

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 189.—Vol. IV.

SATURDAY, AUGUST 16, 1884.

PRICE TWOPENCE.

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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 ORIGIN OF LIFE.—THE STRUGGLE FOR IMMORTALITY.

PART I.

I have classed these two papers together, for they came before my mind in sequence, and they deal with subjects that have a consequence of their own. Professor Coues's Biogen* had its inception in a paper read before the Philosophical Society of Washington, and deals in a truly scientific spirit with the problem of the origin of life. Elizabeth Stuart Phelps—an honoured name among Spiritualists—applies to man's future the Darwinian theory of selection, "the survival of the fittest" in the struggle for immortality. It has not been my good fortune to find in the same space so much accurate thought, such clear and incisive statements of truth, such illuminative deductions from proven facts, as the Professor has compressed within the fifty pages of small size that contains the gist of his remarks. From whatever source he may have derived his knowledge of the relation between spirit and matter, he has reached an accurate conception of what the higher Spiritualism reveals. He deals remorselessly with the fashionable Atheistic Materialism of the day; and states, in terms that Spiritualists will recognise as true, many things about God and the Soul, and the relation of Spirit to Matter in the human body. It is impossible to condense further what is already compressed to the full extent compatible with lucidity. But I hope that Professor Coues's Biogen will not remain unknown to the philosophical and speculative minds, of whom there are numbers in the ranks of British Spiritualists. If he teach them nothing new—and they will be mentally equipped in a rare degree of completeness if he does not—he will, at any rate, restate for them some old truths in a way that they will be glad to appropriate and make their own.

I may, perhaps, instance, as a specimen of the Professor's method of treatment, his argument about Spirit, Soul, and Mind, and the distinction that he draws between them. *Mind*, he says, is not a *thing*: it is a relation between two things—Soul and Body. The Mind is the result of the

inter-action between Spirit and Matter; what the Spirit thinks in consequence of its Incarnation; the knowledge of good and evil: *the fruit of the tree of life*. It is what the Spirit retains when disembodied as the outcome of its Incarnation. Reason is the mistress of the Mind, and its exercise is Judgment—more or less accurate in proportion as the information gathered through the Senses has been accurately apprehended. On the other hand a man's Soul is a *thing*, in a proper sense of that word. It is a substantial reality, an actual entity, consisting of a semi-material substance, which is the body of the Spirit, bearing much the same relation to pure spirit, as the physical body bears to the soul itself. The substance of the soul is the medium of communication between spirit and matter. "Soul-stuff is animalised astral fluid, *i.e.*, some quantity of the universal ether modified by vital force, individualised by a man's spirit, just as a certain quantity of grosser matter is individualised and appropriated to the formation of the physical body." This Soul-stuff or Biogen approaches Crookes's "Fourth or radiant state of matter," and some demonstrable activities of matter in this radiant state are summed up in the term "psychic force"—the "odic force" of Reichenbach—one of the modes of motion of which was demonstrated by Galvani.

Man, therefore, conditioned in this state of being, consists of (1) Physical body, which is cast off at death, (2) Soul, the medium between body and spirit, and (3) The Spirit or Ego, of which he knows nothing, though his Spirit knows itself perfectly well. Death disengages the second and third principles from the first, which indeed "is no more necessary to their being in the next state than is the After-birth to the existence of the body in this one." It will be seen that Professor Coues has evolved for himself that distinction between Soul and Spirit which thoughtful Spiritualists find from their observation and experience to be accurate and true. Spirit is immaterial and cannot act upon matter. Soul is semi-material, is the body of Spirit, of which the man, after death, consists, and by virtue of this Biogen or soul-stuff as a medium, Spirit does act upon and influence Matter. In another part of his disquisition,* the Professor defines Soul as the "quantity of Spirit which any living being may or does possess at any time"; and Spirit he regards as Self-conscious Force. "Self-conscious force being illimitable in time and space, and its sum being, in a word, infinite, I am unable" (he adds) "to draw any distinction between Spirit in its totality and that Universal Mind or Supreme Intelligence which we mean when we speak or think of God." "Life subsists in the union of soul and body; in the animation of Matter by Spirit; Life is God made consciously manifest." "The French epigram, 'If there be no God, man must invent one,' may be paraphrased to say, 'If there were no God, man could not invent one.'"

Spiritualists know that will-power is the operating principle in the production of the phenomena called spiritual and attributed to the action of spirit, whether unembodied, disembodied, or incarnate. The Professor helps us to under-

* "Biogen: A speculation on the origin and nature of life." By Professor Elliott Coues, Member of the National Academy of Sciences; of the American Philosophical Society; of the Philosophical and Biological Societies of Washington, &c., &c. Boston, U.S.A., 1884. May be ordered through the Manager of the Psychological Press, 4, Avo Maria Lane, E.C.

* It is fair to notice, however, that in this part of his treatise, he is addressing a body of scientific men who did not recognise Soul and Spirit as anything beyond mere symbols to which they attached no real definite meaning. Professor Coues uses the words, therefore, in a loose and conversational way. In his Appendix, to which I have referred hitherto, he defines them with scientific precision.

stand this by an argument which I must endeavour to condense, though to condense him is to run a grievous risk of omitting essential elements of his argument, which is already disencumbered of all irrelevant matter. Having stated that, in his opinion, mind is the resultant of the action of the will of the Ego on the material brain: "Mind not being a thing which thinks (that would be Spirit) but the expression of what is thought," he roughly formulates his proposition that "Mind resides at the melting-point of matter in Spirit." To illustrate this he states a subjective cognition as "I will" and an objective cognition as "I see." He proceeds, "Aside from the summary cognition 'I am,' nothing can be conceived more original, spontaneous, independent, and self-determining than 'I will.' This cognition effected, *Will-power* has been consciously called into being; it has been created; it exists as a real entity at the service of its originator, to be utilised as he determines. To think 'I will' is to command force. But so long as this conscious determination remains inoperative it is only potential energy or latent force—its very existence is unknown except to its creator; it is only self-existent in short. Once translated in terms of matter, with motion or any other cognisable effect, the existence, operation, and result of a cause are discovered. If we knew how the translation is accomplished, we should know exactly how the connection between mind and matter is made; but we do not, and can only rest in the knowledge that somehow the brain is the material mechanism by which the will of the owner of that apparatus is primarily manifested. . . . To many minds it may be to sow the seeds of reverence for the exalted dignity of humanity to reflect that such mental operation as I have described is the counterfeit, in the finite human microcosm, of the described creation of the macrocosm by Infinite Power Divine. The Universal Mind, the Supreme Intelligence, the Great I Am, which was, and is, and shall be always, determined, it is said, to become manifest. He said, 'Let there be, and there was,' as He willed. And man is said to be made in His image."

Biogen, Professor Coues suspects from its excessive tenuity, compressibility, elasticity and other qualities and activities, may be tonic as distinguished from atomic matter. During the earthly life of the individual it is normally confined within the limits of the physical body, at least during waking hours. In sleep it is much freer in its excursions, and may almost entirely leave the body at the will, consciously or unconsciously exercised, of the Spirit. "More obvious exhibitions of the excursions of Biogen from its usual abode in the body may be seen in various phenomena of somnambulism, spontaneous and induced; in clairvoyance, clairaudience, trances of various kinds, religious ecstasy, some forms of calalepsy and epilepsy, and especially in what is called 'suspended animation.' Some persons can project their Biogen at will, from others it flows unconsciously, from others it can be drawn, neither by nor against their will, but under circumstances they have learned to recognise, and to which they may voluntarily subject themselves. In highly exceptional cases, frequently but not necessarily preceding death, Biogen may proceed from a person in such quantity and of such quality as to be visible and even tangible to another person. At death it entirely withdraws from the physical body, with more or less rapidity, and the act of dying is not accomplished until this process is completed. When the individual is at length dead, his spirit continues to live in a body composed of Biogen, and this 'spiritual body' may, and frequently does become visible and tangible to those whose souls still inhabit their physical bodies." It is not necessary for me to point out the bearing of these philosophical speculations on problems of life and mind, on the nature of mediumship, and the many difficult questions which reflecting Spiritualists are engaged in

studying. The floating masses of luminous vapour, which I have so often drawn attention to, the problems of materialisation which I am now engaged in a tentative attempt to disentangle, the question of apparitions both induced and spontaneous, the abnormal lights that so often appear in dark séances:—these and many other difficult problems receive not a little illumination from Professor Coues's admirable and truly scientific observations and arguments. Though Spiritualism is not mentioned, the whole address, together with its appendix and introduction, is of the highest interest and value to Spiritualists.

[Notice of Miss Phelps's "Struggle for Immortality" is deferred till next week.]

"M.A. (OXON.)"

BIOGEN.

The following extract is from the preface to a little book with the above title, by Professor Ellicott Coues, of Washington, U.S.A. :—

"Living as I have been for many years in a scientific atmosphere, in which Atheism and a very crass Materialism are rife, as the fashionable foibles of many men otherwise really great, who almost hide their folly with their erudition, their good sense, their thousand manly and humane qualities, I am often told by scientists that they have no souls, and expect to die like dogs. What can I rejoin to such declarations from such sources? To such a one I can only answer evasively, that he must know his own nature and probable destiny better than he can expect me to; and that if he thinks he has no soul, and is to die like a dog, I have no means of proving him wrong; but that speaking for myself alone, I know that I have a soul, and that I shall not die like a dog, because it is the nature of the soul God has given me to know its immortal self with a kind of knowledge in comparison with which the knowledge of material things acquired by the bodily senses is no knowledge, but delusion only—with a kind of knowledge whose servant, not whose master, is reason—with a kind of consciousness which is self-conscious. If my philosophy approves this consciousness, if my science supports and strengthens it, I am happy. If they do not, of what use are they to me? Idle, wasteful slaves, that eat into the life and substance of their master—not worth their keep.

