

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Psychometry	217	The Limitation of the Power of	220
Spiritualism Forty Years Ago	217	Spirits	220
Mediumship, Orthodoxy, and Law	218	What after all is the Use of Spirit-	222
Phenomena called "Spiritual"	218	ualism?	222
Illustrated by Chromo-Litho-		The Spiritual Outlook. XXVI.	223
graphy	219	What is Spiritualism?	224
Materialism Rationally Viewed	220	The Hermetic Society	225

[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.]

PSYCHOMETRY.

By "M. A. (Oxon)."

Among the subjects which invite notice from Spiritualists Psychometry has received much less attention than it deserves, far less than it has had in America. Professor Denton's "Soul of Things," a book in which he recorded a remarkable series of experiments with his wife, drew marked attention to the broad subject of Psychometry. Mrs. Denton's powers, it is true, were remarkable in a high degree. The mere contact with some material object, a fragment chipped from the Great Pyramid or from the temples of Thebes or Karnac, an Indian relic, a piece of cloth, seemed to place her *en rapport* with the scenes and surroundings from which these isolated fragments had been separated. She lived again through the events which had occurred around them, and the records of her revelations were, in cases that were verifiable, very often singularly exact.

So far as I know, Mrs. Denton's powers as a Psychometrist were unique, and I believe I am right in saying that she always regarded them as purely natural, and that the results obtained through them did not induce her to join the ranks of Spiritualists, or to abandon what I believe was always her standpoint of Materialism. The words are loosely used, and I shrink from their rough-and-ready application. It is so easy to use them as mere nicknames, that one desires to avoid anything but an exact application of the terms, and certainly not to use either of them in such a connection as necessarily implying either praise or censure. But I believe I do Mrs. Denton no wrong by saying that her psychometric powers did not interfere with her materialistic beliefs. She regarded what she did as the exercise of gifts that were natural, though perhaps highly developed.

We have no such gifted Psychometrist at hand in England. But there is another phase of what is a large and very important inquiry, which I should like to see carefully investigated; I allude to the delineation of character from handwriting. I do not mean clairvoyant perception; this is a gift by itself. The clairvoyant, being in an abnormal condition, and sometimes deeply entranced, will place a letter on the forehead or top of the head, and so read its contents, or perhaps become *en rapport* with its writer and describe his surroundings. This abnormal faculty may be developed to an extent which to the inexperienced investigator would seem incredible. No doubt among the vast number of communications sent to

the Society for Psychical Research there are many bearing upon clairvoyance.

The special gift, however, to which I desire to direct attention is of a different kind, or, at least, is exercised under different conditions, and without any abnormal state of the Psychometrist. A scrap of writing, not necessarily conveying any sense to the reader, is sent by post to the delineator of character. It may be written in a language with which he is familiar; or it may be in strange characters, Hebrew, Greek, or the like. It is not necessary, apparently, that any idea should be conveyed by the writing to the mind of the Psychometrist. The method used probably varies with various delineators, but in one case that I have taken pains to look into—that of a lady who does not authorise me to publish her name, though I am enabled to give an address which will find her—the method is very simple. She places her hand upon the paper and endeavours to concentrate her mind upon the writer's characteristics; that is, she assumes a state of passivity which soon becomes one of abstraction. The mental concentration is, I take it, the precursor of a condition of passive abstraction which experience shows to be so favourable a state for the production of the phenomena familiar to the Spiritualist. She gets her results preferably alone and in isolation; just as the automatic writing, I can vouch, is most readily obtained under similar circumstances. The shape of the letters, the style of the handwriting, the matter contained in the extract or letter, have little or nothing to do with the result. I believe, though I am not able to assert this, that a piece of plain paper, which was suitably imbued with the "atmosphere" of the person whose character was to be delineated, would answer equally well. Certain it is that scraps of writing, in an unknown language, have formed the material from which character has been successfully delineated by this lady.

I have seen some score or more of these character-delineations. I tested the power myself, in the first instance, by sending three scraps clipped from letters in my possession. One was that of an eminent man, filling a prominent public position, who is quite unacquainted with this subject. Another was that of a man of marked individuality, a Spiritualist, but quite unknown to the medium personally, or by handwriting. The third was that of a lady, herself highly gifted with psychical powers. Three persons, more entirely dissimilar—a Materialist, pure and simple, a Spiritualist of ripe experience, a medium of the highest development—could scarcely be conceived. The handwritings were totally dissimilar, and of well-defined individuality. The delineations were equally distinct, and singularly happy. Of course I gave no name: the scraps of writing were merely numbered one, two, and three. Yet, what was said of No. 1 was in no way applicable to No. 2, or to No. 3, and the prominent characteristics of each person were decidedly hit off. If I might have been permitted to cut out the generalities (which I can easily understand it is difficult to avoid in the perpetual delineation of character) and put down only the sharply-defined phrases indicative of each character, I could have easily picked out half a dozen such specific statements in each, which were at once strikingly true of the writer, and quite inapplicable to the authors of the other writings sent by me.

I was interested enough to recommend some friends to

make trial of this lady's powers, and I have seen many of the results. They are usually successful in hitting off a few salient points in the character; and sometimes they are curiously exact and true, when allowance has been made for the generalities which most of the delineations contain. I think the lady of whom I am writing offers material for interesting investigation. Obvious reasons prevent me from publishing her name, but I am permitted to say that letters will reach her, and receive attention if addressed, with enclosure of a half-crown fee, to

Miss C. R.,
41, High-street, Smethwick,
Birmingham.

There must be others who possess, or who could develop similar powers. My only object in mentioning this particular lady is to draw attention to a phase of investigation that affords matter of interest, and I name her because I have had personal experience of her powers.

SPIRITUALISM FORTY YEARS AGO.

Among odd volumes that I have chanced upon in the desultory reading which alone suits a sick chamber, is one by Horace Smith (of "Rejected Addresses" fame), called "Mesmerism: a Mystery." The book bears date 1845, and deals in a rather high-flown and rhapsodical fashion with the phenomena of mesmerism, clairvoyance, and the spiritual experience of a seer. A highly sensitive girl having undergone mesmeric treatment at the hands of a London physician, Dr. Peterson, develops evidences of clairvoyance, and foretells the death of her twin sisters, and is warned of her own departure by an apparition of one who announced himself as "The Universal Friend," whose touch was icy cold, but whose voice, "so much more musical than music," promised her relief from all human suffering and woe. Death, under this guise of the great benefactor, whose voice so near and sweet, yet sounding from so far a distance, composed all differences and smoothed away all pains, claims her according to his promise, and we have a rather stagey death-scene, together with many curious speculations as to the whence and whither of the human spirit, and its power of communion with the unseen world. The novel is rife with what we now call Spiritualism, and is noteworthy on account of its author and the early date at which it was published. Here is a specimen of the speculations which fill the pages. "If there be truth in the nebular theory," she said, as her eye fell upon an astronomical work she had lately been perusing, "if these dimly-seen, luminous clouds wandering through space are but so many gaseous embryos waiting to be condensed into worlds, is it not possible that the beings destined to inhabit those worlds may have a shadowy and analogous pre-existence? The fitting gleams and perfumes, the beauties and the music of nature, and the lightning thoughts that flash across the brain, coming we know not whence and going we know not whither, may not these be the wandering elements of souls waiting to be embodied? May these not be apparitions of the unborn—antenatal as well as posthumous phantoms—unembodied as well as disembodied spirits?" Forty years ago, it would seem, people who had lifted a corner of the veil perplexed themselves with much the same questionings that vex us now.

