

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

WEAK AND STRONG POINTS IN SPIRITUALISM.

PART III.

The next group of hindrances is concerned with these three points: (1) That messages usually convey nothing new; (2) that when they do, it is often not true; (3) that there is a reckless use of great names, probably without truth, and if not so, then fathering nonsense that they should be ashamed of. These points are of importance, and I have never blinked the fact. The first is the least weighty, for the reason that a spirit returning to earth, and entering into a new set of conditions, may well convey very little new information. Its powers must be limited by these conditions: and it is, very probably, in what we may call an abnormal state, analogous very conceivably to that of the medium on our side. And further, whether a spirit can communicate easily with a circle depends very much on the constitution of that circle. It is a matter of conditions once more. I do not go so far as to allege that a sincere and earnest spirit of inquiry will always elicit truth, or that it is impossible for deceit and falsehood to penetrate an atmosphere of aspiration and prayer. But I do say that the tone and temper of the circle is reflected usually in the character of the manifestations, and that suspicion, trickiness, insincerity, frivolity, and sensuality in those who place themselves in relation with the world of spirit are only too likely to produce an atmosphere which the pure and progressed spirits cannot breathe. Nor can I assent to the truth of the allegation that "the exceptions to the general law that thought-transference covers everything are not numerous enough to remove the objection." Much depends on the circle, much on the medium: but, given good conditions there, it is remarkable how much information is given that is demonstrably unknown to any person present. I have had much proof of this: minute facts, dates, and the like have been given which I had no means of knowing, and which I verified as correct. If it is contended that no great fact, previously unknown, has thus been revealed for the benefit of the human race I am not concerned to argue the matter. It is not to such a source that a sensible man would look for any such thing. As to the use of great names there have been many suggested explanations. For myself I question very much whether this kind of histrionic posturing comes from any source worthy of our attention. Even in this world we have poor creatures who delight to pose as something great or widely known, who mistake notoriety for fame, and strut and fret their little hour and die. I do not imagine that death much changes them, and

the ruling passion may well be strong after death. However this may be I always feel disposed to look on a message given by a *soi-disant* Shakespeare, Homer, or Dante, the burden of which too often is a mere insult to the fame of those great names, with grave suspicion, and to accept it with many grains of salt. There may be (as Swedenborg suggests) a spiritual law governing the use of these great names, and that a spirit from the sphere of Shakespeare uses that name. If so, I wish he would not. If he must, I wish he would at least communicate what shall not insult the memory of the bard.

The test, however, is that suggested, in another sense, in the next weak point. "By their fruits shall ye know them." A Fair Rosamond who has forgotten all about Woodstock, and only remembers Queen Eleanor when the name is suggested, who does not know what Eleanor gave her or anything about her in any shape or way, may be rejected as known by her fruit. But Mr. Abbott applies the quotation to the character and lives of Spiritualists. They are no better than other people, he thinks: and the world will not be converted till they are. The statement is true, so far as it is true at all, of every section of belief under Heaven. There are black sheep in every fold: and there have been heroes, saints, and benefactors of mankind whose religious beliefs have been *nil*. Man is not good or bad by virtue of any belief that he may profess, but only in so far as that to which his intellect assents becomes a vitalising factor in his life. "I am not so much interested" (says Mr. Abbott) "in what my neighbour believes as in what he is," and, so far as a fairly large acquaintance with various creeds and professions of faith entitles me to speak, I know no belief so likely to urge to a virtuous and to deter from a vicious life, to make a man honest, pure, and true, a law-abiding citizen and a good man; as this—that he makes his own future, and is the arbiter of his own destiny: that every act of his life goes to form his character, and that there is no escape from the consequences of his acts whether good or bad. If a man really gets hold of that fact and acts up to it he will not go far wrong. Mr. Abbott thinks we are too much occupied with the dead and too little with the living. Bereaved love will dwell on the loved and lost whether in objective communion with the lost or not. And it has been necessary, on the inception of this investigation, to direct attention in a degree which may have seemed excessive to this central fact of Spiritualism. But the wonder over, the fact proved, there are many, an increasing number of us, whose minds are turned in another direction. We have come away from the contemplation which Mr. Abbott deprecates with an enhanced idea of duty, with a higher conception of what must be done in this world if we are to take our fitting place in the next. We have exchanged a fading belief, which in some cases had vanished away, for a vital knowledge that is the salt of our regenerated life. But these are Spiritualists, not the wonder-hunters, the phenomenologists, not even the scientific experimentalists, nor the cranks, nor any of the motley group that it suits the world to dub by that much abused

name, when it wants to throw scorn and ridicule on what it is half afraid of.

Will Spiritualism successfully battle against these obstacles? Mr. Abbott inquires. And he leaves it for others to determine. I have no difficulty for myself in replying that its roots are struck too deep for it to be torn up by those who, for various reasons, wish to do so. Every year diminishes this wish, for year by year the number of those whose testimony is before the world grows larger. Every year men become more familiar with what was at first so new and strange, as it first burst upon an age that was almost entirely materialistic, when its religious beliefs were not lulled to sleep. Every year diminishes the numbers of those who by enthusiasm and irrational credulity have made the subject so *bizarre*, and have rendered it so amenable to easy ridicule. Every year we have more knowledge, better methods of investigation; and so one great engine of assault is losing its power. And as the darkness lifts, men are finding that this is no new truth, but one old as humanity, widely spread as the nations of the world. Only our age had lost it by its own act and deed, and as we realise that truth, we shall be less disposed to reject that which permeates all religious systems, and has its place in the beliefs alike of every civilised and savage race.

ALLEGORICAL VISION OF SPIRITUAL TRUTH.

THROUGH A PRIVATE MEDIUM—CLAIRVOYANTE AND CLAIRAUDIENTE.

I cannot reach it. It is placed away from me, so that I cannot reach it. Golden, rich, and massive! What can it mean? Of what use can it be if I should possess it?

It is not a fashionable shape. It may have a value to those who understand it; but the world—the world that I live in, the fashionable world, so-called—they would pass it by unnoticed, regarding it as neither useful nor ornamental. Shall I take the trouble to strive to possess it? Shall I inconvenience myself to bring such a burden home to those I live amongst—if no value be set upon it? No. It is too much exertion; and I cannot reach it. But I will watch it because there is a peculiarity about it that attracts me, and I am positive that it is valuable. Yet I could not put that thing in a corner if I got it. I could not put it away on a shelf or shut it up. If my friends will not look at it and admire it, if it is a thing that nobody knows the value of, what pleasure shall I have in it? For I have learned this, that I cannot take pleasure unless I can find somebody to participate in it. I cannot enjoy or find happiness if I keep that happiness to myself.

What am I talking about all this time?

Dear me! I thought I was the only one that noticed this peculiar thing that has this attraction for me—this great golden vessel. I had thought that, if I reached it, it would be mine, and I could bring it away, and have it for myself; but while I have been so reasoning and so trying to bring myself to make the effort to get it—to risk the ridicule that I might meet on my return with it—a hundred other eyes have seen the same thing, and seem to have discovered some kind of beauty in this quaint old vessel, and their owners are all making efforts to reach this same spot where my desire has led me.

It is magnified in size as I get nearer and nearer to it. It begins to dawn upon me that it cannot be moved at all. It is like a piece of rock firmly fixed in the soil. I will examine it, for it is a curiosity—exceedingly curious. I wonder how many centuries it has stood here, for it seems to have *grown*—shaped itself out of the solid rock—and it is a well of water, there is a spring in it, a drinking fountain, a place of refreshment,

Aye, the spot is crowded with eager thirsting spirits. I cannot hear much about it at present, although I have spoken to several. Some know as little about it as I do; others do not wish to tell what effect this water has, for they come here to drink; others speak in unknown tongues. I will drink myself—I care not how I am ridiculed—then I will see what effect it has on me.

I cannot carry the thing away—absurd! But it then looked small in comparison; now it is a huge, mighty thing—a well of water, springing up and running over that all nations may come unto.

I think I will watch the effect of this water upon others a little longer before I drink myself. Bright and sparkling! How shall I describe the effect? It has not changed me. Oh no! I am just myself as I was before. It is not intoxicating; I keep my reason. I do not know whether it has made me happier. It has made me thoughtful: not dreaming—thinking. It has awakened something within me—a sense of something that seems to have slept. Now I will follow out my thought and see what comes of it. I do not want to ask. There is a crowd here; they have all drank; it has had its effect on all of them; but I will not trouble them just now, but just see where this new-awakened thought will lead me and what it shall bring. I do not think I ever did think before, unless it was for the present moment, to possess something—forgetting or putting aside the future life. The future life? Is there one? That is a new thought for me. If there is one, what place shall I occupy and what kind of life is it? Oh, these thoughts are very troublesome. It was more comfortable to go on without thinking, just to live and not to think. Now I live and think, and I shall have to live—that is another thought. For ever? Yes, for ever! I will drink again: perhaps it will bring an answer to the thought “Where I shall live and how.”

I must be dreaming now, for I am not thinking—I am seeing, and I see certain individuals who I thought were dead. I'll ask them this one question—Whether the resurrection has taken place—whether I am in this world or the next—whether I am in the body or not, and what these things mean.

Kind and gentle, a form of beauty, with a tenderness in her eyes and a sweetness and softness in her voice! I'll follow her. She will tell me of these things. She will make clear this vision—for it is not a dream.