"Not many men, I fear, think; it tires them and hurts their feelings; it strains their constitutions; a more or less sequential series of bodily sensations is an easier way through life, that 'embarrassing predicament which precedes death,' and saves the trouble of thinking. A few men think, and their hard thinking hardens the brains, and sets it in a mould, and no thought of another shape can find fit or rest there. And the spider of vanity spins her web there, and nimbly traverses its geometric threads, and lo! a system of philosophy. But such shall pass also, brother philosopher; your science and mine must bend the knee to our common humanity, there to learn that knowledge is not wisdom till it becomes self-knowledge, nor this masterful until it has mastered itself. Then, forge the chains of your systems as you may, the veriest gossamer thread shall be stronger to bear you up than they to hold you down."

"ANIMAL MAGNETISM."—We are desired to inform subscribers to the serial issue of this work that Part III. will not be ready until Monday, August 25th.

MR. J. J. MORSE AT CAVENDISH ROOMS.—On Sunday evening last the 'controls,' of Mr. J. J. Morse delivered a thoughtful and interesting address upon a topic introduced under the title of "The Revelation of Man," the main purpose of the address being to elucidate the fact that the progress of humanity in every department of life was the result of the evolution of the latent powers of our race's capacities—virtually in the various stages constituting a revelation of the possibilities of human nature. It was forcibly contended that the three main positions of human development were based in the physical, mental, and spiritual departments of individual and collective humanity. Therefore all attempts to unfold or to reveal the highest, before the degrees below it were not only unfolded but properly understood, would prove futile of benefit. It was wittily argued that the dietetic abstemiousness and squeamishness of many folks, which, while producing undeniable bodily healthiness, did not always result in any greater kindness of heart, charity of spirit, and genuine philanthropy than are expressed in the lives of those who neither shared or practised such views as are held by many who think it would seem that carefulness in food is, of itself, a mark of spirituality. The address abounded on many points of interest, and was listened to with closest attention. On Sunday evening next the platform will be occupied by Mr. E. W. Wallis, of Nottingham, who very kindly officiates in Mr. Morse's absence. Mr. Wallis subject, is "Spiritualism a Moral Force and Religious Power." Service at 7 p.m. All seats free.

THE HERMETIC SOCIETY.

VIII.

At the meeting of this Society on the 31st ult., the president, Dr. Anna Kingsford, continued her exposition of the esoteric signification of the Creed, giving a further account of the clauses—"I believe in the Holy Ghost;" "The Holy Catholic Church."

In the previous discourse had been described the seven-fold cycles of the Stygian River, and the nature of the worlds which the tide of existence successively involves in its current. Step by step had been followed Persephone, the Mundane Soul, from the point of her descent into material generation, until she had finally emerged from the dark abodes of Hades, a crowned queen, into the upper day. But the lower triangle of the Seal of Solomon, wherein all these processes are symbolised, has a microcosmic as well as a macrocosmic interpretation. Thus far had been traced the evolution of the world-soul on the nature-plane, passing from kingdom to kingdom, constantly gathering enhanced power, faculties, and individuality. A grand system is that which was thus unfolded—a system replete with order and reason, opening up vistas of splendid possibility, and widening indefinitely the scope of the soul's past and future; but, withal, only a brilliant panorama of Nature's progress; only a system of occult philosophy; not a religion made for the spirit of man; not a Divine message speaking to his inmost heart.

In the interpretation of the microcosmic aspect of the lower triangle, we leave the plane of Nature and sphere of Occultism, and enter the universe of the Human Soul—the region with which the mystic is chiefly concerned. For the province of Mysticism, although parallel to that of occultism, transcends and surpasses the latter. To be an occultist it is sufficient to know man. To be a mystic it is necessary to know Christ. The former sacrifices all things to knowledge. The latter sacrifices all things, even knowledge itself, if it could be so, to goodness. It is only in the Catholicism of the West that these supreme Mysteries, the Mysteries of the Faith of Christ, find recognition and formulation.

Like the worlds of the macrocosmic aspect of the lower triangle, the stations of the microcosmic are seven in number. These represent so many successive states of the interior evolution of the human soul; and are connected with each other by six intermediaries, representing the soul's transitions from one station to another. Each station is a specific *act* of the soul, marking a stage definitively attained and achieved. The intermediaries are links, denoting the passage from one to another of these acts. And all are aspects of the life of "Christ Jesus," which life is the summary of the interior life of the saintly soul.

To the phenomenal and historical elements of religion Mysticism is altogether indifferent, since it regards these as but the vehicle and formulæ of spiritual truths. Mysticism is thus wholly unaffected by historical or scientific criticism. Hence its divergence from conventional orthodoxy. The conventionalist adores the material bread and wine of the Sacrament. The mystic regards these as but symbols, and worships the true, because spiritual, Body and Blood of "the Lamb slain before the foundation of the world."

But though thus raised above the necessity of paying heed to the historicals and externals of Christian doctrine, Mysticism holds that doctrine in itself to be absolutely necessary, immutable, and true, and essential to the interpretation of the spiritual history of man, and constituting an unimpeachable testimony to the perfect reasonableness and beauty of the religious life. For, the evolution of the universe in man, which it is the province of Mysticism to interpret, is a precise parallel to the evolution of the universe in Nature, which it is the province of Occultism to interpret; because, as according to the Hermetic axiom,

"Great and small, lower and upper, outer and inner, have but one law."

As, then, we have hitherto followed the footsteps of Persephone, the Mundane Soul, and seen her evolving consciousness after consciousness in the seven successive abodes of the lower world; so now we follow the footsteps of Mary, the Human Soul, associated with the Acts—which are by intention and participation hers also—of her Divine Offspring and Lord, the Christ. For Christ is the Child of the Soul, conceived through the co-operation of her obedient free-will with the Divine Spirit. Every sacrifice made by the Christ is likewise hers; and in and through her He labours and suffers and gives Himself to God for man. Therefore every station of the office called the "Way of the Cross" is, by the Church, accompanied by an invocation to her whose gift He is to mankind. Every grace and profit which we receive from Christ comes to us through this mystical Virgin; and therefore it is that in contemplating the Acts of Christ, the Church always represents His Mother as present, and in every one of the Mysteries of the Divine life invokes and glorifies her. Not to do this, but to omit or ignore "Mary," would be to treat the man apart from his soul.

The first and last of the Nine Gates or Abodes of the macrocosm correspond, in the microcosm, to the Rex and Regina of the Kabbalistic system. The first of these represents the Mystery of the Annunciation. For it implies the formulation of the Divine intention with regard to the issue of Creation, the first secret intimation of the design and method of Redemption, revealed only to the soul herself by the Angel of Initiation. The whole subsequent series of the Mysteries is epitomised and rehearsed in the salutation:—

"Behold, thou shalt conceive and bring forth a Son, and thou shalt call His name Jesus.

"He shall be great, and shall be the Son of the Most High: and the Lord God shall give unto Him the throne of David His father.

"And He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end."

We come to the Seven Stations of the human soul. The first, which corresponds to the first world or birth of the mundane soul on the natural plane, is that of the Nativity of Christ, or kindling of the Divine spark within the soul. This is represented as occurring at midnight, in a cave; for the period is that of the soul's silence and abstraction, and withdrawal from the external world; and the place is the inmost recess of her selfhood, hidden beneath the intellectual plane and its operations. He is "wrapped in swaddling clothes," like the soul herself in matter, because enclosed and held fast in her, and veiled in symbols and types, being in Himself unutterable; and He is "laid in a manger," in token of the deep humility of the saintly heart.

The intermediary succeeding this first station is called the "Flight into Egypt." It represents the passage between the Nativity and the Baptism, and signifies the going forth of the Christ from the hidden depths of the heart, wherein He first appears, into the outward life of the saint. For Egypt denotes the body, so that the passage thither denotes the effect of interior regeneration on the outward life.

The second station, that of the Baptism, is the second degree of initiation, and occurs at the mystical age of thirty years—a period having no reference to time, but depending on attainments—the age of spiritual manhood. Not the heart only but the mind also now is divinely illuminated. The intellect, personified by John, apprehends the Son of God, consecrates Him, and hails Him as Redeemer and Christ. The intellect is not the Light, but bears witness to the Light. And the Light is before all things, being in the Principium with God. But in the world the intellect is first manifested, and by it the Christ is recognised. It is the "voice crying in the wilderness" of the mere mind of

man. "He that shall be manifest after me is preferred before me." For though the mind is not the highest and inmost principle of the regenerate nature, it is by means of it that the Divine is apprehended. Evolution is from lower to higher, wherefore it is necessary to be developed intellectually before we can comprehend and intelligently receive spiritual truth. The faith of the mystic must be according to knowledge, and not the product of mechanical assent or ignorant fervour, which can give no rational and well grounded account of themselves. The place of this second station in the Seal of Solomon is, therefore, on the right arm of the Tree of Knowledge.