"M.A. (OXON.)"

A book depôt in connection with the "Dissemination Scheme" has now been opened at 16, Craven-street, Strand, where the literature of Spiritualism and cognate subjects may be obtained.

UNDER the title of "Historic and other Doubts, or the Non-existence of Napoleon Proved," Mr. E. W. Allen has issued a translation of M. J. B. Pérès' celebrated *jeu d'esprit*. This reprint is enriched by an introduction by Dr. Garnett, the assistant keeper of printed books in the British Museum.

MEDIUMSHIP, ORTHODOXY, AND LAW.

(From the *Revue Spirite*.)

History informs us how orthodoxy has ever been ready to repress new ideas and knowledge. How blindly and stolidly it, for example, denounced magnetism. This spirit of orthodoxy is still strong, not only in the churches, no matter of what denomination, but in our academies and halls of science. Magnetism, or mesmerism, has been especially obnoxious to both clericals and *savants*, indicating and invading, as it does, spirituality. But as magnetism begins now, after a century of orthodox obloquy and persecution, to be generally acknowledged, mediumship and Spiritualism come next to pass through the same ordeal.

Here in France the editor of the *Revue Spirite*, for taking part in, and publishing an account of the fact of, the photographing of spirit-forms, was, through the twisting of a law, condemned to imprisonment; and even this did not content some, for the wife of a President of the French Republic would have had him burnt as a heretic!

Orthodoxy is the same everywhere, even in the United States, if we may judge from reports in the journals that come to us. From some of these, just to hand, we select for extract the following:—

"One might think that America had by this time emerged from the barbarism of the dark ages. But it has not. In the State of Ontario a citizen has been had up before a judge for witchcraft! It appears that William Merritt, known as a 'medium,' whose peculiar faculty interests a great many, foretold some time ago that a freight train would run off the track of the Canada Southern railroad, and his prediction was verified. A little later he predicted a similar accident to a passenger train, which was also accurately verified both as to time and locality. And so he acquired a reputation, upon the strength of which he was credited with a knowledge, which he did not claim, of other railroad casualties, and it became common for the *employés* on the line to consult him before their journeys, and if not satisfied with his prognostication, they would make pretexts to evade their duty; then substitutes had to be found, and the service was of course embarrassed.

"The managers asked whether Merritt might not, with confederates, have contrived the accidents. Their surveyors reported them to have resulted from strictly assignable and preventible causes. They then got the notion into their heads that as Merritt knew that the accidents would take place, he must, by some unlawful means, have been at the bottom of them somehow; and as he was a 'medium,' what means could they be but those of witchcraft! On this charge, therefore, they had him up before a judge, who promptly looked up the old laws relating thereto, and found one dating from the time of one of the Georges, declared its applicability to the case, and sentenced William Merritt, the medium, to three months' imprisonment if he did not at once clear out of the district."

This is, in reality, because William Merritt happens to be endowed with one of those rare faculties now being studied by Societies for Psychical Research, the idea of whose existence has not yet penetrated orthodox heads. But still we progress; for the time has been when such a charge as this against an American citizen would have been followed, not by imprisoning or banishing, but by lynching or burning.

THE *Figaro* of Paris says that the dramatist, Victorien Sardou, cannot of himself make the least sketch, but that, under spiritual influence, he has executed masterpieces. Upon a copper plate he etched a most complicated design, under which "The House of Mozart" was inscribed. The work is a piece of delicate and finished art which could not have been executed in less than a month by a professed engraver.

PHENOMENA CALLED "SPIRITUAL"
ILLUSTRATED BY CHROMO-LITHOGRAPHY.*
IX.

By J. G. KEULEMAN.

(Continued from page 213.)

From these facts, it would appear that the substance can, in some incomprehensible manner, and by various processes, be made to assume the solid, and, conversely, the fluidic condition. Instantaneous reproduction of "spirit" drapery has been observed in cases when a "form," after dematerialising, by what we will call the "sinking process," reappears, by ascension, on the very spot whence, some moments before, it had vanished. In this by no means rare phenomenon, "form" and drapery are seen to return in exactly the same conditions, the garments arranged just as when first noticed. As there is no visible depository from whence the material may have been retaken, and as it is certain that there is no resurrection from out of the floor, the only acceptable theory to account for the mystery would be that the substance, or rather the "power," which served as a vehicle to obtain the solidification, and which had been derived from or through the medium, is, instead of being cast off or returned, kept in suspension, i.e., is temporarily stored in the interspace between the medium and the invisible "spirit." I arrive at that conclusion in consequence of having, on two occasions, observed a cloudy, slightly-luminous stream flowing, in a downward curvature, from the "spirit" towards the medium. I was so seated as to have the slowly decreasing "form" a little in front and on my left, with the medium on my right-hand side. After the "form" had gone, this cloudy stream remained visible—as a mass of smoke gently undulating over the carpet—for at least four seconds. On the "form" reappearing, it could not further be noticed on account of the strong light of the luminous slate which the "spirit" used for the exhibition of the phenomenon. I will give a more detailed account of these occurrences in the description of pl. IV.

As regards the convertibility of the substance, or the possibility of the alteration of texture or shape of "spirit" drapery, my personal experience is scarcely sufficient either to support speculations accounting for the facts, or to corroborate the evidence of other investigators. The wonderful manifestations of "spirits" repairing holes cut out of their garments by simple manipulation, and of which many instances have been recorded, are none the less exceptions, observed, as yet, by but a comparative few. On the other hand, I have seen a materialised "form" drop some drapery (about a square foot) from his arm over a large luminous slate, and increase the quantity by merely holding it inside and moving it slowly with the hand. Each time it was taken up, and shaken out again, the quantity had increased considerably, and soon there was drapery enough on the luminous slate and the table, to clothe a small "spirit-form"; there being then at least eight square feet of a very thin, frothy substance, which, when placed over the slate and carried over our heads, resembled a "spirit" floating through space. I believe this process, of increasing the substance from an already solidified sheet of drapery, is resorted to in such cases when two "forms" appear together. As far as my observation goes, the two "forms" differ nearly always in size, and invariably the drapery covering the smaller of the two is much more ethereal than that of the other.

But the simultaneous apparition of two "forms" is also a rare occurrence which, besides, requires further observation and especially careful examination of the respective ap-

paritions. If, after repeated observation of this phenomenon, the drapery is found invariably to differ in a similar degree, we may, in default of direct experiment, assume the production of the thinner out of the thicker, or first-formed, quantity. Still, from what I have personally witnessed on many occasions, and with different mediums, I am inclined to the belief that a subsequent abstraction of drapery already formed, occurs more often than circumstances enable us readily to observe. I have often noticed that the drapery of certain "forms," and sometimes also loose pieces carelessly slung over the arms or shoulders, were, on a re-exhibition some seconds afterwards, found to have been altered from a coarse into a fine texture, the arrangement and the shape of the loose pieces remaining the same as on the first appearance.

Personal observation induces me also to surmise that sometimes a "spirit" will lend his drapery to others in order to facilitate their exhibition. I arrived at that conclusion in the following way. A materialised "form," the "leader" of a band, appeared in drapery of thick texture, and, subsequently, five more "forms" (whether all materialisations or transformations I cannot tell, but they all differed individually) followed, each in thick drapery, to all appearance of the very same substance, or, at least, of similar woof. Two days later, the first "form"—the same individual who was first at the previous séance—exhibited himself in thin drapery, and three more "forms" followed in a similar-looking garment. "Spirits" acknowledge the fact and further state they always assist the "apprentices" when they can, either by supplying them with the material or the power. At times, they say, less honest beginners often try to appropriate these necessities without even so much as asking leave.

