

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

In the *Hour-glass* a writer speculates as to the especial hour of the night when we dream: and a writer in the *Daily News* comments upon him. "Nothing," according to this latter writer, "is more clearly established than that, of half our dreams, we have no waking recollection at all." I am curious to learn how that is proved. The fact that "Sir William Hamilton defied his friends to wake him at any hour without finding him busy with a vision" certainly does not prove (as the writer seems to think) that our sleep is a continuous series of dreams, nearly all of which we forget. If it proves anything, it goes to show that the dream was the result of the disturbance of sleep by the efforts of his friends to wake him. It is quite conceivable that the state of deep sleep is perfectly quiescent, and that the dream is evoked by some cerebral disturbance such as might well be caused by sudden awakening. This, indeed, is borne out by the case of the lady of Montpelier, whose brain, owing to an accident, was laid bare and open to inspection. For long hours during sleep it exhibited every sign of absolute repose. The fact is that we have no data on which to build an opinion that is worth stating. Dreams may conceivably be of many kinds, and attributable to various causes: a disordered stomach, a heated brain, a burdened mind, as likely as to the dimly-remembered experiences of the spirit apart from the physical body. The only noteworthy point in the contribution of the writer in the *Hour-glass* is this. He speculates that dreams are likely to occur as we approach waking hours, and recede from the period of exhaustion which accompanies fatigue. When we first go to bed he thinks we are too tired for anything. With the approach to morning the recuperated faculties with the various bodily organs resume activity by degrees. The fault of this hypothesis is that it is too all-round, and that it does not square with facts. Many very hard brain-workers hardly dream at all. Many must have gone to bed tired out with unwonted physical exertion, and have dreamed horribly. Many habitually dream; and some gain their spiritual experience in the night watches. No all-round law is applicable. Moreover, the disturbing effect of extreme fatigue goes to show that the theory of dreams coming when the body is rested and towards morning is not altogether sound.

Assuming that all will distinguish carefully between a *dream* and a *vision*—the latter being a spiritual experience, with unbroken verisimilitude; the former having usually elements of grotesqueness and improbability which do not, however, strike the dreamer at the time—it

is, nevertheless, very difficult to say whence particular dreams come. For instance, I went to bed last night, after a peaceful and unexciting day, with no mental or physical cause to disturb me. As a rule I sleep a perfectly dreamless sleep. It is a rare thing for me to dream. When I do there is usually some spiritual significance to be attached to my dream. It has a purpose in it. If it is grotesque or impossible in detail I can refer it to some mental or bodily cause: an exciting conversation, a late meal, or what not. On this occasion I dreamed a vivid, perfectly coherent, and quite unaccountable dream: and, instead of forgetting it soon after waking, or remembering only blurred details, I see it all now as vividly as ever. I was at Oxford (I have not been there actually for twenty years or more), and stopped at the entrance to my old college. It was vacation time evidently, for the quadrangle was deserted. I asked the porter, a new man whom I had not seen before, whether any one was in college. "Only Mr. A," naming my old tutor. I said I would go and see him, and I walked across to the familiar staircase, knocked, and entered the well-remembered room. "You will not remember me: the last time we met was in 1863." "No: I do not think I can recall your name." I recalled myself readily to his recollection, and then ensued a long conversation, every detail of which I now remember. Were it not that there are two or three dream elements of impossibility I should be disposed to think I had had an actual vision. Now Oxford had not been in my mind: I had done nothing likely to disturb me: why should I, who so seldom dream at all, dream on this special occasion so circumstantially of a place I have not thought of or been to for so long a time? I confess I see no reason that is satisfactory.

To recur briefly to the original inquiry. Any attempt to ascertain the period at which dreams occur is baffled by their instantaneous rapidity in some cases. Sir Henry Holland, the well-known physician, records that he had a long circumstantial dream between falling asleep at the beginning of a sentence which some one was reading to him, and waking up at the end of it. Very probably the dream was caused by the cessation of the reader's voice. Moreover, so far as I have noticed, dreams certainly do not occur always or even generally in the morning, for one wakes up after a dream, confused or horrible, at all sorts of hours. But surely the posture of the body, an uncomfortable position, a hundred reasons may cause such dreams. Those of a prophetic and warning nature are very different: they bring to the spirit when it is probably most passive, most receptive, and most isolated from all earthly influences, the voice of the guardian, giving warning, instruction, or encouragement. These are educational, and many learn in this way spiritual truths that could probably reach them in no other way. The ordinary dream is made of other stuff—

"We are such stuff

As dreams are made of, and our little life

Is rounded by a sleep."

So Shakspeare wrote. What is the "stuff," I wonder?

I think it was my late friend, Serjeant Cox, who, in the course of some papers read by him before the Psychological Society of Great Britain, drew attention to the mental conditions attending sleep: to the instantaneous change from the mind awake to the mind asleep. "Things" (he said) "cease to become thoughts, and thoughts become things. The conditions of conscious existence are reversed." And this in a moment; so instantaneously that we cannot even fix the exact time. From this I remember that he proceeded to argue that the mind, when released from the trammels of the body, when no longer conditioned by molecular substance—as in the waking state, has other measures of time, and infinitely more rapid powers of action than we can now conceive. It is an ingenious suggestion, as many of my friend's were. He could not conceive that dreams could be anything else than imperfect recollections, or fanciful creations built upon the existing experience of the dreamer. When I claimed for some of them a higher origin and a nobler purpose, he used to tell me that all that was mere imagination. He would ask me whether I could conceive of a man born deaf dreaming of musical harmony, or of a man born blind dreaming of green fields. I used to reply that I could, and that he was confusing the imperfection of the instrument with the power of the performer. I said I would put into the hands of Joachim or Norman Néruda an instrument from which I would defy those accomplished persons to draw sweet music.

And yet Serjeant Cox would argue strongly that the phenomena of dream afford precise scientific evidence for the existence of a soul in man. All persons, he used to say, are dramatists and actors in their dreams. They all, wise and stupid alike, construct plots, depict characters, and carry on all the complex business of a play. From the storehouse of memory material is drawn, which is recombined and worked up so as to form a drama often elaborate and complicated. Yet the inventive mind is unconscious of its act. It regards this airy fancy as objective reality. In this universal power he saw evidence that the brain and the Ego are distinct entities. That the brain is not in sleep as conscious of its own actions and conditions as Materialists allege that it is when awake, shows that it is dis severed from that which, in reality, is the responsible governor and director of all—the Ego or Conscious Self. Otherwise there would be no difference between the perceptive and ratiocinative power of the dreaming and waking man. The subject is worth psychological analysis, for it has never adequately received it, I suppose because we are all so familiar with the phenomena of sleep, and yet it holds within it rich promise of possible illumination.

The power of the imagination is a theme on which I have often discoursed. In the study of this subject I confidently believe that we shall find a key to some of the mysteries which perplex us. Here are a couple of cases, one familiar to me and alluded to, I think, before, the other new. They may be profitably considered in connection with Dream-phenomena.

"The imagination, in its medical sense, is a complex, mental power of great interest and importance. It is able to convert bread pills into emetics or cathartics of great potency; thus, in an experiment by Dr. Durand, in a hospital, 100 patients were given inert draughts such as sugared water. In a short time after, he entered the wards, full of alarm, pretending that a mistake had been made, and that a powerful emetic, instead of syrup of gum, had been administered, and preparations were made accordingly. Of the 100 patients, eighty were acted upon as if an emetic had really been given.

"The marvellous action of the mind over the circulation of the blood in the capillaries is shown in the case of a lady vouched by Dr. Tuke, who saw a child, in whom she had a particular interest, coming out through an iron gateway. She saw the heavy gate swing to as in the act of closing, and it

seemed to her inevitable that it would close on the ankle of the child and crush it. She found that she could not move to his assistance, from a sudden, intense pain in her own ankle, which she had in no way strained or injured. With great difficulty she reached her home, and found on examination a red circle around the ankle, with a large red spot on the outer part, just at the place where the gate would have struck the limb of the child. Next morning the entire foot was inflamed, and she was confined to her bed for several days."

Dr. Linn, writing to the *Golden Gate*, gives some interesting particulars of Mr. Eglinton's recent visit to St. Petersburg. Readers of "LIGHT" are already acquainted with the fact that through Mr. Eglinton's mediumship many influential persons, from the Czar downwards, were brought into contact with the phenomena of Spiritualism. I quote, as quite parallel to my own experience with Mr. Eglinton, the following case which Dr. Linn records. It will be remembered that I recorded in "LIGHT" the fact that I had successfully obtained on a closed slate the number of a cheque taken from my note-case, and selected at random by another observer present at the séance. In this case of mine the cheques had never been out of my possession. In the following case I draw attention to the fact that the "four folded notes" on the second occasion were different from those the numbers of which Mr. Eglinton failed to get on the first trial.

"Another startling and striking test brought conviction to the heart of a 'doubter' who, to use his own expression, did not know 'what to make' of all the wonders he saw accomplished through Mr. Eglinton's mediumship. One day, taking from his pocket four closely folded bank-notes, he asked Mr. Eglinton whether the numbers of these notes, placed just as they were in the locked slates, could be accurately quoted by the spirit guides, at the same time saying that such a proof as that would of necessity carry conviction with it and set his mind at rest for ever. Mr. Eglinton, having but just returned from a tiring séance, hesitated for a moment, well knowing that such a severe trial would tax his strength to the utmost; but the desire to do good, and the interest at stake, made him unwilling to refuse compliance with the request, so it was decided that two or three sittings, of fifteen minutes' duration each, should be devoted to the attempt, the first of which was immediately entered upon, though, as Mr. Eglinton had anticipated, without success. The next day, however, he proposed that the second sitting should take place. Again four different folded notes were put in the slates, which were then locked and handed him. He held them for a time when his face began to show signs of distress, he became pale and agitated but by degrees grew calmer; then the sound of writing between the locked slates was heard, and finally came the well-known sound that it was accomplished. The key of the slates had not left the pocket of the 'waverer' and it was he who now proceeded eagerly to unlock them—when sure enough appeared the correct number of each bank-note clearly and unmistakably written. As each number consisted of six figures, there were twenty-four figures in all. This was proof palpable enough to convince the most hardened sceptic, and more than enough to banish any doubts lingering in the minds of those who were fortunate enough to witness it."

