed after all have in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which Spiritualism claims as its own. Spiritualism, pure and undefiled, if it existed anything at all, must be something far better than slate-writing and raps. These grosser physical manifestations can be but mere copies cast up by the waves of a charged medium, and the waters of a haunted sea, if it exist, must be far beyond the time is not far distant, I cannot but think, when the more advanced class of Spiritualists will cast loose from these physical manifestations, which, even if they be proved genuine, are but little removed from materialism, and eventually materialising science, held on recurrent days and at fixed hours, will become unknown."

Such is the report for which the world has waited. It does not touch the subject of Spiritualism in any of its extremes of

enunciation. It is such an investigation as a reporter of a daily paper would give after visiting a few public mediums. A few of the most prominent mediums have been called before the Commission. Its members have observed, and their observations in nowise differ from those previously made by many Spiritualists and published long since. From them, putting forth Keeler, Rothermel and Caffyn to represent Spiritualism, the well-informed Spiritualist would have said, "Why this I for these need no investigation; we know them already."
THE RESURRECTION OF THE DEAD.

To the Editor of "Light."

Sir,—In "Notes by the Way," in "Light" of July 9th, you referred to a remarkable experience narrated by Andrew Jackson Davis, which you said you had once read but could not recall where. I think it must have been one recorded by him in his "Phases of Discovery," from which I have just come across, and as the narrative is, I think, extremely interesting, I copy it and send you. In the May number of the *Sphaira* I read an account of a very similar experience which happened to Mr. Davis in Chicago recently, and would have translated it for your column if the circumstances were not so similar to this above referred to. It is translated from the original English into German, and was probably published in some American Spiritual journal. I have not the copy, however, though I have read it and many others, and am able to quote it at length if you wish. I remember an analogous experience which occurred a few years since.

In order to furnish an illustration of the principle upon which the human spirit makes its escape from beneath an avalanche or from any similar obstacle, and thus accomplishes its own emancipation, I will here relate an interesting instance which occurred a few years since.

One morning, as I was walking through a suburban portion of the beautiful village of Poughkeepsie, I observed a number of men working beneath the stones and clay, resolutely, as if they were driven by a palpable and irresistible impulse. I watched them as they worked, and seeing their rapid and ready movements, I became convinced that the spirit was moving upward; they being upward between the workmen (who were labouring to extricate their companion) into the atmosphere some six feet above the heads of the men. Here the spiritual elements ceased to ascend, and I now directed my observations to this point, where a space about three feet in diameter, and occupied by a small mound of debris, I noticed a thread, of dazzling light seemed to pulsate with an indwelling animation; it appeared like a "great heart," composed of thinking elements. A soft mellow halo continued to accumulate around it, still emanating from the body in the wall; and thus this seeming heart was preserved and kept from the effects of the materialism or covering, which was very beautiful and physiological.

"Now this sublime process was going on while the workmen were putting forth every possible exertion to rescue their fellow-labourer from a most awful position. They were not aware of the (to them) invisible operations of those very elements of animation and intelligence which only forty minutes before had made the now buried man a thinking, working being in their midst. That same essence was still ascending between them and above them, and they knew it not. But I saw it all! Had they rescued that being, ere it had escaped the natural body, how different would have been its resurrection! But while they lovingly and anxiously continued their exertions to save him, I still watched with calm delight that pulsating, living body, the spiritual part of the soul which is the real spirit of the one bright fluid, having neither form nor sensibility. The soul for ever."

Immediately, however, this glowing, luminous, most refined kind of fluidity began ascending, from the brain, through the solid substances, in a state of dissolution. The brain was like many colours melted in one bright fluid, having neither form nor sensibility. The brain of the dead man was surcharged with this brilliant liquid, which seemed also partially to permeate the lower extremities.

**LIGHT.**

(July 23, 1857.)

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"In due order of progress I saw the perfect development of the head, body, limbs, &c., of the new and indestructible organisation into which the spiritual elements of that labourer united themselves; and I beheld a form of solid substances beautifully, organically and indestructibly constructed—adapted to that glorious and sublime condition of the soul for ever.

"The whole process of this interesting phenomenon occupied about three hours. At the end of that time the spirit was completely liberated from the 'dominion of the flesh,' by a sudden separation of that thread of vital electricity which I have elsewhere compared to the unbroken cord of the natural birth, which gradually became a more attenuated thread of glittering light, reaching from the body in the wall, until at that moment the thread parted, and the now buried man was removed to 16, Thayer-street, New York.

"This thread parted and the spirit was born! His consciousness was now restored—but what an emancipation! The toiling slave was free! The world-neglected, the toilings, struggles, the implied virtues, had an effect to give the honest Irishman—now, from where he stood, a glorified form locked down and beheld his former companions still labouring to rescue what, by this time, they felt could be only a dead body. His spiritual perceptions, gaining still deeper, readily pierced to where lay the crushed remains. But the torn and bleeding body and the old suit of tattered clothes were alike objects of indifference to him. He had put off both, never again to resume them! He could speak no farewell word to his friends through their dull sense of material hearing, and he readily perceived and comprehended that he was invisible to their gross, natural sight; so, turning from them with an interior and calm joy, he submitted himself to the attractions which were sent down to him from the Supreme Source of all attractions and deceptions, which must have connected the material and the ultimate organisms together. This thread parted and the spirit was born! His consciousness was now restored—but what an emancipation!"

The exceeding beauty of this transformation evidenced the soul of a good man—one in whom the moral virtues had grown up almost indistinguishable from them. This was a spirit of a purer heart and firmer action, the approach of which gave me a sense of the purest delight and consternation, an ascension from sphere to sphere!"
CORRESPONDENCE.

It is desirable that letters to the Editor should be signed by the writers.

Experiences in the Home Circle.

To the Editor of "Light".

Sir,—At the request of my friends, I send you an account of some spiritual phenomena lately experienced by us in our home circle, hoping your readers will find it as interesting as we have.

Not long ago, a young lady, an avowed sceptic, came to stay with us. She mentioned casually that she had lately received with us.

"To CORRESPONDENTS.

Sir,—"It is desirable that letters to the Editor should be signed by the writers. Nature which prompted the holy man to deliver himself of the essence to stay with us.

"The intelligences purported to be our guardian spirits, born in space as you on earth, our "personal spirits, co-existent with us," spiritual counterparts, one for each side of our natures, of opposite sex, completing our being dual.

The teaching of Sankaracharya exemplified in the teaching of the Lord, and as such, is the enlightener, and as such, is the purifier, and the pure in heart see God, so is its sulphate a balm for ailing eyes.

To reduce woman to the stock-in-trade of a chemist's shop is not very complimentary to woman. It is the "nice derogations of epiphates" spoken of by Mrs. Malaprop. Later on we are informed that it is by an unfortunate defect of language that the masculine half of man is called a man. He is man male, as she is man female.