Twelve! That is the number, for I have counted them. They sit in a circle and I am introduced to them by this beautiful girl—White Dove—that is her name.

I have spoken to them all, and now I will stand apart, for the dazzling brightness of this place confuses me a little. The magnificent appearance of all objects, and the nobility that sits on every brow, convince me that I am introduced to a sphere that is higher than the earth—that is higher than the eminence upon which I stood when I drank that water; yet then I knew that I was far from earth. Then where am I?

“Poor child!” That is how I am greeted. “Dear sister, do not let the splendour of this place affect or astonish thee. This is but the entrance, or rather the outer door, to a sphere in the interior of which thou shalt one day walk and talk with those who inherit it!”

But to my errand, for I have not long to stay. “What means the water?”

“Spiritual Truth, sought after and obtained for the first time.”

“What means my change of feeling—my thoughts of another life?”

“The first development of thy spiritual nature—the first time thou wert able to hear the voice of the spirit that speaks within thee. Couldst thou see (and thou shalt see) the guardian angel that has led thee all along, thou wouldst wonder why thou hast never perceived her presence before.”

"But who is this—this gentle girl—this immortal form of life and beauty?"

"The messenger of those who are interested in thee, from the higher spheres."

"Have I left the earth? Is it over with me there?"

"For a season, a very little while."

"I cannot understand! Teach me. Where is Heaven?"

"Persevere. Drink and drink of this water that shall be offered to thee again and again. Listen to the voice that speaks within thee, and let thy guardian angel come near to thee. Spread out thy spiritual wings. Free thyself and thou shalt know of these things. Thou hast that within thee that can elevate itself, and rise above the earthly sphere. There is a food of which thy spirit may partake that shall make thee wise to understand these things. Seek to associate thyself with the spheres above thee. Ask thy way into the spirit-land and thou shalt be guided. Keep in harmony with thy fellows on earth. Join hand and heart with one purpose to search and to find out the things of the spirit, and never shalt thou lack a white-robed messenger to conduct thee into the interior of this spirit-land."

This I hear spoken—this I am but the medium for, the voice and the words: "All that seek may find out these regions of light and immortality." So says the speaker in that circle of twelve to-night who sit upon the threshold of a high and holy sphere, with a beauty, a hallowedness, and a sublimity thrown about them—a radiance that must be divine, lighting up every feature, resting upon every brow, and upon everything that surrounds me, the fulness of which I cannot describe, and so leave them.

Coming the same way back again, I perceive—standing aloof and looking on at this curious, quaint, unshapened well, fountain, or whatever it may be—scoffers, people who do not drink but scoff at those who do; making remarks on the shape of the vessel, on its old-fashioned and odd appearance, not knowing what it leads to, or what is beyond it; calling it names. "Spiritualism!" That is the name I hear. Yet, whatever it is, it has opened my vision, and carried me beyond the sphere in which I every day live.

THE PREJUDICES OF THE "ENLIGHTENED" WITH REGARD TO THOSE OF THE SUPERSTITIOUS.

From *The Prejudices of Mankind*, by Baron Hellenbach.

TRANSLATED BY "V."

Contents PUBLIC OPINION—SUPERSTITION—THE NUMBER THIRTEEN—FRIDAY—DAY AND NIGHT—THE KIBITZ—ALCHEMISTS—ASTROLOGERS—MAGICIANS.

(Continued from page 389.)

Astrology has been much ridiculed, and rightly, for it is truly ludicrous to see what connections astrologers look upon as possible. But one thing is absolutely true, and that is, the influence exercised by the stars. Only an absolute ignoramus, who knows nothing either of the influence produced by the moon upon lunatics, or upon the ebb and flow of the tides, of the discovery of Neptune from the disturbance of the course of Uranus, or of the spectral analysis, can deny the influence of the stars upon us. It is only because the planets are composed of such different materials and are at such a great distance that our simple senses are not capable of understanding their operations. Furnished with instruments more sensitive than our senses, we can, however, find out something about them, and who can say with certainty whether highly sensitive persons may not be influenced by them? When we read the history of the Seeress of Prevorst, and the writings of Perty, Fichte, Fechner, and Reichenbach, we find plenty of instances of persons who show an almost incredible sensibility. And if isolated instances are open to doubt, yet we must ascribe the power of proof to them as a whole, as even the cautious Kant allowed. Fourier and Fechner have ascribed influence to the stars and have even animated them, which certainly supplies a satisfactory foundation.

My reader must keep one thing in view: if experience would really describe any one of the sympathetic causes as sufficient or just, that which is out of the common is not on the side of the causes but on that of the sensitiveness of the person. Everything exercises an influence in every direction and upon everything; but an infinitesimal number are sensible of it!

This conviction must be arrived at by my reader, through the proof of the normal nature of perceptions of sense.

Goethe's letter to Schiller is well known, in which he first spoke to him about the practice of astrology in his *Wallenstein*. "The astrological superstition is founded upon the dark feelings of the immense universe. Experience confirms the fact that the nearer stars have a decided influence upon the weather, vegetation, &c.; if we only gradually ascend we cannot say where this influence ceases." If the reciprocity of gravitation be a truth, operating at a distance (*Fernwirkung*) is a proved thing, and the whole result depends on the power we have of reacting upon the influences by imagination or ideas, in order to know something of it; it is clear that a much greater portion of these influences bring forth results than those which are patent to our ordinary reasoning powers.

It would be worth the trouble to make a collection of the different sayings and maxims common among the people, and analyse them from the objective standpoint. Is it not striking that the absence of shadow is looked upon as a sure sign of a superhuman being? And naturally! Because such a figure only exists in my brain or my subjective imagination, and has no objective reality. In what manner this idea or conception is brought into being is another question; for the cause of it may certainly originate with the invisible world or with some other manner of perception. The object causing it may have its seat in the fourth dimension of space, and then throw a shadow in that of three dimensions, or be quite imperceptible to the latter.

There are three things which the reader must always take notice of in considering these kinds of accounts: 1. The necessary omnipresence of atoms. 2. The existence of the meta-organism in our organic body. 3. The normal condition of our conception of space and time. It will be easy for my reader, with due regard to these three factors, to separate the possible from the impossible; but it is self-evident that what is possible or imaginable need not necessarily be true.

He who is able to emancipate himself from the prejudices of common-sense will not only form a more correct opinion, but will act better and with more regard to morality, because he finds new and powerful motives for the development of culture.

For the enlightened to make merry over silly superstitions is admissible to a certain extent, since the most absurd things are looked upon as operations of the unseen world, but it does not do to reject everything of this sort as utterly worthless. To see things in the magic mirror, or in dark polished objects or fluids, is called at the present time by the name of "hypnotising," so that this superstition was not without some foundation when those who called up spirits in the ancient times formed a circle and made use of fumigations and other artifices; these accessories, in themselves perhaps seeming ridiculous, may easily have been useful in weakening the normal impediments in the way of imagination and in heightening the power of the imagination and the mediumistic peculiarities, thus arriving at the same results which are now obtained without these paraphernalia. The English journals lately gave accounts of some séances with a Mrs. Esperance, when on one evening in the presence of twelve spectators four or five apparitions of persons who were recognised were seen. The mystics taught that by holding in the hand the liver of a toad, one could call forth oracular sayings from females; now if a Hansen, with or without such a liver, influences a particular individual, the same thing takes place. Whether the oracle is worth anything is quite a different question!

Our men of enlightenment look upon it as foolish and ridiculous to ascribe effects to causes such as these, as our fathers did to a certain extent; the argument used by the "enlightened" "because we do not understand the causal-connection, and do not know the reason, therefore the effects or operations cannot be facts," is, however, far more foolish and absurd. They forget what Kant said: "We must not believe everything that people say; at the same time we should not think they say it without some grounds."

As a proof of how wrong modern science is in utterly overlooking the ancient mystics, I will bring forward for want of space one example only, that of "Cornelius Agrippa von

Nettesheim." It is indeed true that we can scarcely forbear laughing at the condition of our knowledge of natural science at that time, but who can wager that our descendants 400 years later on may not in their turn be amused on turning to the writings of those inquirers into nature who now are thought so highly of? The reader may himself decide how much Agrippa excelled modern scientists as regards objectivity and depth of thought, although I can only lay before him a few passages from one of his works.

Agrippa had no knowledge of what we have called lines of power, indeed he could have none, since the attracting power of matter and the nature of the vibrations of light and heat were unknown to him. Notwithstanding this, he recognised similar effects and ascribed them simply to the air, as one of the elements; of this he says, "that it reflected the forms of every object, either natural or artificial, as well as the sound of speech as though in a divine mirror, retained them and acted as their conductor. While it penetrated to the bodies of men and animals through the pores, it imprinted these pictures on the mind both in waking and sleeping moments, and caused wonderful dreams, presentiments, and oracular speeches. This explains the reason why many persons, when passing by places where men have been murdered or buried, are seized with a feeling of sudden terror or oppression." He asserts that "according to the capacity of the recipient" the impression "is clearer to the senses of one than of another"; and further that without "the intervention of a spirit" one person cannot act upon another at a distance; but that he himself—as well as Trithem—had often done this. *Et ego id favere novi et sapius feci* (p. 20).

Agrippa must have been early acquainted with hypnotism, since he mentions different shining objects as being suitable for this purpose, as well as a glass of water, the latter being already known to the Persians. He had no doubt as to the existence of meteoric stones, as was the case with the French Academy of Science, even at the beginning of the nineteenth century; neither did he think that they were the conductors of germs, but he believed that the *lapis fulminis* were produced by fire.

