

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

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

THE JOURNAL OF SCIENCE ON SPIRITUALISM.*

The article in which the claims of Spiritualism are admitted for the sake of inquiring what, if it be true, is its relation to science, is one that is very difficult to answer. For, first of all, if it be true the consequences may be left to take care of themselves. And next, we are in no fair position to take a comprehensive view and to say definitely how far the conclusions of science will be modified by this new knowledge. So far as they are true they cannot be inconsistent with other truth, and therefore cannot be touched at all. So far as they are imperfect, and therefore not true, or only partially true, they are subject to rectification, and every true scientist must welcome such rectification from whatever source it comes. That is the logical position with reference to the question asked. But we all know that even men of science have their prejudices and prepossessions, and that there is among them a strong disinclination to look fairly at what they instinctively regard as inimical to some of their pretensions, and what, moreover, frequently comes before them in a very unscientific and inaccurate fashion. I am not complaining; I am stating a plain fact. It would be strange if the accurate knowledge inherited from the trained observation of past generations, and advanced by the patient investigations of their own lives, did not predispose such men to view with suspicion that which they regard as a revival of superstition. I have never objected to this attitude except when it is accompanied by an arrogant and offensive dogmatism, which is a poor survival of one of the worst notes of theological bigotry. When a man lives on faith, he may be afraid of exact knowledge, especially when that which he holds *de fide* is so little demonstrable and so apparently unreal. But the man who proves all things before he affirms their truth has no right to resort to *a priori* objections, or to insist on a clear view of consequences before he will accept a thing as true. I am bound to say that the method of the writer in the *Journal of Science* is an honourable exception to the ordinary scientific method in this respect.

But now, what may be said in answer to his queries? First, with regard to the authorised interpreters of Spiritu-

alism. It has none. The time has not yet come. Much that is claimed by its enthusiastic devotees belongs to the realm of imagination and is not susceptible of such proof as would appeal to the writer; not, I am bold to say, as being susceptible of less satisfactory demonstration, but still not of scientific proof. There are, however, some things proven and held as such by all Spiritualists. The action of a force not recognised as yet by exact science; the direction of that force by intelligence probably not that of any living person visibly present—these, to go no further now, are for us established facts, proven by reiterated demonstration. When we come to discuss the question of the nature of the intelligence, we enter at once into the field of controversy. Many (I might say most) Spiritualists believe that the intelligence is that of departed human beings; but none, so far as I know, believe that "when a man is dead his spirit not merely continues to exist, but remains locally amongst us." But, whatever the intelligence may be, we entertain no doubt that it is able, under given conditions, to "interfere both with living beings and with lifeless matter." This, however, it is unable to do of itself. The force which it wields is evolved from the body of a psychic and of a greater or less number of other persons forming the circle, under conditions not difficult of accurate definition. Not at all times nor in all places can the psychical phenomena be observed. There must be, as for the chemist or electrician, certain conditions, the absence of which is fatal, and the presence of which is not certainly conducive to success. "I cannot tell how it is," I have heard Professor Tyndall say in the theatre of the Royal Institution, "this experiment succeeded perfectly in the laboratory an hour ago; now it fails." So I have seen a successful series of psychical experiments fail at a given moment from some atmospheric cause, from some mental disturbance in the medium or circle, or from some absolutely inexplicable reason.

The Society for Psychical Research will do more to furnish such evidence as the writer craves than any persons have yet done. Not because evidence is not already abundant, experience wide-spread, and observation accurate, but because that Society has the public ear, has in its ranks men whom the world trusts, and especially because they are not likely to imperil that confidence by any rash or premature utterance. But when they have given the proof of what Spiritualists—idle voices crying in a howling wilderness—have been affirming in respect of facts, they will, if I mistake not, be very chary of theories. The time for them is yet distant. And of the danger of theorising on insufficient knowledge, the article under notice supplies more than one instance. The writer tells us that "we have no evidence that God will alter the atomic weight or specific gravity of any element. We know that man cannot." Now, what evidence can we have as to God's intentions with respect to the alteration of atomic weight or specific gravity? And if the writer's tense is wrong, and he means only to question that God has ever so done, either he accepts or he does not accept the evidence for what are loosely called miracles. Probably he does not accept such evidence as is procurable: but then none other is to be had; and the experience of to-day makes it very questionable whether interferences with normal law have not existed, and do not still exist in the world. When we

have classified them and reduced them to order I entertain no doubt that we shall find that they are not *miracles* at all; but, meantime, they are as miraculous in the light of our common experience as some of Professor Tyndall's experiments at the Royal Institution would seem to a Society Islander.

I protest strongly that a fact is not less a fact because I cannot predict its bearing on other facts that are familiar to me. A perfectly new and strange phenomenon, isolated and alone, should be viewed with suspicion, and should be submitted to most careful tests before being accepted. But the evidence of trained observers, under conditions sufficient for exact observation, again and again repeated, has a righteous claim on recognition. The writer considers that "we know that man cannot alter the force of gravitation by causing a table to rise, say, up to the ceiling." I know that certain men, women, and children can so alter or suspend the action of that force by simply laying a finger on the surface, even of a very heavy table. I have repeatedly seen a table made light or heavy at request, so that the united efforts of strong men could not stir it in the one case; and in the other, that it floated light as a feather above the floor. I have seen a table inclined at such an angle that every object upon it must have slid on to the floor, were it not that they were fixed to their places by some strange power which temporarily interfered with the action of a known law. I have seen a heavy table, large enough to seat a dozen people comfortably, rise off the floor, and remain suspended in the air, and finally, as though magnetically attracted, surge upwards till it reached the two hands of the psychic, that were held motionless some two feet above its surface. I have known a medium, both of whose hands were securely held, lifted together with his chair from the floor to the table, where I and a friend, who grasped his two hands, and never let them go till the gas was alight again, found him sitting with his head between two branches of the gaselier. I regard that (I may say in a parenthesis), quite independently of my elaborate precautions against fraud, as an achievement beyond the reach of the juggler or the conjurer. These are one and all interferences with the known laws of nature; and they are facts.

It is not useful to multiply evidence, or I could tell how I have seen a medium—the same who laid burning coals on the head of an elderly gentleman without even singeing his hair—kneel down and place his own head, with all the hair standing out after his hands had been passed through it, in the midst of a glowing fire. I ascertained that "the smell of fire had not passed on him, nor was a hair of his head singed," but for the life of me I can offer no explanation of how the astounding feat was done. That it was done many beside me can testify. I take little account of the hair growing on plaster casts, and am disposed to regard it as something not entirely unknown to sculptors (as the correspondence in *Notes and Queries* shewed), or at any rate as an insufficiently observed phenomenon. But the facts that I have adverted to above are interferences with our known laws of nature: they are unquestionably true, whatever their import may be, however they may affect our present position in the domain of knowledge, and whatever may be their future relation to other observed facts. Nor can I assent to what is said on another point. Spiritualism, it is said, has changed its pretensions. "In the outset it was to give a man a demonstration of the existence of God, and of spirits generally: it was to assure him of his own continuance after death, and to afford him during life the means of intercourse with kindred and friends who have departed." Well, not quite all that. Spiritualism could never hope to "demonstrate the existence of God," in any scientific sense of the term "demonstration." It makes no such foolish pretence. No

spirit that comes here has seen God at any time, or can tell us more of Him than we can dimly picture for ourselves from our existing revelations. How should they? But they do shew us a certain phase of spirit-life, if it be not that which encircles the throne of the Eternal; and some of them are, we piously believe, of our kindred who have preceded us. From their perpetuated life we argue out our own. This Spiritualism does, and has done. But it will neither, on the one hand, search out God for us, nor will it, on the other, "rehabilitate much which has been for a century classed as mediæval superstition."

I must, by reason of space, pretermit some arguments; but I should do injustice to a candid and lucid article, which has throughout it a ring of honest truthfulness—"Be it well understood that we cannot refuse to accept truth, however unwelcome," is a fine and worthy saying—if I did not distinctly acknowledge the impartial tone that pervades it. Whether in estimating the influence that Spiritualism has in leavening modern thought, or in careful attempts to appreciate the value of our evidence, the writer is a model to his scientific brethren which it is too much to hope that they will imitate. "The new body of belief," he writes, "is no longer ignored. It has evidently tintured current literature. It would be a heavy task to count up the books, or the articles in magazines and newspapers, which would never have been written but for table turnings and rappings which originated some thirty years ago." It is a short space of time in which such results have been developed. It is not too much to ask that a far longer period may be devoted to the patient collection and tabulation of facts before we go on to speculative deductions. When we can discern the pervading law, I, for one, entertain no doubt that we shall find these perplexing phenomena to be in perfect harmony with Nature—the phenomenal manifestation to us of the Supreme Power—in all its many presentations. And, though it is natural to speculate, it is wiser to confine attention to facts that occur all round us—facts which are only not accepted and classified because they are new and strange, and because they do not, if I may so say, hook on naturally and obviously to any part of the common experience of mankind.