But the spiritual manhood, when thus achieved, must be put to the test. Hence the next intermediary represents the Temptation, or ordeal, in the wilderness, wherein the appetites, desires, and will, or sense, mind, and heart, are in turn tried. For the initiate, to be regenerate and entitled to the rank and name of "Jesus," must be proof against temptation in all parts of his nature.

The third station, which occurs at the intersection of the base of the upper triangle with the descending or right side of the lower, is that of the "Crucifixion." By this is symbolised the complete surrender to God of the whole personality of the postulant. It marks the attainment of the third degree of initiation, when, as well as the mind and heart, the body also is penetrated by grace and "bears the marks of the Lord."

The Christ is now "lifted up from the earth," or corporeal nature. For the Crucifixion is the Great Renunciation, and hence is called the Oblation of Christ Jesus. The "Five Wounds of the Cross" are the stigmata which denote the victory over and regeneration of the five senses, which now become polarised to a higher and more interior plane, enabling the man to have cognisance of Divine things. This act is the consummation of initiation as regards the rational humanity. Hence the exclamation "*Consummatum est*," ascribed to Jesus at this point. The "Death," which follows, signifies the total dissolution indispensable to reconstitution on the higher plane, or transmutation into the Divine state. This complete dissolution and disintegration of the natural man liberates the Divine in him, and sets him free to manifest his Godhead. This is the nethermost station, the downward pointing apex of the lower triangle, the foot of the Tree of Life. The side descending on the right to this point is the line of sorrow and suffering. The side which ascends from it on the left is the line of joy and triumph. The Greeks represented the Styx, or River of Existence, on attaining this turning point, as bringing forth four children, which are respectively, Zeal, Victory, Fortitude, and Power; which, united with the heavenly powers, overcome the Titans, or elemental forces of Nature, who, until thus subdued, are themselves the gods of man unregenerate, the rivals and foes of the Divine. The conqueror of these "giants" is Pallas Athene, the "Queen of the Air," who represents the counterpart in the superior human reason of the Divine Logos. She is the virgin or pure reason of things mundane.

The portion of the lower triangle which lies altogether below the upper, represents the Valley of the Shadow of Death, and to it belong the three stages of the soul's death, burial, and sojourn in Hades. Passing upwards from this valley on her way to "Salem," the soul attains the fourth degree of initiation, wherein the spiritual nature is affirmed and glorified, and the final gift of power is attained. For the human will is now united to the Divine, and "all power in Heaven and on earth" is given to it; the power of God becomes the power of Christ, Who, as Paul says, "although He was crucified through weakness, yet liveth by the power of God." (2 Cor. xiii. 4.) This junction of the two natures invests the manhood with Godhead, and demonstrates man, when regenerate, to be the son of God; as Paul says again, "God raising up Jesus from the dead fulfils the saying in the second Psalm, Thou art My Son, this day have I begotten Thee." (Acts xiii. 33.)

This act of the Resurrection is thus the seal of the spiritual initiation, the manifestation of the fourth and Divine element of the human system. The reintegration

and reconstitution of the human selfhood according to the heavenly pattern is now complete. The Alchemic gold issues purged and resplendent from the fiery furnace, in which its constituent elements have been dissolved, segregated, sublimed, and repolarised. "And the form of the fourth is as the Son of God." The day on which this resurrection occurs is the "Lord's day," a day of triumphant rejoicing, as distinguished from the Sabbath, or day of rest.

The intermediary which follows is the forty days' sojourn on earth, a transition period corresponding to the forty days' fast in the wilderness, its counterpart on the descending line of the triangle. But though the accord between the Divine and human wills is complete, and the Shekinah within the man is unveiled and all his tabernacle filled with the glory of God, he is still "upon earth"; he has not yet "ascended to his Father." By this is to be understood that though the final degree of initiation is attained, and the man is perfected in his own interior selfhood, and at one with the God within, he has yet to rise into union with the God without—the universal God, the macrocosmic, omnipresent Divinity—and blend his individual light with the pure white light of the Supreme. Thus, as in the Mystery of the Resurrection God is glorified in the Son of Man, so in the Mystery of the Ascension the Son of Man is glorified in God. "For the Father is greater than the Son."

Between the sixth and seventh mansions of the Perfect Life is the intermediary of glorification in Heaven, a state of perfect repose rather than of transition, when having transcended the condition of *knowing*, the soul has passed into *being*, and is all that which she formerly knew she had it in her to become. Then is the Seventh Gate, or station manifested, the "Descent of the Holy Ghost," or the outflow of the effectual merits of the saintly soul into the "world of causes." For, in a mystical manner, the ascended soul becomes herself creative, and renews the face of the earth. And, in their degree, the merits of the saint are efficacious for the redemption of the world, his will being united to the Divine will, so that the spirit poured out from the perfected soul is no other than the very Spirit of God.

Therefore, in the seventh mansion of the holy life is beheld the ascended man, become, as it were, a point of radiate grace, renovating the worlds by the effulgence of the One Life abiding in him. Released himself from the bonds of Form and Time, he now appears as the cause of release to others. The Spirit which proceeds, through and from him, breathes renewal upon the desolate places of earth; and so the merits of the just made perfect become to the world moral destinies and determinative energies, working its purification and deliverance. Thus is completed the Apotheosis of the human Ego, with its four degrees of initiation and its seven-fold gates of grace, dramatised in the Acts of our Lord on earth.

Finally, quitting altogether the plane of the lower triangle, we reach the second of the Divine Abodes, the supreme and ultimate Act of the Christ in the heavenly kingdom. It is the Mystery of the Last Judgment. In the first of these Abodes, the Annunciation, we beheld the Divine intention projecting the drama of the great work, the work of Redemption. In the second, the Last Judgment, the work consummated is reviewed and weighed in the Celestial Balance, the Idea and the Realisation are poised face to face, having on one side the Angel Gabriel, with his lily; on the other Michael, with his trumpet and sword. Here the Virgin kneels in humility and obedient expectation; there her Son appears upon His throne, victorious and glorified, judging the living and the dead.

Through this Gate of Judgment all the acts and works of the saint must pass. Nothing can abide in the Principium which is not wholly Divine. The Idea of God in the Annunciation is the Alpha, of which the Realisation in the Judgment is the Omega. And both of them, Beginning and Ending, First and Last, are beyond and above the worlds of Time and Form, for they belong to the One who sitteth on the Throne of the Mystical White Light, and from whose face Earth and Heaven flee away.

This meeting closed the present session of the Hermetic Society.

Notice of the next session, when the President hopes to conclude her expositions of the Creed, will be duly given to its Fellows.

OUTLINE OF REICHENBACH'S EXPERIMENTS.

Dr. Gregory, Professor of Chemistry at the University of Edinburgh, and author of the "Treatise on Animal Magnetism," now in the course of publication,* translated Baron von Reichenbach's "Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their Relation to Vital Force." Of him Dr. Gregory wrote:—"He was a most cautious experimenter, and it was not possible for any experiments or discoveries to be presented to the scientific world by one more entitled to confidence in every point of view.

When Reichenbach resolved to investigate certain alleged properties of magnets, he ranked highly throughout Europe as a chemist. He conducted his experiments by the aid of individuals of great acuteness of sensibility and whom he called "sensitives." He found that to these sensitives, in a darkened room, peculiar flames were visible from the poles of an open horse-shoe magnet. They described these from a magnet capable of supporting 90lb., as beautifully mingled with iridescent colours flickering and waving, shortening and again lengthening to seven or eight inches, yielding when blown upon, or on the hand being drawn through them. The objective existence of the flames thus described was demonstrated by the Baron enclosing two sensitized daguerrotype plates in boxes, one exposed to the poles of a large open magnet, the other alone. After sixty-four hours the plates were subjected to the action of mercurial vapour; the one with the magnet was found affected as if by light, the other was not affected at all. The boxes had been placed between the folds of thick bedding. Further, the rays of the light of the flames were converged by a lens upon the wall, like ordinary light, but a difference was manifested by the focal distance being greater.

He subsequently ascertained that similar flames were emitted by the points of crystals, but that these flames were funnel-shaped; that bodies confusedly crystalline exhibited the phenomenon feebly; that amorphous bodies emitted no light, but gave forth effluences, or an aura, distinctly appreciable to the sensitives.

Besides the light, he found that magnets and crystals emitted an effluence which sensibly affected the nervous system of sensitives; they described it as giving the sensation of warmth or of coolness as it came from their positive or negative pole; that it acted at a distance; was transmissible through conductors; that it acted sometimes so powerfully as to produce spasms or catalepsy even when the sensitives were in a state of unconsciousness.

He found also that the effluence from amorphous bodies, although emitting no light, affected them; that the effluence from different substances affected sensitives differently; that many substances affected them if only brought near them. Many of these experiments were repeated upon individuals of ordinary health, revealing different shades of natural sensitiveness. He found that some, by holding their hands over substances, even covered with paper, felt specific sensations, some more vividly than others.

He ascertained that the effluences of different substances could be conducted through wires of various lengths, to above a hundred feet, and be appreciably perceived by sensitives. With different sensitives various substances placed in contact with each other modified the effects which they would, through interdiffusion of their effluences, produce separately.

Reichenbach designated the force thus demonstrated by him by the term OD, and used it as a suffix to the names of

the objects from which it was derived as magnetod, crystalod, thermod, photod, &c., thus indicating the connection of the force with magnets, crystals, heat, light, &c. Dr. Gregory calls it Odyle or Odylie force; Dr. Ashburner, another translator, calls it Od or Odie force. Reichenbach proved its identity with the medium through which one human being produces so-called magnetic or mesmeric effect upon another. And we are indebted to him for physical demonstrations which place the fundamental doctrines of animal magnetism beyond doubt.

