

Light.

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!" —Goethe.

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NOTES BY THE WAY.

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

"I believe that part of our education in the study of these phenomena is to arrive at the conception of a higher field of real experience and its corresponding faculty of evidence than the external senses, as mentally interpreted, can afford. The failure to get any absolutely conclusive test for all the world, independent of reliance upon the truth and observation of witnesses, seems to me significant of this. For what has to be overcome is the materialistic *presumption* against the evidence which we can get, and that is not to be beaten down by the brutality of some insuperable fact, but to be gradually superseded by a development of intuitional judgment, or at least by a passive and colourless attitude towards the evidence which will allow it the full legitimate force which it cannot have in the mind prepossessed against it." So a valued friend once wrote to me touching the value of evidence, and the manifest inability of some minds to accept that which is conclusive to others. The question is perpetually arising, and the latest illustration of its difficulties is contained in some 157 pages of the last number of Society for Psychical Research *Proceedings*. The contributors to the discussion, if that can be so called which is all on one side, are Professor H. Carvill Lewis, Mr. Richard Hodgson, Mr. S. J. Davey, and others. The subject is Psychography, and the opening texts are the account of a séance contributed by me to this journal (November 13th, 1886) and another account of Mr. F. W. Percival's (January 15th, 1887). The critic considers that "most persons who approach the phenomena of modern Spiritualism in a serious spirit would think that such evidence constitutes a certain *primâ facie* case for the conclusion which Spiritualists draw from it. It seems scarcely less rash to deny than to affirm, as a mere matter of general impression and 'common-sense,' that the conditions of observation were adequate. The question is one that needs most careful examination by special methods." This is supplied in a long, minute, and very tedious paper by Mr. Davey.

I have not had an opportunity of studying with care all this elaborate dissection of evidence, but I have looked with some care at the criticisms which are made on the account contributed by me to "LIGHT." This account was approved, it will be remembered, and signed as accurate by the two observers who were present with me at the séance, Dr. Stanhope Speer and Mr. William Johnson. The character of the criticism seems to me, I must frankly say, extremely captious. For example, I say that "opposite to the medium sat Dr. Speer with his eyes fixed on the slate without, as I can testify assuredly, any lack of 'continuous

observation.'" On this the following criticism is made:—"If 'M.A. (Oxon.)' can assuredly testify to the continuous observation of Dr. Speer, he must have been continuously observing him; in which case he cannot have been efficiently observing Mr. Eglinton." Here was a small table, four men seated round it, one of them close to my left hand attracting notice by his fixed and persistent gaze at the medium before him, and I am told that I cannot notice that patent fact without so removing my "efficient observation" of the medium as to allow him to write a message on the closed slate which he was holding! And all this time, furthermore, he was being most carefully watched by Mr. Johnson from another point of view. One can but smile at such hair-splitting. To attempt a reply would be to grapple with the air; to wrestle with a shade.

I have no hope that any amount of evidence will materially alter the attitude which has now been so conspicuously taken up by our critics that to abandon it would involve a radical change of view, but I will mention one case from Mr. Eglinton's narrative of his Russian experiences ("LIGHT," p. 265). I refer to the sealed envelope (which can now be examined at 16, Craven-street) brought to the Palace of the Grand Duke Alexis by the Grand Duke Vladimir. It is most elaborately sealed up, and these seals (five in number) are intact. It contained a bank-note, the number of which, 354750, was accurately written within Mr. Eglinton's slate. Now, in explaining the method by which Mr. Eglinton read the number of my cheque, the critic, after assuming "a lapse of memory—a complete omission" on the part of three very cautious observers, and that without a shred of evidence of the existence of such culpable carelessness, asserts as a "suspicion" that Mr. Eglinton read the number of the cheque while he held the locked slate under the table. So only can he explain the writing of the number, C 16046. I will not say what I think this assumption worth, nor give my opinion of such strained criticism. But I will ask the critic what further assumptions he makes to explain how Mr. Eglinton read this other elaborate number, 354750, in a sealed envelope? He could not see the number in this case surely. Nor indeed could he in the other, for the slate was under the table, and the thumb of the hand that held it was continuously visible. The theory is absurd, and, moreover, strained as it is, it does not cover the facts.

I have no intention here and now of going into any minute criticism of Mr. Davey's evidence. Until he has complied with the reasonable request long since made that he would take certain records of phenomena, such as my own and Mr. Percival's, Mr. Cholmondeley Pennell's and Mr. C. C. Massey's, and duplicate them in the presence of the observers who originally recorded them, I cannot say what similitude his tricks bear to the genuine thing. When he has done that, and has satisfied me that he uses nothing but sleight of hand in his performances, it will be time enough to discuss the matter further. That he has not done so is surely strange. As far back as the early part of March I

had a correspondence with a leading member of the Society for Psychical Research, in the course of which I stated my views as I have now put them. The reply was that Mr. Davey should be informed that I "would like to see him perform," and that he would "probably write" to me. He has not done so, and I must conclude that he feels some inability to comply with the proposed conditions. Mr. Hodgson in his paper makes allusion to the claim that "experienced Spiritualists" would have been better able to detect Mr. Davey's tricks than the witnesses he has chosen. Mr. Hodgson thinks not. It may be so; but the fact remains that Mr. Davey has exercised great care in avoiding such observers. And, for myself, I have too high an opinion of the skill of that astute person not to credit him with selecting as his witnesses those persons with whom he would be most likely to succeed.

One other point I desire now to advert to as being, in its way, characteristic of the style of criticism on which I have been commenting. Mr. Richard Hodgson is mentioning what he calls "the influence of Spiritualistic bias even beyond the sphere of professed mediums." To illustrate this he cites from *The Medium and Daybreak* of August 24th, 1877, a letter of mine, in which I wrote approvingly of Mr. A. R. Wallace's belief that Dr. Lynn's medium had some genuine psychic power. I was young then in the investigation of a very perplexing subject: and ten years have passed since that letter was written. I was then, and have been ever since, writing copiously on Spiritualism, and I might complain, I think, that a casual letter ten years old should be unearthed as the views of what the writer is pleased to call "perhaps the most experienced of all Spiritualists." Disclaiming any such compliment, I remark only that when that letter was written I was anything but experienced; and it is not quite ingenuous to ignore the fact that such experience as I have has been principally gained since 1877. But I do not disavow the remark made in my letter that "given mediumship and shamelessness enough so to prostitute it, conjuring can, no doubt, be made sufficiently bewildering." I regard that as perfectly accurate and true. I do not, on the contrary, regard as either accurate or true the travesty of our conclusions which Mr. Hodgson attributes to Mr. Wallace, that "unembodied spirits ran Dr. Lynn's entertainment at the Westminster Aquarium." I leave this incident to tell its own tale. It is profitless and wearisome to pursue this style of verbal criticism: and I leave much that I might comment on untouched.

Wit and Wisdom thinks that the subject of Spiritualism "has hitherto received comparatively little attention" (there is salvation in that "comparatively") and so it proposes to draw attention to it by inviting correspondence, and by offering a medium £20 to produce "slate-writing by supernatural agency" in the editor's office or elsewhere, to the satisfaction of a committee of six, appointed in equal proportions by the editor and the secretary of the Society for Psychical Research. As I have before pointed out, both Eglinton and Evans have obtained psychographic phenomena in public meetings, though the strain on the medium is great and favourable results are by no means certain. I have little interest in such challenges. They do no good, and may do great harm. They are easily put in such terms that it is almost impossible to meet them, and refusal is held to imply inability. Merely false issues are raised, and false conclusions drawn. Put it in another way. I aver that I have repeatedly seen a flash of forked lightning of a blue tint. Twenty pounds to the man, woman, or child who produces "by supernatural agency" such a flash in *Wit and Wisdom* office, to the satisfaction of, &c. It is poor trifling. There is nothing "supernatural" in Psychography, and nothing reasonable in such so-called challenges.

Our poor friend the *Rock* is in a pother. Things do not go smoothly with it, as its eminent piety should surely deserve. The "apostasy" which we are proud to represent flourishes and abounds: books that "disseminate its poisonous doctrines are very numerous" (they *are*, they *are*!), while anti-Spiritualist books "are but few"—and very fatuous, I may venture to add. I do not desire to rest that opinion solely on my own observation, and am pleased, therefore, to note that there is a depth of fatuity which even *The Rock* cannot quite away with. One Mrs. McHardie has apparently given an "interesting account of some phases" of Spiritualism; and that is so far well. But she has not let well alone. The *Rock* is bound to admit that this account is "a little marred by a wild attempt to bring the Cherubim into connection with it." Alas! what have those winged beasts done that they should have Mrs. McHardie so outraging them? Does she think they are Elementals, or Elementaries, or perchance a variant of John King? If this is the best that our opponents can do there is no particular cause for surprise that "anti-spiritualistic books are scarcely selling at all." People are not so silly as to buy stuff of that sort. I am obliged to the *Rock* for the admission that "Spiritualists are now very numerous," and Spiritualism "especially active." If our poor friend knew *how* numerous they are she would be much disturbed, very much disturbed indeed. The best advice that can be given her is to keep to the goody goodness that requires no special mental aptitudes, but only unctuous assertion. The *Rock* is out of her depth in dealing with a subject that needs careful and unprejudiced investigation by persons of experience and capacity.