The editor of the *Golden Gate* has recently interviewed Jesse Shepard at San Diego, and thus records his impressions of what occurred. If we must make allowance for a rather emotional description, it remains that there is a very wide consensus of opinion in testimony to the extraordinary performances at Mr. Shepard's séances. There is, indeed, no difference of opinion as to their startling character.

"The circle was formed in the shape of a horseshoe, with the medium and instrument—which was a fine parlour organ—at the open end. (Unless he can have a first-class piano—which is hard to find in San Diego—Mr. Shepard prefers the organ.) A harp was placed upon the organ, hands were joined, and the lights turned out. After a little singing by the circle, the wonders commenced. Such strains of music pealed forth from the organ as no mortal ear ever listened to outside of Jesse Shepard's circles. The harp was caught up in the air, and,

floating about the room, rested upon the heads of different ones present, playing a most beautiful accompaniment to the organ, showing conclusively that other hands than those of the medium were touching the chords. At times such delicate and ravishing melody came forth from the harp, that one found himself holding his breath in amazement. And then *such* singing! The grand masters of song of ages ago, who control Mr. Shepard's vocal organs, can hold his voice through a range of over four octaves, and with a power and expression that thrills one as with an electric battery. In some of his numbers, powerful spirit voices were heard accompanying. Spirit hands and voices were felt and heard by all in the circle, and many fine tests were given. Spirit John Gray came to the circle with his medium, and materialised and talked as we have often heard him in circles formerly held by Mr. Evans. Indeed, 'it was good to be there,' an experience of a life-time, that no one present can ever forget."

REVIEW.

*Spiritual Discourses of Thomas Gales Forster.**

Mr. Forster was a well-known and accomplished speaker on subjects connected with Spiritualism. He came of a stock from which he inherited liberal ideas. His grandfather was forced to leave England for advocating in his paper Parliamentary representation, and for the publication of the works of Thomas Paine. His father was a Unitarian minister of advanced views. Mr. Forster himself was a Spiritualist, a medium, and a platform speaker of considerable power. He had been editor of a paper in St. Louis, and embarked on what his friends considered a mad career as a speaker on Spiritualism. He went through all the social martyrdom, the ostracism, the contempt and scorn, which in those early days were the inevitable lot of any men who dared to advocate Spiritualism. Mr. Forster early realised that Spiritualism was a fact of absolutely imperial importance, and he devoted his life to the work to which he was called. He was a man of much culture and refinement, and these discourses bear trace of his mental capacity throughout. They are evidently carefully written, and thought out. They do not purport to be his own work: they were given mediumistically, and his wife, who publishes them, rightfully conceives that they may furnish valuable guidance and instruction to Spiritualists. We have too few books such as this. It is greatly to be wished that mental food of the nourishing and agreeable character contained in these pages could be multiplied. It seems to us that such a book is admirably adapted for reading in public at meetings where an adequate speaker is not procurable. The discourses, which are of an average length, suitable to a public address, deal with a wide range of subjects. Among those treated in the twenty-four discourses are such as these: "What is Spiritualism?" "The Philosophy of Death," "What lies beyond the veil?" "Human Destiny," "The Spiritualism of the Apostles," "What Spiritualists believe," "Do we ever forget?" "Clairvoyance and Clairaudience," and many not less interesting topics. It would be pleasant to cite some of Mr. Forster's utterances, but our space forbids us to give any fair idea of his scope and power. Our readers must, as we trust they will, read him for themselves. They merit, we repeat, and will repay, attention from a class of Spiritualists which is greatly increasing, those, namely, who have found themselves forced to give up orthodox beliefs, and who miss the spiritual food that the weekly sermon provided.

The oldest-known manuscript on alchemy, written in Greek in the eleventh century, is about to be printed by M. Berthelot, the eminent chemist, and author of the *Origins of Alchemy*.

A SÉANCE in Boston was stealthily invaded by a police lieutenant on Wednesday, and he turned up the lights when four alleged spirits were exhibiting. He arrested two of the apparitions, one male and the other female, and they are awaiting trial on the charge of obtaining money by means of deceit and fraud.—*Echo*, May 3rd.

* Boston, U.S.A., Colby and Rich, 1887.

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

By J. H. M.

PART VII.

Matter, were it never so despicable, is Spirit, the manifestation of Spirit. Were it never so honourable, can it be more? The thing Visible, nay, the thing Imagined, the thing in any way conceived as Visible, what is it but a Garment, a clothing of the higher, celestial Invisible?—THOMAS CARLYLE.

Carried away by deep and increasing interest in a subject so novel and heretofore unsuspected, we had been sitting much too frequently. In ignorance of injurious consequences to the physical frame resulting from continuous sitting, we had held séances on consecutive evenings, and for weeks in succession. In proportion to our success, were we unconsciously, but certainly, draining the nerve forces of our medium. Absorbed in investigation, we had not observed the mischief which was being done to his physical health, and the depletion of vital energy which was going on in the system in consequence of inordinate indulgence in psychological investigation.

Our enthusiasm was rudely checked by John suddenly manifesting a dislike to Spiritualism! He refused to sit, and professed disbelief in the reality of the phenomena. He began to show repugnance to automatic writing, attributing communications received through his hand to the influence of his own mind, and objected to continue the practice. Not suspecting the true cause, I foolishly pressed him to sit, and told the guide, *Margaret Fortescue*, of his doubts and difficulties. Her reply was:—"I would rather see John sceptical than blindly credulous"; a good, sound, common-sense observation, I thought, from whatever source derived.

It was in September, 1884, that the crisis came, and our circle, as a family one, received a blow from which it has never since recovered. On Sunday evening, August 31st, we held a dark séance for physical phenomena. The circle comprised my son and daughter, my wife, and myself. There was much power, and a number of spirits came and held converse. The communications, received by the alphabet, were clear, definite, and unmistakable, rendering us sensible of very close touch with intelligences who, if unseen, are not the less real. After repeatedly lifting the table from the ground, and for upwards of thirty seconds holding it suspended in mid-air, *Margaret Fortescue* undertook to show some spirit lights, and a charming and deeply interesting sight it proved. For the first time, and, in a circle composed solely of members of the family, unfortunately the last, we were favoured by a display of this phenomenon. For half an hour beautiful lights, resembling glow-worms in appearance, continued moving in circles over the table before the faces of the sitters, requiring no clairvoyant faculty to be seen, obviously objective, and plainly visible to the normal eyesight of all the sitters. We were naturally elated. Spirit lights are always deeply interesting, but when seen for the first time naturally evoke enthusiasm and exclamations of wonder. Our gratification, however, at the display would have been considerably moderated had we known the price we were to pay for it. At the expiration of the half-hour, we were told to leave the table, as the power was exhausted, and to return again after supper. Resuming the sitting, the spirit lights once more appeared, and continued for another thirty minutes. Although on many subsequent occasions, and in various circles, I have witnessed displays of the kind, I do not remember in any circle elsewhere to have seen spirit lights so strikingly beautiful and continuous. Now for the sequel.

The day following this display, my son complained of feeling ill, and appeared listless, as from lassitude and exhaustion. He was evidently suffering from great prostra-

tion and debility, and declared himself unable to perform his duties. For several days, like an unstrung violin, he remained in the same state, out of all harmony and tune, and saying he must either give up mediumship or abandon business. It became only too evident that by too frequent sitting we had ignorantly violated certain physical laws, and thereby temporarily drained his constitution of vital energy. Our attention once aroused, the case was by no means difficult to diagnose. His system was charged with stale and foreign magnetisms, and immediate abandonment of psychical investigation became a necessity. To some extent, but not to the same degree, we had unduly tried the mediumistic powers of our daughter. A new chapter was opened up by these experiences, comprehending the whole philosophy of spirit communication, and the blessings, benefits, difficulties, and dangers attending mediumship. Beyond stating the simplest platitudes I am not competent to deal with this complex subject. I can only give so much of the alphabet as I have been able to decipher.

Natural mediums, unquestionably, to a certain extent possess abnormally developed systems, generally inclining to the nutritive in temperament, and the adipose in tissue. Mediumistic gifts are innate, intuitional, and *feminine* in quality, belonging to the most precious attributes of being. By natural organisation, mediums readily give out their life principle. Mediums of a high order and mature development for this reason should avoid large circles. Whatever name be given to this life principle, be it Atma, Akasa, Astral fluid, electricity, animal magnetism, psychic or odic force, it is this which supplies the means of communication between mundane and supramundane intelligences, and constitutes the pabulum for spirit manipulation. The medium is essentially a *Sensitive*, a battery for the collection and storage of energy, his every nerve an active conductor of Atma, or life fluid. By constant sitting, he loses vitality too rapidly for nature to restore and replace it. As a consequence, the medium too frequently becomes painfully sensitive in feeling, impatient of contradiction, and as crabbed and tetchy as a teething child. Mediums who are too liberal in the use of their powers become restlessly nervous, unfitted to battle with the conditions of material existence, out of harmony with physical life, and susceptible to every influence with which they come in contact. Overwrought by injudicious use of their gifts, their systems are liable to obsession by inferior or sub-mundane spirits. This, I contend, is no imaginary, but a real danger.

In the light of such experiences it is not difficult to understand that mediums holding public sésances, necessitating promiscuous circles, often find themselves incapacitated from following other occupations. Spiritualists cannot be too charitable in their judgment of public mediums and their work. Public sésances supply a want. Serious objections may be urged against them, apart from their influence on the medium; nevertheless, it must be admitted that many persons thereby have obtained conviction, who otherwise must have remained in ignorance of the continuity of human life. As psychical knowledge spreads, and the conditions of mediumship become better understood and valued, our mediums will be taken in hand, sacredly set apart for the work, and jealously guarded from harmful and foreign influences. But while it remains necessary for them to live by the exhibition of their powers, it can only be at the expense of the real progress of truth, and the health and character of the sensitives themselves, involving to the latter the risk of ultimate loss of all medial power, with the certain inheritance of a disordered frame, and a shattered, nerveless constitution. Young persons are naturally endowed with a superabundance of vital force supplied for their physical development. Parents would do well to recognise that the practice of permitting mere children to be used as mediums is fraught with danger to bodily and mental growth.