The, bright light of Heaven, and the brightest of the book are some mysterious appendices, written in a Scriptural style. One of these is a kind of psalm in honour of woman, that too long to quote in its entirety, but of ominous import to the man. He, "man the man who will reign his office and woman the intercessor will give her light to the world. Here in the fourth office: she reveals that which the Lord hath manifested.

"Here is the light of Heaven: and the brightest of the planets of the holy seven.

"She is the fourth dimension: the eyes which enlighten: the power which draws inward to God.

And her kingdom cometh: the day of the exaltation of woman.

There is more of it, but a little goes a long way. Now regarding the woman as a man, or rather the so-called female principle. This performs its part through evolution, but that once accomplished, it becomes unnecessary. Pursuing the doctrines laid down in Esoteric Buddhism, speaking of the progress of humanity in consecutive rounds or cycles, as to what the seventh round will be like, the most common occult teachers are solemnly silent. The human kind in the seventh round will be something altogether too God-like for mankind in the fourth round to forecast its attributes.

In short, it is obvious, however, that one of these attributes is omniscience. If therefore the Dhyan Chohan—the outcome of perfected humanity—is omniscient, he has no need of intuition, or the so-called female principle. This performs its part through evolution, but that once accomplished, it becomes unnecessary. Pursuing the doctrines laid down in Esoteric Buddhism to their logical end, there will be no apostleship of woman as woman. Her part in the scheme of Creation having been fulfilled she will be required no more. It will be reasonable to assume that one of the rounds of human development there will be no more female re-incarnations. The mothers of the future planetary spirits will be the last "daughters of men."—Yours truly,

A. C. Weed Growth of the Mind.

To the Editor of "Light.

Sir,—"Ill woods grow space," and the doctrines of Theosophy are singularly liable to become choked by the manifestation of private views and fashionable creeds. The teaching of Sankascharaya shares the popularity of palmistry at the fifth o'clock tea of South Kensington, and never was the axiom, "Foods rush in where angels fear to tread," more painfully exemplified in practice than at the present time. Among the quotations from the scriptures which have been made to fit in as best they may with the new-old philosophy, are women's rights. From certain mystic writings we learn that woman is to be marvellously translated. Plato and Paul, who did not hold the same views, come in for separate repudiation. The Apostles, as we all know, was for keeping woman in their proper places.

It appears, was because he was beguiled by a spirit of the astral. May it not have been the long experience of feminine nature which prompted the holy man to deliver himself of sentiments so entirely unappreciated by the shrivelling sisterhood! In the case of Plato the same explanation might have been given, instead of unfairly attributing his dislike of women to astral influence. A few quotations taken from The Perfect Way will prepare our readers for what is in store for us in the future. A few quotations taken from the authors of this book will be correct in their speculations. One of these writers seems to exalt the female principle in a wholly mystical sense, not entirely without foundation in occult tradition. The other abruptly descends to the physical plane, from the sublime to the ridiculous. For instance, we read of woman, that "in mystical science she appears as sodium, or salt, whose ray in the spectrum, as the place of Venus among the planets, is the third, whose light is the brightest, and whose colour is the yellow."

July 13th, 1887.

A. C.

TO CORRESPONDENTS.

LUX.—We fear that we cannot meddle with the matter. Sorry letter. It is against the nature of the content, and the other. Logical matters not obviously related to the special subject of this Journal are respectfully declined, as we wish to avoid fruitless discussion.

M. D.
convenience of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

[Text continues]
famous mesmerist, had developed, set matters going. The seance at the

of his experience is the exact counterpart of my book before him, the point of the pen resting on the paper by which the writer developed writing-mediumship. But the own. He placed himself in an easy position with a

the writer concluded after a

a most painful and depressing sense of having associated in something false. All this is entirely parallel to my own early

the body rise again

A Journal of Psychical, Occult, and Mystical Research.

"WHATSOEVER DOETH MAKE MANNER IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

Strange Tracts (edited by the Rev. J. Herbert Williams), the first of which treats of automatic writing, will be of interest to my readers. This first pamphlet (18 pp.) gives the account of the "origin of a large mass of MSS. bearing upon the social and scientific questions of the day, which have recently come into the possession of the editor, and which he proposes to issue through the Press in such order and form as may seem expedient." If I may judge by the specimen before me the series should be of full interest. The writer of this account was visiting some friends in Ireland, near Belfast, in the summer of 1855. There he made, through his host, the acquaintance of a Yorkshire weaver, a medium. At that time he was a Unitarian, and an anti-supernaturalist, with a marked aversion to all that Spiritualism connotes. The medium was a heavy and stupid-looking for his class, with a simple and honest countenance: "an average specimen of a provincial mechanic": but one of the "duped dippers," the writer concluded after a short inspection. At the first it seemed a long time elapsed without results, but the arrival of a clairvoyante, a poor girl whom the host (Mr. Q.), a famous mesmerist, had developed, set matters going. The medium was entranced: and the first question, an odd one, was put, "Will the body rise again?" The answer, got by pointing to the letters of the alphabet on a card, was Job vii. 9, a very apposite text. "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more." All, however, seems to have proved to our writer "a most painful and depressing experience." "I felt an indescribable fear of what I knew not what, a sense of having associated in something wrong." But he was bitten, and could not leave the subject alone. (How well I remember the sensation!) He would try with his host alone. The table moved at once towards him, and there was spelled out "a touching blessing, and a sharp reprimand to our host for his impatience with my doubts." Repeated trials brought communications purporting to be from a departed friend. They were characteristic in manner; but subsequent inquiry proved them false. All this is entirely parallel to my own early experiences, with the exception only that I never discovered falsehood. I need not pursue in detail the gradual steps by which the writer developed writing-mediumship. But here again his experience is the exact counterpart of my own. He placed himself in an easy position with a MS. book before him, the point of the pen resting on the paper at the left-hand corner, where one would naturally begin to write. "I could not see what I was doing, but presently found that my hand had passed along the paper, making what appeared an irregular line, broken here and there, to the right-hand corner. But on close inspection I found a distinct, intelligible sentence in the smallest possible hand-writing." Now that description applies to my own case without any need for changing a word. I too got a MS. note-book, and made my experience just as described. My hand moved almost directly, and the result was a long message in very minute and exquisitely-formed writing, the character of which was always afterwards preserved.