MR. AND MRS. EGLINTON "AT HOME."

Mr. and Mrs. Eglinton having returned from their wedding tour gave an "At Home" on Thursday evening, the 9th inst., at their residence, 6, Nottingham-place, W. Amongst those who received invitations were:—Mrs. Burchett, Mr., Mrs. and the Misses Betteley, Mrs. Bower, Mr. C. E. Cassal, Mr. and Mrs. Collingwood, Colonel and Mrs. Curtis, Mr. A. Capper, Mr. and Mrs. and Miss Darling, Captain Cecil Dyce, Mr. and Mrs. Davies, Mr. C. Davidson, Mr. C. Eglinton, Mr. and Mrs. Edmands, Mr. and Mrs. Fricke, Mr. C. Forjett, Mr. and Mrs. Goodfellow, Mr. and Mrs. Gow, Dr. Herschell, Mr. and Mrs. Homer, Mr. and Mrs. Ivemy, Captain James, Mr. and Mrs. James, Mr. Arthur Lillie, Sir Baldwyn Leighton, Bart., Colonel and Mrs. Lean, Miss Liddell, Mrs. and Miss Lakey, Mrs. Laudale, Mr. E. Lane, Mr. Stainton-Moses, Mr. C. C. Massey, Mr., Mrs. and Miss Mitchener, General Macpherson, Colonel Mostyn, Mr. Stuart Menteith, Mr. A. Moul, Mrs. Macky, Mr. and Mrs. E. Lindsay Pembroke, Mr. R. Pearce and Mrs. Pearce, Mr. and Mrs. Dawson Rogers, Mrs. Rolland, Miss Estella Rowe, Mr. and Mrs. Milner Stephen, Mr. and Miss Symons, Mr. Templar Saxe, Miss Shedlock, Mr. E. A. Tietkens, Dr. G. Wyld, Mr. H. Withall and Miss H. Withall, &c., &c.

A CHILD ORACLE.—There is living at Bridgeport, Connecticut, a little child oracle—Miss Mosella Prout. A singular freak connected with the child's prognostications is that she will mention nothing that foreshadows calamity, but upon all events that are productive of pleasure she will speak freely. Recently a Mrs. Smith asked the little oracle when she would hear from her husband, who is at Los Angeles: "To-day at noon," was the reply, "and the letter will contain a post-office order for 20dol." At twelve o'clock the postman handed Mrs. Smith the promised letter. Tuesday afternoon of the other week she told her mother to prepare places for her aunt and uncle, who would arrive from Cornwall in time for supper. To humour the child the parent did as requested, and as the family gathered in the dining-room the door-bell rang and the Cornwall relatives, hungry and tired, were ushered into the house. On Monday Mr. Prout went trouting, and little Mosella, in fancy, followed him throughout his entire jaunt over marsh, brook and meadow, exclaiming at intervals with childish delight: "Oh, papa has caught another!" Finally, the child remarked that "papa was almost home, and had eleven trout in his basket." Five minutes later Mr. Prout appeared with eleven splendid trout, and when informed of his child's predictions declared with amazement that they were all true.—*Sheffield Evening Telegraph*.

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

By J. H. M.

PART IX.

"Would thou rather be a peasant's son that knew, were it never so rudely, that there was a God in Heaven and in man, or a duke's son that only knew there were two-and-thirty quarters on the family coach?"—THOMAS CARLYLE.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—1 JOHN IV. 1.

While on the subject of trance speaking, let me add one more specimen of the homilies of our spirit friend, *Alice Owen*. In conversation with Mr. and Mrs. Faithful, and Miss Sinclair, I was urging objections to frequenting promiscuous circles and to sitting in the dark with strangers of whose habits and characters I was ignorant. Unpleasant resulting consequences, I contended, increased in proportion to development. Circles frequented by phenomena-hunters and mystery-mongers attract influences the reverse of beneficial to sensitive persons, and not unfrequently highly injurious to delicate mediums. While speaking, Mrs. Faithful was suddenly controlled, and *Alice Owen* interrupted as follows :—

"At last you have learnt the lesson we have been so anxious to impress on you. There are spirits around, ever waiting, ever anxious to use their power, which may not be for your good, nor the benefit of the medium. The condition of these spirits is so low and incomplete, that they look to those on earth for a higher influence, and are anxious to enter into communication with those who may assist them. This, you must see, does not tend to the elevation of the circle, or of the spirit of the medium. Therefore we guard our medium from such control, our aim being her good and the benefit of those around her; not the elevation of the lower spirits who have passed from your sphere, and who must work out their own retribution. It is not for the benefit of mankind on earth that such spirits should be permitted to control human beings, and use them as the medium of their own low, base desires. If there were not higher spirits at work, employed by the Great Father of us all, to guard His children, how dangerous would the influence be! Spiritualism would cease to be a benefit to man. It would descend to a mere vulgar catering to curiosity.

"There lies the difficulty. You who wish to benefit your fellow-men have to contend with the fact that there are low, undeveloped spirits who have failed to mature in their earthly career. There can be no doubt those spirits are occupied in congenial work in the attempt to drag mankind down to their own level. This is what is commonly known among you as the work of the devil.

"There are two sides to this cloud. It has a silver lining and a golden counterpart. Look to the bright side. Even if you suppose you can aid their development do not endanger your own safety and elevation by contagion from those beneath you. Look upward, always. Never descend, though you think it for the benefit of a soul debased. You cannot do them good, and you may contaminate your own spirit. They, in their turn, will find those who can assist them. They have missed their opportunity when in your sphere; they must work it out in another. It is at your expense if their enlightenment comes through you.

"Assist those in your own sphere to your uttermost, however low they may be. There is still hope for them, and the effort you make on their behalf will be amply repaid in the benefit derived by your own soul.

"But, for those who have passed over, the position is different. They must receive assistance from another sphere. The desire of earth-bound spirits is towards the world they have left, and where all their happiness has been derived. They have aspired to nothing higher; therefore cannot find satisfaction in the society of those who have."

Mrs. Faithful is quite unconscious when under control and knows nothing whatever that transpires during her entrancement. This is by no means the case with all trance mediums, many of whom, although unable to withhold their utterance, are yet conscious of the words they say. Some

mediums hear the words dictated, which they repeat.* In the case of one private medium with whom I have frequently sat, his guide appears clairvoyantly before him, and clair-audiently he hears him speak. Sometimes the guide writes his communication sentence by sentence in letters, apparently of light, which the medium is able to read off, or a vision is clairvoyantly seen and described. On one occasion, sitting at a friend's house, with this medium present, he spoke as follows :—

"My guide, *Matthew Clark*, tells me that he will give us something historical and something modern."

He then continued :—

"I see in the distance a man and a woman. Now *Matthew Clark* has joined them. He is speaking, and pointing to our circle. He is leading them by the hand. The man is before me; and is about to speak. He says :—

"My name is *John Day*. I was drowned in the Thames on January 8th, 1806, near Greenwich. Nelson's body was being taken from Greenwich to London. There was a grand procession of barges. I was engaged by a lady to take a letter from the shore to *Captain Rotherham*. *Captain Rotherham* was on board one of the barges in the procession. The river was crowded with boats, and I had great difficulty in making my way. I lost my footing and fell off the barge in which *Captain Rotherham* was sitting."

The man then retired; the woman came forward, and the medium repeated the words :—

"My name is *Leah Taylor*. I lived at Eland-road, Donnington. I passed away on the 27th or 29th November, 1884. I was eighty years of age. I am quite happy now."

The whole of our friends present protested their ignorance of any person of that name having lived at Donnington, and few were aware of the existence of the obscure road called Eland. Subsequent inquiries resulted as follows. In the case of the woman, in the Register of Deaths for Donnington, I found this entry :—

"*Leah Taylor*, widow of Trimming Manufacturer, aged seventy-nine. Cause of death, senile decay. Date, November 27th, 1884."

In the case of the man, I searched in the library of the British Museum, through all the cuttings from the newspapers of the time having reference to the funeral of Nelson. The details of the procession by water, which took place on the day stated (January 8th, 1806), are fully set forth. No accident by drowning is recorded, nor, in the impoverished sheets that then did duty for newspapers did I expect to find it mentioned. But in the official programme of the water procession, the second barge was stated to have been occupied by *Captain Edward Rotherham*, of the Royal Sovereign, bearing the banner of the Bath of the deceased hero.

Trance speaking, in all its phases, is deeply interesting and instructive to the student of the occult. It is necessarily of little value in convincing the uninitiated, as it pre-supposes confidence in the medium, which the inquirer cannot be expected to entertain towards a stranger. For all the neophyte can tell to the contrary the varieties of voices he hears may be simulation, due to ventriloquial gifts exerted by the medium.

At a séance held January 22nd, 1885, this medium gave the following description of a vision, which I reproduce for a purpose :—

"I see a street. It is narrow, and the houses hang over it. It is paved with round stones. There is a gutter in the middle. The houses have signs; one with the cross keys, another with a beehive. I see two men, dressed in white blouses and broad trousers. They are fighting—fighting with fists. One has fallen; his head is cut open. The vision is fading—is gone!"