CAMP MEETINGS IN AMERICA.

The season for these pleasant gatherings has set in. The *Banner of Light* (July 26th) announces about a dozen as being formed or forming. That of Onset Bay, to which the *Banner* gives a column, seems attractive; close to the sea, it is favoured by breezes coming from the interior through groves of pine and oak. Quite a number of beautiful cottages are on the camping grounds, and several well-kept hotels. The assemblage here must be considerable, for an "Onset Bay Guide and Directory for the use of residents and visitors" is announced. In the meantime extra copies of the *Banner* are to be had at the office on the ground, or at the drug store, or of the newsboys. Among the arrivals are pressmen, editors, lecturers, and mediums for various phases of manifestation. These indicate the serious part of the object of the gathering. Announcements are made of times and places of conferences, lectures, and séances. The veteran editor of the *Banner*, Luther Colby, is on the ground attending conferences, &c.; Dr. and Mrs. Phelps from California; Kate Irving, author of the popular "Clear Sight from the Spirit-world"; Mrs. Haynes, editor of the "Voice of Angels"; Mr. Whitlock, editor of "Facts," who has already opened his meetings for the statements of facts. Among other arrivals are Mr. Robert Hare, son of Professor Hare, of Philadelphia, and Mrs. Hare. Some of the announcements in the *Banner* are not only business-like but romantic: Mr. Hayward has taken rooms at the Robin's Nest (Robin's Cottage), South Boulevard, Angel Avenue, for magnetic healing; the veteran John Stowe is at Haynes Cottage for the season; J. Williams and wife are domesticated at White Cottage, South Avenue; Mrs. Maggie Houghton Chamberlain, lately from England, is at Greenland Cottage, for the exercise of clairvoyant and magnetic gifts.

The *Banner* comments favourably upon the work of the mediums and the speakers. It says: "A vote of thanks was well given to J. Clegg for a lecture on 'Heredity, as determining Character and Destiny.' Joseph Styles, as a test medium, is always ready with his services on the platform; he has already described hundreds of spirits who have been recognised; in him the two worlds seem to blend."

But the Spiritualists at Onset Bay do not confine themselves exclusively to grave discourses and solemn séances. "Charles Sullivan is improving, and takes his place again in the chair." At intervals, bands discourse the best of music under the leadership of a Boston organist; the Onset Quartette is highly appreciated; copies of the select and original music performed are to be had on the grounds, at so much per copy.

Onset Bay is an evidently attractive spot to others, for "the teachers and children of the New Bedford Sunday-school made an excursion thither by steamer last Thursday;" and "the combined yacht squadrons of New Bedford, New Haven, and Newport are expected to anchor in the bay next Saturday; in the evening the Middleborough Band will play, and there will be a grand illumination of the Grove."

Other of the camp meeting are spoken of in congratulatory terms; but the attention of the *Banner* has evidently been chiefly drawn to Onset Bay.

* Animal Magnetism. By the late William Gregory, M.D., F.R.S.E. (Professor of Chemistry at Edinburgh University). Dedicated by the Author, by permission, to his Grace the Duke of Argyll; together with an introduction by "M.A. (Oxon.)." Published in Six Parts. See Advt.

All communications to be addressed to:—

THE EDITOR OF "LIGHT"

4, AVE MARIA LANE,
LONDON, E.C.

Light:

SATURDAY, AUGUST 16TH, 1884.

THE LONDON SPIRITUALIST ALLIANCE.

It will be interesting to our readers to know that the work of the *London Spiritualist Alliance* in one of its departments has commenced. One of the spheres of utility, which it was hoped the Alliance would occupy, was the judicious circulation of standard Spiritualist literature. The promiscuous dissemination of books, pamphlets, and journals was no part of the design of the Council, but they felt that such information, as is conveyed in "M.A. (Oxon.'s)" "Psychography" and Mr. Cholmondeley Pennell's "Bringing it to Book," might be profitably brought to the notice of leading London and provincial newspapers. Through the kindness of a friend of the President, who placed a small sum at his disposal, the above works have been sent to the following newspapers.

Mr. W. Eglinton very kindly reduced the cost to the L.S.A. of "Bringing it to Book," and a larger number were despatched than would otherwise have been possible, the Psychological Press taking the same course as regards "Psychography."

The Kentish Express (Ashford), *The Barnet Press*, *Barnsley Chronicle*, *North Devon Advertiser* (Barnstaple), *Barrow Herald* (Barrow-in-Furness), *Bath and Cheltenham Gazette*, *Bedfordshire Times*, *Birkenhead and Cheshire Advertiser*, *Birmingham Post*, *Birmingham Daily Gazette*, *Auckland Times* (Bishop Auckland), *Blackburn Times*, *Bolton Weekly Journal*, *Boston Guardian*, *Bradford Observer*, *Brighton Gazette*, *Sussex Daily News* (Brighton), *Bristol Mercury*, *Western Daily Press* (Bristol), *Bury Times*, *Cambridge Chronicle*, *Cambridge Independent Press*, *Canterbury Journal*, *Carlisle Express*, *Chelmsford Chronicle*, *Chester Chronicle*, *Essex Telegraph* (Colchester), *Coventry Herald*, *Northern Echo* (Darlington), *Derbyshire Advertiser* (Derby), *Dover Express*, *Sussex County Herald* (Eastbourne), *Western Times* (Exeter), *Devon Weekly Times* (Exeter), *Folkestone Chronicle*, *Gloucester Mercury*, *Halifax Times*, *Eastern Morning News* (Hull), *Leeds Mercury*, *Liverpool Daily Post*, *Liverpool Albion*, *Liverpool Daily Courier*, *Liverpool Mercury*, *Manchester Courier*, *Manchester City News*, *Manchester Daily Examiner*, *Manchester Guardian*, *Newcastle Daily Chronicle*, *Newcastle Daily Journal*, *Newcastle Examiner*, *Northern Daily Express* (Newcastle), *Northampton Mercury*, *Northamptonshire Guardian*, *Norfolk Chronicle* (Norwich), *Eastern Daily Press* (Norwich), *Nottingham Daily Guardian*, *Oxford Chronicle*, *Oxford Times*, *Salford Weekly News*, *Sheffield Daily Post*, *Hampshire Advertiser* (Southampton), *Hampshire Independent* (Southampton), *Southampton Observer*, *Wakefield Express*, *York Herald*.

The following is Professor Cassal's letter to the *Revue Spirite*, alluded to in our last number. We think it deserves a permanent place in the records of the Society and, therefore, give it *in extenso*.

To the Editor of the "Revue Spirite."

We all follow with solicitude the progress of the Spiritualist movement—a movement making itself felt daily more and more. The correspondence in the *Revue Spirite* shews that the time is not remote when we shall see the end of the humiliating negation which has so long chilled France and humanity. The New Science commands the attention of all reflective minds; the new faith gains all hearts aspiring to the elevated and the pure.

Allow an old and earnest disciple, who—although compelled by events to be absent from you—is ever ardently attached to his native land, to inform you of what is passing here in the Metropolis of Great Britain. Our France will, doubtless, have a large share in the propagation of the "good news" of modern times, as she has had in all that the world has received of the good and true. Our neighbours

here are concentrating their efforts in preparing ground for a future harvest.

In addressing this to you I am acting in accord with a prevalent impulse here to come into more intimate relations with you. I know not if there be in this impulse—unconsciously felt for the most part—the first movement towards "a Communion"—I cannot say "of Saints," for we make no pretension to be holier than others; but I am certain that there is here a general feeling of the need of knowing one another better, of comparing thoughts, ideas, and experiences, of holding out hands to each other, and of closing our ranks in readiness for possible and probable struggles; and this feeling seems to me to be daily spreading and growing in strength. Who could, ten years ago, have expected this? But now we have not only the aspiration for, but the fact of the commencement of a realisation of *common action*!

The journal "LIGHT" is known to you. One of its originators was Mr. Stainton-Moses, well-known in Spiritualist literature under the signature "M.A. (Oxon.)*" [This is not quite correct. The honour of founding "LIGHT" belongs solely to Mr. E. Dawson Rogers, its first editor. But from its inception our esteemed contributor, "M.A. (Oxon.)*" has largely had the interests of the paper at heart; has done much, both by pen and voice, to extend its influence; and has, best of all, been a sympathetic and kindly adviser. We are glad of the opportunity of acknowledging our personal indebtedness to Mr. Stainton-Moses and we are sure our readers will join us in so doing.—Ed. of "LIGHT."] He may also be said to be the originator of a new association, "The London Spiritualist Alliance," intended to unite British Spiritualists of every shade of opinion. I have been present at its general meetings, and this letter is the result of the impressions I there received.

At the inaugural meeting of the society, Mr. Stainton-Moses addressed an audience of about 300, of both sexes. In the course of his address he said:—

"The great movement, The London Spiritualist Alliance, will not, I trust, be exclusively British: I hope it may extend to every civilised country; and my first thought turns naturally to France. An *entente cordiale*—a cordial understanding—based upon principles very different from those of a past time, and bringing about an Anglo-French alliance of a new kind, is an idea calculated to make us ponder. Projects for the future, such as occur to Spiritualists, or Spiritists, may or may not be realised; but it is certain that that of truly fraternal relations between the two peoples is now before us, and it is for us to help in the realisation of it."