The points of similarity are by no means exhausted: but here the parallel gives place to antithesis. The messages given in both cases were largely, though not exclusively, of a religious nature. The writer of whom I speak had become, I gather, Agnostic, though outwardly and professely Unitarian still: and from that state he was gradually brought, through much conflict and mental agony, with much waverings of his faith to and fro, to a position of staunch orthodoxy. With me the process was reversed. I need not particularise again what is recorded at length in my Spirit Teachings. Sufficient is to say that the result was to lift me out of a conventional belief, which I held quite sincerely, but without getting from it vital nourishment, on to a wider plane of thought where every- thing seemed inexpressibly real and true. I point this out not by any means for the purpose of drawing any invidious contrasts, but solely to show the curious similarity between these two cases even when the processes are reversed. But here, except for one thing to be mentioned presently, the experiences diverge. "After the doctrine of the Blessed Trinity was taught to me, I was never allowed to commune with spirits. I was reproved if I asked a question using the word Spiritualism. I was taught to regard the subject as worse than profane, unlawful, and wholly evil." I am happy to say I have not been so taught: and it seems to me a very lame and impotent conclusion on the part of the writer's instructors. Here, according to their own claim, is a means by which (as he would say) a soul has been brought out of darkness into light; saved, as he would believe; rescued from hell, as he must think; and yet that unspeakable boon has been bestowed by a method "worse than profane, unlawful, and wholly evil." I do not think much of the logic there.

We are not expressly told how long this gift of automatic writing continued, but, at any rate, for two years or more; but, as in my case, it faded out after a time, giving place to what the writer calls the power of "hearing interiorly." That, too, was my own case, though with me the power of writing remained for (I think) five years or more without intermission. As the spiritual faculties developed and became more open, the mechanical writing gave place to what is here called "interior hearing," or, as I call it, "clairaudience." "The testimony to my own mind of some power not myself is conclusive. I have sometimes wished I could deny the fact. It is, however, a conclusion that can
be no more withstood than what one sees, as, for instance, the changes of day and night." That is true, and none who has gone through the experience can entertain any doubt of the potent influence of an external power. It has certainly never occurred to me to wish to deny its power. It has been with me, of a truth, a power not myself that makes for righteousness, for to its influence I owe the most potent factor in the moulding of my life. I gladly acknowledge the debt. I have no desire to escape the responsibility laid upon me.

This interesting narrative is valuable, I think it must be admitted, as forming a parallel to an experience in spiritual development such as my own, which some have been disposed to think too isolated and unique to be anything more than curious. That has never been my view. I believe it is isolated partly because few would take the same trouble to prove all things that I did: partly because fewer still would lay bare their experiences to a scoffing world: and partly because what happened to me may (I think) have been a foretaste of what is coming upon the world. The writer puts my belief in his own way. "In all these writings the truths, sentiments, and views enunciated are of secondary importance to the establishment of the fact that such can be given to man. The instrumentalties exist, doubtless, under Divine appointment, and are called forth to meet the exigencies of human life, and to maintain the laws and ordinances of the Supreme Ruler of the world." While I hold strongly that, for me at least, and, as my correspondence shows, for many a struggling soul besides, the instruction given was of the deepest importance, I do not attach paramount value to much that is similarly given. Each must find out for himself what feeds his soul, and stimulates its aspirations. But I wholly agree that the fact that such instruction can be given is one of absolutely imperial importance, unrivalled in the promise that it contains.

I have chanced to pick up an old number of Blackwood which contains a very interesting review of Principal Tulloch's Modern Theories in Philosophy and Religion. The critic seems to me to sum up very effectively, if not entirely fairly, the position of the modern philosopher, as forming a parallel to an experience in spiritual development such as my own, which some have been disposed to think too isolated and unique to be anything more than curious. That has never been my view. I believe it is isolated partly because few would take the same trouble to prove all things that I did: partly because fewer still would lay bare their experiences to a scoffing world: and partly because what happened to me may (I think) have been a foretaste of what is coming upon the world. The writer puts my belief in his own way. "In all these writings the truths, sentiments, and views enunciated are of secondary importance to the establishment of the fact that such can be given to man. The instrumentalties exist, doubtless, under Divine appointment, and are called forth to meet the exigencies of human life, and to maintain the laws and ordinances of the Supreme Ruler of the world." While I hold strongly that, for me at least, and, as my correspondence shows, for many a struggling soul besides, the instruction given was of the deepest importance, I do not attach paramount value to much that is similarly given. Each must find out for himself what feeds his soul, and stimulates its aspirations. But I wholly agree that the fact that such instruction can be given is one of absolutely imperial importance, unrivalled in the promise that it contains.

As to the physical body, whether the original creation was from the dust of the earth, as theologians allege, or whether we are to look to some quadrumanous simian for our remote origin is of very small moment. The physical body is the envelope of that higher and nobler part—the rational, moral, spiritual element, which we perceive to be our true selves. "What this is capable of" (I quote the writer in Blackwood) "we perceive when we observe it in its noblest developments; its genuine character becomes manifest in the genius which penetrates and enlightens, in the goodness which triumphs over every debasing seduction, in the saintliness which bows in rapt adoration before the Unseen Father of Light." When we ask the propounder of sceptical theories for one that will cover all this, he is by no means abashed. He tells us (though for a different reason from that given by the wise man of old) to "go to the ant and consider her ways" of orderly plan; to listen to the cawing of the rooks in solemn, though noisy, council— not more noisy, perhaps, than some legislative assemblies that I wot of—to study the sagacity of our dogs, and the

The following paragraph from the Daily News of July 22nd is curious. Why should events occurring in Africa project themselves to London and become matters of universal comment merely a day before the news arrives through the ordinary channels? Is Africa psychically unique? or are there other continents similarly favoured? I or are these coincidences, or the result of expectant attention, mere forecasts of what the public considered probable? But Stanley's fate is not yet settled, and one of the cases may fail.

"The Press Association says:—A rumour was current in the City on Wednesday to the effect that news had reached London that Mr. H. M. Stanley had been shot, but although inquiries were made in several quarters by one of our representatives the rumour could not be confirmed. The origin of the statement was given as Coutts's Bank, where Mr. H. M. Stanley
has an account, but it was there stated by the responsible officials that no such news had reached them. It is remarked as singular that this rumour should have been afoot in London twenty-four hours before Reuter's telegram from St. Thomas conveyed the same intelligence; and it is further commented upon that the news of three striking events that had occurred in Africa previously was conveyed to London in so similar a fashion, the event being a subject of common rumour long before the news arrived through the customary channels. The three events were the death of the late Mr. H. M. Stanley. The latter, it is believed, would have travelled far beyond the district where the news had been shot, and in official circles the report is discredited.'

WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY?

By Mrs. HARDINGE BRITTEN.

1st.—It proves Man's Immortality, and the Existence of a Spiritual Universe.

2nd.—It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3rd.—It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

4th.—It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions previously converted to London in an inimitably sublime fashion that every guilty soul must rise and become its own Saviour.

5th.—It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal and all-perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.