After a pause :—

"I see a spirit standing behind Mr. M. He is writing, and holding it up for me to read. He says: 'My name is *Thomas King*. I was killed in a street fight by a man known by the

* Others again see the communication written as in letters of fire, which they are able to read.

name of *Jack Saul*. We were fighting over a wager about *Thomas Burdett*. I bet that the Government would not dare to murder *Thomas Burdett*. That was what we were fighting about. It was in the reign of Edward IV., and the street was Aldgate. The King had killed a favourite animal of *Thomas Burdett's*, who had made use of very strong language on the subject. It had been reported to the king, and *Thomas Burdett* was murdered in consequence. I lost my life in a fight with *Jack Saul* over a wager about it."

From Keightley's *History of England*—Edward IV., 1476—I extracted the following:—

"It happened one day, it is said, as the King was hunting at Harrow, in Warwickshire, the seat of a gentleman named *Thomas Burdett*, who was in the service of the Duke of Clarence (who had withdrawn in anger from the court), he, the King, killed a white stag, the favourite of the owner. *Burdett*, on hearing of the death of his stag, in his grief and anger wished its horns were in the belly of him who killed it. It is not clear whether he knew that the King was the person. He was, however, thrown into prison, tried, and executed for treason."

Past experience has taught me that other than mortal eyes will read these lines. The medium through whom the above was received is a private gentleman and friend, incapable of deception or simulation. If I demand a test of my own imperfect devising, I may be requesting something impossible of presentation, or worthless if granted. But when an elaborate vision with explanation is voluntarily given, serving apparently none but an evidential purpose, it both evokes and invites criticism. If the *Burdett* narrative was intended as a test, it is surely unfortunate that the spirit should have selected a well-known incident figuring in every child's English history. A fact that might be, and probably was, the common property of the minds composing the circle, can have but little value as independent intelligence. If the narrative was intended for a test—it is, to my mind, unsatisfactory, and open to adverse criticism. If not as a test—why given at all?

(To be continued.)

ERRATUM.—For *soul* read *soil* in the address of *Alice Owen* in "LIGHT," of June 4th, p. 248.

REV. MINOT SAVAGE ON MIND-READING.

The Rev. Minot J. Savage has been expressing himself in "The Open Court" of the *Religio-Philosophical Journal*, touching mind-reading and kindred phenomena. Anything that proceeds from so thoughtful and acute an observer as Mr. Savage is merits attention. His is an open mind and a fearless nature: moreover his ideas give us a glimpse of the state of opinion in America, and—most instructive this—of some causes why at present, even in that free land, men will not expose themselves to the consequences of avowing themselves Spiritualists. The following is Mr. Savage's article:—

"The editors of this paper ask me for an article containing 'the results of your observation and experience in regard to mind-reading.'

"Now to be suddenly called on for all one knows about any subject is somewhat embarrassing. One has the comfort, to be sure, of feeling that it will not take him long to tell, and the cost of paper will be so much less than it would be should he attempt to tell all he does not know. But still there are so many things one half knows, though as yet he can give no scientific proof. Then one wants to give so many reasons for not knowing more, or for opinions that as yet are not quite certain. No, it is no easy task to tell even the little that one knows.

"Then there is another thing that concerns these investigations on the border land, that the members for Psychical Research do not take sufficient account of. Through circulars, and in other ways, the committees call loudly for evidence, asking all who have any facts to submit them for examination and judgment. But it has happened, through my known interest

in and sympathetic treatment of these questions, that large numbers of cases have come to my knowledge that the society will never hear of. And the reason for this ought to be noted. And public investigators ought to take account of this reason. No one should suppose that nothing is going on because it is not submitted to the inspection of those who call loudest for it.

"The reason for keeping these things back is twofold:

"1. Many of the things that occur are of a private, personal character. It is quite natural that this should be so. Such things are held as sacred. People would as soon publish their private griefs as give these things to the world.

"2. Then the attitude of the investigators is often a most unfortunate one. It has always seemed to me that it is absurd for a man to investigate a thing, the very possibility of which he denies before he begins. If a man does not believe, of course he gives no testimony in favour. If he does believe he is treated as a 'crank,' and his testimony is ruled out. So long as one knows that he is to be met in this spirit—that he will be looked on as a lunatic, to be treated with a superior kind of pity and tenderness, or with the blunt brutality that says, 'You may mean all right, but you are a fool'—so long circulars asking for information will be likely to find the waste basket.

"I have taken the liberty of heading this article 'Mind-reading, &c.' I mean the '&c.' shall be the larger part of it. Or, to speak more accurately, I wish to make it an open door through which I may go out and wander through this borderland at will.

"That mind-reading, thought-transference, or something quite as inexplicable is true, I know. My purpose in this article, then, will be to make it clear that here is a problem that challenges the attention of rational people. I wish, I say, to make so much clear if I can. And yet I am not ready to publish more than hints or fragments of facts that lead me to express the certainty to which I have given utterance. But the principal thing that reasonable people need at present to know is that there are facts that as yet find no place in our generally accepted scientific theories.

"The present condition of affairs is a scandal both to science and philosophy. Here are thousands of sane persons asserting that wonderful psychic facts are of daily occurrence. Their statements are either true or false. If false, here is at least a huge delusion from which it is worth while that these people be set free. The statements of these people are accepted without question on all other subjects. And these things are not like one's theological opinions, that are taken on faith, and that those who disbelieve them are accustomed tacitly to ignore. They are offered as facts that are open to investigation. I am aware that a few persons, in a half-and-half sort of way, are investigating, but it seems to me that something more than this is needed. If these asserted facts take place then they change our scientific theories of human nature and human destiny. If not, then there are other and more important things to engage our thought and time. I believe that this is a question worthy the most serious attention.

"But my experience with so-called 'scientific' investigators leads me to think that, as there are 'odds in deacons,' so there are odds in 'scientific' investigators. Some of them are scientific; and others are such bundles of prejudices and preconceptions that their claims to be scientific in these inquiries are simply ludicrous. Their demands and their proposed tests seem to me as absurd as would be the position of a man who would not believe in electricity because it would not ignore its own laws, and, just to please him, work through a rail fence instead of a wire.

"I plead, then, not only for an investigation of these things, but for a little unbiassed study of conditions,—the same as would be rational in other departments of study.

"Now for a few hints as to the kind of facts that need to be explained.

"The mind-reading committee of the English Society for Psychical Research thinks that the fact of thought-transference has been established. Their experiments, however, are before the public; and all those interested can review their work and pass judgment on it at will. The thoroughness of their work has been questioned on this side of the Atlantic, and their conclusions impeached. I am inclined, however, to accept the fact itself as established. But my acceptance is based not so much, perhaps, on the evidence they offer, as on the fact that I am sure that things quite as wonderful have occurred in my own experience. When once a general truth is established in one's own

mind, he does not require so much evidence as he did before to lead him to accept some special case that may be reported.

"I was a good deal impressed at one time with the so-called mind-reading experiments of Mr. W. Irving Bishop. I have had many private experiments with him that seemed very wonderful. But Mr. Montague (one of the editorial staff of the *Globe* of this city) has duplicated nearly all of Mr. Bishop's wonders, and claims that he does it by means of the unconscious guidance of the subject. I do not feel quite sure that all of Mr. Bishop's work can be explained in this way. And yet I do not rely on any of these things as giving satisfactory proof of actual thought-transference.

"I will now give a few brief hints of some occurrences that, to my mind, establish the fact that there are some things for which our present theories of man and nature furnish no explanation.

"The facts of hypnotism are somewhat familiar to all those who have given any attention to this class of studies. But not all these, I think, are aware that some hypnotic subjects are clairvoyant and can see and report things with which the operator is not acquainted. During private experiments in my own study, strange powers have been exercised, for which I know of no explanation.

"Then, as the result of private experiments, I am sure of the manifestation of some force that is able to move physical objects. The circumstances have been such that no muscular pressure, conscious or unconscious, could account for the movements.

"I am acquainted with no end of cases where people have been told things that the persons who told them (or through whom they were told?) did not know.

"More than once I have had a person hold an unopened letter in her hand and tell me about the one who wrote it in the most detailed and unmistakable way.

"In sitting with a personal friend, not a recognised or public 'medium,' I have, over and over again, been told things that it was impossible the friend should ever have known.

"And—most unaccountable of all—I have had this same friend tell me of things that were occurring at the time in another State, and concerning which neither of us could, by any possibility, have had any knowledge. These have been so personal and peculiar as to make all theories of guess-work or coincidence so extremely improbable that impossible seems the proper word to use.

"To tell the story of my experiments in any fulness would require a volume. Are these things mind-reading? Are they telepathy? What are they? That they are facts I know."

THE APPLICATION TO SPIRITUALISM OF SCIENTIFIC RESEARCH.