At the close of the meetings of the society there have been, hitherto, public experiments in Psychography, and the experiments were successful. I call the attention of our brethren in France to this fact; and also to this other, that the meetings consisted largely of scientific and literary men, professors, and men known in clerical, legal, and military circles. But it is an open secret that Spiritualism has been gradually gaining ground among the highest in English society. I have not unfrequently been at *réunions* where have been those who have attained true eminence, but never have I found myself at one where I had a stronger impression of being in a high, moral, and intellectual sphere.

If ever the civilised world finds a moral and religious philosophy responsive to its aspirations after truth, justice, and love, such philosophy will emerge from a society like this. If the grand idea of the fraternity and solidarity of the human race takes root and becomes developed, it will be the potent action of our belief in a Supreme Being, and in our faith in the infinite progress to which every human being is destined.

London, June 22nd, 1884.

CHARLES CASSAL.

* The readers of the *Revue* may be informed that "M.A. (OXON)" means Master of Arts, of Oxford University. Without any assumption, this gentleman may be said to be the centre of the Spiritualist movement in England. Although still in his prime, he has travelled, seen, and observed much. A man of the world and of education, he knows modern as well as classical languages. All who read what comes from his pen recognise an eloquent writer, a discriminating and often witty critic, enlightened and gifted with a happy common-sense going direct to the point. We think all should know something of the personality of one who is evidently called to be a man of mark in the Spiritualist movement of our day.—C.C.

THE SOCIETY FOR PSYCHICAL RESEARCH.

The sixth part of the *Proceedings** of this Society is now issued. Most of the reports of committees have, however, been anticipated by previous publication in other quarters, and have already been noticed by us.

The second report of the Committee on Haunted Houses, however, calls for attention. During the year which has elapsed since the issue of their last statement, this committee have been collecting and sifting testimony. They come to the conclusion that "as a whole, the evidence before them points to the reality of this class of abnormal phenomena,"—indeed they go on to say that "the quantity of evidence far surpasses our [their] expectation."

The opportunities for making investigation are few. Serious examination is prevented by fear of attracting attention and ridicule on the part of the owners of, or residents in, haunted houses, or the information of something abnormal having been seen is not furnished until the house is left and the avenue of investigation consequently closed. A more serious obstacle to experimental investigation is the fact that phantoms seldom appear or disturbances occur with any frequency or regularity.

To come to details, the practical result of the committee's inquiry up to the present time is thus recorded:—

We have made an analysis of the sixty-five stories which are printed as being provisionally complete, but which, of course, form but a small proportion of our collection. We have classified their evidential value under four qualities, A B C and D. Of these, twenty-eight are A, or first-class stories, for which the evidence is clear and strong, and the witnesses for which we regard as worthy of credence. This does not, of course, represent the true proportion of A stories amongst the total number which reach us, since vague, unsatisfactory, and second-hand stories are not usually worth printing.

In the first place the whole of these A stories are first-hand. In every instance we have received the account from the actual witness of the occurrence reported, and, in most cases, our informant is known personally to some member of the Haunted House Committee, or of the Literary Committee.

We are accused of obtaining our evidence principally from women. This is, no doubt, true to some extent, and very good reasons could be given why women should be our most frequent and accessible witnesses. Nevertheless, for these twenty-eight cases we have the evidence of forty witnesses, of whom fourteen are men and twenty-six women.

The appearance of figures is recorded in twenty-four of these stories, whilst four of them record noises only. This is, of course, a proportion the reverse of what obtains amongst our stories as a whole. Noises are more abundant than visual appearances, but they are far less easily verified. If a phantom is seen it can be clearly described, and must generally be explained as a hallucination, or as a dream, or as something abnormal. But noises may be all these, and, as well, may be rats, or wind, or wood starting, or a dozen other things. Therefore, it is only now and then that we obtain accounts of haunted houses where nothing has been seen, which are sufficiently clear and detailed to be treated as first-class evidence.

Omitting the four cases of noises only, and five other cases which are of an exceptional nature, we have left nineteen stories, all, as regards evidence, of the A or first-class. In these stories we shall now point out the presence of certain common features, and the absence of a good many other features, which which might have been expected by anyone fresh to the subject.

In the magazine ghost stories, which appear in such numbers every Christmas, the ghost is a fearsome being, dressed in a sweeping sheet or shroud, carrying a lighted candle, and speaking dreadful words from fleshless lips. It enters at the stroke of midnight, through the sliding panel, just by the blood stain on the floor, which no effort ever could remove. Or it may be only a clanking of chains, a tread as of armed men, heard whilst the candles burn blue, and the dogs howl. These are the ghosts of fiction, and we do not deny that now and then we receive apparently, on good authority, accounts of apparitions which are stated to exhibit some features of a sen-

sational type. Such cases are, however, very rare, and must for the present be dismissed as exceptional.

In examining the normal type of apparition, we find in the first place that these appearances scarcely ever bear any relation to special times. In none of the nineteen cases we are considering is the apparition seen at any known fixed time, either of the day or of the year. There are, no doubt, stories that seem to be authentic of apparitions on special days and at particular hours. One of the cases now published records the occurrence of noises at a fixed time. But in general this would seem to be an exceptional feature. It may indeed exist in some cases where it has not been observed, but on the other hand it is a sensational detail which might easily be added in cases where it is really absent.

This fact, if such it be, is important. We are usually told that phantasms appear on the anniversary of some tragic occurrence, reputed as their origin. But if subsequent observations shew that the supposed time-relation has no real existence, our task will be simplified when we have to ascertain the cause of these phenomena.

Another characteristic which these nineteen cases present to our notice is the apparently casual and objectless nature of the appearances. A figure is seen, and that is all. It does not act as if alive; it does not speak or use its limbs. If it moves, it is usually described as "gliding," that is, moving in an indefinite manner. It seems to resemble a magic-lantern figure more closely than anything else we can suggest. We may mention in this connection that the production of ghosts as practical jokes, whether by magic lanterns or by any other means, would seem to be very uncommon. Only one distinct case has come under our notice.

Turning to the descriptions of the apparitions, we notice that in twelve cases the figure is taken to be a living person, whilst in seven cases only it is recognised at once as a phantom. Again, in thirteen cases it is seen distinctly, and described in detail; in six cases only it is stated to be shadowy and indistinct. On these points, therefore, the evidence is not decisive; and for the present we can only say that the figure, if seen distinctly, is found to appear in such clothes as are now, or have recently been worn by living persons.

We find that in seven out of the nineteen cases a sudden death, often either a murder or a suicide, appears to be connected with the cause of the apparition. In seven other cases long residence in the locality, and often a peculiar attachment to some special house or room, seem to be similarly connected with it; whilst in the remaining five cases no explanation of its origin is suggested to us.

As regards frequency of appearance, the A stories are not a fair test, since the fact that we have good first-hand evidence for several occurrences of the same apparition is, of itself, generally a sufficient reason for giving the story a place in the first class. Yet in eight out of these nineteen cases we have records only of a single appearance. And even when a figure is seen more than once, it is often only at intervals during a considerable period. The instances where an apparition is seen on several occasions during one year are very few indeed.

The generalisations which we have now laid before you are professedly made from the nineteen cases under consideration, but in reality we have drawn them from our knowledge of the whole mass of evidence in our possession. We find that a large majority of the stories which prove to be genuine, possess certain features; and, on the other hand, we find that in nine cases out of ten, when a story differs widely from the type, it proves to be incorrect, or unattainable from an authentic source. We are not prepared to affirm that all exceptional stories are unworthy of credence. But we are inclined to believe that a larger collection of material, and a more careful study of it, will, before long, enable us to lay down with some certainty and precision the laws of the occurrence of those phenomena.

In conclusion, we must repeat that we offer no hypothesis to account for the facts which we are discussing. We have avoided the convenient word "ghost" because it might be understood as conveying the idea that phantoms are due to the presence of departed spirits. To this hypothesis we desire to give no countenance. Until our collection of facts is larger, and our examination of them more complete, we absolutely decline to theorise.

† "NINETEENTH CENTURY MIRACLES."—By an advertisement in the *Banner of Light* we notice that Mrs. Britten's last work has attained a circulation of upwards of 6,000 copies. This, we should think, is almost unparalleled in the history of Spiritualist literature, and we are pleased Mrs. Britten has been so exceptionally favoured.

AN HOUR WITH THE SPIRITS.

Our London Letter.

From Times, Wednesday, July 2nd, slightly abridged.

[This letter is a very fair illustration of the change of tone which has come over public opinion as regards Spiritualism of late. It is, however, also an interesting narrative of facts, and we are pleased to quote from the columns of our contemporary.—ED. of "LIGHT."]