"M. A. (Oxon.)"

THE ROYAL INSTITUTION.—On Friday, March 14th, a lecture was given by Mr. J. N. Langley, F.R.S., on "The Physiological Aspects of Mesmerism." After a rapid sketch of the views held on the influence of a "subtle fluid" in the 17th and 18th centuries, and of Mesmer's practice in Vienna and Paris, reference was made to the investigations of Dr. Braid in 1841, which placed the subject on a scientific basis. Mixed up with clairvoyance and what may be called its magic side, the subject has a basis of facts which can be experimentally proved, and with our present knowledge of nerve action can be explained. We are quite familiar now with "reflex" nerve-action, which is daily taking place in us without our consciousness, and also with what Dr. Carpenter has called unconscious cerebration, where parts of the brain act, but not those connected with consciousness or will. A mesmerised person has temporary paralysis of the will. The simplest form of this is to be seen in some of the lower animals, which the lecturer illustrated by successively mesmerising a frog, an alligator (about 2ft. 6in. long), and a pigeon. The alligator was so successfully mesmerised, that, though at first it took two to restrain its struggles, it lay quietly while its legs were moved into different positions. The way in which frogs can be made to croak involuntarily by particular muscles being touched was mentioned. In man the effects are much more striking though more difficult to bring about, for where the will is kept in action against the influence of mesmerism it does not suffer paralysis. With willingness, however, mesmerism can soon be produced, and persons accustomed to be mesmerised can really will to mesmerise themselves—that is, lose consciousness. A curious fact is that mesmerised people implicitly believe statements made to them about things being red-hot or sweet, &c., and on recovering consciousness believe they have actually experienced the sensations. The methods for producing the state of mesmerism were described, the fixing of the eyes upwards and somewhat inwards on an object, producing a kind of squint, being generally effectual. The lecturer said that there were many more facts ascertained than it was possible to mention in the allotted hour. The attendance was large, and included many distinguished men of science.—*Daily Chronicle*.

"THOUGHT TRANSFERENCE."

The Rev. E. H. Sugden, B.A., Bachelor of Science, University of London, delivered a lecture in the Ulster Hall, Belfast, on February 25th, on the subject of "Thought-transference" to a very large audience, comprising the students of the Queen's College, who occupied the full extent of the platform. Much interest was attached to the proceedings in consequence not only of the well-known ability of the lecturer, but also through Mr. Sugden exemplifying the extent to which muscle-reading and tactile sensibility can be carried by a number of pin-finding, number-writing, and other experiments.

In the course of his lecture Mr. Sugden announced that he would let the audience see one experiment of a far more difficult character than the others.

Mr. Sugden placed indiscriminately upon the table a number of little squares, each containing one of the letters of the alphabet. Professor Letts then took his seat at the table (having first thought of a word), with the lecturer beside him holding his left hand. The latter then passed his disengaged hand across the letters without touching them, and finally picked up one, which was, however, incorrect. After two subsequent failures, Mr. Sugden stated his inability to carry out the experiment with Professor Letts, whose place was accordingly taken by Mr. Horner, Queen's College. Mr. Sugden then repeated his trial, picked out four letters, saying as he lifted each, "That's it," and, removing the bandage from his eyes, spelled out the word "true," which Mr. Horner acknowledged to be correct. After the cheering had subsided, the chairman announced that he had been informed by Professor Letts that Mr. Irving Bishop had made repeated trials on him in Edinburgh and uniformly failed. The next experiment was equally interesting. Mr. G. L. Moore, at the request of Mr. Sugden, left the platform and walked through the hall on the right side three times, deviating after the last time slightly towards the wall.

Mr. Sugden, who had left the hall, returned blindfolded, and assuming personal contact in the usual way, took the opposite or wrong side, where, however, he did not long remain. Leading Mr. Moore, he made his way across to the other passage which had been traversed by the medium, whose movements he copied with faithful accuracy, amid the warmest demonstrations of approval.

In explanation of this experiment Mr. Sugden said :—

Indications of the muscles was really all that was contained in this subject. They would have noticed in the experiments that in each instance the question was one of direction. They would also find that in all this class of experiment there was nothing done that did not involve the idea of motion, something that could be thought about and that could be expressed definitely by muscular movement. (Applause.) That was the case even in the experiment with regard to the letters of the alphabet and the finding out of the word, which seemed less like movement perhaps than any other involved in the same idea. During the experiment he held Mr. Horner's hand. Now, while moving his finger over the letters, he took care at the same time to move Mr. Horner's left hand in a parallel direction with it, though not giving the hand so large a movement. It was a corresponding movement on a small scale, and he found that in the movement when he came to the right letter the hand failed to move so easily, and was comparatively difficult to move while his (Mr. Sugden's) hand remained over the letter being thought of. Hence he was able to detect which to select. (Applause.) But this was not the explanation of the sort of phenomena he wished particularly to speak of, namely, the definite transference of thought from mind to mind, which was the most interesting part of the subject. To Ireland was due the credit of initiating the inquiry which was being carried on into this particular state of phenomena. (Applause.) Professor Barrett, whose name was a household word, discovered an Irish peasant girl fifteen or twenty years ago who possessed this power in a remarkable degree. He (Professor Barrett) tested it himself, and became satisfied that she did really possess the power, and he was led to prosecute the investigation at considerable expense and labour for a number of years. Eventually he assisted in founding the Society for Psychical Research, which had been engaged in inquiries on the subject of Thought-transference in a more systematic manner than it was possible for one man to do. He said that they could all see that if it could be proved and made clear that one mind could influence another without any material contact, very important consequences would be

the result. In the first place, the materialists would be somewhat beaten to explain how such a thing as this could happen. If human beings possessed nothing but brain there would be some difficulty in the way of explaining how thought could pass from brain to brain without material contact. That, however, was too deep a subject to touch upon in a short lecture. There is another practical question which received elucidation from the subject. As everybody knew, a man's influence was not to be measured by what he did or said, but was to be determined by his character. The good man, a man of sound, upright character, had good influence, though he neither said nor acted to any great extent. Then there were other people whose presence had an undefinable, down-dragging influence. This was difficult to explain until we come to see how one mind may affect or influence another. This was illustrated by the upraising of great popular movements, or in the discipline or leadership of great armies, where mind acted upon mind with great effect. This would receive additional explanation when the theory was properly established how one mind could influence another until the whole nation or army is thrown into the particular phase of feeling or sentiment of that one mind. There was just one other consideration which he would suggest to them. It was this, that if it were possible for one human mind to influence another in this way, it becomes at any rate *a priori* likely that the Divine Mind should be able to influence our human minds, too; and he firmly believed that every great movement—he would not say in religious matters simply—but every great onward movement of a social or literary character, was the result of a sort of transference from the Divine Mind to the human. He meant that the infinite mind of God was communicated in some way to our finite minds, and empowered man to lift the world a little, step by step, nearer to God. (Hear, hear.) The lecturer concluded by advising experiments in Thought-transference, and requested any who were successful without personal contact to communicate with either himself or Professor Barrett. These experiments he subsequently explained would not be injurious to the system.

After one or two more "pin-finding" experiments, the proceedings closed in the usual manner.

MICHELET, in his "Histoire de la Révolution," deploring the divisions among the leading men of the Convention, eventuating in their mutual immolation, continues :—"No doubt they have since learned how unjust they were to each other, and are mutually reconciled. I cannot but believe that these great citizens, cut off so young and—whatever they did—in their country's cause, have met on the other side, and, in the light of truth and justice, pardoned and embraced each other."—(Vol. IV., p. 3.)

La Lumière says :—Our contemporary, *La Revue Spirite*, in its second fortnightly issue for February, informs us that "the Spiritists have adopted the phalansterian flag." For our part, we regard the Spiritist flag as purely ideal, the flag of no special government, or church, or school—social, political, or religious. The distinctive superiority of Spiritism consists in its receiving into its bosom all, without distinction of party or opinion, leaving to time the fusion of sectarian ideas in the crucible of brotherly love.