The Harbinger of Light (May) reprints Mr. C. C. Massey's paper on "The Application to Spiritualism of Scientific Research," read before the London Spiritualist Alliance, and thus comments on its contents:—

"At the last conversazione of the London Spiritualist Alliance, Mr. Charles Carleton Massey read a paper on the 'Application to Spiritualism of Scientific Research,' which should be read and pondered over by both Spiritualists and investigators. By the first, because whether engaged in propagandism or not, there are few holding a faith or knowledge which to them seems more valuable than that possessed by others, but entertain a natural desire that others should participate in the good thing, and a satisfaction when they find people joining them in its possession such as is not always felt in relation to more material things; and by the second, because they will glean from it knowledge which will put them on a much better footing for philosophical investigation. With this view we reproduce the paper in full, and as there is much in it which harmonises with our own experience and conclusions, we shall call attention to the salient features of it in order to impress them more indelibly on the minds of our readers.

"One of the first of these is the impossibility of forcing an acceptance of our facts upon the unprepared or strongly prejudiced mind. This we have often touched upon, but in spite of all warnings and rebuffs, there are otherwise intelligent men who take an infinite amount of trouble to convince a personal acquaintance or any notable personage, quite irrespective of the mental or spiritual wants of the individual, who even if they succeed (which is rarely the case) in forcing some of the

facts into his brain, is not a whit nearer Spiritualism than he was before. In this direction much energy is wasted which might be profitably used in other directions with more plastic and promising material. Another important matter which Mr. Massey calls attention to is the fact that most investigators have no hypotheses and little or no knowledge of the essential conditions for successful investigation, but an infinite confidence in their ability to discriminate between genuine and simulated manifestations; knowing nothing of the psychic influence of the medium or sitters, nor of the adverse influence of positive judicial conditions of mind.

"We remember well when Dr. Slade was in Melbourne, his returning to us after sittings with the committee, sad and disheartened, complaining that the cold, unsympathetic influence of the sitters, with their stern, judicial attitude, had seemed to throw back all the mediumistic power and completely paralyse him. All experienced investigators know that in a company which is cheerful and sympathetic with the medium the phenomena come with force and fluency. Rather than hurry would-be investigators on the track, we should put up at the commencement of it—'Dangerous ground; study the route before starting.' If a few were deterred by this from making a start, their loss would be much more than compensated for by the far larger proportion who would reach the spiritual *terra firma*. The scientific men, as Mr. Massey points out, have never troubled themselves with the conditions or shown the slightest disposition to learn from Spiritualists what they were; their sole object appears to have been reduced to one point, viz., 'the elimination of fraud;' their attitude has not unfrequently prevented any phenomena whatever, which being interpreted as the result of their rigidly scientific conditions, has led in their minds as well as those of a sceptical public, to the conclusion that the phenomena said to occur through the mediums on other occasions were due to the imperfect arrangements for detection, which enabled the so-called media to impose upon the sitters.

"Mr. Massey reiterates a truth written to us in a Melbourne circle many years ago, when he says: 'No fact is really believed or entertained unless there is a form of intelligence suitable for its reception;' and as the average scientific mind of the day being almost devoid of spirituality does not exhibit the form of intelligence necessary for the reception of psychic facts, it is a mistake to attempt to force these facts upon its notice. Here and there where a scientific man shows an interest in, and expresses a desire to enter the path of investigation, he should be shown the notice-board before referred to, and directed to reliable authorities for information as to the route. Phenomenal facts go on accumulating all over the world, but though they might be piled up mountains high, they would make no impression on the prejudiced or unprepared mind, which would only see in them a huge heap of rubbish instead of a smaller one. But many of those who are impervious to phenomenal facts are susceptible through other avenues of their mind, and philosophic disquisition on the *modus operandi* of producing certain abnormal phenomena will awaken an interest and lead to an investigation of such phenomena where the thick end of the wedge in the shape of the phenomena, itself presented to them with a spiritual facet, would make no impression. Hence we are inclined to think that whilst both the phenomena and philosophy have their uses, the latter is the most important as a preliminary, and leads to sounder methods of investigation. Mesmerism, clairvoyance, mind-reading, and kindred subjects, which are now almost universally accepted as facts by intelligent people, are all bridges connecting both Materialism and Orthodoxy with Spiritualism, and the more they are 'lighted up' the more largely will they be used as conduits to the latter. Once convince a man that mind and perception act independently of the physical organs of sense, and he is on the high road to the acceptance of Spiritualism."

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. Savage spoke to good audiences last Sunday. In the evening questions were invited from the audience, and were answered in a manner that gave great satisfaction.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN, N.W.—Monday, June 20th, discussion; Thursday, June 23rd, Mrs. Cannon, clairvoyance, &c.; Monday, June 27th, Mr. Swatridge, trance address, &c. Eight o'clock prompt. July 7th, Social Tea Meeting on the anniversary of Mr. Swatridge's mediumship, when we hope to have a large gathering. Will some of our musical friends kindly help us, so that we may have a pleasant evening? Tickets, 1s. each, on sale at 16, Craven-street and other centres.—T. S. SWATRIDGE.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

NOTICE TO SUBSCRIBERS.

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NOTICE TO THE PUBLIC.

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Light:

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

SATURDAY, JUNE 18th, 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.

"LOCKSLEY HALL SIXTY YEARS AFTER."

The cry of the old *Locksley Hall* was "Forward."

"'Forward' rang the voices then, and of the many mine was one:

Let us hush this cry of 'Forward' till ten thousand years have gone."

This is a startling change. How comes it? Has the poet grown old and sad, bowed with the weight of advancing years, aweary of the world? Is our boasted civilisation a failure, society corrupt, our traders smart and shrewd but dishonest, our commercial relations conducted without principle, our lives unreal, our morals depraved? Was the old order that has given place to the new a nobler and a better one? Is the coming democracy a grinding tyrant, uncultured and as yet untaught to wield its new-born power? Is the transition age a time that fosters Pessimism? Is faith grown cold, and religion inoperative to bind and check the consciences of men? Is the end considered without regard to the means of its attainment? The revolver, the bomb, dynamite and dagger, are these the instruments of the "Forward" man?

Somewhat of all of this. The poet sees with prophetic insight the signs of a degenerate age. The mother of Parliaments is become a bear-garden, a wilderness of vapid talk.

"Babble, babble; our old England may go down in babble at last."

The love that blesses a lifelong union of the heart is now a thing of settlements, with the hope that the aged rake who has made them may soon make way for another.

"She that holds the diamond necklace dearer than the golden ring:

She that finds a winter sunset fairer than a morn of spring:
She that in her heart is brooding on his briefer lease of life,
While she vows 'till death shall part us': she the would-be widow-wife."

All the scars that seam the face of this chaotic age the poet sees and sorrows over.

"Have we grown at last beyond the passions of the primal clan?
Kill your enemy for you hate him. Still your enemy was a man.

Have we sunk below them? peasants maim the helpless horse,
and drive

Innocent cattle under thatch, and burn the kindlier brutes
alive.

Brutes, the brutes are not your wrongers—burnt at midnight,
found at morn,

Twisted hard in mortal agony with their offspring, born, unborn,
Clinging to the silent mother. Are we devils? Are we men?
Sweet St. Francis of Assisi, would that he were here again.
Chaos, Cosmos! Cosmos, Chaos! who can tell how all will
end."
* * * * *

"If dynamite and revolver leave you courage to be wise,
When was age so crammed with menace, madness, written,
spoken lies?"

It is a saddening picture, and the shadows are painted
black and the lights are not all put in. But it is a
presentation of truth that may well make us think.

What is to be expected from the coming statesmen who
rule for King Demos, who teach "that only those who
cannot read can rule"? What from the writers who
instruct our youth? They

"Bring the old dark ages back without the faith, without the
hope,
Break the State, the Church, the Throne, and roll their ruins
down the slope."

They "feed the budding rose of boyhood with the drainage
of the sewer," and "set the maiden fancies wallowing in
the troughs of Zolaism."

And what when we have worked through this, if we
ever do? Shall we find "some diviner force to guide us
through the days I shall not see"? Will the myriads of
humanity be at peace, "earth at last a warless world"?
Will disease be quenched by science?

"Every tiger madness muzzled, every serpent passion killed,
Every grim ravine a garden, every blazing desert tilled."

Will the science of the future so cause this wilderness to
blossom? Who can tell? but meantime

"Among the glooming alleys Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the
street.

There the master scrimps his haggard sempstress of her daily
bread,

There a single sordid attic holds the living and the dead.

There the smouldering fire of fever creeps across the rotted
floor,

And the crowded couch of incest in the warrens of the poor."
Alas! Alas! for this.

"Poor old voice of eighty crying after voices that have fled!"

There is not much amidst this sepulchral gloom to
lighten the picture in the poet's eye. But Pessimism has
not wholly killed his faith.

"There may be those about us whom we neither see nor name,
Felt within us as ourselves, the Powers of Good, the Powers
of Ill,
Showering balm, orshedding poison in the fountains of the will."

And as he meditates on this, and seems to realise that
if this be the hour of the Powers of Darkness and of Ill,
there are others, the Powers of Good, not less potent, his
mind recurs in the closing stanzas of the poem to the
"Forward" cry.

"Follow you the star that lights a desert pathway, yours or
mine,

Forward till you see the highest human nature is Divine.

Follow Light, and do the Right—for man can half control his
doom—

Till you find the deathless angel seated on the vacant tomb.