"Is Mr. Eglinton at home?" I asked of the smart little page in blue livery that threw open the door of No. 12, Old Quebec-street. Receiving a reply in the affirmative, I stepped into the hall, and after a trifling wait was ushered into a prettily furnished room on the first floor. I had barely time to notice that the windows overlooked the street when Mr. Eglinton himself came forward, bowed, and smilingly motioned me to a seat. "I gather from your note," he said, as he rolled an easy chair towards me, "that though not a believer, you are very much interested in the subject of Spiritualism, and are anxious to witness, if possible, what the spirits can do in the way of slate-writing. Of late," he continued, "Psychology has been much discussed, and there has been plenty to perplex the minds of inquirers. But come, you shall see for yourself; facts," he added significantly, "are stubborn things." Thus invited I followed Mr. Eglinton through a curtained doorway into an inner room. Like the front, it was nicely furnished. Standing near the window was a small deal table, its unvarnished surface looking decidedly out of harmony with the other furniture in the room. "This," said Mr. Eglinton, as he turned the table upside down and laid it, legs uppermost, on the carpet, "is of great use to me in obtaining my manifestations—perhaps you would like to examine it." I went over it most carefully and found it to be an ordinary plain table on four legs, with a flap on either side, supported by a movable bar turning on a pivot. There were no drawers, and the slight framework carrying the top and legs was held together by ordinary screws. I feel sure that there was no trickery, and that to all intents and purposes the table was what it appeared to be. "Satisfied?" said Mr. Eglinton, as he stood the table on its legs again and drew forward a couple of chairs. We seated ourselves directly opposite the window, and the sun (for it was a bright afternoon) shone full upon the table. By a slight movement of my head I could easily see both Mr. Eglinton's legs and feet, and my position with regard to a large mirror was such, that by raising my eyes, I could command a view of Mr. Eglinton's left side and back. "Now," said Mr. Eglinton, "I should like you to have a look at these slates, pieces of sponge, and scraps of pencil, or, if you have brought any slates of your own we will use them in preference to mine." I did as requested, and could discover nothing peculiar about them. Mr. Eglinton next asked me to clean one of the slates. When it was quite dry he took it from me and laid upon it a scrap of slate pencil about the size of a grain of wheat. Taking the slate in his right hand the medium, as we will now call him, held it underneath, and pressing close against the flap of the table, his arm, wrist, and fingers being visible. His left hand he gave to me, and I held it firmly between my own. For a few moments nothing occurred; there we sat in the bright sunshine like a couple of enamoured lovers in Kensington Gardens. Suddenly, Mr. Eglinton moved uneasily, shivered, and seemed somewhat distressed. "Ask something," he muttered, and on the spur of the moment I inquired if the spirits were present. Almost immediately there came a scraping sound as of someone writing upon the slate, and then three slight raps. On withdrawing the slate the word "Yes" was found scrawled on the upper surface in large letters, the scrap of pencil resting upon the tail of the "s," just as, I suppose, the spirit left it. The writing, by-the-by,

was at the end of the slate furthest away from Mr. Eglinton, and upside down as regards himself. I was puzzled. Presently an idea struck me. Taking a blue and red pencil from my pocket, I broke off a tiny piece and requested that it might be used in the next experiment. Another slate was accordingly taken, cleaned, and placed under the table as before, with a piece of red pencil upon it. Once more I took the medium's left hand and waited. A longer interval this time, during which we conversed upon the future of Spiritualism. A tightening of Mr. Eglinton's grasp called my attention to the fact that he was trembling and agitated. "Ask another question," he gasped, and on my expressing a wish to know if I could communicate with a dead friend of mine, the words "We will try" were found written upon the slate in red, the handwriting being quite different from the first. Directly I read the message I dived under the table and felt with my hand to see if there were any projections on the flap by which writing could be produced, but in vain, the woodwork being perfectly smooth.

The next manifestation deserves particular attention. Two slates were taken (both cleaned by me) and laid one on the top of the other with a scrap of slate pencil between them. I took one corner, and Mr. Eglinton the other, and we held them between us quite away from the table, the medium's left hand, as before, resting in mine. If my memory serves me, Mr. Eglinton was just in the middle of an account of his being bodily carried by spirits from one room into another, when he was seized with violent tremblings, his whole body was strangely contorted, and he with difficulty retained his seat. "Do you hear the pencil?" he panted, and on bending towards the slates I could distinctly hear a slight scratching as of writing with a pencil. This lasted for some seconds—ten or fifteen—and then stopped, and on separating the slates the top one was found covered with writing, of which the following is a copy:—

"You must first realise that Spiritualism is as real as that you are seated in a chair, before you can attempt to soar beyond. That it has facts upon which to base its pretensions even the most sceptical must admit. When you have more fully become *en rapport* with the conditions governing the manifestations, no doubt you will secure communications from your own friends which will convince you that this is not alone a force, but an intelligent one produced by the spirits of disembodied human beings."

I was bewildered, but not at all inclined to believe that what I held in my hands was the work of spirits. Explanation I have none. I merely record, as faithfully as I am able, what actually took place. The medium now seemed to have thoroughly warmed up to his work. "Take another slate," he said, "clean it, and write any question you like upon it, and then lay it, with the writing downwards, upon the table, so far as you can away from me." I wrote:—

"Will a certain matter which is worrying me a great deal be brought to a satisfactory conclusion?"

Mr. Eglinton took another slate, put a scrap of pencil on it, held it under the table and gave me his hand as in the first two experiments. At once the pencil began to work, and on looking at the slate the words "Your trouble will shortly be satisfactorily overcome," in a different handwriting from any that had preceded it, were found written at the extremity of the slate furthest from Mr. Eglinton. This is all the more remarkable as I am prepared to swear that the medium could not have possibly seen what was written on the first slate. After this, Mr. Eglinton suggested that I should take a slate with me into the next room and mark it in some way. I passed behind the curtains and wrote "A. B." (my initials) in the centre of the slate. Holding the writing towards me, I returned to my seat and laid the slate upon the table the "A. B." downwards. I felt confident that Mr. Eglinton had no knowledge of what I had written, and yet, in the course of a few seconds, he obtained on another slate an exact fac-simile of my

initials! A "good-night" from the spirits in a bold round hand—a trifle shaky though—and Mr. Eglinton intimated that the séance was finished.

In conclusion it is due to Mr. Eglinton to say that he offered every facility for investigation, and that he allowed me to take away, as a specimen of his powers, the slate having the long message upon it.

ERRATUM.—In the letter under the heading "Clairvoyance," p. 324 of our last, a name is three times spelt erroneously. It should have been "Le Plongeon."

MESSRS. TRUBNER are going to issue an illustrated edition of Mr. Arnold's "Light of Asia." It is proposed that the illustrations shall be taken from photographs of Buddhist sculptures found in ancient ruins in Yusufzai (Gandhara) in the Panjab, the Stupa of Bharhut in Nagode, the Sanchi (Bhilsa) and Amravati (Bombay) topes, the cave temples of Ajanta in the dominions of the Nizam, and in other parts of India. In these ruins have been found, from time to time, sculptures and frescoes which have been supposed to illustrate scenes in the life of Gotama Buddha. —*The Athenceum.*

"KNOWLEDGE" ON SPIRITUALISM.—If Mr. R. A. Procter continues to "career" in his present "eccentric orbit" there will be a grand "cataclysm"—that, we believe, is the word—one of these days, in which his reputation as an accurate observer cannot fail to suffer. We have already had occasion to join issues with him, and shall do so again in a very forcible manner in our next issue, unless in the meantime he has seen fit to make the apology we called for as justly due to us. Every time he refers to the subject of Spiritualism—and he does so frequently, notwithstanding his objection to "have the valuable space of *Knowledge* wasted in the discussion of an imposture, which is simply a disgrace to the boasted intelligence of the nineteenth century"—he displays the most transparent ignorance. For a notable instance see *Knowledge*, "Answers to Correspondents," August 8th, p. 122, 2nd col. We say no more now, but await events.

SPIRITUALISM IN SHEFFIELD.—Last Sunday Mr. Fitton was engaged by the society, and gave two excellent discourses in the afternoon and evening, the subjects being chosen by the audience. That for the afternoon was, "What advantage has Spiritualism over Materialism?" and that for the evening "God: How should He be worshipped?" Questions were answered at the close of both services which gave entire satisfaction. On Monday and Tuesday evenings, Mr. Fitton will sit for clairvoyant tests and psychometric readings of character and surroundings. This is Mr. Fitton's fourteenth visit to Sheffield since last Christmas, his stay generally lasting a week, going to Rotherham on Saturdays. He goes to Ossett, in Yorkshire, next Sunday.—W. HARDY.

DEVONPORT.—The few notes taken by me of our services on Sunday last I have mislaid. Brevity, therefore, must be the rule, and, indeed, such is the more advisable, your valued space being required for matter worthier and more acceptable. The lovely weather, doubtless, lures many away to the charming scenes abounding in this garden of England, but, albeit, our audience in the morning was larger than usual. The "Facts of Spiritualism," given by the guides of Bro. Paynter, were tendered in the most lucid and instructive manner, being highly appreciated by all. Commencing with the great spiritual revelation which came to us in this nineteenth century, through the beautiful mediumship of innocent childhood, some thirty years since from the far-off land of America, down to the recent manifestations of this glorious truth throughout the length and breadth of the land, permeating and purifying in its course, all nations and languages, the guides maintained in the most affectionate and convincing manner that true Christian Spiritualism alone could harmonise the Churches and sweep away Infidelity, bringing peace and goodwill to all mankind. The clairvoyant descriptions given were nearly all recognised. At present the medium is in the first stage of development in this branch of spiritual education. In the afternoon the guides of our lady medium (Miss Bond) fully maintained their power to instruct their earthly brothers and sisters in spiritual progression. In their elucidation of the holy principles of "True Spiritual Marriage" many new and startling truths were proclaimed; the Divine law of spiritual affinity and attraction, being everlasting and immutable, was most sublimely and forcibly declared. The counsel given to the young of both sexes to pray that their union may be a *soul union*, was most eloquently and affectionately portrayed. All seemed much affected and pleased at the discourse. In the evening Bro. Burt, as usual, gave a powerful and eloquent address upon the invincible strength of Spiritualism, when rightly used in extirpating Materialism and Infidelity from the hearts and minds of all men who will take the trouble to think for a moment upon the glorious works in Nature, and the infinitude of that power, love, and wisdom manifested in the marvellous creations which we see around in the earth and the ocean, and the countless myriads of constellations studding the heavens; in short, all the wonderful works of God.—PRESIDENT.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 330.)