Happily, in our case, no permanent harm was done, but from this date my son John abandoned regular sitting.

(To be continued.)

"PHANTASMS OF THE LIVING."

Walford's Antiquarian Magazine (G. Redway) has a notice of *Phantasms of the Living* which speaks in terms of warm praise of the painstaking research shown in those ponderous volumes. The writer takes exception, however, to the spirit in which cognate work such as that performed by Colonel Olcott, Mr. Sinnett, Mr. Laurence Oliphant, and Dr. Anna Kingsford is dealt with. While committing himself to no opinion, the writer points out that the detective and destructive labours of Mr. Hodgson are by no means conclusive, and that his assault on the evidence which he claims to have destroyed is still matter of dispute by no means accepted even generally. The class attracted by the writers named above, is that "which reads the most, travels the most, converses the most, and thinks the most, a class by no means likely to be seriously imposed upon." Perhaps that comprehensive claim could hardly be sustained. The other point which the reviewer makes is the extreme and almost painful care that the authors take to narrow down their conclusions from the mass of evidence they have accumulated to one which after all they themselves question. On this subject the reviewer says:—

"The book is a monument of painstaking care, devoted to the preparation of its materials, the arrangement and codification of its contents. In reference, for instance, to one prolonged series of trials in connection with the thought-transference of numbers we read:—'The probability which this result affords for a cause other than chance is represented by forty-seven nines and a five following a decimal point; that is the odds are nearly two hundred thousand million trillions of trillions to one.' But still the 1,300 pages of the book are all practically devoted to fortifying this conclusion, namely, the fact of 'telepathy,' or thought-transference. The authors not only do not go further themselves, they are resolute in resisting the further passage of anyone else. Other writers on psychological mysteries have often, no doubt, been open to the reproach that they were over ready to be convinced. Messrs. Gurney and Myers seem, on the contrary, to covet above all things the reputation of being the Major Bagstocks of psychic research, 'devilish sly!'—amateur detectors in regions of inquiry, with which they do not sympathise."

After complaining of some other indications of what he considers a prejudiced spirit, the writer thus concludes a fair and, on the whole, an appreciative notice of what is unquestionably an epoch-making work:—

"Though blemished in this way by a narrow-minded and prejudiced spirit, the great work on *Phantasms* ought now to put some of the first principles of psychic science on a new foundation for the whole intellectual world. Of course, however, it has not yet done so. If *The Times* or *The Athenæum* tomorrow had to mention 'thought-transference,' or the theory that the vision of a dying person could be seen at a distance, those orthodox journals would be bound, by their allegiance to the prevalent belief of the majority, to assume an air of more or less polite or contemptuous incredulity, the politeness or contempt varying with the social standing of the persons concerned. But this is due to deeper characteristics of human nature than any of those even to which Mr. Myers and Mr. Gurney have yet directed their ingenious experiments. For some sorts of belief minds must be trained to receive the evidence which leads up to it before such evidence can have any practical effect on their intellectual growth, however complete it may be in itself. Where our authors get an appreciative hearing, their audiences have thus been developed. Perhaps their own inability to assimilate evidence which presents itself as a revelation to others, may be due to an inverted application of the same principle."

CORRECTION.—In "LIGHT" of May 14th, page 218, col. 2, line 6 of "E.M.'s" letter, for "obscure" read "obscene"; and on page 219, col. 2, line 6 of "E. M.'s" letter, for "denies" read "holds."

MR. D'AUQUIER.—We have received a programme announcing Mr. D'Auquier's performances in Oxford. It is headed, "Spiritualism Unmasked," and is pervaded by a general air of "exposure." Our readers will remember ("LIGHT," February 12th, 19th, and 26th ult.) that some of our correspondents were disposed to think that the Society for Psychical Research had been hard on Mr. D'Auquier, and that his gifts were genuine. If so, he is putting them to a very bad use.

SPIRITUALISM IN FRANCE.

Le Spiritisme and *La Revue Spirite* are publishing a series of discourses pronounced on the occasion of the anniversary of the death of Allan Kardec. In these addresses it is to be presumed that the latest developments of Spiritualistic thought in France may be found. Already it is evident that the split in the camp of French Spiritualism has done good service. There is a tone of healthy vigour about the utterances which was lacking previously. For example, M. Gabriel Delanne discourses as follows:—

“If I show you that the teaching of Allan Kardec is absolutely in harmony with the most recent discoveries made by scientific men, if I establish that there are between the teaching of Spiritualism and of modern science relations so intimate that one is inseparable from the other, I shall have shown that our master was thoroughly in the right, when, twenty years ago, he laid the foundation of the splendid philosophy which shines with so pure a brilliancy to-day.”

M. Delanne then adverts to the recent investigations as to hypnotism, magnetism, and the power of the will, and continues:—

“Not only can this will-force modify the matter of the human body, not only can it disorganise and repair living tissues, but it has, moreover, the power of acting on imponderable fluids and of creating in space fluidic objects and beings which have so real an existence as to obey optical laws. The works of MM. Binet and Féré have irrefutably established the existence of these immaterial creations, and thus we see the science which treated our theories with disdain, obliged to admit realities no longer within the grasp of our material senses.”

M. Delanne then refers to Mr. Crookes's researches:—

“Pursuing researches of a different kind, William Crookes has determined the existence of quintessential states of matter, he has shown that nature does not bound its work in accordance with our feeble senses, and that far away beyond our ken it continues to display its splendours as if to make us understand our littleness and the restricted position we hold in creation.”

To the leading Spiritualists of France, as to ourselves, spirit and matter are losing their distinctive characteristics; thus, in another address, says Dr. Metzger:—

“I do not know if I am wrong, but it seems to me that the *absolute truth* is neither with ultra-Materialists nor with ultra-Spiritualists. The latter, we can assert without fear, will never explain, in a satisfactory manner, the world in which we live—a world of which we know the *reality* from the studies that we make of its phenomena and of the laws which govern it; the former, who admit the existence of nothing but matter, will, in like manner, never explain—seriously—those things which we call thought, genius, will, memory, conscience, and so forth.”

To support the latter proposition Dr. Metzger proceeds as follows:—

“It is true, if one may credit the opinion of scientists of great eminence, that life is not reducible to physico-chemical forces, that according to Virchow ‘one does not know a single positive fact which shows that spontaneous generation has ever taken place, that an inorganic mass has ever transformed itself into an organic mass.’ Hœckel himself, who asserts loudly that the primitive moneres are produced by spontaneous generation in the sea, loyally recognises that this theory cannot be proved experimentally, and that it is convenient to admit it, because without it *miracle would be the only alternative*. Claude Bernard is no less explicit. ‘I cannot conceive,’ says he, ‘that a cell formed spontaneously, and without parents, can be evolved, since it cannot have had an anterior state.’”

Whatever one may think of the arguments, or the deductions obtained from those arguments, the fact that such discourses were pronounced at the tomb of Allan Kardec shows that the phrase-making so common to all French oratory is giving place to expressions of deeper meaning, and that French Spiritualism is entering on a period of more earnest thought.

The addresses were delivered at the tomb, in the Cemetery of Père Lachaise, Sunday, April 3rd, and in the evening about two hundred people celebrated the anniversary by a banquet at the Palais Royal.

La Pensée Nouvelle, the Parisian organ of the “Immoralistes,” or “anti-Kardecists,” is proceeding vigorously, and like its Marseilles counterpart *La Vie Posthume*, shows that dissent is producing its usual beneficial effects. That there is some bitterness of expression is of course to be expected at present, but that does not militate against the eventual good to be expected from the exercise of independent thought. This independence is well seen in the remarks of M. Di Rienzi in speaking of *Le Lotus*:—

“There is nothing more seductive at first sight than this Esoteric Buddhism which comes to us from India under a scientific mask. We seem to be dreaming while we read these revelations which are given, not as hypotheses—but as a sign of wisdom—but as absolute truths. And, it is precisely this assurance which puts us on our guard. We do not believe in complete systems. We think, on the contrary, that truths are only acquired little by little.”

This style of writing must be a little painful for the old Kardecist school.

Spiritualism seems to be exercising men's minds considerably in France; not only do the journals frequently devote articles, adverse or otherwise, to its consideration, but the stage is using it for the public amusement. We who are accustomed to the “exposures” and “explanations” of Maskelyne and Cook, Verbeck, &c., do not mind very much such silly exhibitions of ignorance as to occult matters as the Spiritualistic scene in the *Private Secretary*, but French Spiritualists are a little troubled just now by a *comédie-buffe* called *Rigobert*, in one scene of which a man, placed under a table, answers questions there, either by raising the table, or actually speaking. The house, of course, roars with laughter, and thinks it has found out all about Spiritualism. However, *La Pensée Nouvelle* takes the matter in good part, for, according to it, *Rigobert* has directed attention to the subject, and in one case, through seeing the play, an inquiring individual has joined the Société Parisienne des Etudes Spiritiques. II

CORRECTION.—In a recent letter from Mr. Omerin, on “The Medical Faculty of Paris and that of Nancy,” the signature was by mistake given as W. F. Omerin instead of F. Omerin. The writer has also called our attention to the circumstance that the name Lausanne was erroneously printed as Laussane.

MAGIC AND SORCERY.—What is one to think of magic and sorcery? The theory is obscure, the principles vague, uncertain, and almost visionary. Nevertheless there are embarrassing facts affirmed by serious men who either have seen them themselves or who have been told of them by persons like themselves; to admit them all or to deny them all appears equally inconvenient, and I daresay in this, as in everything extraordinary, and which is not covered by ordinary rules, there is a middle way to be found between that of credulous souls and that of hard-headed unbelievers.—*La Bruyère*, 1687, quoted in *Le Spiritisme*.

THE UNSCIENTIFIC USE OF THE IMAGINATION.—Two young Munich ladies, the Baronesses Anna and Louise Guttenberg, aged respectively twenty-six and twenty-three, committed suicide yesterday by drowning themselves in the Starnberg Lake, on the identical spot where the King of Bavaria was found dead eleven months ago. They had held many melancholy conversations on the tragical fate of the monarch, and repeatedly went to the lake merely to throw flowers into the watery grave. At last they gave way to the impulse of following the King's example, and taking a boat, rowed to the spot, which is close to the shore, and dropped silently into the water. Next morning when the missing boat roused suspicions, a search was made and they were found in the soft clay firmly clasped in each other's arms. They were both pretty, highly cultivated, and rich.—*Daily News*, May 13th.