In the tenth chapter he gives his opinion that the forms are the product of secret forces. He is modest enough to confess that he knows nothing whatever about them. Even the assimilation of food in the stomach he looks upon as an unknown process, to account for which heat does not suffice, "otherwise the food upon the hearth" must likewise be converted into juices, &c. How temperate such words as these sound, compared with the supposed omniscience of our scientists, who never seem even to notice that they, too, are ignorant of such matters.

The idea carried out in the third volume of the *Prejudices*, that we are only the normal representation of other beings, was quite familiar to Agrippa. He says, in the second chapter, that the Platonists looked upon every object—*omnia inferiora*—in the world as images of higher ideas—*ideata a superioribus ideis*—from which he adduces this view—one might almost say in the sense of the fourth dimension of space—since he says that "every kind of object in nature has its corresponding figure in Heaven." He likewise says (p. 52) that the Academicians, in unison with Hermes Trismegistus, the Brahmin *Jarchas*, and the Hebrew Kabbalists, considered that everything in the "sublunar" world, connected with generation and decay, would be found in the heavenly world, only after another fashion, "*modo quodam celesti*."

I ask, now, which show the better judgment, the ancient mystics or the "enlightened" worshippers of "force and matter"?

The sixty-fourth chapter is to be recommended to the attention of all magnetisers, and traces of the knowledge of the meta-organism are distinctly visible in Agrippa's ideas and remarks; such as that a man by the power of his will can transport himself in imagination to another place, or that a priest, according to Celsus, was able to place himself in a state of unconsciousness, in which he experienced no pain, and yet could hear voices as in the far distance, &c.

As to the absurd folly, on the contrary, of the proofs brought forward by Agrippa of supernormal actions, it must be remembered that he limits himself as a rule to accounts of facts, which he has either heard of himself or read of, not the usual kind of gossip retailed by the common people, but utterances by such as Pythagoras, Ovid, Virgil, Homer, and Cicero; that in many places he expressly states that in such instances not reason but *experience* must be the judge; and that, in chapter sixty-seven, he says emphatically that the will and the power of the soul must be directed to a certain object in order to call forth its magic powers. He says literally: "In this lies the ground of the operation of the character, the images, the magic forms, voices," &c.

The reader can judge from these short extracts from the *Philosophia Occulta* that however superior in knowledge our scientists of the nineteenth century naturally are to the mystics of the Middle Ages, they fall far short of an Agrippa in objectivity and depth of thought. History will record the nineteenth century as one of industrial and technical advance, at the same time as one of scientific self-assertion and superficial thought.

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

TRANSLATED FROM *Psychische Studien*.

FURTHER MOULDING OF MATERIALISED FORMS BY GYPSUM-CASTING.

(Continued from page 321.)

There is yet a third experiment of this kind, which was instituted under analogous conditions by a whole committee. In this case only the right foot of the medium (Eglinton), instead of the hands, was visible and observed during the whole sitting, feet and hands being also secured with all possible care; and as what was obtained was just the mould of the right foot, it is as good as if the whole of the medium was seen. Here the part for the whole is sufficient proof.

The following is the report published in *The Spiritualist* of 5th May, 1876:—

"On Friday, 28th April, one of these séances" (Mr. Blackburn's) "was held at 38, Great Russell-street. The medium was Mr. Willie Eglinton, and the sitters were Captain James, Dr. Carter Blake, Mr. Algernon Joy, Mrs. FitzGerald, Mrs. Desmond FitzGerald, Mr. A. Vacher, F.C.S., Mrs. C—, Miss Kislingbury, Mr. St. George Stock, M.A., and myself on behalf of the Séance Committee.

"It had been intimated by 'Joey' (the spirit) that he would endeavour to obtain moulds in paraffin by immersing repeatedly into the material, when fused, some portion of a materialised spirit-form. Two pounds of paraffin had been obtained, and, under the direction of Mr. Vacher, this was melted and poured on the surface of boiling water contained in a pail. As paraffin has a specific gravity of only '87, and fuses at 110·7 deg. Fahr., this plan renders a layer of the melted material available during a considerable period of time. The pail with its contents was placed at one side of the cabinet, together with a foot-bath containing cold water (for the purpose of cooling the several layers of paraffin constituting a 'mould') and the medium was secured to a cane-seated armchair at the side. The tying, by means of tape, was very thoroughly done by Mr. Joy and Dr. Blake, the medium's hands and legs being bound together, and to the chair, to which, in addition, he was attached by the neck.

"It is to be noted that after the medium was secured, his right foot was put forward as far as the length of the tape would allow, and when the curtains of the cabinet were drawn they were so arranged that the foot remained in view. Now this foot, or rather, to speak with a degree of accuracy which may be necessary in describing physical séances, the *boot*, which undoubtedly enclosed it when the séance commenced, remained in view during the whole time until its close. Some of the sitters, including myself, contented themselves with observing it occasionally, not thinking that its protrusion was intentional; but, at the close of the séance, I obtained the testimony of four of the sitters that they had kept it in view, without more than a few seconds' intermission, during the whole of the time. It may be further mentioned that the medium wore spring-side boots and woollen socks; that, in the judgment of those present, the removal of these articles by the medium himself, without detection, was, under the circumstances, quite out of the question, and that at one period the foot was slightly agitated, as though the medium were convulsed.

"Shortly after the commencement of the séance, 'Joey' gave us to understand that the two 'windows' of the cabinet were to be opened, the temperature having, no doubt, risen considerably within the enclosed place. When the séance had lasted about forty minutes, a slight splashing sound was repeatedly heard, as though something had been plunged into the contents of the pail. At the expiration of about an hour, 'Joey said,' 'You may come in now; we have given a test of our own, and have done our best; but we don't know whether it will be satisfactory to you.'

"On entering the cabinet, I observed that the medium was bound precisely as he was at the commencement of the sitting, and that two 'moulds' were floating in the cold water contained in the footbath. These moulds were opened out at the top, and somewhat distorted; it was evident that in each case they had contained a right foot. Plaster of Paris casts of the anterior portions, and also of the heel portions, were then taken by Mr. Vacher, assisted by Dr. Blake, and from these casts it appears that the moulds were obtained from one and the same foot. It is to be noted that the texture of the skin was very clearly exhibited upon the inner surface of the moulds. Dr. Blake proposes, I believe, to compare the casts with the foot of the medium; which, upon any hypothesis, they may very possibly resemble.

"I had to cut the medium's bonds, as I found it quite impossible to untie them. I can certify that his position, and the mode in which he was secured, were the same at the close of the séance as at the commencement.

"DESMOND G. FITZGERALD, M.S. Tel. E.,

"For the Séance Committee."

Some time later we find at p. 300 of *The Spiritualist* (1876) the following notice:—

“Duplication of form.—The paraffin mould of a materialised right foot, obtained at 38, Great Russell-street, through the mediumship of Mr. Eglinton, while Mr. Eglinton's right foot was projected from the cabinet and in the sight of observers all through the séance, has proved, on close examination by Dr. Carter Blake, to be undoubtedly in form an exact mould of Mr. Eglinton's foot.”

So that we have here the most valuable confirmation of the fact of the duplication of the body of the medium, and that not only by sight, but by absolute proof—the plastic moulding of the whole duplicated limb. The fact does not stand alone, but in this case the conditions are remarkable, for the committee, consisting of well-educated people, had already instituted a long series of very careful experiments, always under the absolute condition that the medium or part of the medium should be kept in view, and had also satisfied itself of the good faith of the medium who officiated at all these séances (Eglinton), and of the genuineness of the phenomena. Having got this palpable proof of duplication, we are entitled to say that when a materialised form bears a striking relation in any particular of the medium, as in the case of *Katie King*, it does not follow that it is always the medium in person, disguised by costume, and Dr. V. Hartmann is deceived when he asserts positively: “These proofs failing, there is always only to be admitted an illusion which includes the medium.” (*Spiritualism*, Translation, p. 99.)