3. Forms manifestly unlike the Medium.

Among the special items of evidence for the genuineness of a particular materialisation when the medium is in view, or, for the matter of that, when he is secluded, proper precautions against personation having been taken, one of the best is a plain dissimilarity between the medium and form. Thus if a female form is presented when the medium is a man, or a tall male figure through the mediumship of a girl, the evidence is good. A typical case of this kind is one recorded by Mr. H. A. Kersey,* his statement being countersigned by nine witnesses. Miss C. E. Wood was the medium, and she sat outside a curtain suspended over a corner of the room in which the séance was held. She was in full view of the sitters throughout. Three forms appeared successively—a woman, a child, and a man. During the time that the last two forms were in view the medium was controlled and spoke continuously.

Now this case is not at all uncommon. When we come to the evidence furnished by sittings in which the medium is secluded in a cabinet, we shall find that forms the most dissimilar in stature, build, dress, and general appearance issue from the same cabinet, as in the case of William Eddy, and many other mediums. When the medium is in view the power is not so strong, and the manifestations are usually confined to the presentation of a single figure. I give two such records, contributed to their respective journals by the editors of the *Spiritualist* and *Medium* at the time when Slade was in London.

Mr. W. H. Harris on thus describes a séance:—"The gas-light was turned very low, but all the objects in the room could be seen in outline. . . . A full-sized human figure gradually rose in the corner. It was covered, all but the face, with white drapery. . . . The form, which I could see from head to waist, remained in the corner of the room, nearly motionless, for a minute or two. . . . I asked for more light. Dr. Slade accordingly turned up the gas a little, and at the same time told me not to move. . . . A second time it rose, and on this occasion I was able to see that the face was that of a woman with beautiful features. . . . One thing was perfectly clear, namely, that Slade had nothing to do with the production of the form."†

Mr. and Mrs. Burns sat at the table, which was placed three feet from the corner of the room. Mr. Burns describes what he witnessed:—"Soon I observed a shaft of vapoury white material shoot up about two feet in the corner of the room. . . . Then a white amorphous substance was seen beyond the table, . . . close to the floor, which, as it moved about, gradually rising, assumed the form of a female head and bust and came near the table. It then disappeared for an instant and again stood up, as any human being would, behind the table. . . . The figure was that of a graceful, slender young lady, with large dark eyes, finely-arched eyebrows, and prominent, well-formed, but delicate nose; the mouth and chin were small and fine; an exquisite thing altogether. At its last appearance the spirit leaned over the table till it was little more than two feet from our faces. . . . The figure sank down towards the corner of the room, the black hair and eyes melting into the white substance as the figure receded."‡

Here it was quite clear that the female figure which formed and disappeared before their eyes had no connection of any kind with the medium beyond the psychical *rapport* necessary for its temporary being. Those cases are excellent as evidence *per se*: and they are among the many presented through this medium (Slade) which enable us to catch, under favourable conditions, a glimpse of the methods

* *Medium*, October 25th, 1878.

† *Spiritualist*, August 10th, 1876.

‡ *Medium*, August 18th, 1876, p. 517.

employed by the invisible operators on some occasions less adapted for exact observation.

Mr. William Oxley narrates a case, similar to others witnessed by other observers, which occurred in Manchester,* F. W. Monck being the medium. The conditions were good. The medium was placed in the circle at the table. A lady had one of her feet on the medium's: his other foot was stretched out in sight, and his hands were in view on the table. Under these circumstances Mr. Oxley records the materialisation of three infants of different sizes, and continues:—

“Next came a third figure, a female infant of smaller size than the first, with a close-fitting white hood on the head and with eyes closed. Gazing for awhile on this beautiful form,† I said, ‘I recognise the form, consequently the eyes should open,’ when instantly the eyes opened, revealing a pair of bright blue sparkling eyes.”

4. Recognised Forms.

In some of the cases already adduced, the reader will have noticed that the evidence on which I was then laying stress was strengthened by the fact that the figures presented were recognised by friends present in the circle. The recognition of “Estelle” and Franklin by Mr. Livermore will at once recur to memory. The narrative is full of expressions of recognition. I may quote one more than usually striking case, because the form was presented in an unusual manner. The séance was held on the anniversary of Estelle's death. Mr. Livermore testifies thus:—

On December 28th, 1861, the anniversary of “Estelle's” death. “In my own house and room, which was carefully examined, and door locked by myself. Soon after extinguishing the gas-light the spirit light rose . . . the light became very vivid; the ‘cloud’ appeared against the curtain, while the face and figure of my wife from the waist was projected upon it with stereoscopic effect. . . . We were told to notice her dress, which seemed tight fitting, of a substance like delicate flannel. She was leaning upon her right hand. . . . In answer to my inquiry whether this appearance was not like a *bas relief*, I was answered ‘No, but you see the fine spirit-form; you notice I come in health and not as one year ago to-night.’”‡

It is noteworthy how easily the delicate conditions necessary for the presentation of a form that seeks recognition are interfered with. It would seem that spirits who are accustomed to present themselves in materialised form can do so far more easily than those who present themselves with a desire to be recognised by their friends. They are more used to the work; they are not torn by such emotions, and they can better stand disturbing influences. Mr. Livermore gives us one very instructive glimpse of the difficulties that the introduction into the circle of a new member caused at first.

The room in which we sat was connected with another smaller room by sliding doors, but the doors and windows leading into these two were carefully sealed. . . . We were directed to open these doors, leaving Mr. G— at the table. . . . A vivid light rose from the floor, discovering to us the form of a male spirit standing against the wall. . . . After two or three efforts the face of Dr. Franklin was recognised. During this time Mr. G— was not permitted to leave the table. At last, the conditions having become stronger, or rather the effect of his presence having been partially overcome, Mr. G— was told to come to us when Dr. Franklin became visible to him. He did not, however, see the form in the same degree of perfection that we do, but sufficiently well to recognise the face of Dr. F—. . . . The power of the electric light§ was considerably weakened from the effect of Mr. G—'s presence. These effects were very curious. With Mr. E—, in the other room, the light was bright and vivid, decreasing as he approached in proportion to the distance, again brightening as he receded, shewing that the sphere of a person in the earth-form has a direct influence upon these creations of the invisible world, and that this influence may be a disturbing one from no other cause except

* *Spiritualist*, September 15th, 1876, p. 74.

† Mr. Oxley would doubtless attach some mystic significance to this phenomenon. Hence his remark.

‡ *Spiritualist Magazine* May, 1862, p. 195.

§ The light by which the spirit-forms make themselves visible.

surprise, fear, or any violent emotion resulting from inexperience in the phenomena.”*

The evidence under this head of recognition will be more useful when we come to deal with the secluded medium. There it is a most considerable piece of evidence. Here it is only one among many. With a reference, therefore, to a good case cited before, viz., Dr. Crowell's recognition of his mother,† through the mediumship of Slade, I pass on to another description of evidence.

(To be continued.)

MRS. HOWITT WATTS.

TRANSITION TRIBUTES.

A graceful tribute to the memory of our esteemed correspondent and contributor, has been paid by “A. W. B.,” in *The Academy*.

“Cradled amid that circle which gathered round her father and mother when their literary fame was still young, it is no wonder that she developed, even in early life, literary and artistic tastes of no mean order. The publication which first brought Miss Howitt's name before the public was ‘The Art-Student in Munich,’ (1853)—gleanings from letters written home during a sojourn in Munich for the purpose of artistic study in Kaulbach's studio. By this book the English public was first made acquainted with the Ober Ammergau Miracle Play, from Miss Howitt's description of its performance in 1850. Mrs. Watts' last work was the recently-published sketch of her father's life, joined to that of Dr. Kerner.‡ But a list of her published writings would convey but a faint idea of the influence exerted by Mrs. Watts through the force of nature simple, true, and sympathetic to a degree rarely met with. The gap left by her death will be one hard to fill; to her personal friends the recollection of her friendship will be an abiding joy.”

This notice was also copied by the *Literary World* of August 8th. The *Athenæum* of the 2nd inst. contained the following:—

“We regret to announce the death of Mrs. Anna Mary Howitt Watts, which took place last week at Dietsheim, near Bruneck, in Tyrol. Mrs. Watts was the daughter of William and Mary Howitt, and was born about 1823; her father has preceded her to the grave, but her venerable and honoured mother survives to mourn her loss. Miss Howitt shewed an early aptitude for painting. With a view to developing her powers in this direction she paid a visit to Munich in company with Miss Barbara Leigh Smith (Mrs. Bodichon) and the lady who became Mrs. Hay, and the three studied under Kaulbach. No doubt they all studied with ardour; Miss Howitt certainly did so with a degree of ardour which attained enthusiasm; and her experiences of art and life in the Bavarian capital found expression in her book, ‘An Art Student in Munich,’ published about 1854, and with some additions re-issued a few years ago. There is so much freshness, vividness, brightness of spirit, and susceptibility to elevated artistic influences in this book that it may almost be regarded as a little classic in its especial way. On her return from Munich, or perhaps before, Miss Howitt began exhibiting pictures; ‘Gretchen at the Fountain’ was the first, and was a beginning of no little mark and promise. Pretty soon, however, Miss Howitt relinquished the ordinary practice and public pursuit of fine art, being diverted into another path by a leaning to Spiritualism. Spiritual drawings became her chief or only mode of art expression, and these did not court publicity on the walls of any exhibition room. She married Mr. Alaric Alfred Watts (the son, and recently the biographer, of the poet Alaric Watts), and along with him she published, some three or four years ago, a volume of poems in which the influence of Spiritualism is again partially traceable. A certain sensitive grace, not unmingled with sprightliness, is discernible throughout the work of the deceased lady. Personally she was remarkably amiable, with a candid and impulsive willingness to be pleased and to please.”