ALLAN KARDEC'S WORK.—Allan Kardec was born, in 1804, at Lyon. He was of the Rivail family, which had supplied a succession of magistrates and advocates. He was educated in Switzerland by Pestalozzi, who prepared for the world so many men of free thought and progress. While there he witnessed some instances of intolerance, which excited in his mind the thought of a religious reformation leading to unity of belief. This thought occupied him occasionally until it ultimately took form in his spiritual system. On his leaving Switzerland his father wished him to qualify for the law; but, being in easy circumstances, he preferred to devote himself to philosophy and science. When he was forty-five his attention was drawn to the "Spirit Manifestations." He studied them; penetrated their reality; deduced from them natural laws which related the visible to the invisible worlds, and throwing light upon problems held hitherto to be insoluble. His views becoming matured he gave them to the world. Between 1857 and 1865 he published, at intervals of two or three years, (1) "Le Livre des Esprits," presenting the philosophical part of the subject; (2) "Le Livre des Mediums," the experimental and scientific part; (3) "L'Evangile selon le Spiritisme," the moral part; and (4) "Le Ciel et l'Enfer," or God's justice by the light of Spiritism. In the year 1865 he founded upon a permanent basis the Société Scientifique des Etudes Psychologiques, and the *Revue Spirite* as its organ, for the express purpose of studying all subjects in relation to the new science.—*Nouveau Dictionnaire Universel*.

A FRENCH CONTEMPORARY.

Le Spiritisme, the fortnightly organ of the Union Spirite Française, has entered upon its second year. In an address to its readers the editors say that they begin it with a list of 710 subscribers, an ordinary sale of 100 copies, and an exchange of forty with home and foreign journals. They congratulate Spiritualists upon the fact that their doctrines have made many disciples during the past year, and that—to assist further in popularising them—the Société Psychologique, founded by Allan Kardec a quarter of a century ago, has reorganised itself upon a broader basis, and that it now admits inquirers to open meetings. The Union Spirite, itself of very recent formation, in order to meet the circumstances of working people, has made its annual subscription optional between 6fr. (5s.), its original subscription, and 1fr.

Part of the programme of *Le Spiritisme* is the insertion of correspondence in relation to the minor facts of Spiritualism. The *Revue Spirite* seems inclined to the ambition of making converts among the literary and scientific; but *Le Spiritisme* has no other than to make them in every direction. It reports facts however small, seeing that any fact exemplifying a principle is as valuable, and to many minds a great deal more so, than others of a so-called astounding character.

In the number which has just reached us are examples. One correspondent writes:—"At our last séance we had alphabetical answers to the mental questions of those sitting at the table. Then we had the spelling out by the table of names written, unknown to all except the writer sitting apart at another table. Each of us, five in number, made this experiment successfully."

M. Courlet writes:—"My wife's forewoman, Mademoiselle M., took some urgent work home with her, and did not finish it until midnight. She is a rapping medium. Before retiring to her couch, she felt the impulse to have a short séance. On sitting with that object, the name, not of the spirit she expected, but that of my wife, was spelled by the table, and then some words expressing delight at a bouquet of tea-roses on a side table. In the morning Mademoiselle M. took the bouquet with her and placed it in front of Madame C.'s chair. When the latter came to take her place at the work-table, she exclaimed, 'Ah, this is charming! My dream is realised; I dreamt that I saw a bouquet just like this!' To this Mademoiselle M. said, 'Ah, madame, your spirit must have wandered while your body slept, for you came to me last night at my table, and you expressed such pleasure with my bouquet that I brought it to present to you.'"

A third correspondent writes:—"Facts bring Spiritualism within the domain of science, hence I feel pleasure in recording them. The facts of the greatest value to me are those demonstrating the spiritual gift of healing. Unbelievers are struck when they see, by persons unlicensed by colleges, cures effected of disorders incurable by the orthodox faculty. An instance recently presented itself at Clermont Ferrand. A shoemaker, father of several children, one a girl of ten, suffering from a so-called incurable epilepsy; she had several fits daily. When almost worn out by them the father was induced to take her to M. N., a healing medium in private life. He received the child, placed her on his knee, and made passes, with inward prayer, from her head to her feet. A strong fit was invading her at the time, but the healing influence prevailed; under it she subsided into calmness, and then into sleep. A few days of this treatment cured the child. Meeting M. N. just now, I asked the news of this patient. He said he had seen the father recently, and the only complaint he made about her was that she had so great an appetite that, work not being abundant, he could hardly get enough to satisfy it. 'To help in that direction,' said M. N., 'I gave him as large an order as I could for boots and shoes.' So you see that M. N., who declines the publication of his name, is not only a good healer, but something more.—AL. DELANNE."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Baron Hellenbach and Mr. Bastian.

To the Editor of "LIGHT."

SIR,—There are a few inaccuracies in the statement of Baron Hellenbach which call for correction or explanation. Mr. Bastian has not been in a state of distress for many years, if ever. He derives an income from property in Chicago sufficient for his modest wants, and has therefore no such excuse for fraud as "the temptation of indigence." I may add that he indignantly refused the money offered him on the part of the Archduke. There has doubtless been some change in the character of his mediumship since the early days of which, I learn, some account will appear in the next number of the *Spiritual Record*.

Before going to the palace of the Archduke, Mr. Bastian bought a pair of dress boots, and as often happens in such cases, they hurt his feet. On taking his place in the improvised cabinet, he took them off—fearing that the discomfort might prevent his being entranced.

The Baron, it is said, did feel a thin fold under Bastian's shirt when he was examined. This "thin fold" was his vest or undershirt, a garment, it seems, yet unknown in Austria, and causing grave suspicions.

Otherwise the facts are accurate, and the conclusion that fraud was impossible under the conditions is satisfactory. No medium since 1870 has been more thoroughly tested than Harry Bastian, and I have only to regret that his repugnance to giving séances may probably be increased by what I must think the most dishonourable and unprincipled treatment he received in Vienna. Baron Hellenbach regrets that Bastian was not completely undressed before the séance. This was done not long since, in the presence of a well-known clergyman in London. But when a dozen or more materialised forms of men, women, and children appear, something more is needed than a slender man could carry under his shirt or in his pockets. Mr. Crookes, assisted by five scientific friends and the electric light, took in one evening forty-five photographs of spirit materialisations, in some of which the medium was also taken. No scientific fact was ever more exhaustively, or, to any reasonable mind, satisfactorily tested.—Very truly yours,

T. L. NICHOLS, M.D.

32, Fopstone-road, S.W.

Mr. Bastian's Mediumship.

To the Editor of "LIGHT."

DEAR SIR,—There is a grand old lament that comes to my mind *apropos* of this cruel slander of Mr. Harry Bastian. It is this, "The righteous perisheth and no man layeth it to heart."

I know Mr. Bastian—know him as a man to be respected and valued for his two great qualities, sincerity and self-sacrificing benevolence. I owe him a deep debt of gratitude. At the cost of his own personal strength and his nerve power he restored my husband to comparative health when he was sinking into the grave—and not him only but other men as dangerously ill—and in giving these men life he gave something also to hallow life, a vivid and constant remembrance of absolute disinterestedness, an exemplification of that charity which alone can communicate the higher gifts. No money payments, no praise, no thanks even (in some cases), came to Mr. Bastian. His life was devoted to doing good, healing the sick and weary, in a quiet, patient, faithful way, absolutely reserved, not seeking anything but the good of those he benefited. How can we, who know him, fail to respect him and grieve that he should have met with such treatment from those who considered themselves honourable friends? I feel that if I were silent the very stones ought to cry out to defend him, and I venture with this feeling to ask your kindness to allow me here to express my sympathy with him, my admiration for him, and my gratitude to him.—I am, dear sir, yours sincerely,

Bognor, 18th March.

M. E. B.

To the Editor of "LIGHT."

SIR,—In the narrative published in your last issue, giving the circumstances of the alleged Vienna exposure, allusion is made to the séance with Mr. Bastian on the 4th July last. As I was present at that séance, and the circumstances were such as, while excluding all motive for, proved beyond dispute the impossibility of fraud, I think it right to contribute my testimony in support of Dr. Nichols' published letters. The particulars of this séance are accurately reported in the *Spiritual Record* for, I think, September last; but the significance of the dematerialisation and re-formation of the phantom body outside the curtain, within about four feet of, and right in front of me, had a special force in that it was an answer to a passing doubt, which my reason did not allow me to formulate, but which occurred to me on the appearance of the first or second form as likely to be the explanation of one who had no previous acquaintance with such phenomena.

I enclose my card and address for your own information and for private communication to any *bond fide* inquirer, but not for publication.

March 16th, 1884.