Forward, let the stormy moment fly and mingle with the
past.

I that loathed have come to love him. Love will conquer
at the last."

And so on the gathered gloom that his prophetic
eye discerns on all around, the gleam of light falls, as the
eighty-year old poet ("I am old, and think gray thoughts,
for I am gray") closes his melancholy strain and looks
with renewed faith into the future.

MR. ALFRED RUSSELL WALLACE, by last advices, had
arrived in San Francisco, and was announced to give a
lecture entitled "If a man die, shall he live again?"

DR. PEBBLES sailed on the 2nd of June for Glasgow. He
accompanies Elder F. W. Evans as his medical adviser. We
have not heard of his arrival on the eve of going to press.

THE "ENCYCLOPÆDIA BRITANNICA" ON
SPIRITUALISM.

The article "Spiritualism" in the *Encyclopædia Britannica* has at length appeared, and we may say at once that it is pervaded throughout by an air of judicial fairness from the point of view of the writer. It would be idle to pretend that Spiritualists can accept this account of Spiritualism as what *they* would deem adequate, but we do not hesitate to say that it is only fair to make recognition of the spirit in which the article is conceived. It is, on the whole, as fair an account from an outside point of view, some statements and criticisms excepted, as we could reasonably hope to find in the *Encyclopædia*. Spiritualists would naturally have desired that an account of a subject so highly complex, and, in many of its aspects, so little understood, as is modern Spiritualism, should be contributed by some one intimately acquainted with it, and writing from a sympathetic point of view. It would seem to a candid person that such a method of procedure is reasonable and fair, and it has usually obtained, we observe, in the selection of writers. The article on the "Skeleton" is entrusted to Dr. St. George Mivart, that on "Snakes" to Dr. Albert Günther, that on "Surgery" to some eminent experts in the science, and so on. It would have been well if the same course had been followed with regard to Spiritualism. For there are to an expert very obvious and cogent reasons why no one can adequately treat such a subject *ab extra*, however impartial and fair-minded be the mental attitude of the writer. We have already recognised that this is the attitude of the writer of this article, and since the editors refused, we believe, to allow a professed Spiritualist to write, we may be thankful that they have chosen a writer who evidently desires to be impartial, and not, for instance, Mr. Angelo Lewis or Mr. Maskelyne, who would write from the conjurer's point of view, or Professor Ray Lankester or Dr. Tyndall, who would settle the matter on *à priori* principles. Since the editors were afraid to allow the article to be contributed by an expert Spiritualist, we may frankly confess that we are glad that it should have fallen to the lot of one who has devoted so much time and attention to the subject as Mrs. Sidgwick unquestionably has.

We are a little surprised at the paucity of authorities appended to the article. The list does not include Robert Dale Owen's books, nor Epes Sargent's, whose writings are certainly the classics of the subject; nor many other works which assuredly ought to find a place. And it *does* contain a book which conveys, in our opinion, a very false and misleading idea of the subject on which it treats, D. D. Home's *Lights and Shadows of Spiritualism*.

To the subject matter of the article we hope to recur at leisure. The same volume contains an article on "Stigmatisation," by Dr. Alex. Macalister; on "Sleep" (and Dream) by Professor J. G. McKendrick; on "Socrates," by Dr. Henry Jackson, and on "Swedenborg" by Rev. J. F. Smith, all of special interest to our readers.

MR. EGLINTON.

We announce in our advertising columns the approaching departure of Mr. Eglinton for Portugal and Peru. His services as a medium were never more in demand, never more appreciated. This is due not only to the fact that he is the only available public medium of note, but to the fact that his success against antagonistic conditions is so good. We are sorry to lose him, even temporarily, from England, for there is nobody to supply his place. But we hope to welcome him back reinvigorated and ready to fight the battle that will for a long time be with us against antecedent prejudice and unwarranted assumption. Before he leaves, and that is shortly, all who desire to secure sittings with him should make haste.

MR. EGLINTON IN RUSSIA.

A SEANCE AT ST. PETERSBURG.

BY HER EXCELLENCY MADAME SABOUROFF.

We had received a kind invitation from Mr. Eglinton to assist at an evening séance on the 18th March, and we assembled at his rooms at nine o'clock. Including him, we were eleven persons in all: the two Baronesses Taubé, General Gerbine and his wife, Doctors S. and B. Linn and Mrs. Linn, Dr. Rokel, Miss Bestougeff, and myself.

We sat in a darkened room, which we had carefully examined before the séance began, and having locked both doors (one of them led into a corridor, and the other into an adjoining room), we took our places round a very large table, on which a heavy and large musical-box was placed, as well as a guitar, a pencil, a small pair of scissors, and a folded sheet of paper, on which, before sitting, and when Mr. Eglinton was not in the room, General Gerbine had drawn a geometrical figure. As usual, we firmly joined our hands, and Baroness Taubé and Madame Gerbine, who sat next to Mr. Eglinton, asserted that during the séance they were holding his hands constantly in theirs, never letting them loose for an instant.

The light having been extinguished, very soon some of those present felt the gentle touch of delicate hands. At my request, I was gently pulled by the ear, and Miss Bestougeff, who sat opposite the medium (being separated from him by the large table), received some taps on the back, and a pencil was put into her hand by somebody, whose fingers she tried to keep in hers — but they seemed to melt as they left the pencil in her hand.

The guitar was carried away from the table and flew around our circle, touching sometimes our heads and hands. We could see it sometimes floating nearly as high as the ceiling, when it passed to and fro before a small window that was above the door leading into the corridor, and slightly lighted by the lamp of the ante-chamber. The musical-box was frequently wound up, and floated about the room. It often rested on our heads, while its tune sometimes stopped immediately or continued to play, according to the expressed wish of those present.

Our ears were struck by the sound of the scissors cutting the paper, and at the end of the séance we could see that the geometrical figure which General Gerbine had drawn was cut out most accurately, the scissors following strictly the lines of the pencil. Madame Gerbine said, while we heard the noise, that a medallion, which she wore on a chain round her neck, was being taken off, which was a most difficult thing to do, as an ingenious spring attached it. The medallion having disappeared, we looked for it everywhere after the séance was ended, and it was found in the small pocket of the waistcoat of Dr. B. Linn, who had been sitting on the opposite side of the table.

Several voices were heard, a coarse bass, a mild soprano, and others. They entered into conversation with us, and answered our questions. Sometimes these voices spoke at the same time, and when Mr. Eglinton was speaking with us.

Small luminous sparks floated above the table. Then a large light appeared in one of the corners of the room, and it grew larger and brighter as it came nearer the circle, until it looked like a large moon. But in its centre the mass of light seemed to be in a restless boiling state of effervescence, till at last a dark hand, with fingers half bent together, was seen in the middle of the luminous mass. Just then we heard the whisper of several voices close to the medium, after which Mr. Eglinton said that the unseen workers directed that we should sit for the production of materialised figures. This was a most agreeable surprise for us all, and we hastened to leave the room, followed by Mr. Eglinton, while the servants were opening the windows to ventilate it and removing the table.

We again re-assembled in the same room, and made, at Mr. Eglinton's request, an examination of the one adjoining, as it was to be used as a dark cabinet for him, and in which he remained while we all sat in the first room forming a semi-circle, and in the same order as in the first half of the séance. We sat at one and a-half archins distance from the door that led to the dark cabinet, across which was hung a curtain. As soon as the candle was extinguished we joined our hands.

A few moments passed, when Mr. Eglinton came from the cabinet, and, approaching the window nearest to the door, drew up its dark curtain, and the light that came in was strong enough to allow us not only to see each other, but to distinguish the time when I looked at my watch. This light, as we discovered

afterwards, came from the large windows of the staircase of the house, just opposite our room.

As soon as Mr. Eglinton had retired into the cabinet a white figure of a youth of about twelve showed itself between the curtains of the door—for a second only. Then it came into our room and advanced about a yard, standing for some time before our circle, and gracefully moving its hands, while its snow-white drapery, which covered it from head to foot, followed the movements of the hands. Then it retired, after having turned its back to us. This drapery did not resemble any woven stuff whatever, and shone with a bright, luminous white colour on the side which was turned to the window, as well as on the other, which was in the dark.

A few moments later, this figure emerged a third time, and closely approaching Madame Gerbine, who sat with her back to the window, it bent towards that lady for some time; but though Madame Gerbine could see the young face perfectly well, she did not recognise it. After this, the figure came slowly towards Baroness Taubá, and touched her shoulder several times.

No sooner had this figure retired behind the curtains than a tall, manly figure made its appearance for an instant, then came out again, and, having made two or three steps towards us, stood still for some time and then, moving backwards without turning its back to us, and without retiring behind the curtains, disappeared, in view of us, into the floor, until we saw only its shoulders, then the head only, and at last the whole was lost to view. This figure was also clad in white, but its garment seemed to us less brilliant than that of the first figure.

After this, a third figure made its appearance, resembling the first. It was somewhat taller, but equal to it in its gracefulness. It came twice, and, without retiring behind the curtains, it also dissolved in our presence in the same way as the male figure had done.