PROFESSOR SIDGWICK's work, “The Methods of Ethics,” in a revised and enlarged form, is being issued by Messrs. Macmillan and Co.—*Literary World*.

THE case of “A Persecuted Sufferer,” published in the correspondence columns of our issue for August 2nd, was thoroughly investigated before the report was printed. A small sum has already been contributed by one sympathiser, but the response has not been at all adequate to the necessities of the case. Those of our readers who desire to help a very deserving victim of persecution, should address Mr. J. Coppard, 54a, Essex-road, N.

* *Spiritualist Magazine*, June, 1862, p. 264.

† “Primitive Christianity,” Vol. I, p. 432.

‡ “Pioneers of the Spiritual Reformation”: Psychological Press. 5s.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE
PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

XXVII.—MINUCIUS FELIX, about 180-211, A.D.

Minucius was a lawyer at Rome, as appears from his celebrated work, "Octavius," where he mentions his sitting out "when the vintage holidays released him from the cares of court for the most delightful city of Ostia, that the mild and suitable remedy of sea-bathing may dry up the humours of the body." His friends, Octavius and Cecilius, accompanied him. On their way Cecilius salutes an image of Serapis on the road-side, by lifting his hand to his lips, and offering a kiss of adoration. Octavius reproaches Minucius for allowing his friend to hand himself over in the broad daylight to stones. These words annoy Cecilius, and he does not enjoy the sea-side ramble with the bounding hilarity that was his wont. Minucius notices his downcast manner, and at last makes bold to inquire the cause. Cecilius tells him roundly, and challenges Octavius to an argument on the subject of their respective kinds of worship. They sit on the rocky boulders that were placed as a tide-wall to protect the baths. Minucius acts as umpire between them. Cecilius begins with a defence of the

pagan worship, and enters into a furious tirade against the Christian religion, and says: "Its professors were they who by the lowest dregs of the ignorant crowds and of credulous women, establish the stock of a profane conspiracy, who are leagued together by nocturnal meetings, solemn fasts and inhuman banquets;—a lurking and light-shunning class of men—mute in public, garrulous in corners."

In chap. xxix., Octavius in his reply gives his opponent to understand how honourable the Cross is although not an object of worship: "Crosses," he says, "we neither worship, nor desire to worship. You yourself, who worship wooden gods, adore perchance wooden crosses as part of your gods. For the standards themselves, and banners, and flags of your camps, what else are they than gilded and ornamented crosses? Your victorious trophies imitate not only the appearance of a simple cross, but even of a man affixed to it. We see the sign of the Cross naturally in the ship, when it is borne forward by swelling sails, when it glides along with outstretched oars. When a balance is set up, and when a man with outstretched hands adores God with pure mind, it is the sign of the Cross. Thus either the place of nature leans upon or your religion is fashioned upon the sign of the Cross." At the conclusion of Octavius's defence Cecilius does not wait for the decision of the umpire, but declares his conviction that Octavius has proved the sanctity of the Christian religion, and reserving some difficulties for future resolution, he on the spot avows himself a convert.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

- J. H. M.—Will appear in our next.
H. M.—Thanks. Will appear next week.
T. G. R.—The book is entirely out of print.
G. B.—Send on the MSS. and we will answer your question.
E. H. BOLD. (N. Z.)—A parcel goes out to you by next mail.
P. H. NIND.—A parcel goes to you by next Direct Line Steamer.
E. J. B.—Communications, with enclosure, received with thanks.
W. TOON.—See Answer to C. W. Allwood. The same remarks apply to you.
T. J. (Preis.)—There will now, we think, be no further difficulty, and the papers should reach you with regularity.
WANTED, BY THE EDITOR, "Magic and Magicians: or Dwellers on the Threshold." By Adams. Published in 1864.
LIEUT.-COL. S.—After considerable inquiry we have been unable to obtain the book you desire.
G. H. P.—Did the "New Basis" throw further light on the matter? We should be glad to hear from you.
MRS. F. JONES, (Birmingham.)—We have now put your matter right. The paper will go regularly for the future.
A. TOUCHER.—"Animal Magnetism" sent as desired. The Indian subscription is 6s., which kindly remit.
E. L. S.—We find a letter of yours remains unanswered. We shall be very glad indeed to receive the papers and pamphlets you speak of.
J. B. G.—Our letters crossed, so all but the last portion is already answered. Sorry you disapproved of the way your letter was edited.
H. J. B.—East Melbourne. We have seen Messrs. Collyns & Co., and will now communicate with Messrs. Virtue, and write you direct.
F. T.—The works have been ordered from America. Directly they arrive, they shall be sent on. We advised you of this at the time.
G. D. H.—Your letter is an insult and beneath reply. When atoned for and you write in a proper strain, we will listen to what you have to say.
R. HARPUR.—An acknowledgment was sent to you at Trevelyn Hotel, Leeds. This has been returned through the "Dead Letter Office."
H. A. N.—We are pleased for you to keep the book as long as you require it. Mr. Burn's address is 15, Southampton-row, W.C. Yours of 12th inst. is just to hand. We will send you a book occasionally, and have despatched one to you to-day.
To READERS OF "LIGHT" IN SOUTHSEA.—A complaint was made of Messrs. Smith and Sons refusing to supply "LIGHT" at Southsea. Mr. Downton, newsagent, Great Southsea-street, will supply it to order.
E. W. (San Francisco.)—We have made diligent inquiry, and get no trace of a book by Professor Crookes, called "Radiant Matter." When we wrote on the 28th ult. we were thinking of another book. You have therefore the credit balance in your favour as stated.
C. W. ALLWOOD.—We are unable to help you again just at present, as our fund for the free distribution of "LIGHT" is quite exhausted. Perhaps we may be in a position to do so later on. We are glad you were able to make such good use of the first parcel, and you have our best thanks.

- H. KIDDLE.—We have largely used the contents, "Biblical and Theological objections." A few are making inquiries for them. Can you send us a small parcel for distribution?
B. S.—Your young friend would probably become a good medium. Read the directions on advertisement page iv. of the current number. Do not be alarmed at the symptoms you describe. They are perfectly natural. Let the lady sit unless she is strongly impressed to do otherwise.
J. C. (Bradford).—If you read "Biblical Objections," &c., in "LIGHT," for July 19th (which we send you), we think you will regard your question as sufficiently answered. If not, communicate with us again, and we will give you further evidence that our position is a true one.
THEOSOPHIST.—"LIGHT" for March 1st is sent herewith. We cannot understand why the papers to India should so often miscarry. We have proved the regularity of their despatch from our office. We despatched a box to you at the end of July, and are sending you monthly parcels by Indian Parcels Post.
"TWELVE MONTHS IN AN ENGLISH PRISON."—We are requested to state to those correspondents who have made inquiries for this book that it can be obtained from the manager of the Psychological Press, 4, Ave Maria-lane, E.C., a supply having come to hand during the past week. The price is 7s. 6d.
W. T. R.—Enclosure to hand safely. You should receive "LIGHT" regularly, and if you do not do so it is the fault either of your bookseller or his agent. Subscribers' copies are unfailingly sent from this office on Thursday evening in each week, and Mr. Allen has supplies for "the trade" at the same time.
F. W. T.—If you will send the book to, or leave it in the care of Mr. Allen, 4, Ave Maria-lane, for us, with a list of any others that you require, we will send the exchanges by parcel post. We shall be pleased to do anything in our power to make the fact of our having no office and only "an address," as little inconvenient as possible.
W. T. S. (East Dulwich).—Notwithstanding what you say, we think you would find membership with the London Spiritualist Alliance your best course. You would get there all you need. As to help spreading the truth, you could not do better than circulate the literature of the subject. If you do not know where to send it yourself we will send it out for you. We have many inquiries, but as a rule are unable to respond.
E. P., (Winchfield).—Your letter dated June 24th, and addressed 4, New Bridge-street, has just come to hand. (1) No. Spirits do not always speak the truth, any more than spirits embodied. Use your reason and do not surrender it because a spirit tells you anything. It is just as foolish to believe them as it would be for you to place implicit trust in the word of a stranger you might meet in the public street. Read "A New Basis," "Spirit Identity," and "Spirit Teachings."
S. J. D.—Thanks again. Next to volunteer help in office work, yours is the most acceptable offer that could have been made. It is all the more valuable because you leave us at liberty to use the MSS. when we like. We would however, prefer some other title to the one chosen. For instance, the whole of your present article would very properly come under some such distinctive title as "How some Critics regard Spiritualism," &c., &c. In the cases where your "jottings" treat on a variety of topics, a general title would, of course, be necessary. We will strictly attend to your last request. Your first MSS. will appear next week.

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, Eutlerof, 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 5th, 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.