T. T. A.

A Remarkable Private Seance with Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—Allow me to place on record a most successful seance held at Mrs. Makdougall Gregory's, on Friday, the 14th inst., Mr. Eglinton being the medium, with seven sitters, four ladies and three gentlemen, the seance being held for materialisations. On the light being lowered the voluble voice of "Joey" was heard from within the cabinet, greeting every visitor in turn, promising a good seance, and requesting one of the sitters, an excellent amateur musician, to come within the small room prepared as a cabinet, where was a grand piano, which filled a great part of its space, and begging of him to play during the sitting, as conducive to harmony. "Joey's" desire was complied with. Shortly afterwards the form of a small child stepped forward from behind the closed curtains; on its retreat a female figure of middle size made her appearance, and after walking round the circle of the sitters, and saluting us with her hand, it retired also. A short pause ensued, after which a regular exodus of spirit forms came forth in rapid succession. First, a tall one with bronzed complexion, black, curly beard, and dressed in rich Oriental costume; then came a gigantic one, well-known to the circle as "Abdullah," also decked in dazzling white; next came that of a diminutive child, and at the same moment two male figures, who stepped forward, saluting the company with energetic gestures; a beautiful female form succeeded them, coming straight to me and signifying with signs that she had known me before her departure from earth, but whom I could not recognise. She presented each of the circle with beautiful flowers, perfectly fresh and fragrant. Three more spirit forms quickly followed each other, wafting kisses to a lady sitting by me, who recognised in them her mother, her husband, and her little daughter. Mrs. Gregory was next approached by a stately adult figure with most attractive features and manner, in whom she recognised her spirit grandson. The figure spoke loving words to her, and placing his right hand on her head, tenderly kissed her. The next form that came out of the cabinet was that of the controlling spirit "Joey." He entered the circle speaking in a loud squeaking voice and exhibiting great animation in his movements; he had pleasant things to say to everyone present. Addressing the hostess, he promised another surprise, and bringing a small table from the inside of the cabinet and placing it in the middle of the circle, withdrew instantly. Mrs. Gregory's grandson again made his appearance, and kneeling by the table and taking up a pencil he rapidly wrote the following message in beautiful caligraphy:—

"DARLING GRANNY,—I thank you much for giving me conditions which enable me to be with you in verity to-night. I always guard you. Accept with my dear love these flowers.—YOUR LOVING GRANDSON."

He then rose, and shaking his drapery upon the table it was found covered with flowers of different kinds, fresh and beautiful.

It will thus be seen that thirteen different spirits appeared materialised in that seance. One of them spoke inside the cabinet and two outside. One wrote in the presence of all, and two shook hands with the sitters, and two others distributed flowers.

Such are the things that happen daily in London, where reside many of the luminaries of science, who, turning apostles of matter and force, indefatigably spurn the idea of anything spiritual. Strange times are these!—Very truly yours,

29, Colville-road, Notting Hill.

G. DAMIANI

March 17th, 1884.

A Bridegroom with a Double—Information Wanted.

To the Editor of "LIGHT."

SIR,—The *Daily News* for February 25th of the current year contains in a short article a reference to a most striking case of the strange phenomenon of the double, and must have been read with great interest by all psychologists. Of course one overlooks the flippant manner in which the subject is treated, as the facts given remain the same. The article, referring to "the Philadelphian divorce case," as if a well-known one, runs thus:—"To give the names of the parties is needless. Last summer they started, young, loving, and happy, on their bridal tour. Ah, what a wedding journey was theirs, and how unlike that described by the pen of Mr. Howells. Soon they returned, separated, and pleaded for a divorce. They loved each other passionately, they were good, but they were not happy. To make a sad and o'er true tale short, the bridegroom has a 'double,' who walks about the room while the bridegroom himself lies pale and cold in a trance. The bride stood it once or twice, but she can endure it no longer, and the husband says he does not wonder at it, nor do we."

Would any of your readers kindly tell me where I can get an authenticated and detailed account of this singular case? if so, he will greatly oblige, sir, yours faithfully,

ELIZA BOUCHER.

"Idealism and Science."

To the Editor of "LIGHT."

SIR,—I intended to add a short sentence to my letter of last week. It was this.

The prophet and the poet see more into the very nature of things than the philosopher. The purified spirit of the child and the woman sees more even than they. To know more we must be more. But none of us yet "know as we are known." Our faculties are now divorced, dispersed, out of harmony. The affections, the conscience, the understanding are made one again in the spiritual intuition of loving Wisdom, or Reason. That is the God-Man, the One and All. Logical distinctions do but divide: Life only makes one, and life alone is "actual."

RODEN NOEL.

A Query.

To the Editor of "LIGHT."

SIR,—I venture to suggest that your correspondent, "E.R.," should quietly think over his own questions, and carefully write out a definition of the three terms he uses,—*"Atheist," "Free-thinker,"* and *"Spiritualist,"* as he understands them. Were he to do this, he would either see a sufficient answer to his questions himself or he would be able to put them in a form which would admit of better and more definite replies.

A STUDENT.

MAN'S SPIRIT NOW AMONG SPIRITS IN THE SPIRITUAL WORLD.

FROM "SWEDENBORG'S TRUE CHRISTIAN RELIGION," AND
"HEAVEN AND HELL."

The following extracts relate to man's spirit while in this material body, whereas Swedenborg teaches that our spirit is in actual, conscious association by sight, thought and speech, with the spirits with whom we are in company, evil or good. Most people believe that he teaches that man's spirit is unconscious of those in the spiritual world and they of us. Man possesses a dual consciousness, an interior consciousness in which he is "in spiritual thought and speech" with spirits, on the same interior plane, and an exterior consciousness, in which he associates with men in the natural world. Swedenborg says in "The True Christian Religion," No. 472, "Its origin (Free Will) is from the spiritual world, where man's mind is kept by the Lord. Man's spirit is constantly in company with *its life* in the spiritual world, and also by means of his material body he is in company with men in the natural world. The reason man is not always conscious that he is in the company of those of the spiritual world is, that the spirits with whom he is in company there, think and speak *spiritually*; and *man's* spirit thinks and speaks *naturally*; and man in his natural state does not think or speak *spiritually*. But when man's spirit rises into the spiritual society, he is then in spiritual thought and speech with them, he therefore communicates with spirits by his interiors, and with men by his exteriors." See also in "Heaven and Hell," No. 453: "When the corporeal sight is extinguished by death and the spirit eye is opened, then spirits appear to one another in their human form, not only in the spiritual world, but they also see those who yet live in the material earthly body." No. 436: "I have conversed with spirits as a spirit, and I have conversed with them as a man in the body, but when I conversed with them as a spirit, they were not aware but that I was a spirit myself, and they saw me in human form like themselves. It was thus that my interiors appeared to them, for when I conversed with them my exterior did not appear."—J. E. F.

THE TEST OF SPIRIT COMMUNICATION.—There are great difficulties, says the *Religio-Philosophical Journal*, in the way of clear and reliable communication between the two worlds. "We expect imperfection, incoherence, contradiction; to see the influence of the medium, of the circle, of conditions known and unknown, sway the current of the controlling spirit's thoughts; we have been taught to allow a wide margin for such influences, and it would be as unwise as uncharitable not to do so; yet, after making all such allowances, there should be at least some indication of the identity, in expression or method of thought, of the spirit purporting to communicate. This internal evidence is our only reliance in determining the source of the intelligence. If the latter does not rise even to the plane of mediocrity; if it has not a single flavour of the source which it claims, we are justified in refusing it acceptance."

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The Manager of "LIGHT" will be obliged if those Subscribers who have not paid their subscriptions for 1884 will kindly do so at once and save him the necessity of making written application.

Light:

SATURDAY, MARCH 22ND, 1884.

PSYCHOGRAPHIC SEANCES WITH MR. EGLINTON.

Without doubt Mr. Eglinton is now doing very useful work for Spiritualism. His mediumship, especially the phase exhibited at his light séances for direct writing, is of a description that is very convincing to sceptics, and, if we may judge from the many reports which reach us, few persons visit him without coming away completely puzzled about, if not convinced of, the reality of this phase of spirit-power. Added to the direct writing, in itself to our minds the phase of the phenomena best calculated to arrest and rivet the attention of inquirers, personal tests of identity on the part of the communicating intelligences are oftentimes given. The conditions observed are very simple. There is no darkening of the room or the bringing forth of suspicious accessories. All takes place in the broad light, and the visitor is at liberty to take his own slates if he so chooses. We have had several eminently satisfactory séances with Mr. Eglinton lately, and reliable testimony is before us as to the writing being done with the slates on the table in full view, or when held at arm's length, and even when sat upon, Mr. Eglinton having no contact whatever with them. We annex (slightly condensed) one or two of the many communications which have reached us. Mrs. Fisher (of Clifton) recounts an experience which is similar to what might be said of the majority of Mr. Eglinton's séances.

Mrs. Fisher's Experiences.