We now pass to the third head: *The operative form is in view, the medium being secluded.* I will deal with the instance which cannot be ignored by Dr. von Hartmann, for it is in *Psychische Studien*, and is probably that which he had in view in speaking of cases in which the medium is enclosed in a cage. In the experiment I mean, a cage was really made use of by Mr. W. D. Adshead, of Belper, which he had had constructed for the express purpose of enclosing the medium during materialisation séances, and thus absolutely solving the question: Is the appearance of a materialised form something different from the medium? The experiment resolved the question affirmatively. The medium, Miss Wood, was enclosed in a cage, the door of which was screwed up; the plan of the room, and the sketch of the cabinet near the cage are given at p. 296 of *Psychische Studien* for 1878. Under these conditions there appeared the form of a woman known by the name of *Meggie*, and of a man under the name *Benny*, who came out of the cabinet, materialising and dematerialising before the eyes of the circle, and finally these same forms performed, each for itself, and under the eyes of these same persons, the operation of moulding a foot in paraffin. All this is, according to Herr von Hartmann, very easily explained: in the first case it is the medium in person, with an hallucinatory costume, or else one introduced by the nerve-force of the medium, who walks into and out of the cage without the least difficulty—in short, a half-hallucination. In the second case, it is a complete hallucination of the form and of its costume. In the third case, it is again a half-hallucination, for moulds have been produced and remained—then it was the medium in person. (*Spiritism*, Part II., p. 85.) But here arises the difficulty, which Herr von Hartmann has not remarked; it is that the two forms in question have so prepared the mould of the left foot that there are two moulds of the left foot, and that the form and size of these two moulds were found to be different. Therein is the proof! Let it be supposed that there was no cage (and in the experiment for the moulds the cage was in fact partially open), the proof does not consist in the confinement of the medium, but in the difference of the moulds obtained, and Herr von Hartmann could not have been ignorant of that, as appears from the following, which is here quoted at length:—

“*Meggie* was the first to make the attempt. Walking out of the cabinet, she went at once and placed her hand on the back of Mr. Smedley's chair. He asked if the spirit required it. She bowed her head. Mr. Smedley passed the chair forward, and placed it opposite the pails. *Meggie* seated herself, and gathering up her long robes, dipped her left foot in the melted paraffin, then into the cold water, again in the paraffin, and she thus continued, dipping in the pails alternately till the work was finished. So closely veiled was the spirit that it was not known who was at work. Someone, judging by the vigour displayed, said, ‘It is *“Benny,”*’ upon which the spirit placed a hand on Mr. Smedley's, as much as to say, ‘Feel who it is.’ ‘It is *“Meggie,”*’ said Mr. Smedley, ‘she has given me her small hand.’ When a sufficient quantity of the paraffin had been taken on, *“Meggie”* placed her left hand on her right knee, allowing it to rest there about two minutes. She then removed the mould from her foot, held it up and

tapped it, so that all might see and hear, and then, at my request, placed it in my hand, and it was by me in turn placed in safety. *“Meggie”* essayed to repeat the experiment with the right foot, but after dipping it two or three times, in consequence, I presume, of her power failing, she rose from her seat, went into the cabinet, and did not return. The paraffin taken on by the right foot was afterwards found on the cabinet floor. Then came *“Benny.”* On emerging from the cabinet, he bowed to the friends. He then placed his large hand on Mr. Smedley's head—a ‘sign manual’ easily understood and recognised.

“Taking a chair offered to him, he placed it opposite the pails, and, with a vigour far exceeding that displayed by *“Meggie,”* he proceeded to dip his left foot in the pails alternately, as she had done; in fact, the motion was so swift and steady as to suggest the idea of a little steam engine being at work—a figure actually employed by some one present, when referring to *“Benny's”* movements.

“In order that those who read this report may have a strictly correct impression as to the opportunity for close and accurate observation on the part of those who attended this séance, I may state that while *“Benny”* was making the mould of his foot, Mr. Smedley sat so close to him on his right as to permit the spirit to lay his hand on his head, and stroke his face, which he did. On his left I sat so close to him as to permit me to take the mould from him, when finished, without leaving my seat; whilst those who occupied the chairs on the front row were distant about three feet from the pails.

“The whole process, from the first dip to the finished mould, was distinctly seen, and the fact that they were made as stated rests on as good evidence as can be offered for the shining of the sun, or the falling of snow.

“Had there been a lingering suspicion in the mind of anyone present that the medium had managed to present us with an impression of her own little foot, it was destined to be for ever destroyed the moment *“Benny”* at my request placed in my hand the mould we saw him take from his foot. I involuntarily exclaimed, ‘What a difference!’ I indeed felt I had got hold of the Scotchman's slipper.

“When *“Benny”* had finished his modelling, he replaced the chair in its former position, and then walked about, shaking hands, and talking to those around him.

“On *“Meggie's”* retirement, *“Pocka,”* controlling the medium, said, “*“Benny”* peaks, him give ‘ou test.’ At the time we had not the slightest idea of what was intended, but *“Benny,”* remembering that he had asked that the cage door might be partially opened, and anxious that this concession should not in any respect diminish the completeness of the test under which the moulds had been obtained, undertook in his own way to convince us that the medium was not in any sense an active participant in the work which had been done.

“Therefore, approaching the cage door he closed it, and pushed the table up closely against it; he then took my right arm in both his hands, and pressed it firmly on the table, as much as to say, ‘You take care it does not move an inch,’ which duty I faithfully discharged.

“Stooping down, he drew the musical-box from beneath the table, and carrying it towards the cage door placed it on one end on the floor, the other end leaning against the door, the position of the box then being such that, had the door been opened, the box must have been thrown backwards. Having effected these arrangements *“Benny”* bade us adieu, and vanished.

“It will thus be seen, when I state that the table never moved, and that at the close of the séance the musical-box was found resting against the cage door, and the medium inside the cage, entranced and secured to the chair, that the moulds were given to us under a test as absolute as though the cage door had been screwed up. But supposing the cage test had been less complete than it was, we are confronted by other difficulties which require explanation. In the first place, as a rule, individuals have not two left feet, but the moulds we got were both taken from left feet; and again, the anatomical structure and proportions of both right and left foot in most individuals is so much alike that the shoemaker finds it enough for his purpose to measure one; but I find the outside measurement of the mould taken from *“Benny's”* foot is nine inches in length and four inches in breadth, while that taken from *“Meggie's”* foot is eight inches in length, and two and a-quarter in breadth. Again, the cabinet was so surrounded and watched on every side, that by no conceivable possibility could a human being introduce himself or herself without instant detection; whilst at the close of the séance, when an article of some kind was asked for in which to place the moulds for conveyance to my house, nothing could be found, not even a sheet of paper could be had, until one large enough for the purpose was brought from a friend's house. I ask then, if the moulds of which I have been speaking were not taken from the feet of the medium—and in view of the facts I have stated who will dare say they were?—from whose feet were they taken?”—(*Medium*, 1887, p. 195. *Psychische Studien*, December, 1878, p. 545-548.)

And yet Dr. von Hartmann does not scruple to say:—“All such reports, intended to prove the objective reality of the apparition, are defective, because they dispose of the question of the identity of apparition and medium on the ground of the fastening or confinement of the latter.”—(*Spiritism*, p. 85.—Tr.)

(To be continued.)

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Light :

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

SATURDAY, AUGUST 27th, 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.

UNSPIRITUAL SPIRITUALISM.

It is becoming daily more apparent that the occult in various forms is leavening the literature of the moment. When we look back to the materialism which has saturated the literature of imagination for so many years ; when we remember how the Gospel according to John Halifax has been the saving agent in that literature for a whole generation ; when we think of the glorified animalism which has run side by side with maudlin sentimentality, as the companion to the rainbow, all the colours inverted and dimmed ; when we recall the Belfast address of Professor Tyndall—delivered before the world generally was aware of how he loved his Bible—and recollect how the struggle was *then* between heterodoxy and orthodoxy, not between matter and spirit—when all this comes back to us, it is difficult to realise that now *Phantasms of the Living* is in the same Mudie's catalogue as Mr. Laing's *Modern Science and Modern Thought*. Yet it is so, and the fact is a serious one, one demanding very earnest consideration.

It is—as pointed out by "M.A.(Oxon.);"—in the "novel" or "romance" that the so-called supernatural is coming to the surface everywhere. The knowledge evinced is sometimes slight, sometimes considerable, sometimes—alas ! that it should be so—this knowledge has fallen into impure hands, and the natural result has followed. Sometimes, as in *She*, a meaning of deep significance is rather hinted at than expressed ; and sometimes, again, as in Canon Knox-Little's short story, *A Broken Vow*, a certain kind of mundane purity is mixed up with religious occultism. But rarely, if ever, does this Spiritualism rise above a kind of advanced materialism. Even Canon Knox-Little is not ashamed to mix up a pure vision in a consecrated chantry with the impassioned kisses of a pair of idiotic lovers. A new story by Messrs. Christie Murray and Herman has just begun in *Longman's Magazine* ; in this a disembodied soul is introduced—but already in the first instalment we have murder, twining arms, and all the rest of it.

If this be so, and we think a little investigation will show that we are not mistaken in our estimate of this sort of literature, the matter is, as we have already said, a serious one.

If a phase of Spiritualism be coming over the world, as it seems to be coming, it behoves Spiritualists to do their utmost that that phase should be an elevated not a degraded one. But can Spiritualists always come into court with clean hands ?

It does seem a matter of wonder that, after some forty years of experience of this new form of old knowledge, men seem to have got so little beyond the rudiments of their belief. Certainly it is not well to give strong meat to babes, but how many Spiritualists are there even now who dare eat the strong meat of pure Spiritualism, and who can only digest the watery food of a Spiritualism which is such in but little more than name ?

Far be it from us to treat with contempt that affection which is often one of the safeguards of our existence, though almost as often it is one of the disastrous conditions of that existence ; but surely it is time that such as *know* of a purer life than this should know that *that* life, because it is not *this* life, is differently conditioned, and that the love which yearns for communication with a departed spirit, however beloved, becomes by that very yearning, not love, but selfishness.

It is difficult to imagine this state of ours to be a pleasant one to those who have worked out in any way their salvation here ; and to attempt to draw them back is to act with unpardonable cruelty to them. If they have not worked out that salvation it is equally difficult to conceive of any good that can come of a display of selfishness on the part of those that remain here, and whose *love* forsooth would keep them here with them still.

As long as Spiritualists themselves are unspiritual, so long as they, actuated by the selfishness they call love, or by over-weening conceit, keep before the world, for that world's wonder and amusement, the small delight of sentimental communication with the unseen, so long must we expect the literature, which is beginning to dabble in that of which it knows but very little, to fall into the prurieny which distinguishes one class of writers, or the sickly folly which characterises another class.