PSYCHOLOGY IN NOVELS.—Mr. Clark Russell's *Golden Hope* is a very striking story full of psychological interest. Like an earlier book of his, *John Holdsworth*, it deals with the loss of memory through privation and mental anguish, and its recovery under happier conditions. The heroine in this later novel is shipwrecked, and for nine months subsists on an uninhabited island. Her lover at home dreams of the calamity which has befallen his *fiancée*, and in a somnambulant trance sketches the island where she is. He offers a reward to anyone who will tell him where this island is, and a sailor who has been shipwrecked on it himself, recognises the sketch. How a vessel is purchased, and the incidents of the voyage, sketched with all Mr. Russell's vivid and picturesque skill; how the lady is found with memory gone, and how all ends, must be found out by those who read the novel. The book is another of many instances how the popular novelist now draws on themes of psychical interest.

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SATURDAY, MAY 21st, 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 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.

DEMONSTRATION AND PROOF.

In the course of a preliminary notice of that remarkable book, *The Kernel and the Husk* ("LIGHT," No. 329, p. 180), we expressed a desire to recur more fully to some points which we could then only briefly mention. Among these is the question of demonstration and proof. We meet so constantly with a confusion between these two distinct and different terms, and find so frequently a claim put forward for that which cannot be had in the way of demonstration or proof, that we feel sure that we shall do a service by pointing out clearly wherein the difference lies. This is admirably done in the book before us.

Recalling the reader's attention to the fact that the book is cast in the form of letters to a sceptical young friend, it is only necessary to premise that he had made use of the expression, "It is immoral to believe what cannot be proved." To this the author rejoins, "Have you ever seriously asked yourself what you mean by 'proved' in enunciating this proposition?" And then he goes on to show him the difference between proof and demonstration. The latter applies to mathematics and to syllogisms where the premises are granted; proof applies to the ordinary affairs of life. Demonstration appeals very largely, though not exclusively, to Reason. Proof is largely based on Faith. If definitions of certain mathematical terms—"angles," "triangles," "isosceles," "base," for example—are laid down and agreed on, we can demonstrate the proposition, with the further aid of certain axioms and postulates, that "the angles at the base of an isosceles triangle are equal to one another." But we cannot demonstrate that a stone thrown in the air will come down again, though we say that we "know" that it will, and sometimes say that we can "prove" that it will.

Plainly our whole life is packed with beliefs, as certain as any beliefs can be, which we cannot demonstrate. We believe that boiling water will scald because we implicitly believe that the laws of Nature are uniform. But how do we know that? By the experience of thousands of generations of mankind. But how do we know that what has been in the past will continue in the future? Well, if the laws of Nature were broken—say gravitation, for example—the universe would fall to pieces. Precisely so: very uncomfortable for us. But what does that demonstrate? Absolutely nothing. Inconvenience proves nothing logically.

And the difficulty cannot be evaded by arguing in grandiloquent terms. "Philosophers have studied Nature: they have discovered her laws: they can predict that so

and so will happen under given circumstances, *and it does happen*. Surely no one will deny that this is a proof." A proof of what? Of the future unvariableness of Nature's processes? Certainly not, if by proof is meant such a demonstrative proof as you get in a syllogism, where the premisses are assumed, or in mathematics, when we reason about things that have no real existence, but are merely convenient ideas of the imagination. So that we reach this paradox. Men clamour for what they call mathematical proof of things to which it is not applicable, and which it is impossible in the nature of things to get, and all the time the demonstration asked for is applicable, only to things that have no real existence! They are confusing demonstration and proof. And this is not all. There are two uses of the word proof: one for scientific and another for spiritual things. Speaking of the latter it is common to hear the objection, "These things can never be proved," meaning *demonstrated*. Speaking of the former, "This can be proved," not meaning *demonstrated*, but only "made probable," or "proved for practical purposes." Why are we practically sure that a stone thrown in the air will come down again? It is impossible to demonstrate that it will by mathematical proof or mere force of logic. We say that we "know" it will. And we are right. But we have absolutely no reason for this except *faith*: faith resting on a basis of facts, but still faith. So that it is desired to obtain mathematical demonstration of a fact in the domain of faith! That is what this demand comes to when analysed.

The very names and notions of *cause* and *effect* are only convenient ideas of the scientific imagination based upon faith. A sequence of cause and effect has been observed in the past and we translate the idea into the future by faith in the fixed order of Nature. Now we deal chiefly with the future. It follows, therefore, that in the greater part of life we act, not from *demonstration*, but from a *proof* largely dependent on *faith*. By this time, no doubt, our faith in Nature has become largely an inherited instinct as well as the inbred result of our own experiences: but no logical account can be given of it. We have grown to a trust or faith in Nature which is very closely akin to trust or faith in God. "*The very foundations of science are laid in a quasi-religious sentiment of which no logical justification can be given.*"

What, again, do the unlearned and ignorant know of the existence of a Julius Cæsar, an Alexander, or a Napoleon? Archbishop Whately's clever skit showed how easy it is to frame a connected argument to prove (not to demonstrate) that Napoleon Bonaparte never existed. The fact is, all social intercourse depends on faith. Faith is the great underlying basis of action; and we believe much that we daily act upon, not because we have investigated the matter and proven it, but because we take it on trust and by faith.

It is by such considerations that the confusion of thought so prevalent with regard to the value of evidence can best be cleared away. We have not thought it necessary to add any considerations of our own to the argument of one of the ablest, subtlest, and yet most practical minds of the present age; a mind subtle without degenerating into sophistry: a mind by no means merely speculative, but actively and busily engaged in the affairs of life.

THE REV. J. PAGE HOPPS AND THE LONDON SPIRITUALIST ALLIANCE.

The London Spiritualist Alliance is to be congratulated on the success of its last meeting at St. James's Hall, a report of which we publish to-day. For a long time these gatherings have been extremely popular. They afford the only available opportunity for the meeting of Spiritualists,

who otherwise would not find means of exchanging thought from one year's end to another. They are always harmonious and pleasant, enlivened by good music, and enriched by addresses which, when collected into a volume, will form no inconsiderable addition to the thoughtful discussion of the problems that meet inquirers into the phenomena and philosophy of Spiritualism. The Alliance, we think wisely, considers this portion of its work to be important, and devotes much pains to making its evening meetings attractive. That the managers have succeeded is evidenced by the number of persons who frequent them. The last meeting was no exception to the established rule. The fact that Mr. Page Hopps was announced to deliver the address of the evening served as an attraction to some who may not have made personal acquaintance with Spiritualism before. There were, we believe, several ministers in the audience, and as Mr. Hopps discoursed on "The Seers and Prophets of the Old Testament," they would learn, if they did not know it before, that Spiritualism is as old as the oldest of the sacred records, and that there were mediums in the world long before men had begun to analyse the gifts which were to them in those simple days natural and received with reverence. It is only in the later age of an advanced civilisation that men have discovered that there is any doubt as to the existence of the exceptionally endowed person through whom the world of spirit can manifest on the plane of matter. "In the nineteenth century," said Mr. Hopps, caustically, "we have ceased for the most part to believe in the communion of saints in the highest sense, and even in the reality and nearness of spirit-people in any sense." We have ceased, some of us, (he might have added), to believe in the medium, and have become converted to the cult of the conjurer. We are thankful to believe that Mr. Hopps's statement was truer of our century in its earlier decades than it was of its prime, and that each of its declining years accumulates evidence for the reality of spirit-intercourse which the world is increasingly unable to ignore.

It is needless to say that Mr. Hopps's address was full of thought: all that he says and writes is. The Chairman, speaking on the vote of thanks to the lecturer, said that every sentence set him thinking whether it contained truth, and he generally found that it did. Perhaps that is the highest praise that can be given to a speaker who is handling a subject such as that upon which Mr. Page Hopps was speaking. To provoke thought on a new subject, and to suggest ideas in themselves fruitful and instructive throughout a long address, is no easy task. Mr. Hopps achieved it, and our readers will endorse our opinion when they peruse the paper which we have the pleasure to lay before them to-day.

LAST MOMENTS OF DR. WILSON FOX.

In a touching memoir of Dr. Wilson Fox which appears in the *Lancet* (May 14th) the following account is given of his closing moments. "When obviously and consciously dying, and after his eyes had been fixed for a few minutes on the angle of the room, and as some grey streaks of dawn were entering it, he said suddenly . . . "There is a great light, a great glare of light . . . I feel so strange . . . a glare of light. What is it, Reynolds?" (to Dr Reynolds, who was with him.) The reply was, "It is the peace of God." He grasped his friend's hand firmly and said, "God bless you." In a few minutes "his soul to Him Who gave it rose."