Being in London for a few days, I took the opportunity of having a private séance with Mr. Eglinton, of 12, Old Quebec-street, Portman-square, and the proofs I then received of the truth of spirit communion were so convincing that I consider it my duty to bear testimony to that truth, which removes the fear of death, and imparts consolation when we mourn the loss of a dear relation or friend. The séance took place in a small back room, wherein was a plain, uncovered table, at which the medium and I took our seats. Mr. Eglinton gave me some slates to examine, which I did, and was satisfied that they were perfectly clean. I then rubbed them well with a sponge given me for that purpose. The medium, having placed a crumb of pencil on one of the slates, held my hands in one of his, while with the other he held the slate under the table, but not so far but that part of the slate and his hand were visible to me. On my inquiring if a relation, who had lately left the earth-life, was present, the pencil was heard writing, and, on the signal being given, Mr. Eglinton withdrew the slate, and I saw written there the word "Yes." This was written on the upper surface which was held against the table.

I asked that a message might be given me by this spirit. Mr. Eglinton, for this purpose cleaned two slates, and putting a small piece of pencil on one, he covered it with the other, requesting me to hold them firmly together, he only touching one side. We held the slates *between* us, neither *on* nor *under* the table, so that it was *utterly impossible* that the writing could have been produced save by spirit-agency. We held them but a few moments before the pencil began to rapidly write inside, and on the signal being given, I removed the top slate, and found on the bottom one a message of half-a-dozen lines, signed by my brother's name!—a name quite unknown to the medium. Had I before entertained the slightest doubt as to the genuineness of the phenomenon, this one fact, that my brother's name, which, as I before stated, was unknown to the medium, was written between closed slates *in full light*, would have proved that my brother was indeed near me, and had given me this message from beyond the grave. I must add, too, that I was a perfect stranger to Mr. Eglinton until that day. In the evening I was kindly permitted to join a circle held by Mr. Eglinton, at which I saw spirit-forms moving amongst the company assembled. Being seated next to the medium, I was able to see the forms well, and feel their touch. They came so near that I was enabled to examine their faces closely, and what I saw left no doubt in my mind that they were indeed visitors from the other side. Before the gas was extinguished, I saw a spirit-form moving about in the centre of the table. I also saw the medium levitated to a considerable height in the air—indeed, so high that it was with difficulty I could retain hold of his hand, which I had done during the séance. Then he slowly descended, and I saw him suspended in the air in a horizontal position. I must not forget to mention that not only were audible questions answered, but one also which I *mentally* asked. I think these proofs are so convincing that I feel it incumbent on me to make public my experiences with Mr. Eglinton.

Mr. C. Delolme, of 48, Rathbone-place, sends a careful and detailed report of several séances, from which we have taken the following extracts, dealing especially with Psychography. We hope to use the other portions in an early issue, the whole report being of equal interest and value.

Mr. C. Delolme's Experience.

On March 3rd I was present at a séance which took place in full gaslight or nearly so. I selected a card from others on the table. It was blank on both sides, and tearing a corner off which I retained, I placed the card between the pages of an ordinary book with a piece or nib of lead pencil on the card, about the size of a big pin's head. The medium's hands and those of one of the company were resting on the book which thus lying on the table was in full view of all. After the lapse of a minute, the book was opened, the card containing this message:—"I am glad you got my letter, Stella." There was no visible mark of lead on the enfolding pages of the book. Needless to add that the torn corner accurately found its counterpart, but the strangest part is to come. The letter referred to was one received by the recipient of the message that day. It was in his pocket "*in exactly similar handwriting.*" It had come to him by post, but how? Evidently it was a case of direct writing by the same spirit in two different localities, and on two separate occasions, and on diligent inquiry our friend (an old Spiritualist) could come to no other conclusion than that it was a case of direct posting, as well as addressing and stamping. March 6th was the occasion of a light séance throughout, the medium being impressed to devote the evening entirely to slate-writing. Some six or eight communications were obtained, all in different handwritings, under most satisfactory conditions. One gentleman, an old Spiritualist, had bought a double slate that day. He had brought it and tied it up in brown paper with red tape. His wife sat upon it by request of the medium. In the course of a minute three raps indicated that the parcel could be opened. Inside was a message on the slate to this effect:—"Accept this as a proof of my power.—JOEY." Two slates were then thoroughly cleaned and a nib of pencil placed between them. The medium, in full light, held the slates on the head of Mr. S—c. The peculiar sound of very rapid writing was then heard, three raps indicating its termination, and an intelligent message to Mr. S—c from one known to him occupied the whole of one slate. I went through the same operation of cleaning other slates, which this time were held above the table, the medium holding one corner, myself another, and the third being in the grasp of my neighbour. A delightful surprise awaited me. Here is my message:—"My dear brother,—I am so glad I was able to show myself to you on the last occasion. I come with the little one now and send you this proof of my continued love and affection. I am rejoiced to think how much good this truth is working for you.—Your loving sister, HENRIETTA." I may add that my married sister died in giving birth to that little one, a fact quite unknown to the circle. The slate with the message is now in my possession.

THE (VIENNA) "ALLGEMEINE ZEITUNG"
ON SCIENCE, SPIRITUALISM, AND BARON
VON HELLENBACH.

Psychische Studien for March is nearly filled with articles upon the Bastian affair at Vienna. The German newspapers have been, for the most part, exultant; for they do not affect to ignore the fact that Spiritualism—or rather the recognition of the phenomena—has made formidable advances in circles both socially and intellectually influential; and of course they imagine that such an "exposure" as that of Bastian must "open the eyes" of believers. The *Allgemeine Zeitung*, however, one of the greatest of the Austrian papers, is honourably distinguished from its contemporaries by the character of some of its remarks. Of course it expresses satisfaction at the exposure, and speaks of Spiritualism as a "superstition." But having given its account of the affair, it proceeds as follows:—

"So much for the facts. But now it may be asked: how comes it that such a common, vulgar swindle can find footing in the highest circles, not only of our own, but of all civilised society? and further: who is Baron Hellenbach, who are his literary friends, that they suffer themselves to be blinded by such palpable trickery?

"Baron Hellenbach is a highly cultivated, thoroughly serious and honourable investigator, completely equipped, moreover, with scientific attainments.* To characterise the man, it may be enough to say that his book, which appeared five years ago, entitled 'The Prejudices of Mankind,' was the original of Max Nordan's 'Conventional Lies.' The wit and acuteness with which the latter work assailed every sort of superstition, and its fearless utterance of certain truths in the domains of politics, religion, and society, caused its summary suppression in Austria; yet not before it had attained a circulation of thousands and tens of thousands of copies. Hellenbach had attacked the prevailing prejudices quite as cleverly, though perhaps less roughly; and no one can read both the books without seeing that just those parts of Nordan's which are most weighty and incisive are derived from Hellenbach's. Yet the author of 'The Prejudices of Mankind' is a Spiritist; nay more, in that very work, which rejects all positive religions, opposes every restraint upon freedom of inquiry, and breaks a lance for liberty in the noblest sense of the word, he attaches himself exclusively to Spiritualistic doctrines. Nor does Hellenbach stand alone in this respect among modern authors. Wallace, the celebrated naturalist, and Zöllner, the founder of the new Theory of Comets, are likewise Spiritists. Then what is Spiritism? It is partly, as we conceive, a legitimate reaction against the dogmatism of modern science.

"It has at all times been the fault of every dominant intellectual tendency that it denounces not only theories, but even facts opposed to it, and designates as false and impossible whatever cannot be brought into harmony with its own conceptions. That this has been the case with religions does not need to be pointed out. But the same theoretical intolerance has been manifested in a high degree on behalf of prevalent scientific doctrines. The heretical assertors of facts at variance with these preconceptions have not, indeed, been burnt, but they have been too often exposed to ridicule and contempt. We need only remind ourselves of the denial of aerolites towards the end of the last century, when those who believed that bodies could fall from the sky were looked upon as fools. It was said to be 'impossible,' to be a 'contradiction of the laws of science,' and anyone believing in such a contradiction was either out of his mind, or at least could not be considered a person of any scientific competence. And similarly of a whole succession of facts. Our orthodox

culture is a great deal too ready with the phrases 'impossible' and 'opposition to the laws of nature.' When closely examined, it usually turns out that this 'impossibility' is nothing else than incomprehensibility, and the imaginary breach of the laws of nature is only ignorance of the laws by which the fact in question is to be explained.

"Now it seems that underlying the phenomena of Spiritism, such as clairvoyance, table-turning, spirit-rapping, and all the rest, there are *real facts* which do not admit of complete explanation by our present knowledge. Frauds and mistakes are mixed up with these facts; but it would not be too difficult to distinguish the true from the false were it not for the misfortune that orthodox science will not approach the investigation of the facts, but contents itself with flatly denying them. The consequence is that persons who, either accidentally or impelled by the spirit of inquiry, have become immovably convinced of the truth of some of these phenomena, too easily tend to an uncritical acceptance of all or most of what is alleged on this subject in opposition to the dominant culture. There is in this, perhaps, a sort of defiance of what are called scientific prejudices: a defiance which ends by misleading men like Wallace, Zöllner, and Hellenbach into a really startling facility of belief.