I must now refer to another circumstance in which drapery plays a certain part, and which involves a not altogether unimportant question, still unanswered because it has, perhaps, never been raised. It was only recently, while pondering over this perplexing drapery problem, that I hit accidentally upon the subject. It is this: What becomes of the "natural" spiritual garments of spirits who habitually manifest at séance-rooms? This would involve a second question, viz., What becomes of the same garments that were once the property of the lower order of spirits haunting houses, infesting and obsessing human beings? Now, here we are, for information, entirely at the mercy of the manifesting "spirits," since direct experiment is, especially with regard to the latter class, hardly possible or advisable. The spiritual garments, I am told, are usually diffused,—not destroyed, but returned to the elements. Sometimes they are preserved and made use of during subsequent materialisations, in which case they appear as in earth-life. At other times they are likewise preserved and amalgamated with the séance-room garments. Occasionally there are none; nor was there, in other cases, a direct necessity for any, because a particular kind of humanity, when passing away, actually "passes away," not into nothingness, but into something very analogous to it, viz., a long continued state of lethargy, i.e., of spiritual coma. In such cases, said my spirit informant, the spiritual garments wear out and gradually vanish because the spirit-life principle required to maintain it is inert.

As regards the obsessing spirits' natural garb, no information could be given, but I was advised to "wait until I met a 'regular' one, and try and get the required evidence first-hand." However, pending this suggested mode of ascertainment, my spiritual teacher volunteered to furnish me with his personal opinion of the case and surmised "diffusion" on the ground that obsessing spirits, being tenants on long lease, are in no absolute want of any garb, the less so since they consider their victim's property, like his body, as belonging to and being actually their own self.

Although the teachings of séance-room "spirits" cannot always be implicitly relied upon, since they are but too often

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

in direct conflict with other statements, by the same or by other "spirits," there is still a certain amount of reasonableness in some of them. Besides, I have frequently noticed that their assertions are in perfect harmony with results obtained independently, and of which also the medium was ignorant. For this reason I think it only fair to hear their explanations and accept their information concerning matters which lie outside our domain of inquiry, and which may be within their experience.

Although, in matters of higher significance, or of a more intricate scientific nature, the information given by habitual séance-room "spirits" should never be accepted without caution, there are yet some very important subjects in reference to their personal experience upon which they may be safely interrogated. If, as often happens, their statements are, to all appearance, inexact, exaggerated, or somewhat incomprehensible on account of the startling novelty of the communication, we should not, therefore, conclude that their information is always untrustworthy and that they have no truth to tell at all. Besides, the value of these statements can only be estimated by those who, from acquired knowledge of the occult sciences and of these phenomena, have been duly prepared to interchange ideas with these beings from the outer world. Spiritualists who have likewise studied mesmerism and its various branches, who are acquainted with the astounding discoveries obtained by psychometry and many other equally surprising realities in psychology, must be aware of the fact that, not unfrequently, assertions made by "spirits" have preceded the actual discovery of many an important truth, and that often a direct scientific experiment has demonstrated the correctness of a previously-received "spirit" communication. The information as to the existence of a spiritual counterpart has, in the same manner, been confirmed by "spirit" photographs and thousands of veridical phantoms that have from time to time been witnessed and recorded. As to the "contact" necessary for the production of that counterpart, its efficiency has been demonstrated by psychometric experiments.

Further, the superhuman powers peculiar to, and by which these "spirits" are enabled to utilise and transform the spiritual counterpart—in short, their power over substance of, no matter what degree of, solidity, is a fact which every human being, gifted with ordinary senses, may witness for himself. If, to support my speculations, I have at times deemed it advisable to consult the "spirits" themselves, I did so, knowing from long-continued investigation what their powers are, and what their experience is likely to be. Asking their opinions on subjects which they *must* know is no more inexpedient than consulting, in matters of everyday occurrence, the doctor, lawyer, and even the policeman. I do not presume to have settled the problem of "spirit" drapery for once and for ever. Further discoveries, new revelations, or other still unknown phenomena may present themselves that may entirely upset, or cast a totally different light upon, hitherto accepted facts, when other conclusions must be arrived at. But if I have not attained my object of explaining what I consider to be facts, and, if my argument rests upon false premisses, I hope I have, at least, drawn the attention of co-investigators to a highly important subject urgently demanding an explanation.

(To be continued.)

Mr. J. G. MEUGENS has left England for a visit to the States. He is expected back in London in the early summer.

Mrs. RICHMOND.—It has been arranged, we are informed, that Mrs. Richmond will resume the series of discourses given by her last year in Kensington Town Hall (opposite Metropolitan and District Station, High-street) on Sunday evenings, the 17th, 24th, 31st May, and the 7th, 14th June, at seven p.m.

MATERIALISM RATIONALLY VIEWED.

(Extract from the *Spiritual Offering*.)

Materialists assume that there is nothing in the universe but matter; that there is no intelligence outside of material organisations; that there is no intelligence in inorganic forms. They present to us an unconscious unintelligent substance, having forces enabling it to detach itself into masses, round these masses into worlds, and evolve from itself forces of cohesion, attraction, gravitation, &c.; and laws, under which it governs itself in ceaseless activities through countless ages! Such powers transcend those attributed by any devotees to any deities. No wonder that students should ask "Whence is this wondrous matter with its manifold powers and tendencies?" An atom of matter has never been seen by man, nor has he been able to produce an instrument for revealing one to his senses. Herbert Spencer says, "Matter is known to us only through the manifestation of force." Then what is force? Dr. Atfield says, "Chemical force, like every other force, is only known by its effects." Professor Robert Hunt says, "We have scarcely arrived at any satisfactory knowledge of the powers which regulate the internal condition of matter." Then matter is asserted to be "known only by its resistance." What becomes of it, then, when resistance is abstracted? Spencer says, "Matter in its ultimate nature is absolutely incomprehensible."

So easily are its Protean forms lost sight of while what are termed its properties are under investigation, that it is a question with many thinkers whether there is any such thing as matter at all. But, admitting the correctness of the atomic theory, how, and from what source do atoms derive their properties—their tendencies? Their moving, as they do, with aim and precision, disproves the materialist's assertion that there is no intelligence in inorganic matter. If atoms manifest tendencies, they either possess intelligence or are mediums through which intelligence flows. In either case it is evident that the universe was not formed, and is not governed, without Intelligence—Spirit—God.

CORRESPONDENCE.

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

The Limitation of the Power of Spirits.

To the Editor of "LIGHT."

SIR,—Your correspondent, "A. G. W.," slightly misinterprets my statements with respect to "John King's" journey to Australia, and, I presume, must either have forgotten, or misunderstood, what was said on the occasion.

If I recollect aright, the facts alluded to are as follows:—About two years ago Mr. S. Defries, from Sydney, being then in London, attended a séance with Mr. Husk on a Wednesday evening. During the evening, and quite unexpectedly, the music of a certain song or hymn, known to Mr. Defries, but unknown to any one present, was played upon the piano. Mr. Defries at once recognised it as one of the principal hymns sung at the séances held at Sydney, and of which he was (or used to be) a member. As the music was composed by an amateur and Australian gentleman, its reproduction at a séance held in London somewhat startled us, and, needless to add, caused a certain amount of surprise to Mr. Defries. This gentleman, anxious to know the meaning of it, requested one of Mr. Husk's familiars to supply him with some further particulars. All the while the music on the piano was kept up with unabated vigour. This, to all present, seemed as though the invisible musician insisted on being heard and recognised. Mr. Defries was now informed that one of his intimate friends and a member of a circle of Spiritualists in Sydney had, since Mr. Defries' sojourn in England, passed away, and was then present. Later in the evening, some further evidence was given by the Australian spirit speaking in the Scottish dialect and mentioning

subjects only known to Mr. Defries himself, leaving no doubt in his mind that his friend, a Scotchman by birth, was actually with him.