6th.—It denounces the absurd and materialistic conception of the theological heaven and hell, making each state of happiness or misery dependent on the good or evil within the soul itself.

7th.—It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th.—Whilst Spiritualism proclaims that there is a Standard of Truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fettets no one's opinions, and teaches, but never forces its beliefs on anyone.

9th.—Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and correlative testimony.

10th.—Its phenomena being all based upon immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being based on facts, tend to place truth on the basis of science, and vitalise science with all that is true and practical in religion.

11th.—Spiritualism is a ceaseless incentive to practise good; it re-unites the friends departed by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be suffered and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12th.—Spiritualists have no creed, but may all unite in the following simple summary:—

I believe in the Fatherhood of God, The Brotherhood of Man, The Priesthood of All, Personal Responsibility, Compensation and Retribution hereafter for all the good or evil deeds done here, and a path of eternal progress open to every human soul that wills to tread by it the way of eternal good.

LONDON. — All orders for papers and for advertisements, and all remittances, should be addressed to "The Editor," No. 34, Craven-street, Charing Cross, W.C.; and to the Editor, Cheques and P.O. Orders should be crossed "London and Westminster." All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

CORRESPONDENCE.

It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule, and will not be attended to if they exceed that limit. It is also likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.

The Philosophy of Occultism.

To the Editor of "LZIGHT."

Sir,—I am inclined to agree with Mr. Fawcett that our controversy has "touched bottom," and reached the rock which will shatter all profitable discussion. For Mr. Fawcett persists in regarding it as a "noumenal" matter between phenomena and the Absolute, an evasion of things very different from its original subject, the adequacy of Occultism to give a satisfactory philosophy of the universe, while refusing to answer my categorical questions, which, if answered, might prevent his surreptitious relapses into the fallacies they were designed to expose. Until he ceases to shirk these questions, I can only repeat (1) that the occultist's conception of the Absolute does not throw any light on the difficulties left unsolved by other systems; (2) that its insertion of a "noumenal" matter between phenomena and the Absolute is bad because superfluous; (3) that, as it can't assign any meaning to the distinction of goodness and badness, it has no room for its own doctrine of Karma.

In answer to this objection, all that Mr. Fawcett has to say is (1) that if the Deity be the immediate "support of matter, all evil must be His handiwork,"—surely a curious answer to an opponent whose chief argument has been that, so long as the Deity is identified with the Absolute, all evil must be ultimately attributed to Him; (2) that, whether you interpolated one or a dozen Mulaparakritis! (2) That I don't understand the explanation of evil offered by Theosophy, with some more illustrations of how excellently Karma explains it as the resultant of prunatal "merit." But my contention was, not that Karma would not be a perfectly delightful explanation of the particular relations of evil and injustices, when a reason has once been given for their existence at all, but that Mr. Fawcett's principles were unable to explain how the distinction of good and evil arose originally. Now, e.g., doesn't a man have to possess "merit" at all? If all start equal in the race for goodness, with equally favourable characters and circumstances, how do the differences between them originate? And how, again, supposing some are favoured, can the others complain of the injustice of the Absolute? and can the part say to the whole, Why hast thou made me thus? If Mr. Fawcett tries to answer these and my other questions, he will find that they have to be solved before the "law of Karma" can get any "merit" to work upon, and before it is worth while to justify the constitution of things in detail. The rest of Mr. Fawcett's letter is entirely foreign to the main point of our controversy, and seems to be largely composed of extracts from his philosophical commonplace book under the heading of Idealism.

I really find no further difficulty about answering it, for it is evident that Mr. Fawcett knows my mind so much better than I do myself, that he considers himself at liberty to set aside my explicit declarations in order to ascribe to me doctrines which I do not hold. For instance, he assures me that "our discussion is whether an objective reality exists outside consciousness or not," and that "Idealism excludes the truth of evolution and is hence an absurdity." Now, as to the latter assertion, Mr. Fawcett might, in consideration of my first letter, (p. 218) have given me credit for having accepted the idea of evolution, and for not having found it consistent with my Idealism, even if my, necessarily very brief, references did not suffice to make him see it. As to his first assertion, I thought we were both agreed (p. 243) that there was no objective reality outside consciousness, or rather that the so-called "objective reality" of the world was inside our consciousness. On this all modern philosophers are agreed, but it is a truth of the "barren virgin sort, which does not help anyone much. The real question is whether the "objective world" is anything beyond this, and if so, what? That it is nothing beyond this, that it exists only and entirely in the mind, is the popular representation of the Idealist view, and this doctrine is certainly not only inconsistent with evolution, but with all science and sanity; and I doubt whether even Fichte and Schelling are necessarily in it. I need not add that Mr. Fawcett had no business to attribute it to me, after my explicit declaration (p. 265) that I admitted a "noumenal" cause outside ourselves to the "real world," but failed to see any reason for
regarding it as anything else than the Divine Spirit. When this admission has been made, the world of phenomena has been transcended, and no conclusion we can come to as to the nature of the ultimate reality inferred from it, can interfere with its phenomenal reality, and the truths of the sciences investigating it. Conversely the appeal to the phenomenal world is cut off, and none of its facts, such as those Mr. Fawcett mentions, can affect our problem, since the matter which is found to condition (not the Ego, but) the phenomenal manifestations of mind is itself phenomenal. The issue, then, between Mr. Fawcett and myself is simply this: that while he finds the machinery of a complicated theogony necessary to explain the facts of the phenomenal world, I manage with a Divine Spirit only, not fundamentally different from ourselves. This will, perhaps, be clearer if I illustrate by facts well-known to your readers. A mesmerist can produce appearances in his subject's mind which are imposed by his will, and do not correspond to any other ultimate reality.

A further difficulty and confusion occurs by the universal exoteric acceptance of St. John's "Word" as indicating the personality of Christ, instead of the manifested Logos, or Son, this person of the trinity. Hence the Theos and Logos, present in the world-process as various appearances, are confused in the general mind with the true Logos, that is, as Mr. Fawcett thinks, invalidated by the addition of the conception of evolution.

This, I say, the conception of the world as a Process, will only indicate to the mind a reality; there is no gradual evolution, there is but one result desired, i.e., that His power, though immensely great, is not infinite. As to the existence of our world before the advent of percipient beings, I can only repeat that all it involves is that the world-process was proceeding without the presence of percipient beings, which drive away so many Spiritualists from active co-operation, and do not correspond to any other ultimate reality. The wealth of appearances which drive away so many Spiritualists from active co-operation, and do not correspond to any other ultimate reality.