The séance ended by Mr. Eglinton's appearance before the curtain; his eyes were shut and he seemed to be in a deep trance. He was trying to make a few steps towards us, and at every effort of his the curtains opened so as to let us see, standing close to him, a white, shining mass, taller than himself. It was as if this figure were making efforts to show itself and Mr. Eglinton at the same time. Having tried in vain to do so, Mr. Eglinton was taken into the cabinet, and the voice of one of his guides then bade us good-night.

We lighted a candle and Mr. Eglinton soon came into our room seemingly exhausted. Counting the short interruption between the two séances, it continued for an hour and a-half.

A Psychographical Séance.

From a letter to the Editor of the "Rebus."

Though a month has elapsed since I accepted Mr. Eglinton's kind invitation to assist at what proved to be a most remarkable séance, I thought it was "better late than never" to describe it, as I had been waiting in vain for somebody else to write an account of the striking manifestations obtained on the occasion in question.

My position was such as enabled me to closely observe, as I sat nearest to Mr. Eglinton, holding his left hand. I had brought my own slates and had marked them. Half a sheet of paper, folded by me at home, containing a question written in English, was put, without opening it, by Mr. Eglinton between my two slates, as well as a bit of slate pencil, which I marked at his request,—and the slates were held under the table, which we had previously well examined.

Two or three minutes passed, and as no writing was heard, Mr. Eglinton removed the slates from under the table, and asked me to put my hand on them with his, after which the writing began immediately, while I could even feel the vibration of the pencil. On opening the slates, after the writing finished, we saw that it had been written upside down in relation to the position of the medium, who could not have had any idea of what I had asked. The answer was perfectly apposite to my question, and contained thirty-three words, which had been written on my slate, and the bit of slate pencil had been worn by the writing.

After this, Mr. Eglinton asked me to put my tiny watch on a slate, which he held under the table. I could see perfectly well that he did not touch the watch all the while I was there. After three raps had been heard, he put the slate on the table, and comparing the number which had been written on it, it was identical with that on my watch, to which I had never before paid any particular attention.

Mr. Eglinton then requested me to write between two slates the imaginary number of a page, after which another person was asked to do the same for an imaginary number of a line, and the next person the number of the word in the line. When this was done, Mr. Eglinton presented to us three books, out of which a gentleman chose one, and without opening it put it on the folded slates. No sooner had the medium put them under the table than we heard the sound of the pencil and the usual three raps, and when the slates were opened, the English word "to" was found thereon.

After having opened the book on p. 189, thirtieth line, seventh word, we saw the word "to." This fact must be particularly noticed by the reader, as it is unexplainable even by what is called mind-reading; none of us knew what the word was.

I must speak of the following manifestation, though it concerned another lady, Mrs. P., who had brought two small slates of her own, and between which she had written in French. Mrs. P. took great care to put a pencil herself between the slates, which she then bound round with a string. When this had been done, Mr. Eglinton put the slates on the hands of Mrs. P. and those of her neighbour, and touched them with both his own hands. Soon afterwards writing was heard, and the vibration of it felt by the two ladies. On opening the slates a perfect answer was found, containing an unusual Russian name, known only to the lady who had asked the question. Who could write between slates that were tied closely together? I asked myself.

Before the séance ended, Mr. Eglinton asked if I wished to have one more communication. I willingly acquiesced, though I had prepared no question whatever, and having put one slate on another, Mr. Eglinton held them under the table. Nothing was to be heard for some time, and when he afterwards opened them we saw there was no writing on them. At last with my consent he put them on my shoulder, so that everybody could see them lying there and Mr. Eglinton's hands also. Scarcely had this been done when the writing began, and when we opened the slates we found one of them covered with writing in English, in a circular form, with three short lines in Russian in the centre, thus:—

(In Russian Characters.)
 "That life is eternal
 is as sure as the sun is
 shining."
 "These phenomena are produced solely with the purpose of bringing home to your minds the great fact of man's immortality—and you should welcome our efforts in this direction."
 "We are unacquainted with the purpose of bringing home to your minds the great fact of man's immortality, with which these phenomena are produced solely with the purpose of bringing home to your minds the great fact of man's immortality, and you should welcome our efforts in this direction."

St. Petersburg,
28th of April.

MARY MILOSKEWITCH.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C."; and not to the editors. Cheques and P.O. Orders should be crossed "——and Co.," All communications intended to be printed should be addressed to "The Editors." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

MR. RUSKIN, in an address to the children of Coniston, reported by the *Manchester Examiner*, January 17th, 1881, said:—"I was noticing to the hymns you sang the words

'Shall we gather at the river,
Where bright angels' feet have trod?'

which seemed to carry one on to the future instead of thinking of the present. Not only have angels trod this earth in old times, but they do tread it now, for they are often about us helping us in many ways—present at our tables and present at our beds—and we ought to think of this and rejoice that we have such heavenly companionship."

My serious belief amounts to this, that preternatural impressions are sometimes communicated to us for wise purposes, and that departed spirits are sometimes permitted to manifest themselves.—SOUTHEY.

M. AKSAKOW'S REPLY TO DR. VON HARTMAN.V.

TRANSLATED FROM *Psychische Studien*.

(Continued from page 231.)

FURTHER GYPSUM MOULDING OF MATERIALISED FORMS.

These experiments arrange themselves, as regards conditions, under the four following heads:—

I. The medium is secluded, the acting form remaining invisible.

II. The medium is in view, the acting form invisible.

III. The acting form is in view, the medium secluded.

IV. Both are simultaneously in view.

As regards the first: medium secluded, and agent invisible. The best experiments of this class are certainly those of Mr. Reimers at Manchester, a gentleman personally known to me, and who, in addition to his publication of these experiments in English papers, has communicated to me by letters all the results obtained, with all necessary details. Readers of *Psychische Studien* already know them from the articles by Mr. Reimers which were published therein in 1877 and following years. I take from a letter of Mr. Reimers' of April 6th, 1876, which I have still, a circumstantial description of his first experiment of this kind:—

"The medium, a very corpulent woman, sat in a net bag, which enclosed her head, arms, and hands. An ordinary (not elastic) linen band went through the hem, and by tight binding so confined the waist that the arms and whole upper part of the body were imprisoned. The ends of this band I knotted so often and so securely together, that for the medium to get free would be itself a miracle. She sat in the corner of my room, which spares me the suggestion of trap doors. I weighed the quantity of paraffin accurately, put it in a bowl, and poured boiling water on it; it was soon all fluid, and I placed the bowl on a chair near the medium. The corner was shut off simply by a calico curtain, and was so filled up by a music stand, two chairs, bowl, and paper-basket, that there was no space left, and the idea of an intruder was absurd. I now seated myself in front of the curtain by a weak light, and had soon sung the medium into a trance. There was no apparition, but the voice whispered: 'It has succeeded, take the form carefully, it is still warm, but do not wake the medium.' I opened the curtain, and saw a face near the medium quickly disappear. There lay the form. I now took it out of the bowl, and as the paraffin was still fluidic, I made the medium dip her hand in it, to obtain a form. I then weighed together both the forms and the paraffin remaining, and the weight was correct, minus the slight unavoidable reduction by adhesion to the edge of the bowl. The knot-bindings all were exactly as before, as I very carefully ascertained before I liberated the medium. The room was locked, and I saw the cabinet during the whole time. The impossibility of any sort of deception is so convincing, that such an explanation can scarcely be attempted. The test of the net sack is perfect. I am indebted for it to Professor Butlerow, who applied a similar one for Brédif's hands. But even if hands and arms were free, suspicion is silenced. A (secretly) brought mould of hard material must break, or at least injure the soft form on withdrawal. Soft, elastic material would not endure the intense heat, for the medium almost cried out when later she immersed her hand. But a paraffin form brought would require a strong wrapping, and my comparative weighing would infallibly betray the deception."

In this way Mr. Reimers obtained a first mould of a right hand, the shape of which quite corresponded to that of the hand which he had before seen appear for some seconds, and of which he had already obtained an impression on flour (see *Psychische Studien*, 1887, p. 401), the conformation and size being quite different from the medium's, a woman of the working class. The date of this first experiment of Mr. Reimers was January 30th, 1876, as appears from his letter in the *Spiritualist* of February 11th, 1876. (For other details see article in *Psychische Studien*, 1875, pp. 351, 401 et seq.)

This same experiment was soon (on the 5th February, 1876) repeated by Mr. Reimers, again at his own residence, but in the presence of two witnesses, Mr. Oxley and Mr. Leightfoot, and Mr. Oxley furnished a report of it to the *Spiritualist* of February 11th, 1876. The same precautions were observed. Mr. Oxley expressed the wish to obtain a mould of the left hand* as counterpart to the already obtained right hand. The "splashing in water" was soon heard, and at the close of the séance there was found in the cabinet the still quite warm mould of a

* This wish seems to have been first expressed by Mr. Oxley to Mr. Reimers when the latter called upon him to invite him to the séance. (See *Spiritualist*, February 11th, 1876.) If the suggestion of M. Aksakow's italics is that this circumstance is opposed to the possibility of preparation, we should be quite certain that Mr. Reimers did not mention Mr. Oxley's wish to the medium before the séance.—Tr.

left hand, the cast of which completely corresponded to the right hand. (Conf. *Psychische Studien*, 1877, p. 491-493.)