MR. GERALD MASSEY is about to deliver a course of lectures on Sunday afternoons, at St. George's Hall, on the subject of the Primitive Christians, Pre-Historic Christianity, and the Spiritualism of the Gnostics. Further particulars will be duly announced.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A conversazione of the members and friends of the London Spiritualist Alliance was held on Thursday evening, the 12th inst., in the Banqueting Hall, St. James's Hall, and was very numerously attended, the company comprising:—

Mr. W. Stainton Moses (President of the Alliance), the Rev. J. Page Hopps (who had been announced to deliver the address), Mr. T. A. Amos and Mrs. Amos, the Rev. W. M. Ainsworth, Mr. and Mrs. G. P. Allan, Mr. D. Archer, Mr. F. Berkeley, Mr. H. Butterworth, Mr. and Mrs. Betteley, Mr. and Mrs. Bertram, Mrs. Bird, Mr. E. T. Bennett, Mr. C. Blackburn, the Misses Cook, Mrs. Cottelle, the Misses Corner, Mr. and Mrs. J. F. Collingwood, Mr. Newton Crosland, Colonel Currie, Mr. Cole, Mr. W. P. Colchester, Mrs. de Morgan, Mrs. and Miss Darling, Mrs. Denham, Mr. and Mrs. Dixon, Miss Dixon, Mr. J. M. Dale, Mr. and Mrs. R. J. Davidson, Mr. and Mrs. T. Everett, Mr. W. E. England, Mrs. FitzGerald, Mr. and Mrs. Desmond FitzGerald, Miss Fowler, Mr. and Mrs. R. S. Fraser, Mrs. Filby, Mr. W. F. Fricke, Mr. F. A. Ford, Miss Godfrey, Mr. and Mrs. B. D. Godfrey, Mr. H. Green, Mr. and Mrs. Hagon, Mr. and Mrs. J. Ivimey, Mrs. James, Major Jebb, Mr. Joyce, Mr. and Mrs. Kreuger, Mrs. Kennedy, Mrs. Knight, Mrs. Kynaston, Miss Kirkland, Mrs. Lowe, Mr. J. Lucking, Mr. W. F. Littler, Mr. L. Loewenthal, Mrs. W. B. Lewis, Mr. and Mrs. A. E. Lovell, Mrs. Macrae, Mr. and Mrs. J. H. Mitchiner, Mrs. Fenwick Miller, Mr. Moore, Mr. E. M. Miles, Miss Miles, Mr. Matthews, the Baroness de Pallandt, the Countess de Panama, Miss Peppercorn, Mr. Pringle, Mr. C. Pearson, Mr. and Mrs. F. Percival, Mr. W. R. Price, Mr. W. Paice, Mr. and Mrs. P. Preysse, Mr. and Mrs. R. Pearce, Mr. and Mrs. Lee Ross, Mrs. Rudd, Mr. H. Ridgway, Mr. H. Room, Mr. Robinson, Mr. E. Dawson Rogers and Mrs. and Miss Rogers, Dr. and Mrs. Stanhope Spear, Mrs. and Miss Sainsbury, the Messrs. Sainsbury, Mr. and Mrs. Stack, Miss Spencer, Captain W. E. Eldon Serjeant, Mr. G. Milner Stephen, Mr. S. Shoults, Mr. W. T. Skinner, Mr. H. Swann and Miss Swann, Mr. J. G. Scott, Mr., Mrs., and Miss Morell Theobald, Mr. and Mrs. W. Theobald, Mr. F. J. Theobald, Major Taylor, Mrs. and the Misses Wingfield, Mr. A. A. Watts, Mrs. and the Misses Withall, Mr. H. Withall, Rev. H. Wilson, Mr. J. C. Ward, &c., &c.

The President, in introducing Mr. Page Hopps, said:—My duty and my pleasure is, first of all, to welcome Mr. Page Hopps to this platform in the name of the Council of the Alliance, and of you who are here present. We welcome Mr. Page Hopps as a man who has the courage of his opinions. Many of us have long known him as a man who is not afraid to speak out. He is a Truthseeker, and he is not afraid of the garb under which he meets Truth, nor is he ashamed to own acquaintanceship with Truth. He has been, as he is, a bold, frank, and fearless expositor of what he, rightly or wrongly (for that does not matter to my present point of view), conceives to be true. We have here much sympathy with that. (Applause.) For we have had, most of us, to fight for our faith, and we have won the victory. I very recently had opportunity of conversing with a score of men, highly placed in the intellectual world. I talked to them three hours on Spiritualism, and I did not hear, during all that time, a single disrespectful remark. We are winning all along the line: we are winning because we have truth on our side. (Applause.) Some of us know Mr. Page Hopps in another way. Here we have no politics: a blessed oasis in the desert of ordinary life: a lucid interval in which what Lord Salisbury, calling in "apt alliteration's artful aid," recently spoke of as the "dreary drip of dilatory declamation" is inaudible: when "the world forgetting, by the world forgot," we devote ourselves to the furtherance of interests even more imperial than the concerns of a great nation, and strive to realise how small after all are the affairs that busy humanity perplexes itself with. (Cheers.) But we remember how,

having the courage of his own beliefs, Mr. Page Hopps led a forlorn hope in South Paddington with characteristic determination, and did his best to enter a public protest against opinions which he regarded as untrue. As a man, therefore, free in opinion and frank in its expression, Mr. Page Hopps has a right to our welcome, and in your name I give it to him. (Applause.) It would not be right that Mr. Page Hopps, by his appearance here to-night, should be committed to anything which is not his belief. We do not desire that: and Mr. Page Hopps may be trusted to define his own attitude with adequate precision. I dare say, if it were possible to get from those who are present this evening an idea of what they mean by that much misused term, Spiritualism, we should find a strong divergence of opinion. I sometimes wonder what is the precise idea that the term Spiritualism connotes in the minds of those who meddle with it. Probably none. Perhaps it is an odd craze, to be looked into, as any other novelty might be. Perhaps it is a form of conjuring to be investigated as such by the aid of Maskelyne, or Verbeck, or Mr. S. J. Davey. (Laughter.) Perhaps it is Necromancy: a dealing with the devil. Perhaps it is a fraud to be exploded: possibly a delusion to be unmasked. Believe me, Spiritualism, in its broad acceptation, is no one nor all of these things. If fraud could kill it, it would long ago have been dead. If crankiness could render it so absurd as to discredit it, it has had the most magnificent opportunities of suicide. If its votaries could have administered to it the *coup de grace*, it would have been defunct long ere this. But it lives: it flourishes and abounds: it increases and multiplies. Why? Because it is a fact, and because it is a truth. (Applause.) You can't kill a truth. Man may misconceive it; may mis-state it, and his mis-statement will die, because it is a mis-statement. But once get hold of a truth, and you can't kill it. It is immortal. All that is done to discredit it—and every new truth has to run the gauntlet before it is accepted—only brings into more prominence its inherent vitality. We believe, we know that we have got hold of a truth in Spiritualism, one that the world needs, one that it will assimilate. We have done our best to present it in its most unattractive form; but, spite of all, that which came to us, when the possibility of communion between the two worlds was demonstrated, came to stay. At the present hour it is permeating our literature, it is inspiring our best thought, it is year by year getting at the avenues of intelligence, and, take it for all in all, it is now, after less than forty years of concrete existence, a more potent factor in our best thought than anything has ever been before within the same time. This is a strong claim. But I leave it with you in full confidence that it is true. And with that claim clearly put on our behalf as Spiritualists, I now call on Mr. Page Hopps to deliver his address. (Applause.)

The Seers or Prophets of the Old Testament.

The Rev. J. Page Hopps then delivered an address on "The Seers or Prophets of the Old Testament." He said:—

The key to the prophecies is a very simple one, but, for centuries, it has been, to a considerable extent, lost; and, for the want of it, the greatest possible mistakes have been made. The prophets were, in the main, the revivalist preachers and the political reformers of their time. They were sometimes more; for, occasionally, they were, in a sense, statesmen, and, at times, statesmen of immense influence. But, in all cases, they were livingly concerned with the stirring events of their time; and of these they spoke and wrote.

Dean Stanley once said that, in relation to "the mere brute power of the kings," they were "vigilant watch-dogs on every kind of abuse and crime"; and he quoted John Stuart Mill, who described the old Hebrew prophets as the men who, from time to time, were "most eminent in genius and moral feeling," and who were, on that account, able, even in the name of the Almighty, to denounce evil-doers, and to "give forth better and

higher interpretations of the national Religion." This became all the more possible because it was very much the belief of their time that Jehovah held direct personal relations with chosen men, and specially intervened in human affairs, to punish offences, to reward well-doers, to supernaturally guide, or to make known His will. Hence the way was open, both for the suggestion to earnest souls that God had sent them, and for a response on the part of the people. It was no strange thing, then, that men should say with the assurance and solemnity of authority: "Thus saith the Lord."

This is the key to the whole mystery. In the nineteenth century we have ceased, for the most part, to believe in "the communion of saints," in the highest sense, and even in the reality and nearness of spirit-people in any sense. Nay, in spite of all our professions, we have half ceased to believe in a living God who has anything to do with living men: and so we go and sit round the sepulchres of the dead, and strain our ears for echoes, and scan old documents for tidings from the unseen, and resort to ancient books for "the word of the Lord." But, in the days of old, men really believed in God, and, to use the quaint old phrase, "walked" with Him. They said He was a God nigh at hand, and not afar off, and they were not afraid of the mighty mandate, "Thus saith the Lord." All of which, nevertheless, has its dangerous side; because, when men and women readily believe in the presence and inspiration of God, it is fatally easy to attribute to Him everything that floats from the unseen, or even anything that has no higher source than the inner self. (Applause.)

The Hebrew name for the prophet (Nabi) is of use as a good indication of his peculiarities. The root of the word suggests the rushing torrent or flowing fountain; and the leading thought seems to be that the prophet was one who, under intense feeling, recited or chanted a message from the Unseen. There was no element of prediction necessarily in it. The prophet was not primarily a fortune-teller on a large scale for man, but a forth-speaker on a high level for God: and, when one of the great classical English writers discoursed of *The Liberty of Prophesying*, meaning thereby the liberty of free speech in matters pertaining to Religion, he gave the true meaning of the word. But it is easy to see how the declarer and expounder of God's unchanging laws might in time be mistaken for a magical predictor of specific events.

No one can fail to see that this takes us to very uncertain and even perilous ground; for it is by no means clear that being excited, and being fully persuaded in yourself, is a proof that God's truth has been specially imparted to you. (Hear, hear.) In fact, the reverse is more likely to be the case: and so we shall do well to be on our guard, and to make good use of reason, and conscience, in order to verify the claim of "Thus saith the Lord." This is especially necessary when reading the Bible, where we find such very varying sayings and actions attributed to God. We must never forget that intense feeling and abnormal gifts or faculties, such as the ability to see visions and to hear voices not of earth, do not prove the presence of infallibility, or the possession of the mandate of the Almighty. For my own part, I believe that most of the prophets were what we now call "mediums": and, indeed, they were very early called "seers," i.e., persons who could see beyond the veil. Samuel, the first great prophet, was specifically called "Samuel, the Seer"; and it is very probable that at first the gift of what we call "mediumship" gave the prophet his authority or influence.