"Hellenbach, for instance, has devised a theory, according to which there exist beings in what Zöllner brought into fashion as the 'fourth dimension': that is, in a space-relation not apprehensible by human senses. These beings are able, under favourable conditions, to enter into *rapport* with us, possessing the faculty of expression in our language, and even to produce (or, as Hellenbach calls it, to 'project') the semblances of human limbs. But for such performances these beings—the 'spirits'—require the interposition of specially constituted persons, termed mediums, in order to acquire that corporeity which is indispensable in order to make the results perceptible by our gross senses. From the mediums' organism is drawn for the occasion some vital material, whence also it follows that after every such representation the mediums are extremely exhausted. That the mediums should be otherwise specially gifted individuals is not at all necessary; they have only the peculiarities requisite for intercourse with the beings of the fourth dimension, and Hellenbach has ascertained that a certain dryness of body is characteristic of such persons. That also explains why so many good mediums are to be found among the Yankees—a race notoriously deficient in sap. The idle, useless performances of the spirits, their raps, table tiltings, throwing about of objects, and the like, as also that their utterances are rarely above the intellectual level of their interpreters—in short, that *rapport* with them is of no use whatever to those who experience it beyond the consciousness of it—all this Hellenbach excuses by saying that we have no reason to ascribe to the fourth dimensional beings in general any higher faculties than those of man, who is the crown of the three dimensional. There may be those of a superior sort among them; probably, as with us, there are clever and stupid, wise and foolish, and judging by analogy, the stupid and foolish should be in an enormous majority. The medium, not being at home in the fourth dimension, nor able consciously to seek in it for the best intelligences, must come into *rapport* with those who first encounter him. And in ninety-nine cases out of 100 these will be only very average and insignificant creatures. What, asks Hellenbach, would be thought of an inhabitant of Mars, who, coming among us, should estimate the intellectual development of the human race by the understanding of the first person he happened to meet? A hundred to one that this specimen would be no thinker or scholar, but some simple peasant or uncivilised savage. And with just such of the fourth dimension has the medium, as a rule, to do.

* Baron Hellenbach ist ein hochgebildeter mit dem ganzen Rüstzeuge des modernen Wissens ausgestatteter, dabei durchaus ernster und ehrlicher Forscher.

Nor, moreover, can it be supposed that a spirit of a really high order would find in every medium a suitable instrument for bringing his elevated ideas to expression. We must needs find that spirits, as a rule, use the brain of the medium for the projection of their thoughts, if the latter are to be rendered intelligible to men; and in the brain of a medium of narrow understanding no elevated thoughts could obtain expression.

"That the beings who come into relation with us through mediums belong to a fourth dimension, has been demonstrated by Zöllner by their doing things which within the three dimensions known to us are wholly and absolutely impossible. In his assertion of a fourth dimension, Zöllner appeals to the well-known doctrine of Kant, that space and time are forms of human consciousness, and that our inability to represent space as more than three dimensional by no means proves that things in themselves have actually only this three-fold extension. Just as many things which are possible to us three dimensional beings would be impossible for beings with the knowledge of only the two dimensions of length and breadth, so there are other things impossible to us, which beings of the fourth dimension can perform without difficulty. Of what these things are we will give an instance from Zöllner. Having described how, while sitting alone with the celebrated medium, Slade, a table was made to disappear (in a well-lighted room), and afterwards visibly descended from the ceiling; and how on two occasions distinct impressions of a naked foot were left in flour contained in a vessel placed under the table, and again on a sheet of paper blackened with soot—each time while he was holding both Slade's hands, and keeping his shoe-clad feet continually in sight—Zöllner continues."—[There is here cited at length the phenomenon described, pp. 57 to 60 of the translation of "Transcendental Physics."]

The writer in the *Allgemeine Zeitung* then abruptly proceeds, without a word of doubt thrown upon the facts thus recorded, as follows:—

"That again a medium has been exposed as a gross impostor, and that this has been done from a doubtless unprejudiced quarter, will estrange many from this absurd superstition. Yet is Spiritism itself still far from being shaken thereby. For as the Spiritists only ascribe to mediums certain organic peculiarities, and concede that they may be ignorant and silly, so they do not deny that particular mediums may be deceivers, nay, it seems that they are even well aware of the strong temptation to imposition attaching to professional mediumship. But they assert that failures or impostures are far from proving that all the observed facts of Spiritism are founded on fraud. And it is difficult to deny that this position is a logical one. In our opinion, the Spiritist superstition will only come to an end when exact science will take the trouble to examine without prejudice the facts which it has hitherto distinctly denied; that is to say, will approach them with the admission that things are not necessarily untrue because unexplained. But we are certainly not to supply the want of a natural explanation by transcendental fictions of the brain." The article is signed

H (ERTZKA).

BOUND VOLUMES OF "LIGHT" FOR 1883.—We have a few bound volumes of "LIGHT" for 1883 on sale at our office.

A GERMAN PROFESSOR ON THOUGHT TRANSFERENCE.—"In the opinion of the *Neue Freie Presse*," says *Licht mehr Licht*, "Professor Simony has offered a satisfactory explanation" (of Thought-reading). "He affirms the possibility that electrical nerve currents accompanying the motor innervation of the appropriate muscles on the thinking a word can evoke innervation currents of corresponding muscles of a person endowed with abnormal susceptibility, or with an abnormal faculty of attention (*Aufmerksamkeit*) under the condition of a complete suppression of mental activity. An explanation, truly," adds *Licht mehr Licht*, "of a wonder by something far more wonderful! But what signifies that, if it be only 'anti-spiritist'? To all appearance, Spiritism is about to establish itself in Vienna under the name of Anti-spiritism."

"LICHT MEHR LICHT" ON THE BASTIAN AFFAIR, &c.

The whole of the "Authentic Report," of which a translation appeared in "LIGHT" last week, is printed in *Licht mehr Licht*. The following is the judgment of that paper on the facts:—

"Bastian has given way to the temptation to which, as a rule, professional mediums sooner or later succumb. Since no medium can compel the phenomena, but is, on the contrary, dependent on the will of free and uncontrolled beings, such mediums are often tempted to simulate the results for which they are paid, when these will not come of themselves. This has been the case with Bastian."

The Indian "Theosophical" tendencies of Baron von Hellenbach are thus referred to:—

"We learn from the above report, that Baron H. has ready for the press a book dealing with materialisation, under the title 'The Double Nature of Man.' With all respect for the author and for his services to Spiritism, we wish for his own sake that he would apply Horace's injunction, 'nonum prematur in annum.' We confess that the title does not please us. It suggests that the author is inclined to the Occultism of Indian Theosophy. The Spiritist theory is too simple, not sufficiently recondite, for many people. The old saying, 'Einfach ist der Wahrheit Rede' (the speech of truth is simple) will not pass with many German scholars. They are ashamed of a theory which every child can understand. And so they welcome theories of the Astral Light, of the division of the Ego, the power of the Unconscious, of Statuolence, of the fourth dimension, and so on. Seriously, we would exclaim to Baron H. and his like, 'Sat prata biberunt.' When he designates as 'nonsense' the term Spiritism, we cannot but doubt if he has rightly understood the expression. As against the illogical word 'Spiritualism,' whereby English and Americans describe the dealings with mediums, it might apply with some justice. But what impropriety there is in the word Spiritism, that is, knowledge of spirits (*Geisterkunde*), or the Greek pneumatology, we are unable to understand," &c.

[The above remarks are translated solely for the glimpse they afford into the state of opinion abroad on these subjects. For himself, especially, the translator disclaims all sympathy with the sneering allusion to the recovery of occult knowledge—in the above article called "theories"—which he believes to be essential to a right and full understanding of the phenomena with which we are concerned. Both Baron Hellenbach's book and Baron du Prel's may be expected to advance us greatly in this direction. Both writers have the advantage of a high scientific training in the modern sense of the term.]

La Lumière (Paris) publishes a protest against the proposed General Congress, from the prominent Spiritists of Lyons.

A CORRESPONDENT wishes us to announce that an invitation to visit London has been sent to Mrs. Richmond by a number of her friends here. It is probable that a series of discourses will be given by her in London during the month of May. He adds:—"Three years have elapsed since Mrs. Richmond's last visit to this country, but the pleasant impression left by her has not yet been effaced, and the prospect of her return will be good news to many."