Spiritualism has work before it of the highest kind, but for that work to be done well Spiritualism must be spiritual, even, if necessary, to the eclipse of that which selfishness calls the natural affections. To obtain messages apparently from a departed child, sister, or wife, seems at first a very beautiful thing ; a little consideration should show that it may be cruel, even when opportunity is not given for the exhibition of falsehood on the part of agencies whose own spirituality is, if not of the earth, earthly, certainly not of the heaven, heavenly.

The knowledge that there is a spirit-life is spreading abroad everywhere, it is influencing where it is unacknowledged, and gradually permeating all thought and action,—it is for Spiritualists to determine whether that revived knowledge shall be a blessing or a curse. II

PENNY PROPHECYING.

The *Christian Herald*, which indulges in that kind of interpretation of prophecy at one time identified with Dr. Cumming, of Crown-court, has come to the conclusion that the signs of the times point to a revival of Popery ; not, indeed, the Popery which frightened the late Earl Russell into writing the Durham Letter, but a Popery which the editor is very careful to describe in a footnote. This footnote should be interesting to Spiritualists :—

"The Church of Rome is, as yet, only an infant compared to its future development as the full-grown Scarlet Woman, which will be a coalition of Popery, Mohammedanism, Hindooism, Buddhism, Spiritualism, &c., and will be the Established State Church over the future ten kingdoms of Britain, France, Spain, Italy, Austria, Greece, Turkey, Syria, Egypt, and Tripoli in 1897."—ED. (*Christian Herald*.)

MR. YOUNGER desires us to state that owing to unexpected delay connected with the printing of such a large volume as his forthcoming work, he regrets to find that he must crave the further indulgence of his numerous friends for about six weeks, when he hopes the volume will be in the hands of the publisher, Mr. E. W. Allen.

A NARRATIVE OF PERSONAL EXPERIENCE.

It is from the winter of 1885 that I date my "conversion" to what I must call, for want of a better word, Spiritualism, although I am far from satisfied with a term which has been so misused that it has been deprived of much of its force. But before telling my story I must premise that I have, from early youth, been constantly brought into contact with believers in the occult; although, partly from circumstances, and partly from temperament, my personal condition of mind in reference to it has hitherto been decidedly critical, if not, to some extent, sceptical. But alternating with a prevailing condition of doubt, I have experienced seasons of strong desire to investigate the subject under conditions which would be satisfactory and conclusive to my own mind. For such an investigation, however, the favourable opportunity never occurred. But in the January of 1885 an event happened which was the commencement of an entire change in my mental attitude in regard to Spiritualism.

At that time a respectable inhabitant of the city in which I live suddenly disappeared, under circumstances which left it a little uncertain (until the finding of his body six weeks later) whether he had met his death by drowning or had deserted his family. He was well known to me as a tradesman of the city, and as occupying the pew behind mine in church. I had also from time to time had some conversation with him on the subject of Spiritualism, in which he was a believer. The second night after his disappearance I had a distinct vision of him, standing beside my bed and relating the manner of his death. He told me he had been to see if the ice would be fit for skating on the following day, and returning home by the canal, had tripped, in the pavement that bordered it, over a ring used to fasten ropes from ships, and had been thus precipitated into the water. His appearance was as unlike that of the conventional "ghost" as can possibly be conceived. It was, in fact, exactly similar to what it was in life, and I felt no more fear in conversing with him than I should have done had he been alive. He was a quick-tempered, vivacious man, and his frame of mind was one of intense indignation against the authorities for what he characterised as their "carelessness" in leaving so dangerous a locality as the canal bank, on a dark night, unlighted and unprotected.

He betrayed no regret at the fact of his death (which he did not appear to realise), but was greatly excited and angry at the manner of it. "Drowned like a rat in a hole" was the expression he used in reference to it. I sympathised and agreed with him, and falling, as I suppose, into a deeper sleep, lost consciousness of the curious circumstance until I recalled it the next morning. I did not, however, pay much attention to it; only thinking it odd, and wondering whether it really was a "trick of the imagination," or a "power of visualising," which had enabled me—in a condition between sleeping and waking—to reproduce so vividly the exact looks and gestures that he would have worn and used had he been actually present in the flesh recounting the details of his accident. But, though impressed by the circumstance, it had no further effect upon me than to induce me to maintain my conviction that the man was drowned and that his body would certainly be found in the canal,* in opposition to the rather widely expressed opinion that there was another, and a less creditable, explanation of his disappearance.

Very nearly a year after this I happened to come across an old number of the *Banner of Light*, and was much interested in the "messages" which purport to be delivered by existences out of the flesh to a "circle" that sits for the purpose of receiving them, and which are published in the *Banner* in the hope that they may reach

* The body was found about six weeks afterwards, close to the spot where an iron ring exists, over which he had probably fallen, as he stated to the writer.

the individuals for whom they are intended. One of these messages struck me particularly. It was of a curious nature to the majority, and seemed to me curiously applicable to my own circumstances and mental position. I regret very much that I did not copy it at the time, as my memory does not permit me to reproduce it textually. I think, however, that I remember its general tenor with sufficient accuracy to permit of any one recognising it if he is disposed to search for it in the back numbers of the *Banner* between January and (say) March of 1886. It was addressed to a woman, who was told that the mental dissatisfaction and discontent from which she had been long suffering were the work of intelligences who, aware of latent capacities in her for a high order of work, had adopted this means of disciplining and preparing her for it, and that she was now nearly through her probation. She was urged to keep her mind open and receptive to their influence, and not to hinder or thwart their efforts by any struggles or doubts. I was further much impressed by the observation that in the majority of the messages complaints were made of the great difficulty the senders experienced in getting them delivered. Most said they had been waiting for years for a suitable opportunity and medium; and had tried all sorts of people and methods without success. I reflected much on the particular message that had arrested my attention from its applicability to my own case, with the result that I resolved to adopt the advice given in it, viz., to keep my mind open and receptive, and to accept any noble or high idea that might be presented to it as a veritable suggestion from intelligences who were acquainted with my needs and powers, and were anxious both to assist me and to use me for certain ends. With this resolve there came to me a strong impression that I was gratifying a very dear and sympathetic friend who had long since left this life, and crowning with success his oft-repeated efforts to communicate with me. For a week or more I experienced so much pleasure from this belief that I did all I could to encourage it; in spite of which, at the end of a few days, it died away. A short time afterwards, however, I felt impelled to try and revive it, but, do what I would, I found it impossible to bring back the vivid sense I had for a few days possessed of the near neighbourhood of my deceased friend. But instead I seemed to become conscious of the existence of another being, in whom I recognised what Spiritualists call a "guardian" or "guide," from whom I gradually imbibed the knowledge that my friend is engaged in a task that absorbs his energies, and leaves him unable to do anything further for me, although it was through his instrumentality that my "awakening" had been initiated. From this "guide" I have learnt many other things, and have, on one or two occasions, received that "sign" for which my still imperfectly developed faith craves. I must, however, in justice to myself, say that I am very sparing in desiring "signs," having a perception of the difficulty disembodied intelligences labour under in being perpetually desired by impatient souls to furnish them, and feeling that the conditions (so far as I am personally concerned) are peculiarly unfavourable to their production. It is but a few months since this change in me occurred, but I have during that time systematically and sedulously, according to my best lights, cultivated an attitude of "rapport" with my "guide," with, at least, this signal result, that whereas I had for years wholly abandoned the exercise called "prayer," I now constantly make known my needs and difficulties to him, and (as it were) take counsel with him, exactly in the same way that I should do with a highly sympathetic friend who was sufficiently acquainted with my circumstances to give me the requisite advice and assistance. Whether this intercourse is merely visionary I do not know, but it brings me so much content and peace of mind, and is productive of so much moral good, that I do

not intend to abandon it, my feeling in regard to it being that I may (as the message I read and appropriated seemed to convey) be embarked on a track which will in the fulness of time enable me to fathom mysteries about which I have so long earnestly desired to arrive at a satisfactory solution without extraneous aid, from the employment of which I have always shrunk, owing to a fear that by making use of unsuitable implements I might be misled or imposed upon.

A. Z.

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.]

Baron Hellenbach on the Alchemists.

To the Editor of "LIGHT."

SIR,—Will you allow me to make a few remarks on the last instalment of Baron Hellenbach? In the translation by "V." Baron Hellenbach says this:—"The fact that we can produce aluminium from clay and quicksilver from vermilion justifies the assertions of alchemists that there is a powder from which metals may be formed." Surely there is a vast difference between the production of aluminium from clay and the formation of the metal from the same compound? And yet the two things seem, in Baron Hellenbach's mind, to be so much the same as to justify the alchemists in their assertion that by means of a certain powder they could make metals. Again, says Baron Hellenbach, "Sixteen parts sulphur and 100 parts quicksilver produce a red powder called vermilion." This is not true without the assumption of the existence of Heat, Chemical Action, and such like forms of Energy, which Baron Hellenbach omits to mention.

In the same paragraph Baron Hellenbach asserts that "gold of equal standard and without perceptible alloy has a different colour and cohesion," presumably from that of some other specimen of gold, "which fact speaks against its being a simple metal." Now, if the word *standard* as applied to gold has any meaning at all, it means that that gold is alloyed; in what other way two pieces of gold can have a different standard it is difficult to conceive. As to the difference of cohesion, even supposing it to be a fact, one must leave Baron Hellenbach to point out how that leads up to the idea of gold being a compound body.