In the early days the people seem to have gone to the seer or prophet for the very homely purpose of finding lost or stolen goods. (Applause.) Thus we read that when Saul was unable to find the lost beasts, he complied with the suggestion of his servant that they should go to consult the "man of God," as he was called. And this was suggested as an ordinary incident. And then, in the story, we have the curious note that in the early times he who later on was called a "prophet" was called a "seer." This is the natural order. First the seer; then the prophet. The seer is one who sees, i.e., one who sees, not the hereafter, but the herein,—whose vision goes beyond the veil, beyond the layer of earthly things, beyond the earthworks of the flesh, beyond this "muddy vesture of decay." That is a personal peculiarity, and has nothing to do with character. It is an abnormal keenness of vision, not a special saintliness of soul. Then, after the seer, comes the prophet, who may not be a seer at all, but who is supremely the thinker, who takes an intense interest in human affairs, and rises to the great calling of forth-speaker for truth and righteousness, as they appear to him;

whose heart is in his high calling, and out of the fulness of whose heart the mouth speaketh.

It is when we ask how the prophets got what they called, or what others called for them, "the word of the Lord," that we find how near akin the ancient prophet was to our modern medium. He had visions, he was clairvoyant, he went into trances, he heard voices, or he was moved by an ecstasy that sometimes went perilously near to raving.

The prophet was not made: he came. He was not consecrated: he announced himself; and he might be the equivalent of a Martin Luther or a Joseph Smith, a John Wesley—or a General Booth. (Laughter.) The evidence of his real superiority to other men lay only in his utterances; and, by these, he and the sources of his inspiration ought to be judged. It would be fatal to conclude that because he could see a vision, or hear a mysterious voice, or go into a trance, or be worked up to an ecstasy, he was therefore inspired to deliver a message from God. For want of a clear insight into this, millions have been drifted to the perdition of delusion on the slush of superstition, and have called that God's truth which was some anonymous spirit's insane folly. (Hear, hear.) When we are resolute enough to see it and say it, that will be clearly seen as to the Bible itself; and when that is discovered, Christendom will be emancipated from its skeleton in the closet, or the presence of such utterly unbelievable things in that which is called the "Word of God." Modern Spiritualism, with its grotesque and lovely "messages," its instructive incongruities, its conflicting "revelations," and its astounding phenomena, will, to courageous and observant minds, explain it all. (Applause.)

Very early in their history, however, the prophets formed themselves into fraternities, circles, or schools, with customs and habits of life of their own; in many respects not unlike our modern monastic orders: but this, which was at first a source of strength and growth, became at last an element of weakness and decay, as tending, in time, to foster formality, to encourage mere routine, to suggest an orthodoxy, and to create motives for conservatism. So it came to pass that independent radicals had to do for prophecy what independent radicals have had, again and again, to do for politics. The enthusiasm, the abandon, the fire, sprang up in solitary souls, as it died out of the schools; and men like Amos the herdman, who volunteered the statement that he did not belong to the regular practitioners, did for the nation what organised and conservative prophecy could not or did not do, in rousing the conscience and the heart of the people against prevailing sin: and so we find prophet denouncing prophet, and claiming a monopoly of the "word of the Lord":—a most instructive fact. If we turn to the books of the prophets Jeremiah, Ezekiel, Isaiah and Micah, we find the bitterest denunciations of certain other prophets. They are accused of being mercenary, of taking fees and suiting their prophecies to their patrons, and even of being drunkards and adulterers: or they are charged with prophesying smooth things in rough times, and good things to bad men. But it is often clear enough that one prophet denounces another only because his opinion or advice differs from his own. The twenty-eighth chapter of the book of Jeremiah, for instance, contains an account of a regular pitched battle between Jeremiah and another prophet; both of them saying: "Thus saith the Lord"; and both earnest, devout, and sincere, but prophesying directly opposite things: the opponent of Jeremiah even seeming the more courageous and resolute of the two. Jeremiah tells us what he thinks of his opponent, but it would be interesting to know what his opponent thought of him. The inference is inevitable—that the prophets, like the mediums and ministers of the nineteenth century, were not a miraculous order of men, infallibly inspired, but of all grades, as nature and "the spirits" made them. (Applause.)

The prophets bore their testimony with varying fortunes. Sometimes they were the leading force in the nation, making and unmaking kings, controlling great national decisions, and determining vital political policies. At other times they were suspected, scorned, hated, punished. Now we see a Samuel denouncing and excommunicating a Saul, or an Ahijah rending the kingdom of a Solomon, and now we hear an Isaiah crying: "Who hath believed our report?" or we read the "Lamentation" of a Jeremiah. But, in prosperity or adversity, one characteristic of the prophet was assumed as supremely his. He was the champion of a moral order, the vindicator of righteousness, the witness-bearer for God. Matthew Arnold truly says: "In my belief the unique grandeur of the Hebrew prophets consists, not in the curious foretelling of details, but in the unerring

vision with which they saw, the unflinching boldness and sublime force with which they said, that the great unrighteous kingdoms of the heathen could not stand; and that the world's salvation lay in a recourse to the God of Israel." Hence they were the great monotheists of their day,—always protesting against the idolatry into which king and people, and even priest, were always falling, always insisting upon the worship of the one true God, always exalting the value of service above sacrifice, of righteousness above ritual, of obedience above oblations. They were the great Hebrew Unitarians of their day. "In the heart of a world of idolatrous polytheists," says Mr. Huxley, "the Hebrew prophets put forth a conception of religion which seems to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle." That is true, but it is hardly adequate; for the art of Phidias and the science of Aristotle had living relations with such art and science as they found in their day, but the prophets seem to have struck out a path through the jungle, and to have almost discovered the Unity of God.

Another characteristic was theirs;—they were the unflinching singers of an undying hope for Israel. Amid all their threatenings, reproachings, appalling forecasts, they never forgot to picture Israel as returning to the Lord, and coming to unbounded happiness, honour, fame. The glorious conquering king of the new era would be as the arm of the Lord. He would rule in righteousness and equity and peace, and there would be no end to his dominion. All the kings of the earth would wonder, and would come and bend down to Israel in its exaltation; all nations would call it blessed, and, in the knowledge of it, they would be made righteous. This is really the key to the whole of the books of the prophets,—to everything they wrote, from beginning to end. They were preachers, moralists, reformers, statesmen, poets, patriots, and they lived intensely for their own day and for the nation, and were wholly absorbed by the stirring events that hurried the nation on from hope to hope, and fear to fear.

What then, in the main, were these events? Briefly stated, they were these:—The Jewish people, for the greater part of the time during which the prophets were most active in the two kingdoms of Judah and Israel, were exposed to incessant assaults from surrounding nations, and especially from Syria, Egypt, Assyria, and Babylon. For a period of nearly 400 years, say, from the year 900 to 500 B.C., they were struggling for existence against these mighty growing powers; and, though they had periods of considerable prosperity, and, on occasions, seemed fully able to hold their own when assailed, it was evident that their time would come: and, as a matter of fact, come it did, when they were ground to powder between the crushing millstones on every side.

The prophets, who all made the calamities of the nation, or of the two kingdoms of Judah and Israel, their one unceasing burden, taught that the mighty conquering powers were the scourges sent by Jehovah to punish the people for their sins, and especially for what they regarded as their great sin,—that of neglecting the worship of Jehovah, and following idol gods. But the prophets never gave up hope. While they pictured, sometimes in terrible language, the impending or accomplished calamities, and, with burning indignation, reproved the nation for its sins, they never ceased to believe that it was dear to God, that it was only passing through the fire, and that it would come out from all its tribulations, glorious and victorious,—the light of surrounding nations, and the joy of the whole earth. This, in brief, is the one burden of all the prophets, from first to last. That they wrote of anything beyond the exciting and urgent events of their own day is one of the great delusions of Christendom. They are only concerned with the political anxieties of their time, and their writings are all about Babylon and Assyria, Egypt and Damascus, Tyrus and Zidon, Gaza and Ashkelon, Ekron and Edom, Ashdod and Samaria, the Captivity and the Restoration. They were patriots, not theologians; moralists, not diviners. They lived entirely for the men they knew, and the nation they loved. They wanted to see Israel or Judah conquer their enemies, and shine resplendent among the nations. Least of all did they ever so get away from their surroundings as to predict a peaceful Messiah who should come, and not for the nation's glory, hundreds of years after they had all disappeared. One thing filled their eyes and hearts; and that which a later day and an alien race *extracted* from their writings, they knew nothing about,—as anyone may see who will steadily read through what they had to say. The greater part of the writings of the prophets are mere

fragments, and frequently read more like a collection of brief despatches from a moral battle field than anything else: but, taken in connection with their one subject, and read in the light of the relations of the Jewish people to surrounding nations, they are, in the main, perfectly intelligible. It is only when we read them apart from their connection, and make that apply to Christ which really relates to Israel hundreds of years before he came, that we get into hopeless entanglements.

If this brief outlook upon these old Hebrew seers and prophets has achieved its intended object, it will leave behind the impression that they were men of earnest religious enthusiasm,—energetic, patriotic, devout, but not more specially inspired, not more supernaturally aided, not more gifted in looking into futurity, than the great seers and prophets of all ages and nations. The line of prophetic spirits has continued unbrokenly from their day to this; and, in such very varied personalities as a Savonarola, a Wycliffe, a Luther, a Knox, a Calvin, a Fox, a Wesley, a Carlyle, a Parker, a Bright, a Spurgeon, a Talmage, a Father Ignatius and a General Booth, we may see the old prophets again, in modern forms, and with all the curious “diversities of gifts” and “differences of administrations” that characterised the ancient seers and prophets of the Jews. (Applause.)

A cordial vote of thanks having been passed to Mr. Page Hopps, on the motion of Captain Eldon Serjeant, seconded by Mr. Newton Crosland, the meeting then became of an informal character, devoted to music and conversation, the music being under the direction of the Misses Withall, ably assisted by Miss Dixon, Mr. J. C. Ward, and Mr. J. Lucking. Messrs. Brinsmead kindly lent one of their grand pianofortes for the occasion.

A MESMERIST AND HIS SUBJECT AMONG LIONS.