THE *Christian Commonwealth* is "content to know little" about Spiritualism, but believes the word of Him Who says, "Are they not all ministering spirits," &c. It "believes that the world of flesh may make the world of spirit seem more distant than it is. Men should not rush in where angels dare scarcely tread. Idle speculations, subtle reasonings upon questions which have little practical bearing upon 'the common round of life,' and transcendental theories we have little time and less inclination to handle as a general rule." That is all they can say, but think, "To the word and the testimony a good motto." Well and good. Spiritualism, if anything, is communing with the dead, and for that we have good authority and example. On one occasion—we need not particularise—Christ countenanced this practice by seeking, in presence of three of His disciples, the spirits of two of the heroes of the Jewish race—one of them actually being the man who had issued a so-called prohibition. Did the Great Teacher "rush in"? Did He indulge in idle speculations, and subtle reasonings? &c., &c., &c. With all respect to the *Christian Commonwealth*, we hold that if the spirit in man survives the death of the body, it is all important if, at all possible, to know something of the state in which he will exist. Surely that is practical.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 111.)

2. Flexible features : recognisable ; in some cases recognised.

Here it is obvious to recur to that most striking narrative of Mr. Livermore's,* where he details, with a completeness and precision that leave nothing to be desired, how, on repeated occasions, he saw and recognised the face of his wife. The narrative is too long for quotation, but such expressions as these recur frequently : "I recognised the full head and face of my wife." "The upper half of the face of my wife . . . in perfection." "My wife stood before us with every feature radiant and vividly visible." Not to prolong quotations, where all is worth quoting, I may be allowed to refer my readers who wish to make themselves acquainted with one of the most precise and startling narratives that the literature of Spiritualism contains, to the records embodied in the works to which I have given references, and to Epes Sargent's "Planchette," which has a full account, corrected, by the author, to whom Mr. Sargent was well known. This account I shall have reason to refer to hereafter.

Passing by other records, I will come to one narrated by a witness of unimpeachable credit. Dr. Eugene Crowell, of 196, Clinton-avenue, Brooklyn, N.Y., thus testifies as to his experiences with Slade.† The account is full, and I quote it fully because it gives an additional statement of the careful conditions under which all Slade's sittings are held, and because Dr. Crowell's reflections are valuable.

"On this occasion Slade suspended a curtain, at a height of about five feet, across the room at one end of the table 'to protect the materialised spirit forms from the dissolving influence of the magnetism of our eyes until they were fully ready for us to observe.' Mrs. Crowell was present.

"Soon after being seated we dimly saw the face of a female at the aperture [at a distance of about three feet from the sitters and within their reach], but both my wife and I recognised it as Mrs. S—. The second appearance was that of my sister Charlotte. We plainly saw her face and features, and I recognised the expression. There now appeared the face of a young girl about seventeen years of age ; the face was oval in form, delicate in features, dark eyes, bright, intelligent look, with very pleasing expression. I recognised it as the same face I had seen four days previously at my own home, appearing as I have elsewhere related, and the identity was perfect. She was visible for five minutes or more, looking with tender, loving eyes, and frequently changing the position of her head, so that we could view her in different positions." [A.D. 1871]

On a subsequent occasion in the same year :—"Soon after being seated, there appeared at the aperture of the curtain the head and face of an old man, with flowing silvery hair and a beard, trimmed rather short, whom I instantly recognised as my maternal grandfather. Every feature was perfect ; the hair and beard so distinctly materialised that we were able to distinguish and count the separate hairs, and from the short distance we were from him—leaning towards him reducing it to less than eighteen inches—I could perceive the delicate shades of his complexion, the red and white mingling just as they did in the last years of his earth-life, and the freshness of which was remarkable in one so old, he living here more than ninety years. Upon my requesting him to turn his head, so that I could view the side, he did so, and then again was presented the side face and wavy hair I so well remembered. He then whispered my name, and upon my saying, 'Grandfather Stewart, this is you,' he repeatedly bowed and smiled. After this came our daughter Caroline, . . . as beautiful, and bright, and natural as before, every feature as distinctly visible, her eyes, complexion, and expression the same—all as apparent as if she were in the

flesh. . . . She appeared and disappeared three times, nodding in reply to our questions, and the expression varying with every emotion caused by our looks and remarks."—[A.D. 1871.]

And again, Dr. Crowell remarks on his experiences :—"In all my sittings with Slade, I never for a moment lost sight of my character as a critical investigator. Immediately upon entering the room, before seating myself, I always observed the doors, windows, and furniture, often moving some of the latter, especially the sofa, while the gas yet burned brightly. The medium gave me full permission to take this liberty, and often smiled at precautions I took which, to him, appeared so unnecessary. We never sat in total darkness, there always being sufficient light to enable us to perceive the forms of all the material objects in the room, and while the only partially shaded windows were visible by the light from without, the only two doors opened, as before stated, one into the front parlour, always well lighted, and generally occupied by visitors, and the other into the hall, equally well lighted. The curtain, which may appear a suspicious arrangement, was used only during the later sittings, and the reason assigned for its use by the unseen intelligence was that they found difficulty in materialising when all our eyes were directed intently towards them, and the curtain afforded them the necessary protection. The table was a small one, and we could easily reach the little curtain, as it was in contact with the opposite side of the table, and many times we have, at the very instant of disappearance of a spirit, seized the curtain and tossed it over the cord on which it was suspended, thus securing an uninterrupted view of the space beyond it, while at the same time I have swept with my lower limbs the space under the table. . . . I desire also that the reader will bear in mind that I sat with this medium (Slade) from the time he first attempted to materialise, for a period of nearly one year, and that I witnessed the slow progress of the results of their labours, from the first indistinct, almost invisible cloudy appearances, through the successive stages of improvement, until forms, features, complexion, and expression were often as clearly perceptible as they are in our mortal friends ; and these spirit friends were sometimes as easily recognised as the latter."

It may be well to give corroborative testimony from another witness. Mrs. Louisa Andrews, of Springfield, Mass., U.S.A., had extraordinary means of knowing what the manifestations of Slade really were. Among other testimony she gives this* :—

Private sitting with Slade : small curtain or screen hung across the table with aperture. "Rising slowly behind the aperture, came up a face most lovely and familiar to us all, made somewhat indistinct at first by a luminous haze that appeared to surround or emanate from it ; but as I looked it grew more and more distinct. . . . Again the fair, sweet face, more distinct than before ; the veil was thrown backward a little, and with a faint, tender smile, the head was turned slowly first to one side and then to the other. . . . The beautiful head nodded several times with a slow, graceful motion."

To come nearer home, the same recognition is deposed to by two observers at the séances of Messrs. Herne and Williams. Mr. Blyton deposes that he heard the voices of the mediums in conversation at the same moment that the voice of the materialised figure was also heard.†

Mr. Clifford Smith says :—"After this came what to me was truly astonishing ; a dear friend of mine in spirit-land, who continually manifests to me, now illuminated her face. . . . The face was distinctly seen by those on either side of me, and to me every feature was recognisable." [A.D. 1872.]

Mr. Thomas Blyton confirms Mr. Clifford Smith :—"I carefully observed the face . . . It repeatedly came within a few inches of my face, and then floated to Mr. Smith, who recognised the features. . . . I noticed the bright, though somewhat fixed appearance of the eyes as well as the shape of her nose, mouth, and chin. . . . We had the unmistakable satisfaction of hearing her speak, and at the same time I heard the two mediums in conversation." [A.D. 1872.]

One more case is worth adding.‡ At the time that it occurred it made a great impression on those who witnessed

* *Spiritual Magazine*, Vol. II., pp. 386-7, Vol. III., p. 195, Vol. I., N.S., p. 35. See also Dale Owen's "Debatable Land," p. 387.

† "Primitive Christianity," Vol. I., pp. 435-6-9-410.

* *Spiritual Magazine*, Vol. VIII., N.S., p. 207.

† *Medium*, April 26th, 1872 ; May 10th, 1872.

‡ *Spiritual Magazine*, N. S., Vol. VIII., p. 80.

it. Those who sat round the table, with the exception of myself, were those best qualified to judge of the likeness suddenly and unexpectedly presented. I was a dispassionate observer, and can testify, for my own part, to the start of surprise that accompanied the presentation of the face, and to the instant recognition that followed. Dr. Speer sent an account at once to the *Medium*, in which he testified to the face being "instantly and simultaneously recognised by three persons as that of their departed relative as he appeared on his death-bed." My own testimony is as follows:—

"We sat close round the table, so that the little aperture through which the faces are shewn was well within view—so clearly, indeed, that I could see the faces float upwards to the ceiling to rematerialise themselves, and could even trace their gradual formation. Under these circumstances, with a good light, and at a distance of only a few feet from our own faces, we saw the face of a most intimate and dear relative of three of the sitters. Mistake there could be none. I never saw him in the flesh, but I have seen his portrait, and the resemblance, even to one who did not know him, is unmistakable." [A.D. 1873.]