But these are not Christian trifles. These are trifles of the universe, the phenomena. The Christianity of the Churches, no doubt, had in its origin a certain leaven of this. But a sad jumble was made of it. Instead of God the Father being merely the male principle, the title is made to include the Ineffable himself, the mysterious trinitiri 

What is Spiritualism? To the Editor of "Light." Str.—Often and often after reading Spiritualistic journals I ask myself, What is really meant by the word Spiritualism? The statements of the writers are so varied, yet those Mr. Fawcett mentions, can affect our problem, since the produce the manifested Logos.

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as we did in 1855, the exponents of spirit life, love, and action disentangled from the physical body, we must of necessity continue a dissipated youth. Retract our steps—have a oneness of dogma known and read of all men. Assert it. Defend it. Then let the leaders be invited to publish from time to time particulars of any such births as happen to come under their notice. I am sure students of astrology would wish nothing else than that the results pro or con might be published in a brief and impartial manner.

J. W. H.

Weedgrowths of Mysticism.

To the Editor of "Light."

Sir,—Allow me, as a "Theosophist," to express my entire agreement with the criticizm passed by your correspondent, "M. D.," on some phases of current occult literature. The manner in which mysticism—more especially that branch of it known as Hermetic—is abandoning a lucid system of psychology for kakabollistic folly and involved pharascology is absolutely fatal to all prospects of its recognition by competent thinkers as a worthy subject for discussion. Like German philosophy, much of modern Occultism resolves itself—to use Shelley's expression—into a mere "world of words." Many thinkers do not appear to have seen the fact that lucidity of thought and expression is the real test of philosophical merit—not mystification and confused language.

I must, also, enter my protest against the designation of intuition as the "female principle." The majority of women are, I believe, quite as "jump at the light" as men are, with an equal amount of accuracy, but while certainly deficient in breadth of view and impartiality, they arrive at no results beneficial to humanity, whether in the realm of philosophy or science. Despite her possession of "intuition" (inference as a rule, obscured by an incapacity to raise her own mental processes) the woman has proved absolutely helpless—with scarcely an exception—when ever she has attempted to transcend her sphere of domestic duties, and emulate the "man-male." Numerous highly educated ladies of recent years have also joined the ranks of the occultists—this with a surprising amount of prudery, but we cannot print his letter without expressing our dissent as a correspondent has a right to his own private opinion, and we do not seem to have misunderstood the real import of his "intuition" served them in good stead! It is said to be most difficult for any woman to scale the highest peaks of occult advancement. This ought to settle the question, if true.

"M. D." has no cause to speculate on the destiny of women in the seventh round. Even on this globe the separation of sexes did not take place, according to Eastern occultists, until the third Root-race—the Lemurians of the secondary geological epoch. Physiological birth was unknown to the second race, who were hermaphrodites—civious as the ascetic may think it to the biologist enannowed of the Darwinian anthropogeny. Again, physiological birth will cease before the close of the coming sixth race. It would be profitable if mystics generally could establish the reality of their powers by ascertaining more unmistakably than they do at present. If anything could explain the coming "Secret Doctrine," it is that the women of today much is to be explained in the coming "Secret Doctrine," however.

--Yours truly, --OCCULTIZE.

TO CORRESPONDENTS.

F. W. (Huddersfield).—Are you not a little premature? The report came to all the world before your letter, and we had already in type a full notion of it, which appeared last week. We cannot give you information as to what we have not seen. The paragraph enclosed is not accurate. The report is only preliminary, and concludes with a confession of failure so far, but that it does not appear to, "I cannot think it right that any person be a verist, universal in its application, when far less than the universe of Spirituality has been observed. My field of observation is limited, just as is that of the theosophists which I represent, if not by anything claimed by Spiritualists which I have not touched, and into which I would gladly penetrate were there any prospect that I should meet with more success." This is not a final deliverance, and the causes of want of success are patent. We shall point them out in due course, to sufferer, not before, a study of the evidence.

TASSO.—"At a later period of his life, when he was the guest of his friend, Manco, in his gloomy castle of Bisaccio, the illustrious pair were frequently conversing together after dinner over a dessert of Tasso's famous chestnut cake and some generous wine. There he affrighted his friend by maintaining that he was constantly attended by a ghostly presence, who was frequently conversing with him, and, in proof of the same, he invited Manco to listen to their dialogue. The host replenished his glass and announced that he himself read it, and was about to read it aloud. The supernatural presence was the poet's muse, occasionally passing to give his spirit an opportunity of speaking, but the remarks of this agathademon were insensible to all but the ears of the poet."—From Dr. Darwin's Table Tracts, 1854.
influence, the development of the Unself, not that of the Nazareth, have uniformly taught that this aggregation is such things; money evil, and have sought to show that the meaning of life here prosperous community aggregative forces have been for time, had very curious ideas of both this state and the next. Successful selfishness. To them six figures in an is

with this rank materialist, as novels, rhyme, or magazine articles, there has been but one present state of things has developed is understood to be the Kingdom of Heaven with its attendant disasters, but eventually newer life, comes on apace. The sun of this article is this. Prosperity is the name given to the effect of aggregative forces, and is therefore an evil, or at least a danger. The object of life here is to combat these forces, and so to become free from their influence. Adversity, which is the name given to the effect of the opposing or segregating forces, is a good, as it points out the way through unselfishness to this freedom.

THE VALUE OF EVIDENCE.

Where in ordinary scientific investigation we have usually only the dictum of the individual experimenter to accept on faith; in accounts of psychic occurrences we are almost invariably presented with the collective testimony of numerous observers. How comes it about that Tyndall in his Belfast address can pay a deserved compliment to that luminary of the Evolution school, Mr. A. R. Wallace, and in the same materialistic effusion stigmatise Spiritualism as "falling;" thus indirectly impugning the powers of observation of the scientist whom he has just eulogised? Darwin quotes or repeats the same author over fifty times in his Descent of Man; but it is consistent for those who pin their faith to that work, to avail themselves in this way of the evidence of Mr. Wallace, where it suits their purpose, and to reject or ignore it wholly where it does not. Science, we have been told by one of its most eminent representatives, is bound to face every problem presented to it. Whether it does so, the treatment experienced by honest inquirers like Crookes, Zollner, Hare, and others at the hands of their purblind fellow-scientists, may be left to show. Well, we have had the Popes of theology, we must now bear, as well as we may, the Popes and Inquisition of science.—E. A. Fawcett, in The Path.

Ms. Hopcroft will be absent from London, on a tour in the North, during the month of August. "Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon, and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous majesty of the starry heavens, all aglow with the glory of God, to feel that vast vision glittering in the eyes, brain, heart, body beautiful, and drink in new life with every breath of this wondrous liberry, which makes you desire almost large enough in soul to fill the immensity that you see around you."—Concerning Spiritualism, Gerald Massey.
WEAK POINTS OF SPIRITUALISM.