Before the close of the séance, Mr. Defries asked "John King" whether it would be possible for him to go to the house in Sydney where the circle assembled and obtain the direct confirmation of his friend's decease. "John's" reply was that it might be done because there happened to be a medium there, but that it depended entirely upon the conditions offered him by this medium at the other end; that at all events, he would try and get there himself, further adding that he had been there lately and on many previous occasions. "John" also mentioned the names of several persons he had met there.

The next day a séance, again with Mr. Husk, was held; this time at the rooms of the late C. A. S., Mr. Defries being also present. Of course the conversation turned upon the remarkable occurrence of the previous day, and all were in great expectancy as to the results of "John's" supposed errand. On the latter's arrival, we were told that he had successfully accomplished the feat; that the usual circle had been present, with the exception of Mr. Defries' friend and also his friend's daughter, who had likewise gone over to the spirit world. A letter, subsequently received by Mr. Defries, contained the news of the decease of both.

Now as to "John King's" journey to the Antipodes. To all appearance he had been there, unless he obtained the information in some other, to us, equally inexplicable manner. Certainly the execution on the piano of a particular hymn, and the additional reference to some particular circumstance in the direct voice, proved that a strange visitor acquainted with the particulars, but now gone over to the other world, had come to us with certain intentions. If "John" received any further information at all, it must have been from that spirit, and the feat would virtually remain the same. But "A.G.W." seems to overlook the fact that in the present case there was (1) a medium at the other end; (2) that outside this material world, time or distance do not exist; (3) that the conditions under which "John's" errand could have been performed, and those under which Gordon was placed in Khartoum were totally different.

Would it have surprised your correspondent if he had been told that an "apparition" of Gordon had been witnessed, at the moment of his death, or that an impression of his dangers had been transmitted, telepathically, by Gordon, and that by such means the fate of the lamented General might have been known to certain persons with whom he happened to be in sympathetic communion? Similar occurrences are sufficiently numerous, and may be said to be established facts. Now, if by supersensuous perception, which is a spiritual faculty, certain events happening at a distance can be communicated by one person to another, why reject the evidence in favour of a similar intercourse between disembodied and embodied spirit? And there can hardly remain any doubt that the familiar "John King" is a spiritual entity. Anyhow, in Mr. Defries' remarkable case it was equally certain that no knowledge of his friends' decease had been received otherwise than by spirit communications.

Besides, the transmission of intelligence between one circle and another, even the transportation of the so-called "power" to and from a distant séance room, by spirits, is (at least, it is believed to rest upon experiment) an established fact. To prove their actual voyage through space or through the earth, otherwise than by the evidence or results obtained, is impossible, since no one ever saw or followed the actual flight of a spiritual being.

The remaining portion of your correspondent's letter, I must leave to others with more time than myself at their disposal to answer. In fact the very reply to any neophyte's objections has been given over and over again in the columns of your valuable paper. "A.G.W." may with advantage read the calm and able communication of "M.E." (pp. 208-9 of the last number). I can only advise him to follow "M.E.'s" example, investigate, and have patience.—I am yours, &c.,

J. G. KEULEMAN.

Emma Hardinge Britten to Her Friends in England.

To the Editor of "LIGHT."

SIR,—Will you favour me by inserting in your paper the following announcement, namely, that we propose to sail for England per "Britannic" on the 2nd of May, and expect to arrive some time about the middle of the month?

To the Spiritualist Societies within an accessible distance of my home in Manchester, I shall be happy to render service as a lecturer, on the same terms as when I was in England before. Applications can be addressed to me at The Limes, Humphrey-street, Cheatham Hill, Manchester, and I will reply as soon after my arrival as possible.

I beg to add that my return to England has been induced purely by private and domestic reasons, and my stay will be determined only by the same causes; hence, I may not have the opportunity of remaining for any extended period of time with my esteemed English fellow workers in Spiritualism, and consequently, I am desirous of doing the utmost I can, whilst able, to promote the progress of the cause to which I am devoted.—I am, sir, very faithfully yours,

EMMA H. BRITTEN.

"Twixt two Worlds."

To the Editor of "LIGHT."

SIR,—I shall be obliged if you will kindly allow me space to remind intending subscribers to the above work that it is imperative they should forward their names to me on or before the 30th inst. Owing to the unique character of the work, it cannot be issued unless the 500 copies are ordered in advance, and should that number not be subscribed at the time stated, I am instructed to say the work will be abandoned, and cheques returned on the 1st of June. It was not intended from the first to make the book a source of profit, and it was felt that the many friends of Mr. Eglinton would have taken the whole of the edition, which I am happy to say they have done, with the exception of a limited number.

It should be understood that no more than 500 copies of the book will be printed, therefore intending subscribers should remit to me without delay.—I am, sir, your obedient servant,

6, Nottingham-place, W.

CHARLES MANNING.

CARDIFF.—We have just received a farewell visit from our much esteemed friend Mr. J. J. Morse. On Sunday and Monday, 26th and 27th April, he delivered three orations at the Town Hall on the following subjects and in the order given:—"Religion: Its Bases and Outcome;" "Saints and Sinners; or, who are the Good?" and "Spiritualism: Its Achievements." The meetings were exceedingly well attended.—On Tuesday evening, at a select meeting of Spiritualists, we were privileged to listen to the lofty and philosophical Tien, and the "Strolling Player," who so fashions his wit as to make it subserve the most exalted teachings.—On Thursday evening, a soirée was held at the Castle-street Assembly Rooms, at which Mr. Morse presided most ably, in his usual happy style. An extended programme, consisting of instrumental selections by Miss S. C. Cooper, Mr. C. Cooper, and M. Allard; readings by Messrs. J. J. Morse and W. Paynter; and songs by Miss Evans, and Messrs. Cooper and E. Adams, was gone through in a very creditable manner. The catering for refreshments was presided over by Mesdames Cooper, Brooks, Lenderyon, Young, and Smallridge, by whom also the room was very prettily decorated. The rooms were kindly lent by Mr. Richard Brooks on Tuesday and Thursday evenings, free of charge. An interesting feature of the evening was a sale, by auction, by Mr. Richard Brooks, of various articles given by members and friends of the society, for the purpose of providing Mr. Morse with some mark of their esteem and of their regret at his departure from amongst us. A beautiful album was also subscribed for by members of the society, in which a suitable inscription was tastefully written, and this, together with a purse containing the proceeds of the sale by auction, was presented to Mr. Morse in the course of the evening. High expressions of regard and appreciation were made by Messrs. Rees, Lewis, and R. Brooks; and Mr. E. Adams, on making the presentation, said: "It is matter for sincere and heartfelt regret that Mr. Morse's state of health and the depletion of vital energy from which he has suffered, caused largely by lack of support and the strong popular prejudice against the cause which it has fallen to his lot to espouse, have conspired to render his departure for a time to 'fresh fields and pastures new,' desirable. We cannot but be deeply impressed by the forcible and eloquent manner in which the claims of Spiritualism upon the serious attention of the public have been, through his instrumentality, from time to time, set forth, and we therefore feel deeply that with Mr. Morse's departure from these shores a powerful advocate, a tower of strength, and a trusty friend is going from our midst. It is, however, some consolation that his labours will still be expended in the same cause, and that other hearts in other parts of the world will thrill and vibrate to the words of wisdom and exalted spiritual teachings so ably and impressively conveyed through his instrumentality."