Such, not to multiply cases which would not naturally strengthen the evidence, are typical examples of the presentation of flexible faces and masks where the medium was seated in the circle. I pass now to the more voluminous evidence where the medium, as now became the almost invariable practice, was secluded in a cabinet.

(To be continued.)

SPIRITUALISM IN LONDON & THE PROVINCES

METROPOLITAN SPIRITUAL LYCEUM.

103, GREAT PORTLAND-STREET, W.

The first of a series of public meetings at the rooms of this Society, was held on Monday evening, the 17th inst., for the exhibition of phenomena resulting from an alleged combination of Human Mesmerism and Spirit Control through the agency of Mr. Frederick Ogle, operator, and Mr. Richard Nesbitt (Dick, the Pit Lad), sensitive, who were warmly received by an appreciative audience. After the chairman had introduced them, and suggested the nomination of a committee of reference, to watch the proceedings closely, and the acceptance in that capacity of Signor Damiani, Mr. Olrick (from Australia), and Dr. Abercrombie, Mr. Ogle explained the origin and course of his connection with Dick, and by a few vigorous passes brought him promptly under influence. The rapidly changing expression of Dick, including the disappearance of the pupils of the eyes, being duly noted, concurrently with the uniformity of the pulse, the mesmerist proceeded to blindfold the subject by placing copper coins over the eyes, and covering them with strips of gummed paper and a coloured handkerchief. With the full approval of the meeting Mr. Ogle illustrated Dick's condition, and the mental contact between them, quite as effectively as is sometimes done by harsher methods, by calling upon him for a Northumbrian song, and then arresting his execution of the melody at odd moments, as silently suggested by the audience, while he himself was at a distance, and refrained from speaking, Dick, apparently, suspecting that the interruption of his ditty was due simply to failure of memory, for he dolefully deplored his inability to go on. Dick's clairvoyance was then subjected to a prolonged series of tests, administered partly by Mr. Ogle and partly by Mr. Olrick, while Mr. Ogle was away in the basement of the house, which were almost uniformly successful when articles of various kinds selected at random—as hats, watches, keys, pencils and the like—were openly held before him at a distance of a few feet, for while he failed to name one it was clearly because he did not know what the thing was, not that he was unable to see. He also read correctly the time on the white face of a small watch; and in more than one instance three out of four numbers written upon slips of paper, when precautions were taken that no other person visibly present knew them, were accurately given, while the occasional failures were roundly asserted by many observers to be due to the obscurity of the figures. He was then, at intervals, tried for the numbers of enclosed bank notes, one of which he read incorrectly, and the others he declared his inability to see. He failed similarly with a small coin in an envelope. It was clear, however, that he was then becoming exhausted, and it was agreed to introduce these particular experiments somewhat earlier at the next sitting, but with the same precautions that no one present should know the number of any document submitted to his scrutiny. Finally, Dick was mesmerised to absolute rigidity—placed horizontally upon the top rails of two Windsor chairs, with Mr. Ogle standing upon his outstretched body, to

shew, as was said, how much he resembled a log of wood. Thereupon Dick was awakened. The process was rather slower than the operator expected apparently, but it will probably demand yet more patience on the next occasion, when Mr. Ogle intends to deepen the trance in view of the experiment proposed with enclosed documents, and to assist the development of other departments of evidence which were not even approached on Monday last.

These mesmeric sésances are being held daily. See advertisement on p. ii.

BLACKBURN.—A correspondent writes:—"Spiritualism is attracting very great attention in Blackburn at present. Every Sunday the Science and Art School is crowded with eager listeners. Persons from all classes and all shades of thinkers come, and on some occasions hundreds cannot obtain admission."

PLYMOUTH.—Good congregations, including many strangers, attended our public services on Sunday last, and a very harmonious feeling prevailed throughout the day. At the morning meeting an eloquent inspirational address was delivered by Mr. W. Burt, on the subject of "Prophecy and Inspiration," while in the evening, the Controls of Mr. R. S. Clarke, devoted themselves to the solution of questions, of which a goodly number were sent up to the President. These bore on all sorts of subjects, and were lengthily answered to the satisfaction of all present. The usual public circle was held in the afternoon and the "Children's Lyceum" received additions during the day. Before the evening congregation separated Mr. Sloman gave an account of a case of independent spirit-writing occurring during a recent successful sitting he had with Mr. Eglinton, while in London. Two slates (new ones) being placed together with a small bit of pencil between, were held at arm's length, both by the medium and himself, in full view. Very soon sounds were heard, and on removing the top slate a message of 92 (ninety-two) words, besides the signature, was found written. The time occupied in the performance of this feat was about half a minute. The sésance took place in broad daylight, the time being near 11 a.m., and in front of a window.

LIVERPOOL.—Mrs. Britten's visit to this city last Sunday filled Rodney Hall again to its utmost capacity. In the morning six subjects were chosen by the chairman out of about thirty sent up in writing by those present, the following being those selected, and treated in a most exhaustive and satisfactory manner by the guides of Mrs. Britten. "If God be infinite how do you explain the existence of human spirit and matter which must occupy space?" "The relation in Spirit-life, immediate and ultimate, between those united in this life, by the ties of blood or affection." "Why do not Spirits anticipate the discoveries of Science?" "Give examples, or authority from the Christian Scriptures that the Spirits of the departed held communion or intercourse with those in the present life." "Mesmerism and Clairvoyance, philosophically considered." "What is the object and ultimate of human existence?" Besides replies given to the foregoing, Mrs. Britten dealt at considerable length with the following question: "The Spiritual solution of the question at issue between Socialism and Neo-Malthusianism." In the evening the subject of the address was "Egypt, Ancient and Modern." The land of wonders was dealt with in a lucid and interesting manner, and the peroration was considered one of the finest pieces of oratory ever delivered through the lips of the gifted speaker. The committee of the Liverpool Psychological Society are taking steps to hold a farewell soirée at Rodney Hall, in honour of Mrs. Britten, on Easter Monday, April 13th, when it is hoped that a number of representatives from other societies will be present to do honour to one who is so worthy of it, and to whose labours much of the status of Spiritualism in the provinces at present is largely due.—C.F.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

H. VANDERYST.—Thanks.

F. J. T.—Will write you soon.

O. M.—The announcement is made as requested.

H. C.—MSS received. Will appear in due course.

W. WADE, JUN.—If you will call at our office you will find a parcel ready for you.

MISS BLANCHE MARSHALL.—Kindly send us your address. We have a letter for you.

G. WYLD, M.D.—Thanks for cuttings, which will be used in an early number. "LIGHT" should reach you regularly by the Friday morning's post. If it does not, the delay rests with the postal authorities.

ERRATUM.—In Mr. Theobald's letter on "Fires Lighted by Supernatural Agency," in last week's issue, the quotation at the head should be attributed to George Herbert, and not to Shakespeare.

THE further we advance in knowledge the further we find we have still to advance.

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., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, 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 Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; *Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain 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; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; 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.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely impossible*. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The PSYCHOLOGICAL PRESS ASSOCIATION beg respectfully to announce that they now offer for publication by Subscription.

"PRESENT DAY PROBLEMS,"

BY JOHN S. FARMER,

AUTHOR OF

A New Basis of Belief in Immortality;" "How to Investigate Spiritualism;" "Hints on Mesmerism Practical and Theoretical;" "Ex Oriente Lux," &c., &c.

This work, first announced a year ago, has been unavoidably delayed, owing to the Author's numerous engagements. It is now, however, ready for press, as soon as a sufficient number of copies have been subscribed for. The plan of the work has been considerably enlarged; its scope may be gleaned from the following draft synopsis of the sections into which it is divided. It will form a volume uniform in style with "Spirit Teachings."

I.—Introductory: (Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.

II.—Methods and modes of investigation, with suggestions.

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XI.—Summary.

This book is intended to present to the student of Psychological Science a succinct and bird's-eye view of the subjects enumerated, in each case narrating and discussing the results of recent research, and attempting to shew how each new development of science is bringing us nearer, step by step, to the Unseen Realm of Spirit. It advocates the existence of the Counterparts of Natural Laws in the Spiritual world, and proves by scientific methods that the Spiritual is not the projection upwards of the Natural; but that the Natural is the projection downwards of the Spiritual,—in short, that the Unseen World is the world of Causes, and this the world of Effects. The Author also endeavours to trace out some of the laws which appear to govern the abnormal phenomena with which he is concerned in this volume.

The Publishers trust that the confidence shewn in their previous Subscription Volumes will be extended to them in this one also, and they, therefore, offer it at the following terms:—

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