By such flimsy arguments, Baron Hellenbach disposes of the whole question of the probability of transmutation, and proceeds at once to the historical part of the question. Here I will not presume to follow the learned Baron, except to observe that all the cases of transmutation he refers to should have, what they do not appear to have, absolute confirmation. The striking of a medal is in itself no evidence of fact.

But beyond all this, I humbly submit that Baron Hellenbach is not absolutely right in asserting that the dream of the alchemist is now treated with the scorn with which it used to be treated. In the whole of the article I see no mention of the results of spectrum analysis. Yet it is not so many years ago that a well-known Fellow of the Royal Society, Mr. Norman Lockyer, made a most valiant attempt at demonstrating by means of that analysis, as applied to the spectra of the sun and stars, that every so-called element is but a modified form of a single element, hydrogen, the modification, according to him, being dependent on the form of energy which we call heat. Mr. Lockyer's fellow scientists did certainly fall upon him somewhat cruelly, not because of his theory, but because they doubted the accuracy of some of his experiments.

Again still more recently in that remarkable lecture delivered at the Royal Institution by Mr. Crookes, and which has already been referred to in "LIGHT," a somewhat similar result has been arrived at by other means. It is not quite fair therefore to say that the notions of the old alchemists are now treated with derision.

This letter is not written in any captious spirit, but one cannot help feeling that the greatest care should be exercised in approaching these subjects. Assertions must not be made without foundation even by Spiritualists, least of all must Spiritualists show any lack of knowledge of the workings of that modern science which they presume to attack. Whatever may be said of the attitude of certain scientific men, no impartial observer

can doubt that the tendency of modern research, especially in the field of molecular physics, is towards the elucidation of many things that exercise Spiritualists. The desire of all who are not narrow-minded bigots should be that science may help Spiritualism and Spiritualism help science, but that cannot be brought about by such a display of weakness and ignorance as that shown by Baron Hellenbach in the last issue of "LIGHT."

II.

Mr. Hodgson.

To the Editor of "LIGHT."

SIR,—I most cordially agree with the letter of "Student," in your recent issue. The flutter which appears to be caused by Mr. Hodgson's descent upon the American mediums would certainly give an unbiassed observer a poor opinion of their honesty. As a Spiritualist, I for one should like to see every possible facility given to Mr. Hodgson in his investigations. If Spiritualism be true and the phenomena genuine, why should the mediums be warned against Mr. Hodgson, or any other inquirer? The worst that could happen would be that his mental attitude might cause inharmonious conditions, and so bring about a negative result. If, however, the phenomena are not genuine, as in some of the cases investigated by the Seybert Commission, then, in Heaven's name, let the rascals be exposed. Are we, in our enthusiasm for our belief, to continue to bolster up men who are more vicious than the burglar, meaner than the area-sneak? The Spiritualist ought surely to be keener than any other man in holding up to odium the villains who degrade and prostitute a religion in order to put a few dishonest dollars in their own pockets. Far from throwing difficulties in Mr. Hodgson's way, a fund might very well be set on foot by Spiritualists to assist him in cleaning out the Augean stables of professional mediumship.

Spiritualism in the abstract has no "weak points" because it is *pro tanto* truth. As actually practised, however, it has one weak point more serious than any which have been commented upon in "LIGHT." That is, that respectable Spiritualists persist in supporting and employing men who have been proved, as far as anything mundane is capable of proof, to be swindlers of the lowest order. It may be, as some apologists assert, that they have real but intermittent psychical powers, and that they eke them out by "naïve and child-like trickery." If mediums understood definitely that a single instance of this trickery would turn every Spiritualist and every spiritual organ against them, they would be more chary of employing it. While the present loose and easy regime continues, however, in which a medium may be caught tripping one day and be received into the most select spiritual society the next, we have only ourselves to thank if their standard of morality is not a very high one, and if they have successively lost their characters until few of them have any character to lose. A few Hodgsons, backed up by a unanimity of feeling on the part of prominent Spiritualists, would put an end to these noxious parasites and remove from Spiritualism what Professor Sidgwick justly described as its greatest bane.—Yours faithfully,

A. CONAN DOYLE, M.D.

Southsea, August 20th, 1887.

To the Editor of "LIGHT."

SIR,—I agree with "A Student" that it is not advisable to revive a discussion which is likely to lead to further recrimination, but I take exception to his considering the concluding paragraph, to which he refers, "damaging" to either Spiritualism or mediums. It is a very well known fact that Mr. Hodgson is bitterly hostile to everything Spiritualistic, and seeks, through his bias, to prove every medium a "fraud" and consequently Spiritualism a delusion. Such a man has no right to be permitted to enter séances, being unable to weigh impartially the evidence presented, and the *Golden Gate* has rendered a service, I consider, to the cause in America by warning mediums against him. The paragraph in question may have not have been strictly correct in saying that Mr. Hodgson is an *employé* of the London Society for Psychical Research, but I believe it is true that his services in India were at the expense of one who is, *de facto*, a very prominent member of that body. The *Golden Gate* should have said that Mr. Hodgson was employed by the American Society for Psychical Research at a salary of £300 per annum to hunt up "frauds," and not by the London Society.—Yours truly,

VIGILANT.

"The Ticking of a Clock."
To the Editor of "LIGHT."

SIR,—I was interested in reading the letter of "H." in "LIGHT" of August 20th on this subject, as it shows that my experience with regard to this curious manifestation is not a singular one. I will now describe it, as it will interest "H.," and perhaps some other of your readers.

One evening in the winter before last, between six and seven o'clock, I was alone in my room, dressing for dinner, when I suddenly heard the ticking of a clock. Much surprised, I endeavoured at first to account for the sound by the supposition that someone had just brought a very loud ticking clock into the next room, but a few moments' listening convinced me that the clock was actually in my own room, and the regular "tick-tock" gave me at first a very eerie feeling, recalling, as it did, the old superstition (?) of the death-watch. I soon, however, got over this, and tried to localise the sound, which seemed to me to proceed from a picture hanging on the wall. This was a little water-colour drawing, done by me in my youth, and hung immediately above a framed photograph of myself. I took the picture and swung it against the wall, when the ticking ceased directly, but as soon as the picture had left off vibrating and was quite still, it recommenced as loudly and regularly as before. I repeated this once or twice, with the same result, and then left it alone. The "ticking" lasted between ten minutes and a quarter of an hour, and then ceased as suddenly as it had begun. Several times afterwards during the ensuing week I again heard the ticking in the same place, but each manifestation was shorter than the last, and then I heard it no more.

I want to refer to a somewhat similar, though I believe more common, phenomenon which took place in the same room the summer before—the vibration of a piece of furniture. The first time I noticed this was one afternoon when the house was very quiet, and being alone in my room I suddenly heard a most curious sound, a sort of rhythmical vibration very loud and distinct, almost like a tune, proceeding from a medicine cupboard fixed against the wall. As in the case of the ticking, I tried at first to account for this by natural causes, but at last, feeling convinced that the vibration could not be caused by any normal means, as it went on with the regularity of clockwork, I went to the cupboard and opening the door put my head inside, when the curious noise sounded louder than ever, and was all round my head. It lasted over ten minutes and then ceased as suddenly as it had commenced, without the slightest diminution till it stopped. I heard this likewise on several other occasions, but for a shorter time, and then it ceased. At this time I had not the power of automatic writing, and when I developed that phase I was told not to "sit" any longer for tilts or raps, and I suppose my invisible friends did not think it worth their while to give any more merely physical manifestations. A few months ago, however, I happened one day to refer to these curious manifestations, saying to my guide that I never had any of them now, when the next morning, before I got up, suddenly the well-remembered sound was heard in the little medicine cupboard, lasting about five minutes, and my guide subsequently wrote that he had caused it to take place to show me he had not lost his power, and that it might probably be repeated. Nothing of the sort, however, occurred for a week, when I referred to it and said I should like to hear it again. I was sitting that same afternoon, reading, in my room near a wardrobe, with plate-glass door, when the latter suddenly commenced to vibrate; after listening a few minutes I rose and opened the door of the wardrobe, when the vibration ceased, nor did it recommence. My guide wrote afterwards that he had caused it to vibrate in compliance with my expressed wish, but that I should not in future ask for such manifestations, as they were not worth the power taken to produce them.

I hardly know whether to copy the message I received this morning relative to the "ticking" manifestation, but I think no Spiritualist can have any dread of what is called "death"; besides which the same manifestation may not mean the same thing to everyone. My guide wrote, in answer to my question whether he could explain the phenomenon which I have described, that it was caused by his power, and that he meant it for a "memento mori," "as I had understood it to be." The only instance I have come across in my reading of a similar manifestation is in Miss Houghton's *Evenings at Home in Spiritual Séance* (second series), where she describes the ticking of an invisible clock she heard once; this must have been some three or four years before her death took place. It is rather a curious thing that two popular "superstitions," that of the breaking of

a looking-glass betokening misfortune or death* and the well-known one of the "death-watch," should have been found by me to be attributable to spirit power. Perhaps some other omens or warnings, usually called *superstitions*, might, if carefully examined, be traceable to the same source and the ignorant peasant be proved to be really wiser in recognising the effect though ignorant of the cause, than the "enlightened" materialist.—Yours truly,
"V."

To the Editor of "LIGHT."