Mr. Morse replied in a suitable manner, and the proceedings terminated by dancing, which was sustained until about one o'clock a.m.

E. A.

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Tight :

SATURDAY, MAY 9TH, 1885.

WHAT AFTER ALL IS THE USE OF SPIRITUALISM ?

In a pamphlet, published some years ago by S. C. Hall, F.S.A., an answer is given to the question, but this answer deals almost entirely with what may be termed the religious view of the inquiry, and does not treat of various other portions of the subject on which men's minds are unsettled. There is a tendency on the part of many, by no means foolish or unreasoning, people, to accept without any criticism that which is at the time orthodox and established, whilst if any novelty is submitted to them they at once assail it with every objection, sound or unsound. We will venture now to ask what is the use of another subject which occupies the time and thoughts of thousands, and on which many millions of pounds are spent annually—viz., the teaching of the Church. We, as reasoning beings, are anxious to know the actual details relative to our future life. We wish to know whether, when we die, we remain, as it were, dormant during endless ages, or whether we at once become conscious of a second state of existence. We wish to know whether there are but two localities in the future life—viz., that termed heaven and that termed hell. If there be only two such localities, there must be men between whom there is not one millionth part of a grain of difference,—the one cast into eternal torture, the other placed somewhere in the locality called Heaven. Again, we ask what occupation have we in the so-called Heaven? Are we merely idlers singing praises perpetually, or have we any real work to do? Do we, in our second state of existence, meet, recognise, and associate with those we knew and loved on earth, or are we so changed that our individuality is entirely lost? Now without wishing to undervalue the work of our two Archbishops, our many bishops, and our hundreds of thousands of clergy, we have never yet heard from any one of these a single satisfactory or convincing answer to any one of these questions. Following the example of "A. G. W.," in "LIGHT" of May 2nd, we might ask, What is the use, then, of all these ecclesiastics if they cannot answer these important questions?

When we receive information relative to the conditions prevailing in a distant and unknown country, we must accept on faith that which we cannot prove, but we may often find means of proof if we are careful and cautious. When Mungo Parke announced that in Northern Africa he had seen an animal called a giraffe, with a neck seven feet long, he became the laughing stock of sceptics and book naturalists. If we are told of certain conditions prevailing in the next world, we may laugh at these, but this proceeding does not prove that the statements

are untrue; nor is it a philosophical proceeding to assert that because we laugh at these, and do not believe them, therefore nothing is taught by Spiritualism. "A. G. W." asserts that two geometrical proofs given by Spiritualism are not of the most convincing type—that is, to his mind they are not convincing. But this may be due to either of the following causes: that the proofs are unsound, or his mind is not capable of comprehending a geometrical proof. The proof in Euclid of two sides of a triangle being greater than the third, is not convincing to a child entirely unacquainted with geometry.

The questions which we have suggested as of interest to all of us, have been answered by means of Spiritualism. We have been told that the individual spirit of a man frees itself from the body in from a few minutes to a week after so-called death. If the spiritual nature has been cultivated whilst on earth, the transition is rapid; if the reverse, it is slow. We have communicated with relations and friends, a few hours after their death, such proofs of identity being given as to place the fact of the actual spirits being present beyond a doubt. We have been told that the two localities, Heaven and hell, do not exist, that the torture spoken of as practised in the last named place is a libel on the Creator. That the so-called Kingdom of Heaven is within us, is the experience which spirits state they have gained. We have been told that there is occupation for every spirit in the next world, and that idleness exists nowhere in the universe; that any knowledge or wisdom that we acquire here we carry with us, and never lose. That we meet, recognise, and speak with our friends in our next state of existence, is asserted by every spirit with whom we have communicated.

A traveller might state that he had seen fish that could fly, and his hearers, if ignorant and prejudiced, would probably assert that they did not believe him; but it would not be a sound remark to make, that this traveller had told them nothing they did not know previously. To obtain information relative to a person in a distant part of the world, it is usually necessary, as far as our experience goes, to establish rapport between the inquirer and the person inquired after. We are not aware that any person, immediately connected with Gordon, ever visited a medium, with a view to obtaining information regarding him, but we do know that a few days before he was killed he was, through a medium, reported alive and well, but in extreme danger, and, it was added, would never leave Khartoum alive.

To treat of the scientific information given by means of Spiritualism would occupy many pages, and this information is not always capable of proof, any more than a traveller's account of a distant country is capable of it. The last question asked by "A. G. W." is one more easily replied to. He says: "Having arrived at a belief in the reality of spiritual manifestations, is it worth while risking one's health, and to incur loss of time considering a subject which can, as far as one can judge, never bring satisfaction?" Our experience as regards the damage to health differs from that of "A. G. W." We have known people in indifferent health prescribed for, and cured, by spiritual means. The abuse, not the use, of any subject brings evil. To trust entirely to spiritual government, or influence, would be as weak a proceeding as to follow the advice of every person one meets, but having discovered that a means exists of communicating not only with those on earth, but with those who have left it, and then to refuse to have anything to do with the latter, appears to us much the same style of proceeding as though we declined to have any communication with the former.

That we learn nothing from Spiritualism is an error. It has taught more than the whole Bench of Bishops have ever taught, or ever dreamed of, and has given proof of a second state of existence, and revealed some details of it. This is as much beyond the teaching of the Church as our present day science is beyond that of the Dark Ages.—A.

THE SPIRITUAL OUTLOOK.

XXVI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Ghosts are in increasing demand. Ghost stories are found in novels, magazines, and newspapers. It was a sign of the times when a newspaper like the *Daily Telegraph* published, day after day, ghost stories from all parts of the country. Mrs. Crowe's "Night Side of Nature" was an early indication of the Spiritualist movement. The supply indicates the demand, the rising and increasing interest in what, in our ignorance of nature, we call the supernatural.

An American newspaper says: "Not a day passes without some such spectral appearance, or some wonderful fact in this inner realm of life, being duly chronicled and spreading from one newspaper to another. This 'is not sectional but national; it knows no North, no South, no East, no West,' but reaches from the rocky coast of the Atlantic to the Mexican Gulf, the Golden Gate of the far Pacific, and 'to those distant woods where rolls the Oregon.' Where one such incident found place in our newspapers twenty years ago, twenty are welcomed to-day and have twenty-fold the number of readers they had then."

America has been and still is in advance of us in practical or demonstrative psychology, partly because its Press is more free, more outspoken, less constrained than ours. Journals of the first rank habitually publish authentic accounts of spiritual manifestations, as they do any other matter of science or news. Thus the *New York Tribune*, whose founder was a Spiritualist, published some of the best reports ever given of Mr. Eglinton's séances in America; and in a recent number gives the following curious statement: Dr. Leland, who recently died in Georgia, was a great sufferer from asthma, and to all appearances died several times before the final dissolution took place. On more than one occasion his family made preparations for his funeral, and a day or two before his actual death he told a remarkable story of how he witnessed the arrangements. "Unable to lie down, I passed all my time in an easy chair. My body died several times. I, that is, my spirit, would go away from it, and, standing in an opposite corner of the room, would look back at the flesh and blood in the chair and wonder how I was ever induced to pass so many years in its company. 'Poor old body,' I thought, 'your troubles are nearly over. They will soon put you away under the ground, where you will be at rest for ever.' I saw my family gather about my old frame as it leaned back, dead, in the chair, and it gave me pain to see them weep. Then I would feel something pulling me toward my body again; I could not resist it, I was powerless, and in a moment I had taken possession of it. Then there was an instant of pain, and I opened my eyes and breathed. Each time this was repeated I was more reluctant to return to my body."