Mr. Reimers has had the goodness to send me a cast of the mould of the left hand which was obtained at this séance; it is easy to distinguish it from other hands obtained by Mr. Reimers subsequently; for it bears on the back surface the figure of the cross with which Mr. Reimers presented the form calling itself "Bertie," which always appeared with this cross at the following séances. Mr. Reimers has, moreover, sent me the cast of the medium's left hand, the mould of which he took immediately after the first mould of Bertie's hand, as reported by him in *Psychische Studien*, 1877, p. 404. Light-impressions of them from photographs are appended [in *Psychische Studien*] by which the reader can judge for himself of the similarity of these two hands, the casts of which, placed together and under the same focus, were photographed in my presence; the light-impressions have not reproduced all the details, but suffice for a judgment of the complete difference of the two hands; that of the medium is a large and common one, whereas Bertie's is small and elegant; the difference of the fingers and nails is striking. The difference in the length of the fingers is an essential, and especially through the proportion, demonstrable difference; those of the medium are about a centimeter longer than Bertie's. The circuit of the flat hand of the medium, which was measured immediately under the fingers (where the breadth remains unalterable), is likewise about a centimeter larger. The photograph of Bertie's hand is only made from a copy of the cast. But Mr. Reimers has also sent me two original moulds of paraffin, the one of the left, the other of the right hand of Bertie. The following is from his letter to me of April 4th, 1876:—

"The result obtained—the cast of a materialised hand—seems to me so important that I am induced to send you one of the few specimens which the soft form allowed. . . . This hand was got under exactly the same circumstances as the first, in presence of Mr. Oxley and a friend. (See *The Spiritualist* of February 11th, 1876.) The history of the cross is extremely wonderful. I gave it as a Christmas present to the apparition while the medium was enclosed in a net bag. The cross had disappeared when the medium awoke. I did not release her till I had exhausted all attempts to find it. At the next sitting Bertie appeared with the cross round her neck, playing with it with her hands. The form of this hand is exactly the same as the present cast. As a tolerable draughtsman, I here emphasise my judgment. I have now obtained two right hands, three left, all in different positions; but the fine lines and folds are repeated in all most exactly—it is the same individuality. The recognition of these hands, which displayed life, is for me the crowning proof that here the process of materialisation actually took place. . . . I had already closed the packet, but have still something to add to it. . . . I enclose two original moulds of paraffin, which I obtained the day before yesterday for the purpose. I had, as always, secured the medium in the net, and threaded the ends of the band behind through the dress. After Bertie (in about half an hour) had appeared through the opening and over the edge of the cabinet, she drew back;—I heard splashing in the water, and the two hands lay cool in the basin of water. . . . Fill them with the finest gypsum, &c., then take a magnifying glass, and compare them with the different casts and fragments which I sent, and you will recognise the same individuality. I am so sure, that I send you the fresh forms, knowing that the result must coincide."

And in fact the cast which I took of the right hand corresponded entirely with the cast of the left hand, taken by Mr. Reimers and sent to me; as to the mould of the left hand, I had the providence to keep it as it came, that is, without filling it with alabaster, in consequence of which the mould has, with time, pressed itself flat, and I have only now—ten years after its production—taken the cast from it. The palm of the hand is disfigured, but the fingers have kept tolerably well, and are the same fingers exactly. Finally, I have requested Herr Wittig, at Leipzig, to send me the cast of the mould which was taken expressly for the purpose of sending it "to friends at Leipzig"; and, indeed, after the séance of April 17th, 1876, of which we have hereafter to speak.

Comparing this original cast of the right hand with my original cast of the same hand, it is easy to establish the complete identity of the hand which served as the model; only there is a slight difference in the attitude of the fingers—in the exact determination of which I was interested.

There has been much debate about the fingers; how is the hand (or other member) withdrawn from the paraffin mould? Is it dematerialised, or drawn out in the usual way? From certain results it seems that the one process or the other takes place

according to the kind or requirements of the mould. For proof of the first (dematerialisation) is required such an attitude of the fingers, that the withdrawal of the hand from the mould in the ordinary way is an absolute physical impossibility; cases of this kind have occurred, and I shall myself contribute an instance later on; but I believe that this detail will always give occasion to different opinions. It seems to me also that the essential thing is the fact itself of the production of such a mould under conditions of sufficient security. If the mould presents the exact shape of the medium's hand, we have thereby the valuable fact of the duplication of the body—a phenomenon, the establishment of which is the A B C of the materialisation question. If the mould presents a different shape, we then obtain the most excellent proof of a still more complicated phenomenon, leading to quite other conclusions.

As concerns the internal proofs, I cannot refrain from mentioning the following observation. When I examined closely the original mould of one of *Bertie's* hands and compared it with the mould of the medium's hand, I remarked with surprise, that while the shape, indeed, of *Bertie's* hand had the roundness of the hand of a young woman, the skin of the same hand carried the impress of age; and the medium was, as said, a woman stricken in years, who died shortly after these manifestations. That is a detail which philosophy would not reproduce, and which shows evidently that materialisation is effected at the expense of the medium, because it constructs a combination of given organic forms with some definite transformations according to the force organising the materialisation. I was also much pleased to find that Mr. Oxley, when he sent me the moulds, to be spoken of later on, mentioned to me in his letter of February 20th, 1886, the same observation made by himself:—

“It is strange that youth and age are plainly distinguishable in the moulds, implying that these psychical forms, while keeping their own youthful shapes, are nevertheless largely built up from the body of the medium, and therefore necessarily exhibit the signs of that. The strong veins are particularly apparent on the hand, and we have an unmistakable proof of the medium's own characteristic.”

(He is here speaking of Lily's hand, of which I give in *Psychische Studien* a photographic light-impression.)

(To be continued.)

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.]

Photography in the Dark.

To the Editor of "LIGHT."

SIR,—I have been very pleased to find in "LIGHT" Mr. Taylor's letter on my experiments with Mr. Eglinton, explaining how the photography in the dark could have been done fraudulently.

First of all I venture to ask Mr. Taylor—has he performed the experiment of obtaining a negative by means of a transparent positive photograph and a board coated with luminous paint—a negative which could give afterwards such positives on paper as I obtained?

Mr. Taylor says: "I am sure that the above hypothetical programme offers no serious difficulty." But very often hypotheses and actuality do not agree.

I have some reasons to doubt the efficacy of Mr. Taylor's method, because last winter a society of physicians here tried to reproduce my photographs in the dark, but unsuccessfully.

1. An artificial flower coated with luminous paint, vividly glowing in the dark, was photographed in the dark, and gave no result on the sensitive slate, although the exposure lasted some two or three minutes; a bust covered with gauze, imbued also with the luminous paint, was photographed in the same way and with the same result.

2. Then the pocket battery was tried. A hand covered with gauze, holding in the palm an opaque glass-egg, illuminated inside by the electric light, was photographed, and gave only a little white patch on the sensitive plate.

The method proposed by Mr. Taylor may give another result, but it must be practically proved successful before its efficacy is admitted.

Then remains to be proved the possibility of doing all the manipulations indicated by Mr. Taylor, *without any noise*, between two sitters seated close to the camera.

Finally the lights produced by the electric battery, phosphorised oil, and luminous paint are quite different from the ones I observed at the said séances. Our physicians also thought it would be very easy to show how all the thing was done, but it turned out a *pas du tout*.

Mr. Crookes tried also to imitate John King's light, but he could not.—I beg, to remain, yours truly,

A. AKSAKOF.

St. Petersburg, May 30th, 1887 (June 11th).

"Mr. Coleman Denies the Charge of Misrepresentation."

To the Editor of "LIGHT."

SIR,—In a letter with the above heading in "LIGHT," June 11th, the writer "desires to repel an unjust imputation cast upon me" (him) "by 'R.H.' (in 'LIGHT' of April 23rd), who charges him with attacking and misrepresenting Mr. Gerald Massey in a manner in no wise commendable."

Mr. Coleman, whose name I saw for the first time in your article which formed the subject of my short letter, was used by me as a convenient illustration of my point. He has quoted in his letter nearly every word of my reference to him, and he might as well have given them in proper sequence. I said, Mr. Coleman "seems to have attacked and misrepresented Mr. Massey," &c. To account for my temerity, your correspondent kindly suggests that I "was doubtless misled by *ex parte* statements of Mr. Massey." I confess I was influenced by statements of Mr. Massey, as, I fancy, were most other readers of his "Retort," which, so far from being *ex parte*, gives very copiously extracts of the strongest, and worst, that the other side would care, probably, to say or print against him.

At p. 34 (in the "Retort" as appended to his pamphlet on the *Seven Souls of Man*) Mr. Massey quotes a very definite charge against himself, by Mr. Coleman, thus:—"This asserted Hebrew word Shiloam is a fabrication." . . . "Mr. Massey manufactured a Hebrew word and printed it in Hebrew letters, as if to deceive the very elect." On this charge Mr. Massey refers to Fuerst, and appeals to a higher authority than Mr. Coleman seems to be, to refute his interpretation if wrong. This challenge had not been accepted at the time I wrote, nor has it, I believe, to this day; so this fact alone satisfies me, and I remain of the opinion, that Mr. Coleman *does* seem to have attacked and misrepresented Mr. Massey, in a manner in no wise commendable.