Some 200 journalists were present on Wednesday at the Folies Bergères, Paris, where a sort of general rehearsal was given of a séance of magnetism which took place in a cage containing two fine lionesses, Saïda and Sarah, and an immense lion, Romulus. M. de Torcy had for his “subject” Mdle. Lucia, a girl of twenty. After presenting her to the spectators, M. de Torcy told her to go into a cage placed against the one containing the lions, and communicating with it by a door. He followed her in and made a few passes in front of her eyes. In a minute Lucia seemed to be fast asleep. Opening the door leading into the lions’ cage, M. de Torcy entered it, and in obedience to his order was followed by his subject. She walked straight up to the lions. M. de Torcy then made Lucia kneel down in front of them. Roused up by Giacometti, the lion-tamer, the lions now began rushing and bounding round Lucia, who remained motionless. Two heavy arm-chairs were then put into the cage, and, assisted by the lion-tamer, M. de Torcy placed Lucia, who was now as rigidly stiff as a board, with her head resting on the back of one and her feet on the back of the other. This was the barrier over which the lions were made to jump with most formidable roaring. The gas of the establishment was turned low, Bengal fires were lighted, and the lions, urged on by Giacometti’s steel whip, roared louder as they continued to leap over this barrier of human flesh and blood. At the last jump the lioness Saïda failed to clear Lucia, and sent her rolling on the ground. She fell heavily, but remained inert till M. de Torcy waked her up by blowing on her forehead. The performance was over, and Lucia, M. de Torcy, and Giacometti left the cage, and were greeted with hearty applause by the spectators.—*Pall Mall Gazette.*

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH STREET, PECKHAM.—On Sunday, Dr. Sheldon Chadwick delivered an address on the “Existence and Immortality of the Soul.” The audience was large and appreciative. Next Sunday at seven, Mr. Robson will give a trance address.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—Mr. Price’s address and demonstrations of Mesmerism on the 9th inst. were well received by a good audience, and we hope soon to have Mr. Price with us again. On Thursday, 12th, Mrs. Cannon’s séance was very successful. Mr. Swatridge’s address on Monday was listened to with interest by a large audience. Questions were answered at the close of the lecture on various interesting points of “Spiritual Philosophy.” On May 23rd Mr. Swatridge will give a séance address on “The Coming Reformation;” on Thursday, 26th, Mrs. Cannon, “Clairvoyance,” &c.; punctually at eight o’clock each evening.

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

TRANSLATED FROM *Psychische Studien.*

(Continued from page 52.)

I pass on to experiments which I regard as the most positive and cogent proofs of the phenomenon of materialisation. We have now no longer to do with impressions, but with moulds of a whole materialised limb, reproducing with the most perfect fidelity all the details of the temporarily materialised body. The operation is as follows:—Two vessels, one of cold, the other of hot water, are taken, a layer of molten paraffin swimming on the surface of the latter. It is desired that the apparitional hand should be dipped for a moment in the fluid paraffin, and be then immediately plunged into the cold water, and that repeatedly. In this way there is formed on the hand a paraffin glove of a certain thickness, and when the materialised hand is withdrawn from it, there is obtained a perfect mould, which is then at once filled with gypsum; the mould is next left to melt off in boiling water, its exact form being transferred to the enclosed gypsum (plaster of Paris). Such an experiment, carried out under the necessary conditions of security against all possible fraud, gives us, in a way absolutely demonstrative, the perfect and lasting copy of the phenomenon. Dr. von Hartmann says nothing about experiments of this sort. The only passage seeming to refer to them does not quite correspond to the facts of which he speaks. Thus: “Whenever the assertion of the non-identity of medium and apparition rests on no other ground than on this material confinement of the medium, it is to be rejected as utterly unproven; everything done by the apparition is in such cases to be conceived as the act of the medium; e.g., when it . . . impresses its feet, hands, or face in molten paraffin, and delivers these impressions to the spectators.” (*Psychische Studien*, VI., 526, IV., 545-548. *Spiritism*—translation, p. 85.)

Here the first reference to *Psychische Studien* relates only to a few lines (a “short notice”) in which mention is made only of the impression of a face in molten paraffin (there called “wax”), whereas I am speaking of the *complete mould* of an animated limb, which is not quite the same thing; the second citation from *Psychische Studien* (IV., 545-548) relates to the complete materialisation of a human form, with nothing about either impressions or moulds. It is surprising that in the same volume of *Psychische Studien* there are several articles by Mr. Reimers, adducing a whole series of experiments carried out with the greatest care, and relating to the production of moulds of materialised hands; yet Herr von Hartmann passes them over in entire silence! To explain this silence by the argument that the medium was “confined,” and that, therefore, “everything done by the apparition is to be conceived as the act of the medium,” is *here impossible*; for “the assertion of the non-identity of medium and apparition” does not at all rest here on the single ground of the confinement of the medium, *but on the difference* between the form of the medium’s hand and that of the materialised hand as proved by the mould.

As I regard the production of moulds by materialised forms as absolute proof of the objective reality of the phenomenon of materialisation, and, therefore, also as proof that there is nothing hallucinatory in this phenomenon, I must give a survey of experiments of this kind with all the necessary amplitude.

The idea of obtaining these moulds originated with Mr. Denton,* well known in America as a professor of geology, and in the year 1875 he obtained the *first finger*. He describes the feat as follows in a letter to the *Banner of Light*, which is copied into *The Medium* (1875, p. 674, *et seq.*), and from which we extract the passages following:—

“I learned some time ago that when the finger is dipped into melted paraffin, after the material which adheres is cool, it can be detached from the finger, and in the mould thus formed plaster may be poured, and a very perfect cast of the finger obtained.

“I dropped a note to Mr. John Hardy, informing him that I had a ready way of obtaining casts, and asking for the privilege of sitting with Mrs. Hardy and trying to obtain casts of the spirit-hands so frequently seen at Mrs. Hardy’s séances. Of the method of obtaining them I said nothing.

“In accordance with Mr. Hardy’s invitation, I went to his residence provided with paraffin and plaster, and we commenced to experiment as soon as arrangements could be made.

“A large table was placed in the centre of the room, which was covered with a quilt and a piano cover, so as to exclude as

* Professor William Denton died, according to a telegram of July 28th, 1883, of yellow fever, on a journey of geological discovery twenty miles from Port Moresby in New Guinea.

much light as possible. A bucket of hot water, in which the paraffin had been dissolved, was placed under the table, at one end of which sat Mrs. Hardy, and Mr. Hardy and myself on each side of her, their hands resting upon the table in plain sight, no other persons being in the room.

"In a short time we could hear a movement of the water, and by request, given by raps, Mrs. Hardy placed her hands a few inches down the side of the table, between the quilt and the piano cover, and brought up at various times moulds of from fifteen to twenty fingers, from the size of a baby's to those of a giant. About half of them, the largest and those of medium size, contained the lines of the skin, the furrows and the ridges, as we see them on the hands and fingers, very distinct. The largest, which we were informed was from the thumb of 'Big Dick,' is just double the breadth of my own thumb at the base of the nail, while the smallest, with the nail perfectly defined, a plump little finger, could not, apparently, have been made from any one older than a baby about a year.

"The hand of the medium, I am quite sure, was not nearer to the paraffin, while the moulds were being obtained, than about two feet. Most of the moulds were warm, just as Mrs. Hardy drew them from the hands that were presented, and in some cases the paraffin was so soft when the finger was presented that the mould was destroyed.

"I wish to call the attention of the Eddys, 'the Allan Boy,' and other mediums for physical manifestations, to this method, by which they can convince sceptics of the reality of the forms presented, and that they are distinct from those of the mediums. If the casts of hands larger than those of any human being can be obtained—and of this I am persuaded—they can be conveyed to parties at a distance and give to them evidence that will be irresistible.

"Wellesley, Mass.

"WILLIAM DENTON."

In a later letter, published in the *Banner*, 5th of April, 1876, Mr. Denton adds the following important detail:—"At the same time I saw a finger with paraffin on it thrust out from beneath the table."

The letter of Mr. Hardy, the husband of the medium, confirms the same facts, and we will therefore copy it likewise from *The Medium*, 1875, p. 647, *et seq.* :—

"On the 15th inst. I received a note from Professor William Denton, the well-known lecturer on Geology and Spiritualism, who resides in the town of Wellesley, some ten miles from Boston, stating that he had discovered a very simple method whereby he was assured he could obtain the cast of the materialised hands or fingers if he could find a medium who had such manifestations, and wished to know if Mrs. Hardy was willing for him to try the experiment with her. I replied by return mail that we should be happy to co-operate with him in any experiments tending to demonstrate the genuineness of 'materialisations.' Then followed a note from him, saying that he would call the next day, September 16th. He did so, and we immediately improvised a séance, the professor bringing the materials with him, of which he had not given us the least inkling, nor his method of applying the same.*

"We took for the purpose a common table, 4ft. by 2ft., and drew cloths round the outside for the purpose of darkening under the table. Mr. Denton then ordered a common water-pail nearly filled with hot water; he then added a quantity of paraffin, which, of course, melted and floated upon the surface of the water; he then set the pail under the centre of the table, Mrs. Hardy sitting at the end, and Mr. Denton and myself on either side. No battery was needed to show what any one of us was doing with our hands, as they were all upon the table in sight. In a few minutes we could hear a splashing in the water, and in a short time the invisibles signified that they were succeeding, and wished the medium to take something from them. Mrs. Hardy then just passed her hand between the cloth and the table, immediately under Mr. Denton's face, her wrist in sight all the time, and her fingers at no time coming within 2ft. of the pail, and the spirits passed up their hands one after another, after having dipped them into the solution in the pail, for the medium to draw the mould or coating from their fingers, till we had fifteen or twenty of them, not only with nails perfectly formed, but the lines in the cuticle distinctly shown. Among this number there were certainly five different sizes, three or four of them being the fingers of babes from one to three years old, then increasing in dimensions till we obtained that of a thumb (the nail well-defined and the flesh-line showing distinctly) much larger than any ever seen by either of us; in fact, it was enormous.

"Professor Denton has them now in his possession, and will give the facts in the next *Banner*, under his own name.

"These facts speak for themselves, showing that progression is the order of the day. The above manifestations occurred in daylight, with the blinds merely closed, no cabinet, no hiding of the mediums, everything done in the room by one of the company being seen distinctly by the others.

"Boston, September 20th, 1875.

"JOHN HARDY."

(To be continued.)

* If anything is to be made of this circumstance—or if the evidence at all depended upon it—it would be necessary to know the history of the suggestion as made to Professor Denton, to be sure that it did not in reality proceed from the Hardys, through the mediation of some friend or agent of theirs.—Tr.

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. 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.]

The Souls of Animals.

To the Editor of "LIGHT."