Spiritualism is giving us new ideas respecting inspiration. For good or evil, as we are disposed to one or the other, we may be influenced, and in some cases controlled by human spirits. The *Christian Chronicle* publishes a sermon in which it is admitted that Shakespeare was as truly inspired as Moses or Isaiah. "Christianity does not bring into disrepute any beautiful sentence found anywhere in Heaven or in earth."

The *Christian Herald*, which gives such wide publicity to the miracles of healing constantly taking place at the London and Liverpool "Bethshans," also gives its readers an account of the yet more obvious "miracle" of the iron ring on Mr. Husk's arm. It says: "A well-known West End physician, who held the hand of the medium when operated upon, [when the ring came upon his wrist] has thoroughly examined the ring microscopically, magnetically, and chemically, and the most sceptical of witnesses are satisfied that nothing short of a miracle has been accomplished by spiritualistic agency. The visitors are said to have included some persons in political, military, and scientific circles."

But the odd thing is that the *Christian Herald* is not bothered at all by it. It frankly accepts the fact and accounts

for it—thusly: "The above is just one of many Satanic prodigies that may be expected in these latter days as manifestations of the evil spirits going forth from the devil working miracles (Rev. xvi. 13, 14). Many Spiritualists in the United States advocate the abolition of marriage, and the doctrine of Socialism. Some leading business men there constantly consult Spiritualist mediums, like Delphic oracles, for advice about their business enterprises. Satanic miracles are generally foolish, useless prodigies, exciting gaping wonder, but not really beneficent and useful like Christ's miracles."

There, that settles the matter! Men who wish to abolish marriage have iron rings put on their wrists, which no one can take off, while their hands are held fast. The Socialists will soon be going about with iron rings around their necks. "This modern miracle," says the article, "has been investigated by a number of scientific men, who have visited the wearer of the iron bracelet at his residence at Peckham Rye, where, on Good Friday, quite a levée was held."

But the "Satanic prodigies," the "manifestations of the evil spirits going forth from the devil" do not have it all to themselves. Go to the Bethshan meetings, 10, Drayton-park, Holloway-road, Highbury, any Sunday, Wednesday, or Friday, 3 and 6.30, and you will see. There is a similar Bethshan at 11, Great George's-square, Liverpool. And why not more of them?

At Highbury, we read in the *Christian Herald*, after much prayer, Mrs. Baxter spoke from Hebrews iv. 3, 4, and then called for testimony. I seem to have read somewhere that people were not heard for their much speaking, and that persons who were cured were strictly charged not to tell. "Other times other manners." At the Bethshans they are exhorted to tell; and here is the testimony at one séance. Neuralgia of eyeball, twenty-one months, entirely cured. Man given up by doctors, cured of two years' chronic catarrh, and toothache instantly removed by prayer. Measles and asthma ditto. Woman prayed the Lord to cure a scalded arm, and lay down. When she rose the scald was gone and the arm so completely healed that she went on with her scrubbing. Another sister said, "The Lord healed me of an indigestion of fifteen months' standing, after I was anointed in August last." And so on, of cases of long standing paralysis, internal ulcers, diseased liver, &c., &c.

The *Christian World* is just a little too credulous. It is not true that "the only thing that ever baffled Mr. Maskelyne is table-turning." It is not true that "he has been able to reproduce every other phenomena of Spiritualism." He is not sure that "the table was not twisted up by his grandfather's spirit." And what is the sense of saying, as the great Exposer does, that he and his friends "produced movements of a heavy table, which we could not accomplish afterwards"? I have seen a heavy centre table with a man seated on it, rise about a foot from the floor and remain for some moments suspended in space, while the persons around stood and only touched its top with their four fingers, but how can I tell who "produced" such a phenomenon?

The curious thing is that religious newspapers should claim that their supernaturalism is of the Lord and ours of the devil, when it is evident that there must be like causes for like effects. The power of the human will over pain and disease has been abundantly shown for a century in mesmerism. That this controlling and curative force can be combined and concentrated in healing circles is well known. No Spiritualist can find any difficulty in accepting all the facts of the Bethshans, because the facts of spiritual manifestations are more varied and more wonderful.

Then we have the usual nonsense about "psychic or nerve force which neutralised the laws of gravitation." When a ponderous body rises from the floor from some invisible intangible influence, and answers questions by its movements, we have a force guided by intelligence and will, and that is a pretty good definition of personality. If the intelligence, controlling such force, says it is the spirit of my grandfather, how am I to prove that it lies? It becomes only a question of personal identity. Intelligent force claims to be my grandfather, the *Christian Herald* says it is an imp of Satan.

Word and Work is no wiser than the rest of them. A

correspondent admits that there may be trickery in some cases, but that most of the manifestations are genuine and due to Satanic influence. Well! can orthodoxy do better for itself than to investigate and prove the existence and power of Satan? *Word and Work* is not sure that the magicians of Egypt were anything more than clever conjurers—the Maskelynes and Cooks of the period who were able to give a colourable imitation of some of the miracles, but failed in others, those of which they had no warning. It allows also that the appearance of Samuel “could not be due to diabolic agency.” What then? Witchcraft was punished with death then, as it was a century ago in England.

* * *

“To the subject of Spiritualism,” says *Word and Work*, “we may call attention at another time.” Thanks! but might it not be well to read up a little—Crookes, Wallace, Zöllner, for instance, and attend a few séances with reputable and accepted mediums? Or is any investigation needless—and possibly a little troublesome?

* * *

A Mr. Gowland has made a curious exhibition at Barrow in an attempt to expose Mr. Eglinton's psychography. A discussion followed, in which a gentleman present said: “They had certainly seen an exposure, not of Mr. Eglinton's performance, but of Mr. Gowland's ignorance.” Let me say that I have known Mr. Eglinton for about ten years, living for seven years under the same roof, and I have been a careful observer of nearly a hundred of his séances with a great variety of manifestations. I have had a hundred evidences of the reality of the most astounding phenomena, and never the slightest indication of dishonesty.

* * *

Mr. James Hamer on this occasion offered to give Mr. Gowland £5 if he would reproduce a single manifestation of Mr. Eglinton's under the same conditions. As I have possibly more than once observed—similar offers of from £50 to £1,000 by responsible gentlemen have been made for years—with no takers. The cleverest conjurer in the world would not undertake to “reproduce” one of the eight different manifestations described by Mr. S. C. Hall, for any reward that could be offered.

* * *

This reminds me that a conjurer in America, who some time ago gave his testimony to the genuineness of the manifestations, has found it more profitable to eat his words and turn exposé. This has led to a scathing exposure of himself in the *Banner of Light*. I was about as well acquainted with Ira and William Davenport, their comrade, Mr. Fay, and Dr. Ferguson, as one could be. I watched their manifestations in public and private. Mr. Ferguson was an Unitarian clergyman of high character, and made the sacrifices he did for Spiritualism simply because he held it to be the most important phenomenon of our time. I saw the manifestations tested by such men as the Hon. J. L. O'Sullivan, William Howitt, and many of the leading intellects of England. The time is coming when these pioneers in the movement will have justice done them.