But I am further accused of having done some injustice to Mr. Coleman as a personality. I have assumed him to be, intellectually, a smaller man than Mr. Massey. This may possibly have arisen from the unfavourable conditions of our insularity. Mr. Massey has been in these islands a public-ly-petted phenomenon in our literary world, from the time when certain poems appeared in the days of a departed generation of writers, nearly forty years ago, and so we have known a good deal of him and his works. Now, if Mr. Coleman would kindly afford us a little sketch of his own career, with a list of his works, we should be greatly helped in our earnest desire to do his reputation perfect justice. He tells us that he has been an advocate of Spiritualism with pen, and voice, for a longer period than has Mr. Massey. That, at least, is gratifying, for we know from ancient books, that Mr. Massey began to lecture publicly on Spiritualism in 1852-3. He tells us, moreover, that he has been a careful and patient student of the 3,000 volumes of which he is the fortunate owner; that he has "studied Egyptology, Assyriology, Hinduism, and all the phases of Oriental lore, for as many years as Mr. Massey." When we can obtain Mr. Coleman's books we shall be better able to appreciate the value of the result of these prolonged studies.

It may seem unreasonable in us to hesitate to take a written character with Mr. Coleman, and refuse to accept at once as conclusive the opinion of "one of the leading Egyptologists of England." There is a sect called "Comprehensionists," I think. It may be just possible that our leading Egyptologist is of that persuasion. His style of delivering judgment is very like what one might fancy a Comprehensionist might use. "You are absolutely correct in all that you have written, and Mr. Massey is absolutely and absurdly wrong."

No one can reasonably say that this is not a comprehensive criticism on the relative merits of two authors, though finnikin, formalistic people, may say, that it is wanting in discriminative precision in detail.

The other numerous eulogiums presented to us by Mr. Coleman are accepted also, not for their value to him, but principally for the interesting light they shed on the private habits of our great savans, and how habits impress their influence on us all alike. The cordwainer says, "there is nothing like leather," and he often uses it where wood, or iron, or wool might suit better. So the philologer works in words, and is apt to use them sometimes when silence would do him worthier service, and look a good deal better.

I must not, however, do Mr. Coleman the discourtesy of leaving unnoticed his several other claims to distinction. He is Member of the American Oriental Society; Member of the Pali Text Society, London, England; late Member of the Academy of Science and Art, Leavenworth, Kansas, U.S.A.

When he sends us the desired sketch of his career, it would be interesting to learn the nature of the circumstances under which he became a late Member of the Academy of Science and Art, Leavenworth, Kansas, U.S.A. We all know the great antiquity of that distinguished seat of learning, and we can appreciate the pain it costs to sever ties which bind us to venerable associations. We should be glad to know, also, how many dollars a year it costs to be a Member of the American Oriental Society. These are the only points we need trouble Mr. Coleman to post us up in. For we now come to the third, and last, and most exalted of all his titles to greatness, "Member of the Pali Text Society, London, England." Now we are at home, and I seriously invite your readers' most careful attention to what I am about to say, because it deeply concerns all of them who have the ambition and the talents to rise to the highest eminence, to know, that I have it in my power to "put them up to a good thing" in Pali Texts. Not that I wish to draw attention to my own editions of the *Udāna*, the *Nidesa*, *Patisambhiddā*, and other of my works—the more important matter is this: that the chief moving spirit in the creation of that learned body is a very dear friend of mine, with whom I have a good deal of influence, and though, from certain conscientious scruples on his part, I myself passed with some difficulty, and after protracted examination, yet to many of your readers the "exam." would come very easy indeed.

If you will kindly put me in communication with candidates, I can privately guarantee that they shall pass—on my own level, for instance—for one guinea a year, or five guineas for six years, or with honours for ten guineas, for high honours for twenty, and for very high honours, placing the member on an equality with His Majesty the King of Siam, 200 guineas.

I trust many will take an early opportunity of securing these advantages, and take the highest honours yet attainable. Their names will be enrolled amongst illustrious men, and they will have the benefit of access to original Pali Texts not otherwise attainable.

Since reading his letter to-day I was struck with a curiosity to see whether Mr. Coleman had passed with "high honours" or "very high," but, to my great disappointment and regret, I cannot find his name in any printed list of members hitherto received.

R. H.

June 13th, 1887.

The Stronghold of Modern Spiritualism.

To the Editor of "LIGHT."

SIR,—Your correspondent "G.A.B." has failed to notice that my assertion (concerning "the stronghold of modern Spiritualism") refers to the presumed recognition of, and communion with, spirits of one's deceased relatives in the "materialised" condition; and not to Spiritualistic phenomena—physical or mental—in general.

By way of examples I quoted two typical cases, and described the conditions under which so-called spirit recognitions took place. It remains for "G.A.B." to disprove my cases or to draw conclusions that differ from mine. As I gave the cases in full, "G.A.B." should discuss them in detail; or he should have contributed examples which would have fully demonstrated the reality of his claim, viz., that spirits of deceased relatives do appear, and are recognised in the materialised form. The two examples given by "G.A.B." will by no means serve as a refutation of my statement. In the first place, I do not contradict or attempt to disprove "materialisation" of certain spiritual beings (on the contrary, I have on several occasions tried my very best to prove the reality of this phenomenon). In the second, "G.A.B.'s" case of clairvoyance, though a doubtful one, has no bearing upon Spiritualistic phenomena proper, since clairvoyance belongs to that class of

mysteries peculiar to the spirits of the living, and as such will rather tend to weaken than strengthen his argument in favour of the modern Spiritualist's pretensions.—I am, sir, yours truly,

J. G. KEULEMANS.

Miss Lottie Fowler.

To the Editor of "LIGHT."

SIR,—I was asked to see Miss L. Fowler, of Bury-place, last week, and found her in a most pitiable condition. Her health has been so affected by the very unsanitary condition of her dwelling as to be quite serious; and she is unable to get out of the house owing to arrears in the rent. I feel sure that among your readers and Spiritualists generally, there will be found some who are able and willing to help this poor lady out of her unfortunate position.

Owing to the same cause her consultations have fallen off to quite an alarming extent, as no one would willingly expose himself to odours which proclaim their danger. What must it be then to live in them?—I am, &c.

Harley-street, Cavendish-square.

M. D.

June 14th, 1887.

TO CORRESPONDENTS.

SEVERAL communications have reached us too late for this week's issue.

G. E. H.—Received; but quite out of our way, we regret to say.

R. A. M.—We have a letter for you. Will you kindly send us your address, which we have mislaid?

SIR WALTER RALEIGH THE NIGHT BEFORE HIS EXECUTION.

E'en such is time: which takes on trust

Our youth, our joys, our all we have,

And pays us back with earth and dust:

Which in the dark and silent grave,

When we have wandered all our ways

Shuts up the story of our days.

But from this earth, this grave, this dust,

My God shall raise me up, I trust.

THE Rooms of the London Spiritualist Alliance at 16, Craven-street, will be closed for the day on Tuesday next.

The *Lady Drusilla*, a Psychological Romance, by Thomas Purnell (Ward and Downey), is a blood-curdling affair. We have all sorts of weird dreams, presentiments, and the rest of what passes current with the novelist as psychology; and the story is by no means badly told, in spite of startling improbabilities.

SPIRITISM AMONGST THE ANCIENTS.—From a book written by the Abbé Poussin, *Le Spiritisme devant l'Église et devant l'Histoire*, the following remarks and anecdote are taken:—"What is still more surprising is that Spiritism exercised amongst ancient nations the same means as the Spiritism of the nineteenth century, and amongst other things, table-turning." He quotes Tertullian and other Fathers of the Church, who speak of divining tables and rapping spirits: *mensæ divinatoriæ et spiritus percutientes*. Abbé Poussin then cites the conspiracy formed against the Emperor Valens (Flavius), in which the conspirators, amongst whom was Jamblicus, endeavoured to find out, by means of the spirits, who would be the successor of Valens. He also cites what Ammianus Marcellinus says on the subject of Patricius and Hilarius, who were brought before a Roman tribunal for the crime of magic, and who, on defending themselves, related "how they had made with a piece of laurel-wood, a small table (*mensulam*), on which they had placed a circular basin made of several metals. That then, a man dressed in linen, after having chanted a formula and offered a sacrifice to the God of Divination, held suspended above the basin a ring of very fine thread, consecrated in a mysterious manner. That the ring jumping regularly and without confusion on several of the engraved letters, and stopping upon each, formed perfectly regular verses, which were answers to the questions asked." Hilarius added: "that one day they inquired who should succeed the present Emperor, and the ring moving had given the syllable Theo . . . and that they asked no more, feeling sure it was Theodore." "But facts," says Ammianus Marcellinus, "gave the lie to the magicians, but not to the prediction, for it was Theodosius."—*Le Spiritisme dans l'Antiquité et dans les Temps Modernes*. Par Dr. Wahu.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c. &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

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

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science. These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

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