SIR,—Apropos of Dr. Anna Kingsford's most interesting and suggestive letter on the souls of animals, more especially in reference to that most puzzling question, the *after* life of the lower forms of life referred to by Mr. Read, might I be allowed to ask if she will kindly tell me in what occult works mention is made of "Beelzebub the God of flies"? That he is familiarly alluded to under the title I know, but I should like to read more of the source from whence the exceedingly interesting ideas she enunciates originally sprang.—Yours faithfully,

ELIZA BOUCHER.

To the Editor of "LIGHT."

SIR,—I must express my regret that Dr. Anna Kingsford should have undertaken to criticise a paper which she never had in her own hands, and of which she appears to know nothing beyond a detached passage read to her by Lady Caithness. If she had read the paper at all carefully she would have seen that the teachings in it are almost identical with those in her last letter to you. It would not be desirable to occupy your space with an elaborate comparison of Dr. Anna Kingsford's views with those expressed in the *Spiritual Reformer* but I could take her letter almost sentence by sentence and quote a corresponding one from that paper. How the misunderstanding can have arisen in her mind I am quite unable to conceive. She does not even now quote or give the sense of the particular passage to which she objects. It cannot be the one I quoted, for she endorses that by saying: "No animals are immortal or 'glorified' as animals." It is possible she may have been misled by an isolated passage, which, apart from the context, might convey a wrong impression; but, seeing that she has so little acquaintance with the paper she attacks, I hope she will accept my assurance that its general teachings are quite in accord with her own.

In reply to "E. M." I can only say that the one cardinal doctrine we try to teach in the *Spiritual Reformer* is, "that man becomes man by . . . development from lower forms." The word "denies" in "E. M.'s" letter should clearly be "asserts."—Yours faithfully,

79, Upper Gloucester-place, N.W.

F. W. READ.

17th May, 1887.

Transcendental Photography in the Dark.

To the Editor of "LIGHT."

SIR,—On perusing the Hon. A. Aksakow's article on the above subject (at p. 94 of the current issue of "LIGHT") I put to myself the very question which, on page 178, he puts to your readers with entire fairness and candour. In the same spirit would I offer the following reply:—

Of his own good faith I have no manner of doubt; but neither have I any manner of doubt that "under the given conditions fraud *could* have been perpetrated," and that such fraud would have been even easy to a person possessed of the requisite knowledge, and of a fair amount of skill.

For the sake of argument merely, and without imputing any bad faith whatever to Mr. Eglinton, let us suppose that he is the clever conjurer that some persons believe him to be. His seat was only seven feet from the camera, so that two or three steps would bring him noiselessly close up to it, and similarly back again, behind the curtains. The first two sittings, which were "without result," might have been employed in observing the camera by the gas-light, and in practising the manipulation in the dark of the slide which held the sensitive plates. For the third sitting the medium would have ready a transparent (positive) photograph of "a veiled form, with a turban on the head"; and also a piece, say, of thin flat board, coated on one side with Balmain's luminous paint—both something less than "4 x 5 inches" in size. Further, he would provide himself with a *very small* pocket battery and electrical glow lamp. Unobserved in his pocket, this would excite the luminous paint; and, when needed, it would supply more than all the "vivid light" which he could safely exhibit; and, with a piece of white gauze, a few little patches of luminous paint, and, it may

be, a small bottle of phosphorised oil, he would be almost superfluously endowed for the production of the luminous appearances which are recorded by M. Aksakow. These, however, I refer to only by the way.

How is the "transcendental" photograph to be impressed upon the sensitive plate? Very simply.

All that has to be done is to draw the shutter of the slide, to place the transparency of the "veiled form" in contact with the sensitive film, to press the luminous surface down upon the transparency for a time, and then, having withdrawn the board and transparency, to close the shutter, and leave the sensitive plate with an invisible image on it ready to appear in the developing solution. *Voilà tout.* By covering the camera with his coat, the medium could do all this without removing the "slide," or at any rate without moving from the camera; though he might think it safer to take the slide behind the curtains, replacing it of course in the camera afterwards.

Having practised photography, off and on, for forty years, I am sure that the above hypothetical programme offers no very serious difficulty. There might, of course, be some little risk of a *contretemps*, if absolutely unbroken darkness were of the essence of the enterprise; but this is so far from being one of the "conditions," that it seems to have been considered an interesting addition to the transcendental photography proper, that many kinds of luminous effects should be produced; varying from "luminous points suddenly kindled and going out," to a "continuous uninterrupted light."

It may be added that, under some circumstances, the medium would dispense with the luminous board, and impress the invisible image on the sensitive plate by the direct rays of the glow-lamp.—I am, Sir, your obedient servant,

CHARLES J. TAYLOR.

Toppesfield Rectory, Halstead, Essex.
April 26th, 1887.

Transcendental Photography of Animals.
To the Editor of "LIGHT."

SIR,—About the year 1871 I was sometimes awake in the night by the apparition of an animal, which would put its nose close to my face. It was a bear. I used to see it in the dark, after waking for a second or two, and then it would vanish. As this was not the only head or face I was in the habit of seeing in the night watches I regarded it quite complacently, and only wondered what it came for. I always used to pray for unhappy-looking human faces when they came. About this time, also, I went to a transcendental photographer's (well-known some years ago) for a first visit. I had never seen him before, and I did not give him my name until after the sittings. There was no medium; present except the photographer, but he said he thought he might succeed without one, so I sat. A figure appeared at my side, with a savage expression and Asiatic countenance, and, when printed, there appeared to me a pigeon sitting on his shoulder, with its head close to the ear of the figure, which I called "Mahomet." I sat a second time. The photographer came out of the dark room looking scared, and, with a trembling hand, scratching off something light that had come on one side of the negative with his nails, leaving still another form on the other side of me; but in consequence of what he had scratched out, he was obliged to make the photograph, when printed, into an oval. I sat again. The photographer said: "This is not worth printing," and laid it aside. I sat a fourth time. On coming out of the dark room he said: "I don't like this," but he promised to print it, and I persuaded him at length, with difficulty, to print the third also, and it proved, perhaps, the best of the lot. With regard to the second taken, the photographer, when I knew him better, acknowledged that there was a bear on the negative that he had scratched out. I told him then that I thought it was a pity he had done so, as, if he had not erased the bear, I should have had a beauty on one side of me and a beast on the other. On the third exposure there were two bears, and on the fourth, besides other things, there was a shaggy bear-like creature, apparently without a head. I would send these photographs to your office if you should care to see them; but as I have given away the other examples I had of the same I should be glad to have them soon returned. I did not myself much like the bear coming on the photographs, but a friend comforted me by saying that Sardou, the French dramatist, when he acted as a medium, was constantly drawing bears. In my dilemma, I called on good old Mrs. Marshall, the elder, and asked her what she thought of the bear? "Oh," she said, "bears are nasty, malicious, savage things;

they can't bode you any good." So when the bear came to me next, at night, I asked it if it came for a good or a bad purpose? It gave a hiss, and I do not think it ever came again.

T. W.

[We should like to see the photographs.—Eds.]

The Photograph of a Materialised Form.
To the Editor of "LIGHT."

SIR,—Surely the photograph with the medium, Mr. Eglinton, entranced in the arms of a materialised spirit, marks an epoch in our faith as proof positive of the authenticity of the fact to all who are sensible enough not to imagine fraud in the transaction; while those who have believed their eyes when they have seen the same thing occur without the lens of photography being turned on the scene must rejoice, indeed, that "it is all over now with hallucination." That was a touching scene. The poor medium wakes up bleeding and shaken after this very important trial, one of so many, and having been told of the development of this wonderful photograph (not transcendental, for the form was visible, strong, "all alive," material, with physical power that was able to support a sinking man on one arm), utters the logical and consistent remark, "Will this be sufficient for Herr von Hartmann?" Surely men of sense will repeat the equally logical answer of M. Asakow, for it is worth repeating, for it is fact, "It is all over now with hallucination!"

The poor fellow all but died, not only to produce a permanent effect that must or ought to confound his calumniators, but for the cause, to help us who know that these things are true with a proof picture to hold in our hands against all who would deny the transaction. It is almost an atonement, not of course the bearing of others' burdens, nothing vicarious, we may be sure; but giving proof positive that we are at one with the angels, good or bad, as the case may be. We may well call this "Eglinton's triumph."

Assuming Eglinton's control to have been a man before death (and he must be clever indeed who can give us a reasonable solution of what else he could have been; and an Englishman to boot, for he talks English as well and as fluently as any of us can who have talked it all our lives), this control, like so many others, who have not had the luck to get printed in the act of being seen at the same time as the medium, gives incontrovertible evidence that a man who has died *can re-incarnate*. In comparison with other incarnations it is no question at all of fact, but simply of endurance; it is just as much an incarnation as that which begins at conception; the only question between them is, that one is a gradual and permanent transaction in the formation of a human being, the other is neither the one nor the other.

I am not going to pity a man on his wedding tour for the dangers he has passed, but to praise him, and to congratulate him on his success, as well as on his marriage. Mrs. Eglinton may well be proud of her husband, who has already imparted to man so much knowledge concerning himself.

T. W.

Thomas Knatchbull.
To the Editor of "LIGHT."

SIR,—Permit me to reply to many friendly correspondents by briefly quoting in your columns from a postcard forwarded to me by "C. C. M." from the first living authority on Kentish families:—

"Sir Thomas Knatchbull (third, not ninth baronet, as 'J. H. M.' says in 'LIGHT') was (as the writer conjectured) son of Sir Norton, by his first wife Dorothy, daughter of Thomas Westian, of St. Peter's, Cornhill, alderman of London and sometime Sheriff of London and Middlesex. Thomas was the second son, and succeeded his elder brother John, who died 15th December, 1646."

We have, therefore, two Thomas Knatchbills to select from, Thomas, the father of Sir Norton, and Thomas the son. I am aware that Sir Thomas was the third baronet. Sir Wyndham, the present baronet, is the sixth, but being the twelfth member of the family in direct succession, he is, by courtesy, in most peerages, recorded as the twelfth baronet.

J. H. M.

TO CORRESPONDENTS.

E. D. F. and R. Y.—Next week.

W. A.—Kindly comply with our regulations by sending us your name and address, and we shall then be pleased to publish your communication.