* * *

“The work goes bravely on!” If the expositors can do nothing else, they certainly advertise Spiritualism and cause discussion in journals and society. A Mr. Alfred Gordon has been exposing in the Isle of Man. A Mr. Lockerby writes to the *Isle of Man Times*, declaring that the exposé is really a medium of a low order, and that similarly conditioned spirits help him to do his tricks. Rev. W. T. Hobson, a clergyman of the Established Church, writes from St. Barnabas' Parsonage, to assert the reality of witchcraft as condemned in the Bible, of which he declares Spiritualism to be a new development. Then the exposé Gordon writes a long letter asserting that Spiritualism is a gross imposture, which he feels it his duty to expose. So he avails himself of the opportunity to puff himself and his performances. Net result: general discussion of the whole subject.

* * *

Evidently, with our opponents, the diabolical theory is the most popular. A glimmering of common-sense shows that tricks and delusion do not account for the facts. Satan is satisfactory. He is fulfilling prophecy. If he is foolish enough to demonstrate his own existence and power, that is his business. The witches of the last and preceding centuries, out of pure vanity, risked being drowned, hanged, or burnt alive. Now Satan goes about exposing himself at spiritual séances. As no common fool would be so foolish, what can we say of him?

WHAT IS SPIRITUALISM?

By F. W. THURSTAN, M.A.

Your correspondent, “A. G. W.,” asks despairingly *Cui bono?* I do not think he quite knows what Spiritualism means. Considering how often the process of investigation into Spiritualism is mistaken, by beginners, for Spiritualism itself, it would be no use arguing on this question unless the term be thoroughly defined. For one may go to a thousand séances, and fancy himself thereby to be a Spiritualist, and yet not be one; and, on the other hand, go to but one séance, and no more, and yet be a thorough Spiritualist. For a man does not become a Spiritualist until he has realised fully the continued presence and aid of spiritual beings around him. Before that, he is only an investigator or a curiosity-hunter.

Spiritualism may be defined as a method psychic beings have communicating with physical beings, and the technical modern use of the term as a method of so communicating by special outward means, viz., to their physical bodies, by causing effects in their physical environments, or to their mental worlds by causing effects on their minds, instead of by the normal inward means of “quicken- ing” their spirits and causing impressions and impulses to rise apparently spontaneously.

Now, taking this definition of Spiritualism, its advantages may be divided into two categories. First, to the physical beings concerned (i.e., ourselves); second, to the psychic beings (i.e., the “spirits”). Any thinker must see many advantages to physical beings by the “outward” method of inter-communication. Let me name some. (a) Because our inward spiritual natures are at present not developed enough, or else have fallen off too much to receive inward “quicken- ing.” (b) Because this method is more potent with many persons of a material or mental, rather than an intuitive, temperament. (c) Because this class of persons are largely predominant at certain epochs like the present, and actually deny the existence of a spiritual nature. (d) Because realisation of the power and presence of spiritual beings by this means is more lasting and potent in its effects, as it comes from definite knowledge founded on the rock of facts. (e) Because the human mind at present is so sluggish to perceive the powers over itself and others which it can acquire by an intercourse with spiritual beings, and requires fact after fact, like blow after blow, upon its consciousness, before it can be aroused to a vital realisation that such an intercourse does exist. (f) Because when, by this means, this realisation is once established, the circumstances of material life are completely altered, our environments are *consciously* extended, bringing thereby new faculties of mind and adaptation; the friendless become conscious of a thousand new friends, the homeless of a thousand new homes, and so forth. (g) Because when new light and extension is brought before the consciousness, a great stimulus is given to self-improvement and new means with it of self-culture. Witness the many poor and educated persons who have developed high literary, oratorical, or artistic powers by the impulse and impressions of their spirit surroundings, realised as personal human friends, capable of inspiring their own ideas into another mind. The advantages of the modern spiritualistic means of intercommunication to the spirits themselves do not affect us so much. But, surely, unless we wish to be selfish, we ought not to ignore the certainty that all spirits, whether high or low, must get happiness from this method of aiding us in our days of childhood and weakness, and that some undeveloped spirits must at any rate welcome a possibility, by these new physical means, of learning from us, and amending the faults of their old physical existence.

Your correspondent, in finding fault with Spiritualism, because it has not as yet shown us a means for getting

material knowledge rapidly, is making two common mistakes. First, he is confounding the immature attempts with an immature apparatus, with all the potentialities of the new discovery—something like the short-sighted persons who asked the *cui bono* of electric lighting when it was first discovered. He has no right to condemn circles and mediums for their unproductiveness until he has tried the effect of specially-selected circles and specially-trained mediums specially sitting for special results; and until he has discovered all the possible means and aids of communication with spirits, such as the arrangement of positive and negative poles and magnetisms, the use of subdued music, flowers, coloured light, moonlight, posture, vestments, as acting on the minds of sitters, and on their spirits, and thence on their spirit-attraction. His second mistake is in forgetting that there may be directing intelligences in the Unseen who forbid the revelation to mortals of material discoveries as unadvisable, inasmuch as it would tend to men neglecting their own inventive faculties and ignoring their powers of spiritual intuition.

I will only add, in conclusion, that a long and earnest historical research has convinced me that the outward means of communicating with the inner world are not a new discovery of Modern Spiritualism, but have always existed side by side with the inner method, and that is an argument that the psychic beings have, at any rate, always seen some advantage to be derived thereby.

THE HERMETIC SOCIETY.

The subject of the president's paper at the opening meeting of this Society, on the 27th ult., was the Hermetic fragment entitled *Koré Kosmou*, the Virgin of the World. This is one of the Hermetic writings which, in conjunction with Mr. Edward Maitland, Dr. Anna Kingsford is editing for publication, by subscription, by Mr. R. H. Fryar, of Bath. The Egyptian element, she remarked, is more apparent in this book than in any other of the Hermetic writings. It consists of a dialogue between Isis, the Egyptian goddess, and her son, Horos; and its theme is the creation of the world, the genesis and incarnation of the soul, its metempsychosis and destiny. That the "virgin" intended is the soul is shown by the fact that the whole of the book turns on the soul's history, from its first association with matter, its ordeals, and its final deliverance. This last event is due to the intervention of two Divine personages, Osiris, the Saviour, and Isis, the Enlightener. The account of the soul's descent—called also its "apostacy" and "fall"—is in close agreement with Platonic and Kabbalistic doctrine, as also with the Greek and Christian, incarnation being represented as the result of an act of free-will on the part of the soul, which, moved by Desire—the *Tanha* of the Buddhists—voluntarily quits its appointed limits in the Divine spheres, and so entails on itself the penalty of an earthly existence. Empedocles, and others of the Pythagorean School, taught the same doctrine; and Macrobius, in his commentary on the "Dream of Scipio," shows us the descending souls on their way to earthly conditions, passing, like Persephone, through the various abodes of Heaven, and receiving in each some special faculty.

The very title of this celebrated fragment is a revelation of the identity subsisting between the ancient wisdom-religion and the creed of Catholic Christendom. In both alike the soul—or feminine element, because the substance and "mother" of the man—is spoken of as a woman, and declared to be, in her essence, pure and immaculate, and therefore "ever-virgin." Hence her emblem is water, *maria*, since water, however seemingly contaminated, is really pure, and only appears foul through that which it holds in solution. Called, in her descent, Eve, and subordinated to the mundane part, Adam, she becomes by her restoration Mary, and "Mother of God" in man. The Greek presentation gives, under the corresponding allegory of the "Rape of Persephone," or Proserpine, all the details of the soul's history, in perfect accordance with the Bible and the Kabbala. The Hindus have the same doctrine, and that which they call *Karma*, namely, the character and destiny contracted in the course of existence, coincides with the Greek Hecate, or retributive justice, and the Christian "original sin."