On the principle of seeing ourselves as others see us, we present to our readers the following temperate and able piece of criticism, in a slightly abridged form, but with no material part of the argument omitted. This we do because it is important that Spiritualists should know how their arguments strike candid minds outside of their ranks. Ignorant criticism, such as that usually devoted to our claims, is un instructive and comparatively harmless. It may even bring an argument or point into clearer view for the friends of a candid and intelligent mind deserves respectful attention. Such answer as can be made to the objections set forth may be of service to the critic, and the formulation of a reply may, not impossibly, be serviceable to ourselves. The various points that the writer makes in the following address admit, some at least of them, of profitable discussion: some, of an easy reply: some are beyond argument altogether. Though our space will not admit of this demonstration of these facts would be more of the argument omitted. This we do to the Agnostic who says, "You may preach about the Bible teaches any one fact as much as you like, but we will ask you to mention that the same things are alleged to have been those left behind with unabated interest and tenderest confidence in the writing on the wall at Belshazzar's feast is no more wonderful than would be writing on a slate or piece of paper to-day without visible means. To me it seems improbable that a spirit of the dead should appear in a parlour of Chicago, where friends are assembled, than that one of the dead should appear in an attic of Jerusalem eighteen hundred years ago, when the disciples were assembled with closed doors. I mention these things, not as asserting they are true, but merely to show there is good reason why Christians to-day should be believers in Spiritualism, as indeed large numbers of them are. The present proof of their cherished Bible marvels does no violence to their previous education or conception of such matters.

To those, however, who reject the Bible as wholly unworthy of credit, the foregoing postulate in favour of Spiritualism will have no force. But turn to pagan lands, and you will find the central claim of Spiritualism just as strong and just as real as in India. Not only was this so in India, China, and the other countries of the far Orient, during the earliest times of which we have any record, but to-day all those peoples firmly believe that spirits return to earth. You cannot read the pages of Grecian or Roman history without meeting the assertion that ghosts are. It was so thoroughly infused into their daily life as to become an integral part of it. Socrates at Athens and Cicero at Rome, each considered by his countrymen the wisest of his day, are notable instances, and have left their testimony on record in no uncertain terms. Pagans at Athens, too, and at Athonodorous at Athens. The oracles of Greece achieved a celebrity co-extensive with the then known world. Tracing down the lines of this belief to modern times you will find it is still, to a large extent, the same among the common people of the old world. In Iceland, the dead thrall is said to make known his presence by rapping upon the roof. In all the mountainous regions of Europe the belief is especially prevalent. And following it along down among the dancing derivatives of the desert and the deserts of the Bible are believers. So in the world, not the majority, holding fast to the same idea. To be sure, the fact that an uneducated Icelander, mountainer, Arab, Oriental or African believes these things is no reason whatever why we should accept them. I only note them to show such a belief exists and is so widespread that it is misleading to think that philosophers, recognizing this fact, yet thinking the whole matter a delusion, have spent much time in trying to account for so universal and long continued an error, as they consider it. Perhaps one of the principal causes inclining humanity to this belief is the instinctive desire to live again, which we all feel. I do not think there is any one here present who would not like to know that he will survive the change called death. Further, I can hardly conceive of any one who has lost a father or mother, a brother or sister, a wife, a child, a friend, but would be glad, if it were possible, to receive some message from the departed one that he or she still lives, and is watching over them. And when I say this, I am supposing that the philosophy asserting that our desire is well founded, and that the proof of its truth is at hand, should have many followers and be making converts rapidly.

And especially is this knowledge sought for in an age when orthodox belief and the way of the world are not being accepted on the mere ipse dixit of any one. The world is rapidly approaching that point where nothing will be taken on faith. It hunger and thirsts, not so much after righteous- ness, as after present happiness. To the masses, therefore, the belief of the dead being behind, that part of being accepted, at the most, as mere theories. Knowledge commending obedience must be grounded on well authenticated data, from which doubt is removed. The world will.
not long believe in a future existence on the say-so of anybody. It demands evidence—clear, strong evidence, and much of it. Without such evidence it will either deny the existence of things spiritual, or at most say, "We do not know."

The inquest in passing I will say, consider the conflict of the coming time will be, not between Christianity and infidelity, but between materialism, which sees in matter the cause, the result, the end of all, and Spirituality, which claims the material is but the means, by which true inner life, and of which man is only a mortal, and that these are demonstrable facts. Orthodoxy has the strength of neither of these opposing schools. It lacks the logical methods of science on the one hand, and the alleged evidence claimed by Spirituality on the other. Between the two it seems destined to be ground into dust, as between the upper and nether millstones.

Such being the nature of the conflict, such the desire of mankind to continue to exist, and such the generally accepted belief of past times, I repeat the question which I asked as starting, "If a man dies, shall he live again?" Before it is answered in the affirmative we must be in possession of data proving immortality. The data must be certain, verifiable, and capable of reproduction. If the facts ever are so established, then will cease to exist regarding their existence. Then will Spiritualism be based on a backbone, supporting its philosophy. Then will it be a science, as well as a philosophy. Then will materialism be put to flight, then will the religiously-inclined have knowledge instead of faith to rest on. Such objects can never be reached! "As a man sifts mud, the devil is the author of these things, the clergy should welcome them; as they are the only evidence the clergy have of the facts ever are so established, I should not consider we ought to cast the matter aside by reason thereof. For has not the devil been the author of the rub."

Before that point can be reached, there are objections to be removed which appear of such magnitude that the world will probably never wholly overcome them. Perhaps I ought to add that these objections are not, any of them, sufficient to discourage me in my investigation which has added to the civilization of the world, although by large numbers they are classed together, and taken indiscriminately, as supplying the necessary proof. What we need, and all we need, is the proof positive that some Person or other, who formerly trod the earth a living being still lives; What we need, and all we need, is the proof positive that some Person or other, who formerly trod the earth a living being still lives; and has a mental make-up of the probabilities are that he will not only become confirmed in unbelief himself, but will think there is something wrong in the mental make-up of A who does believe. It is a matter of notoriety that it is as rare to meet a man who has, or thinks he has, seen a genuine live ghost, as it is common to know (as I have done) that such knowledge (from personal knowledge) which cannot be traced to mental or manual jugglery, I pass to the second objection.