SIR,—A circle which meets here (card enclosed) has had many experiences of the ticking as of watches, but not of clocks. Upon several occasions the sounds were like what might have issued from a pair of good watches held closely together; but we have never yet found out the purport and meaning of this peculiar visitation. They were quite loud and awe-inspiring. The sounds would shift to places indicated—all over the room—and we all followed and tested their certainty and sameness. I think that such phenomena are portentous. Twice they preceded the departure of very dear friends.—Yours, very faithfully,

P.S.—I enclose my card.

F.

Mr. Coleman's Denial of Misrepresentation.

To the Editor of "LIGHT."

SIR,—I am sorry that circumstances did not sooner admit of my seeing "LIGHT" of the 6th inst., as I should have asked your permission to make, in your last issue, the *amende honorable* which Mr Coleman requests.

I am very sorry to have used an ambiguous sentence, since Mr. Coleman has been able to see it only in an offensive aspect. I assure him that I did not mean to question his claim to be a member of the Pali Text Society. I wish to make this clear to Mr. Coleman. But such of your readers as may have taken any interest in the matter may see, by reference to my letter of June 18th, that my argument was based on the assumption that he was a member, but that being so was no sign of intellectual rank.

There is another claim for satisfaction made by him which, however, requires a little preliminary examination. The dispute between him and Mr. Gerald Massey was referred by the latter to a very competent tribunal. But Mr. Coleman says that that tribunal will not adjudicate, so he, having, as we have seen, prodigious versatility, forms himself into the likeness of a court of justice and takes up nearly a column of your space in the perfectly useless process of pleading his own cause over again as counsel, summing up in his own favour as judge, and as jury assessing me, as an accomplice, in damages of another *amende honorable*. In this instance I am not prepared to recognise his jurisdiction. I am willing, however, to oblige Mr. Coleman in another way. He is perplexed and in doubt! He cannot understand how "R. H." could truthfully make such a statement as that he was not a member of the Pali Text Society, when his name was printed in the *Journal* for 1885. "What excuse has 'R. H.' for his reckless imputation to me of untruth when the facts were right before his eyes?"

I would suggest, by way of getting out of the difficulty, (1) that "R. H." did not make the reckless imputation, and (2) that the facts were not right before his eyes.

There are two very good reasons for accepting the above as the true solution. One is, that "R. H." would probably not have laid himself so conspicuously open to easy refutation and just rebuke; and another is, that had he known the facts now given by Mr. Coleman, he could hardly have neglected to use them in his "malevolent" letter. They were just what he asked for and wanted.

Mr. Coleman now tells us that his membership dates from the inaugural year 1882, though I understand from the best sources that he was not admitted as a member till June 2nd, 1885, and that his name does not appear in any of the *Journals* earlier than that for 1885, which was issued in June last year, and is the latest yet printed.

He informs us also that he "subscribed five guineas." This makes him a member for six years, and is more economical than paying a guinea yearly. But on his own principle it does not give him any right to special distinction.

But he was, he informs us, "proposed as a member by one of America's leading Sanscritists, Professor C. R. Lanman, of Harvard University." Mr. Coleman says so in the middle of his impassioned assertions of his dignity against my "reckless imputations." We may therefore fairly take him as meaning

* See my note to the chapter from Hellenbach's *Prejudices* in "LIGHT" of August 13th.

that he, as a distinguished representative of American learning, had this special honour conferred on him.

But I am authorised to say that any respectable American from San Francisco to Portland may become a member of the Pali Text Society, London, England, and that he shall have the honour of being proposed by Professor Lanman, who will kindly receive his application, and he need not fear to be kept waiting outside the door for three years as Mr. Coleman seems to have been.

By referring to his first letter in "LIGHT," June 11th, it will be seen that Mr. Coleman began this discussion by asserting his claims to an equality with Mr. Gerald Massey, which I had, casually, ventured to doubt. He now says, "'R. H.' misrepresents me in alleging that I claim to be on an intellectual par with Mr. Massey. On the contrary, I have always acknowledged his superiority to me as a *litterateur*. My remarks had reference to scholarship in certain directions, not to intellectual or literary attainments. . . . As regards scholarship even, I said nothing relative to an equality between Mr. Massey and myself." Here Mr. Coleman yields the original point at issue. He confesses that his claims to be put on the same level with Mr. Massey are not only "not obvious" but that they do not exist. In the letter named, he made no distinction between his scholarly and literary claims. The one was just as zealously urged as the other, and testimonials were adduced on behalf of both alike. He gives the following "from one of England's most valued Egyptologists: 'I much admire the vigour, clearness, and decision of your style, and the rigid severity of your critical method. What you do, you do thoroughly and with a complete knowledge of your subject.'" Some of your readers may possibly consider the eminent Egyptologist something of a wag, but that cannot affect the serious good faith with which Mr. Coleman quotes this testimony to his own great literary qualities.

It is hardly possible to treat seriously the eccentricities of a man who bases his pretensions to public consideration on the strength of his being a late member of one learned society, and an actual member of two others—all being open to any respectable man who will subscribe a guinea, or a few dollars a year—and who parades such titles in three long lines of capitals after his signature with a satisfaction, solemn as grotesque; whose notions of the manner in which "eminent scholars" should be honoured, have been exemplified in the free use he publicly makes of their private and confidential letters; making somewhat ridiculous by publicity that which, kept to its private uses, would be merely an ordinary form of expressing kindly encouragement.

He would show his regard for learned societies by stopping the supplies on which they exist. Learned men have not invariably their purses as well filled as their heads, and their power to work for the enlightenment of the world is largely dependent on those not specially learned members who form the main body of subscribers. The more numerous such members, the more effectual the work of the learned few. Such societies want as many suitable members as can be induced to enter—and honestly say so—but Mr. Coleman, possibly not liking to lessen the value of his honours by making them too common, is naturally very angry with me for explaining to your readers how easy it is to get a handle to their name of equal length and quality with his own.

August 16th.

R. H.

Pseudo-Mediums.

[We have received the following communication to which we are compelled to give publicity. It is printed as received with the exception of a few unimportant verbal corrections.]

To the Editor of "LIGHT."

SIR,—The Portuguese Psychological Centre, which I have the honour of representing as President, applied to the editor of *The Medium* newspaper asking him the favour of indicating a medium for physical effects, being desirous of having in their Centre some experiments of the same nature as those performed by Wm. Crookes, Zöllner, Aksakow, and Paul Gibier. The editor replied that he knew of a medium named Frank Herne, who, he affirmed, was able to exhibit all the phenomena of the physical order known up to this day. The pseudo-medium, Frank Herne, arrived here, and all the phenomena produced were exhibited under conditions of perfect simulation. Under such circumstances what was to be done but take the impostor by surprise? This took place at the last séance when, having previously combined, the persons whom he made choice of to see the phenomenon of materialisation caught him openly cheating them. This circumstance gave rise to the publication in various newspapers of the article which I now present to you and which

I trust you will kindly transcribe in the columns of your trustworthy newspaper in order to caution ingenuous Spiritualists against the infamous and sacrilegious speculation practised by false mediums and their co-partners. It is incredible what an amount of boldness impudence will attain. All truly Spiritualist newspapers should protest against these practices.

"THE PSEUDO-MEDIUM, FRANK HERNE, IN LISBON.

"We mentioned in No. 2,486 of our newspaper, in an article respecting this person, that time would answer for the superiority of our investigations. We had not many days to wait in order to verify what we then mentioned. The pseudo-medium, Frank Herne, did not even end the contract made with D. Antonio Pessanha, being surprised flagrantly committing fraud, *i.e.*, materialising. The affair happened as follows: At the last session, which took place in the hall of the Portuguese Psychological Centre, he required the presence of three persons only. Messrs. D. Antonio Pessanha, N. de Sequeira Lamaix, and Angelo Sarria Prado, previously combined, took their seats at the distance of a metre approximately from the curtains, between which the materialised spirit should appear. The gas-light was lowered, and after a time a noise exactly resembling the changing of clothing took place, and immediately afterwards Herne appeared between the curtains hiding the lower part of his body and exhibiting the uppermost dressed in white and simulating a Turkish turban. On this occasion, Mr. Lamaix offered to shake hands with him, desiring to bring him outside the curtains. Not having accepted the invitation of Mr. Lamaix (this gentleman and Mr. Prado in front), the three gentlemen invaded the cabinet, surprising the trickster hiding his vestments. He fell on a sofa completely caught and began to weep. The first impression over, which might have proved fatal to him if they were not gentlemen he had to deal with, all the phenomena which he simulated were then explained to him, in order that he may return to London perfectly convinced that the Portuguese can observe and consequently distinguish truth from simulation. Cases such as these do not invalidate in any way the observations made by scientific men which we have cited, but they recommend the greatest rigour in observation and appreciation of the Spiritual phenomena in order not to be victimised by the derision of any so-called English medium."

I hope you will agree to my request, feeling certain that you will render a great service to the Spiritualist doctrine, for which favour anticipate my gratefulness.

Lisbon.

D. ANTONIO DE SILVA PESSANHA.

August 9th, 1887.

What's in a Name?

To the Editor of "LIGHT."

SIR,—We are asked, "What is Spiritualism?" I had always imagined that it means communion between spirits and men. When I read of "the Lord God commanding Adam," I put it down as Spiritualism. When a devil tempts Eve, that looks like Spiritualism also. When I read that Abraham entertained three angels, I call that Spiritualism. When Jacob wrestled with an angel, that looks very like a strong physical phenomenon indeed. When Balaam's ass saw an angel standing in the way, that, I should say, was Spiritualism. And when an angel spoke through the medium of the mouth of an ass, that, too, I call Spiritualism; there was nothing in that particular transaction for Balaam to be ashamed of, any more than there was reason for the Control of the ass to be ashamed; for the object was a good one. Persons are free to call the above Spiritualism or not, as they please. But when we come to modern days, certain events that first came prominently before us thirty-nine years ago were denominated Spiritualism by common consent, for the reason that it was believed that in these cases spirits communicated with men; and it seems to me that any who ask, after that, "What is Spiritualism?" had better find a more appropriately demonstrative appellation themselves, or tell the unenlightened themselves what Spiritualism means.

Thirty-nine years ago a little girl, named Kate Fox, aged twelve years, was disturbed by knockings on the wall of her chamber. She had not sought this knocking, it was spontaneous. She was a brave child and she had an intuition that some being, not in the flesh, was present, and she questioned it as though it were a being in the flesh and understood English. All know the story. From that time forth intelligible and intelligent communion has been maintained almost commonly, as is believed, between spirits and men; and this we call "Spiritualism." Moreover, from the knowledge by these beings of our language and ideas, and equally from their undeviating assertions, we are led to believe that they have, previous to their present state of existence, lived like ourselves on this planet.

A delicate, religious lad of eighteen years of age, living with an aunt, in the year 1851, in America, had turned Wesleyan, to

the great disapprobation of his relation, who was of the Scotch Church. One night he heard raps on his bed like a hammer. "In the morning on coming down to breakfast," he tell us, "my aunt, seeing me look pale, reproached me for having attended religious meetings, as they were having a bad effect on my health. I was sitting down to the table, when it was assailed by a shower of continuous rappings. I was seized with terror at such a strange proceeding from an invisible cause, when I was called back to the common reality of life by the angry exclamation of my aunt, 'So you have brought the devil into my house, have you?'" The young man was called Daniel Dunglas Home. A few weeks afterwards he was cast out of his relation's house alone, and placed at the mercy of a heartless, unbelieving world. If he were still alive I am sure that he would call the above anecdote, taken from his own writings, an example of Spiritualism. There are hundreds of cases, doubtless, I know of several, like his in their inception, coming down on simple youth like a sledge-hammer, but it may need something of a mediumistic mind to realise it and even to give it a name, for "All cannot receive, save those to whom it is given." How can they understand it sufficiently to endow it even with a nomination borrowed from others? It is not like calumny, beginning in whispers and ending like thunder; but often begins by thunder and ends in thunder; enlightening also, let us hope, the minds of those who have the fortune or the misfortune to inherit organisations susceptible of its influence, if it enlightens none else. Let me add that I am the last to depreciate what modern Spiritualism owes to Mr. Enmore Jones, though he appears now to want to know what it is. Well, it certainly gives knowledge, which it is difficult to forget, even if we try; I am not one, however, who believes that Spiritualism can give us a creed.

T. W.

Baron Hellenbach's "Birth and Death."

To the Editor of "LIGHT."

SIR,—Some short time ago, the London Spiritualist Alliance presented me with a copy of Baron Hellenbach's *Birth and Death; or the Dual Nature of Man*, translated by "V." Now, whom I have to thank for enabling the Alliance to present me with so exquisite a book I don't know, but it is the clearest and best written work on *Spiritualism* ever published, and ought to satisfy all unprejudiced minds, if they read it carefully, of the truth of the subject. So please express my best thanks to those who have been the cause of my receiving it. You are aware that I have had much to do with the medium alluded to at pp. 58 to 60, and in obtaining Mr. Crookes's assistance in investigating the subject, viz., that of materialisation, since which there has been no real disproof of his facts, and not much progress since. There is, however, at p. 116, a remark that infers that mediums must go into an unconscious state to produce a visible form; but that is not quite correct now, for at my house Mr. Wedgwood, in subdued light, has seen and felt a form, and heard it talking to the medium in her normal state, and which I consider is a great step in advance.

Will you kindly give this a place in your next, and oblige, truly yours,

CHARLES BLACKBURN.

34, Ladbroke-grove, Notting Hill, London, W.

August 20th, 1887.

Whole-World Soul Communion.

To the Editor of "LIGHT."

SIR,—Let me point out to your correspondent "Lily," and to others who may intend getting up at 3.49 a.m. on the 30th, in order to pray simultaneously with people in Oregon, U.S.A. (whose devotions begin at their noon on that day), that the prayer in London will be 16 hours 23 minutes too early for the purpose. The longitude of Salem City, in the State of Oregon, is about 123° west of Greenwich, equivalent to 8 hours 12 minutes difference of clock and solar time. Noon at Salem is 8.12 p.m. at London; whereas 3.49 a.m. on the 30th at London is 7.37 p.m. on the 29th at Salem. The mistake of *The World's Advance Thought* is a very simple one. It has got the difference of time right, but it has reversed the true motion of the earth upon its axis. Or is that perhaps intentional, to signify that we are henceforward to say, "Ex Occidente lux," instead of, as heretofore, "Ex Oriente"? In the physical order, however, we must still maintain our priority to the Western States of America, and insist that the sun is not there on the meridian before it has risen in London on the same day.

But let me add that for the proposal itself I am not without sympathy, and that I have much of the faith which has dictated it.—Yours obediently,

C. C. M.

To the Editor of "LIGHT."

SIR,—I have just heard from a friend versed in such matters, to whom I mentioned the appeal in *The World's Advance Thought*, that the time given in that paper, of 3.49 a.m. Greenwich time, as equivalent to noon at Salem is wrong—the real equivalent by Greenwich time being a little after 8 p.m.

As I cannot doubt my friend's correctness, may I ask you to have the kindness to give this alteration of time a very prominent place in your next issue, viz., that the half-hour's prayer for greater spiritual light on the 30th of this month should commence about 8.10 p.m., Greenwich time, to be simultaneous with the half-hour for prayer at Salem, U.S.A.?

But to those to whom 8.10 p.m. is an impossible hour, might I venture to suggest 3.50 p.m. on the 30th? Thus we should ensure greater universality than by a rigid endeavour after completely simultaneous prayer.

Thanking you for your previous kind courtesy, and feeling sure the object of this additional demand upon your valuable space will be considered by you an all-sufficient reason for it, I beg to remain, sir, yours faithfully,

"LILY."

"Weedgrowths of the Mind."

To the Editor of "LIGHT."

SIR,—“Ultor” and “Y.” may be surprised to hear that “M.D.” belongs herself to the gentler sex, to whom, however, she is always ready to give “one in the eye” when occasion arises. Sharing the exaltation of woman with exacerbated “man-females” throughout eternity is an appalling prospect which occult authority mercifully assures us is entirely a myth.—Yours faithfully,

M. D.

MR. CECIL HUSK.—We are requested to state that Mr. Husk will not hold his usual sitting on Sunday evening next as he is absent from town. He will resume on the following Sunday.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On the 17th inst. we had our first annual outing, and despite the heavy rain between sixty and seventy friends visited Cheam Park and spent a very happy day. On Sunday morning last Mr. F. W. Read gave an address on “Spiritualism and the Society for Psychical Research.” There was only a small attendance. In the evening Mr. W. Walker gave a fine trance address on “Spirit Guidance,” followed by clairvoyant descriptions. On Sunday evening next, at 7 p.m., Dr. Chadwick will speak on “Humanity's Redeemers.”—W. E. LONG, 9, Pasley-road, Walworth.

“LUCIFER.”—Mr. Redway announces the forthcoming publication of the new Theosophical monthly, to be entitled *Lucifer*, and to be conducted by H. P. Blavatsky and Mabel Collins. The first number will appear on September 17th, and the terms of subscription are twelve shillings a-year, post free. It is described as an effort “to bring light to the hidden things of darkness on both the physical and psychic planes of life.” Among the contents of the first number will be “What's in a Name? Why is the Magazine called Lucifer?” By H. P. Blavatsky. Considering the popular meaning of the word, it may be well at the outset to dissociate the venture from any connection with the demon who is vulgarly supposed to be at the bottom of all things occult. The author of the work is to supply some “Comments on ‘Light on the Path.’” Mabel Collins is to send a “Tale of Love and Magic,” and Mr. Archibald Keightley a paper on “Karma.” We have found the *Theosophist* rather heavily weighted with Indian lore of late and this new “Morning Star” will, we hope, bring us light on vexed problems from the point of view of a not inconsiderable body of thinkers.

THE meaning of “Thus Saith the Lord”: An Unconventional Inquiry into the Origin, Structure, Contents, and Authority of the Old Testament. Seven Lectures by John Page Hopps. Price sixpence. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London, or direct from the author (Leicester) on receipt of the price named.—[ADVT.]

The Truthseeker, a monthly review, edited by John Page Hopps, contains original lectures, essays, and reviews, on subjects of present and permanent interest. Threepence. By post, from the publishers or editor, 3s. 6d. a year; two copies, 6s. a year, post free. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London; and 20, South Frederick-street, Edinburgh. All booksellers.—[ADVT.]

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. Asburner *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 simultaneous, 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.”—*Aftonbladet* (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. 1. 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,’ ‘sommambulic,’ ‘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 biassed 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 every thing 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 un-believers—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, Homoeopathy, 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.”