2. This is the uncertainty and irregularity of the phenomena. Those whose hands and stomachs have been turned by disgust at impostors at the outset, who still persevere in the pursuit of knowledge, will find a hardly less trying ordeal when they make repeated attempts to get hold of data on which to base an opinion, and each time meet with negative results. The facts which some claim demonstrate continuity of life are not accessible every day, and capable of reproduction. They are too much like the Irishman's file; when you put your finger on them, they are not there. There may be good and sufficient reasons why the inhabitants of the other world cannot make their presence known on one occasion as well as another, when apparently all the surrounding circumstances are the same. Nevertheless, when A witnesses certain things; and B, to whom he relates them, refuses to be convinced on the say-so of A, without first seeing them for himself; and when after numerous endeavors to cause C, who has seen or heard of such things, to see or hear them, the probabilities are that B will not only become confirmed in unbelief himself, but will think there is something wrong in the mental make-up of A who does believe. It is a matter of notoriety that it is as rare to meet a man who has, or thinks he has, seen a genuine live ghost, as it is common to know (as I have done) that such knowledge (from personal knowledge) which cannot be traced to mental or manual jugglery, I pass to the second objection.

3. Men of learning and scientific attainments have looked into these matters, some of them with great care. While many have said they find nothing, others have discovered the phenomena before enumerated, which they are not able to explain. It is these facts which men of science have not been able to give any satisfactory explanation of, and which one who has no personal knowledge constituting a sufficient part of the said evidence of Spiritualism. Now, it cannot be denied that many things occur, which, so far, have not been explained by the known laws of physics. Yet, it does not follow that laws may not hereafter be discovered which will account for these things on a perfectly natural basis; in which case we may well ask for more light before reaching a conclusion. Centuries ago, many facts, now easily explainable, were regarded as miracles, because not understood. The advance of knowledge has stolen from Jove his thunderbolts, from Z61s his control of the winds, and has shown the rainbow results from the
deceiver, to be gathered in at so much a head. If such miserable burlesques on the supernatural find a market, as they often do, is it any surprise there are always those ready to peddle them out to the gaping multitudes? For this condition of affairs is in large measure due to the fact that so many of them have fostered and supported these tricksters, believing them to be genuine, and wildly championed their honesty when it has been called in question; having, however, utterly neg­lected to use sufficient discrimination to discover the difference between fraud and the genuine.
operation of unchangeable laws. May not further research in nature explain what is now regarded as supernatural, in like manner? A century ago a telegram from a thousand miles away would have been believed impossible. Five centuries ago no one would have believed that is is known through the telescope and microscope. Eminent physicists like Huxley, Tyndall and Spencer, regarding the evidences of a future existence insufficient, have said "We do not know;" while many of the German school, including Haeckel, Spinoza, and Buchner, still hope that a life after death is absurd. As long as such men deny the conclusions of Spiritualism, the world will wait before fully accepting this new philosophy.

4. Coming to the fourth objection, it is not reasonable to suppose that a person, who has committed suicide, will be deceived. For my part, I cannot see why the spirit, if it survives involuntary action of the sensory nerves, by more than a century ago a telegram from a thousand miles away would have been believed impossible. Five centuries ago no one would have believed that is is known through the telescope and microscope. Eminent physicists like Huxley, Tyndall and Spencer, regarding the evidences of a future existence insufficient, have said "We do not know;" while many of the German school, including Haeckel, Spinoza, and Buchner, still hope that a life after death is absurd. As long as such men deny the conclusions of Spiritualism, the world will wait before fully accepting this new philosophy.

5. Another great obstacle in the way of investigators is, that although they have received some evidence tending in their opinion to demonstrate immortality they find part of the communica­tion may be imperfect and the surrounding circum­stances may be untoward; but I do not think the ordinary men of the world will accept foolish platitudes as coming from mediums of low repute. Evidence and attestation are commonplace. I have been more interested in trying to remove this objection. For our minds are in history of persons, perfectly sane in other respects, carried away by delusions, in which they saw or heard this or that; when the only foundation for their sensations came from their own mind. Had the world not better wait, then, until the evidence is more complete, rather than run the risk of being deceived? If these supernatural occurrences are, in reality, facts, they are so in accordance with natural laws which change not. Disbelieving or ignoring them will not alter them, any more than shutting our eyes to the sun will extinguish the sunlight.

In this same connection I will add, that in the majority of instances those things which are written out on a slate or body. For my part, I cannot see why the spirit, if it survives death, should be any better or worse an hour after it than it was before! Plato in his Phaedo so maintains, as Spiritualists show by their daily walk and conversation that their belief is not idlest are most idlest, and that a supposed know­ledge of the continuity of life necessarily makes such believers more truthful. If Jesus so long after he died, "By their fruits shall ye know them." I am not so much interested in what my neighbour believes, as what he is. If his conduct meets the approbation of right thinking people, I shall be quite willing to overlook any follies which he may believe. It will be hard work to con­vince the world of the truth of any idea which does not raise its followers to a higher level, and make their lives better for their belief. The world will not be converted to Spiritualism half as readily by an amount of evidence, however startling, as it would be by the daily lives of those who believe it. I know many who have been thus brought up to an appreciation of a higher life, and also many who have not. The great trouble in such cases is, that the bad examples are much more conspicuous than the good ones. The larger the crowd, the larger the influence. If society generally is impressed with the idea that a supposed know­ledge of the continuity of life necessarily makes such believers more truthful, or brings them up to higher planes of thought, to nobler conceptions of duty, to better modes of living. I know too many, whose chief intellectual employment consists in running after mediums to get communications from their friends, which, if obtained, would only prove that of which they were before con­vinced; namely, that those friends still existed. When Spiritualists show by their daily walk and conversation that their belief is not a mere abstraction, but that it is a well-spring of knowledge regarding the future, resulting as well in right living here; when they cease to fellowship with mediums and others whose morals appear to best advantage when dissolving, in the shadow of scoffers, who find it still more eager, ear to the statement and proof of their claims. Further, no amount of evidence will demonstrate what one's daily actions beli.

6. The eighth objection I have noted is one which will apply with no more force to Spiritualists than to any religion or tie, when carried to the extreme. It is this, that many who believe over-much in the future, neglect present opportunities. Instead of living this life as they should, employing it to its fullest capacity for the good of others, they fill all these voids of past and of the future and the world other entirely, using this only as the basis of material supplies. This is one great fault I have to find with many Spiritualists. Realising, perhaps, more keenly than their orthodox neighbours the fact of immortality, their attention is absorbed by their friends who, they believe, have passed on before; while proper attention is not bestowed on their friends
who remain here. Now, if I had a child who was numbered among the dead, as well as one among the living, I should consider the latter as entitled to the greater share of my thought and attention. I would almost believe, therefore, that the other, if still existing, was being cared for by others. I enter no complaint against those who have investigated these things, and claim they realise what before they only hoped for; no more than I have against those who say they find nothing. It is only that I am inclined to believe that the time which the other is to be given should be to things temporal that the objection lies. For if a man has sufficient intellect to grasp only one of these two states of existence, by all means let him hold fast to this. Not that I do not more desirously than to relinquish our energies towards our betterment here, seeing the inhabitants of another world to make up the deficiency. Those who count too much the weather. No attempt was made at drainage, but the putrefying garbage and rubbish were simply thrown out of the door. While common justice would suggest that creditors the more valuable, but it is our duty to leave enough of the states of existence, by all means.

In Paris and London the houses were of wood daubed with clay, monasteries and towns. In the lowlands and along the rivers were lens, sometimes hundreds of miles in extent, exhalings and spreading vegetable products, for the smoke, dens of physical and moral pollution.

"The surface of the Continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river courses were lens, sometimes hundreds of miles in extent, exhalings and spreading vegetable products, for the smoke, dens of physical and moral pollution.

I will now leave for others to determine. For my own part, I should be glad if I could present the evidence of immortality to you so clearly and strongly as to leave no room for further doubt; but I cannot. Real assured, however, that whatever may be the truth, it will ultimately establish itself. In the meantime, if we live in the world, the hereafter will have no terrors for us; but when the summons comes to us which must come to all, it will not be like to "the quarry-slave at night, scourged to his dungeon; but like one that has drawn of his couch about him, and lays down to pleasant dreams."
SIGNOR DAMIANI'S FIRST SPIRITUALISTIC SEANCE.

The following account of Signor Damian's first Spiritualistic seance is given by a gentleman who was at the time a member of the Dialectical Society, and contains remarkably good evidence of spirit identity, insomuch as the information communicated was such as no mind at the circle could possibly have originated:

"In the spring of 1855, I was induced by a friend to attend my first seance. This, I remember, took place at No. 13, Victoria-place, Clifton, the medium being Mrs. Marshall. I had been an utter sceptic, and an utter procrastinator; I was convinced man to be but a very acute monkey (simia gigantea stupenda, to be scientific), and recognised in life only a brief and somewhat unsatisfactory face. I was at the same time open to conviction, which, perhaps, was fast approaching. I found assembled at this seance some forty gentlemen, lawyers, physicians, clergymen and journalists, besides a fair sprinkling of ladies. A medical man, well known in the neighbourhood of Bristol, Dr. Davey, of Norwood, filled the chair.

"At first I refused to sit at the large table whereat the manifestations were to take place; for being, what I have now ceased to be, an unqualified believer in the candour and truthfulness of the newspaper Press, I made up my mind (certain journalistic comments being fresh in my recollection) to keep a sharp look-out for some movement which would sound, altogether unlike the expected sounds, altogether unlike

"The chairman this ought to have convinced me at once that the medium's condition that the midwife, using her prerogative in such emergencies, gave her baptism. Six hours after birth the child died, while the midwife disclosed the fact of her having baptised the infant under the name of Marietta (the endearing diminutive of which is Marietta). The birth and death of this sister I have verified by referring to the family register. You must admit, gentlemen, that in the above case 'unconscious recollection' has not a foot to stand upon.

UP FROM THE MIRE.

By BENJ. P. BENNET.

On Sunday morning I went to the First Association Hall to hear Miss Jennie B. Hagan, and had prepared a paper-covered parcel, so as to completely conceal the contents, and gave it to her as the subject of a poem, She looked it over, saying: "It might be a bouquet, but there is no perfume."

It had so little weight, and no definable shape, she could not possibly tell the contents; but she proceeded to build a poem entitled "Up from the Mire."

She depicted a well-dressed, prosperous merchant, who, when questioned by a friend who had been known as a bearded outlaw, described an experience he had while sailing on a lake. The boat had sunk and the occupants were drowned, and the boat was filled with earth and mud. In the struggle to get out, he noticed that the long stems of the pond-lily grew up through the mire, and blossomed into beauty and fragrance on the surface of the pond. From that time he resolved to aspire to higher and better things; and his life and work were devoted to the help of others, and friends as beautiful, fragrant, and useful as the pond-lily.

At the close of the poem she remarked: "That, of course, is no test; merely a desire to please my audience." I leave any honest inquirer to judge whether there was a fair test, for, upon opening the paper there was disclosed her sister's dead and brown seed-pod of the lagoon lily, from the Lower Mississippi, which, to one not posted, bore no resemblance whatever to the lily, and would have offered no suggestion for the poem had Miss Hagan seen it.—In Sunlight, Philadelphia.

The Truthseeker, a monthly review, edited by John Page Hoppa, contains original lectures, essays, and reviews, on subjects of present and permanent interest. Threepence. By post, from the publishers or editor, 3s. 6d. a year; two copies, 6s. a year, post free. Published by Williams and Norgate, 14, Henrietta-street, Covent-garden, Frederick-street, Edinburgh. All booksellers. During the year 1887, there will appear a new work by the editor, entitled: "Thus saith the Lord!" an unconventional inquiry into the inner meaning of the New Testament. (Seven lectures.) The Truthseeker for June contains a study by the editor, on "The Resurrection of Jesus."

The accident that happened to Mr. Wilson Barrett, at Birmingham, last week, at the close of the earthquake scene in Caudan was of a very serious and dangerous character. Ever since the play was first acted a presentiment has hung over Miss Eastlake that a disaster would occur during this scene, in which Claudian and Almida stand erect and alone exposed to the fury of the tempest and the wreck of the crumbling palace. On the night in question Miss Eastlake's nervous apprehension took a very active form. She assured Mr. Barrett she was confident some accident would happen, and implored him to get through the scene as quickly as possible, and to leave the stage with all convenient speed. Mr. Barrett, in his turn, laughed at the warning of his seer or prophetess. The scene ended and the curtain descended. Mr. Barrett, elated at the failure of the prophecy, turned round to Miss Eastlake to assure his companion of his safety in amiable fashion, when, without warning, down crashed a heavy lamp, breaking its fall on the actor's shoulder and seriously grazed and bruised his right arm and side. The act of turning round to Miss Eastlake probably saved the actor's life, for had he not fallen on the actor's shoulder and side, the lamp that fell has recently been exchanged for a comparatively light one, and made heavier to save wear and tear, and it literally burst amidst a cloud of dust and with a wound of a bare head of the performers. "All well that ends well," but the incident that ended so happily was essentially dramatic.—Daily Telegraph.
TESTIMONY TO PSYICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualist.

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The views of some of the persons referred to, are given below, as they are addressed to those who have exchanged belief for unbelief.

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[1] Are you really as bad as you think? What do you think of yourself?

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I have been unable to resist the testimonial evidence of Robert L. Ries, of Breslau; M. Livingstone, of Ramsgate; Professors Butler, of Edinburgh; C. M. Vernet, of Ottawa; M. Dr. Thomas, of Brussels; and to the varieties of mind, which divers and rash contrivance of any kind, or adequate exertion of muscular force by those present, and most frequently without contact or connection with any person. And it is a relief to those who have exchanged belief for unbelief, and in the manner asked for by persons present, and, by means of a simple code of language, to answer questions and send messages by mental communication.

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