Until the soul falls into matter, she has no "Fate" or "Karma." This is the result of time and manifestation. It is represented by the moon, who has two aspects, the benign and the malignant. Under the benign aspect this moon is Artemis, reflecting to the soul the Divine light of Phœbus; under the malign, she is Hecate the Avenger, hunting guilty souls from birth to birth, and outwitting death itself. To the innocent and chaste soul—the soul undefiled by traffic with matter—the moon is favourable. Hence Artemis is the patron of "virgins." And in this aspect the moon is the Initiatrix, Isis the enlightener, because, through a beneficent Karma, the soul receives interior illumination, being lighted up by sacred reminiscences. Similarly, in the Kabbala, "The Tree of Good and Evil" has its root in *Malchuth*, the moon.

While by Persephone was denoted the soul, by Dionysos was denoted the spirit. Hermetic doctrine teaches a fourfold nature, both of the world and of man. Of this nature two elements are Divine and permanent, and two mortal and perishable. The former are the spirit and soul, and the latter the lower mind or sense-body, and the physical organism. The spirit and soul, respectively male and female, —in a mystical sense—remain throughout all the changes of metempsychosis, the same—indissoluble and incorrupt; but the body and lower intellect are renewed in each re-birth.

The spirit, or Dionysos, is of a specially Divine genesis, being the son of Zeus by the immaculate maiden, Koré-Persephoneia, herself the daughter of Demeter, or the parent and supermundane intelligence, addressed in the mysteries as the "Mother." But although thus of heavenly origin, Koré participates more closely than her son in an earthly nature. "Hence," says Proclus, "according to the divines who delivered to us the most holy mysteries, Persephone abides on high in those dwellings of the Mother, which she prepared for her in places inaccessible and exempt from the sensible world. But she likewise dwells below with Pluto, administering terrestrial concerns and supplying life to the extremities of the Kosmos." Wherefore, while in one aspect Koré, the soul, is celestial and immaculate, the daughter of Zeus and Demeter, in the other she belongs to the lower world, and is the captive and consort of Hades.

The soul's redeemer and captain of salvation, Osiris—the Jesus of the Christian presentation—is represented as in all things instructed and directed by Hermes, whose special function is it to mediate between the inner and outer, and conduct souls from the "dark abodes." He is the genius of the understanding, or Divine reason, the *nous* of Platonic doctrine; and was regarded as the messenger or angel of the gods, descending and ascending to all extremes of being, because the understanding must search alike the depths and the heights, and know all things. Hence his investment with the fourfold panoply of the rod, the wings, the sword, and the cap, to denote respectively the science of the Magian, the courage of the adventurer, the will of the hero, and the discretion of the adept. The Greeks typified the starry or astral sphere (of which we hear so much in relation to things occult) by Argos, and represented Hermes as his slayer. By this they denoted the necessity of a trained understanding to enable men to escape delusions and the bonds of fate, to which all are subject so long as they remain beneath the power of the stars. Hence the function of Hermes as the deliverer of the soul.

The reading of the paper was followed by a discussion.

The Society meets every Wednesday at 4 p.m., until July 1st, at 22, Albemarle-street, W. Visitors will be admitted on presenting their cards.

TRANSITION.—We have to record the passing on of Marie Frederica Bodmer, the wife of J. J. Bodmer, who is well known to many London Spiritualists.—"In My Father's house are many mansions."

MR. W. R. PRICE, medical mesmerist, will deliver a course of three lectures on the "Marvels of Mesmerism," on Tuesday evenings, May 12th, 19th, and 26th, at the New Secular Hall, New Church-road, Camberwell. The chair will be taken by Mr. Rumble, at half-past eight, prompt. Amusing and interesting experiments upon subjects chosen from the audience, will follow at the close of each lecture. Afterwards, persons suffering from headache, toothache, or any other pain, will be immediately relieved under mesmeric treatment, free of charge. The doors will be open at eight. Admission, 3d.; front seats, 6d. Tickets for the course: front seats, 1s.; back seats, 6d., to be had at the Hall, and at 81, Wells-street, Camberwell.

MR. MASKELYNE'S ADMISSIONS CONCERNING PSYCHICAL PHENOMENA.

"C.C.M." writes in a recent number of the *Pall Mall Gazette* as follows:—"The public have been repeatedly told that Mr. Maskelyne is able to exhibit, by his own ingenuity, all the manifestations associated with the term Spiritualism, and have generally believed that he, at least, professes this ability. They are likely to be far more struck now by his personal experience of facts of this nature which he declares to be quite beyond the resources of his art, as well as by his earlier admission that he had 'never doubted' the great array of facts included in the report of the Dialectical Society to be genuine, than by the history of his adventures as a professional exposé of 'mediums.' I am glad to have elicited a repetition, at first hand, of testimony which will be very surprising and unacceptable in some quarters. I only regret that Mr. Maskelyne's 'twenty years' experience in investigating Spiritualism has had, by his own account, to be latterly conducted by deputy. Otherwise he would not, I must suppose, have offered explanations, which I can affirm positively to be entirely erroneous, of such phenomena as Slade's and Eglinton's slate-writing. But it is enough for the present that he has added his testimony to some facts of the gravest scientific importance, which have been systematically denied and derided. Mr. Maskelyne is not singular in this respect, other distinguished experts of his profession, as Bellachini, of Berlin, and Jacobs, of Paris, having given similar evidence—the former, by-the-bye, to Slade's slate-writing. It may not be irrelevant to add the little-known fact that the celebrated Robert Houdin admitted, after full personal investigation, the existence of a genuine faculty of clairvoyance, or at least of facts admitting no other explanation."

ANSWERS TO CORRESPONDENTS.

- JOHN RUMBLE.—The announcements are made.
 C. C. M.—Thanks for MSS. Will appear next week.
 E. M.—We will look up the matter in question and send it on in a day or two.
 W. McDONALD.—Too late. Such reports must reach us by Tuesday morning, at latest.
 F. E. BURR.—You are quite welcome to the plates. We send you the duplicate copy of "LIGHT."
 C. J. ATKINSON.—Thanks for the duplicate numbers of "LIGHT," February 28th, which you so kindly sent us.
 W. J. HUNT.—We should be very happy to comply with your wish were our columns not so crowded. As it is, we find it very difficult to make room for matter that is absolutely necessary.
 DOUBTFUL.—Either name would be grammatically correct. With regard to your other inquiry, there is no law to prevent anyone, not falsely professing to have a medical degree or diploma, or assuming the style of "doctor," from offering to heal by means other than those recognised by medical science. There might, however, be danger from the law of false pretences, or possibly from the Vagrant Act. It would not be from the mere use of the word "psychical" for description; but if this word was used as a mark for a profession to heal by the aid of "spirits" and a jury (or magistrate, as the case might be) could be got to presume that this was not really believed in by the person professing it, the latter might be convicted like any other impostor. If our querist is both honest and cautious, we think there is not much risk. A hostile attempt would probably be made by sending an agent, who would pretend to believe in the power, and who would then give evidence. All genuine psychics should be on their guard against this device.

A DREAM.—Mr. Herbert Marsh, of 336, Second Avenue, New York, relates that in a dream he had last August 16th, he saw a man in a crowd who said, "I can give you some information you will be glad of if you will come to me." Mr. Marsh woke with a vivid impression of the face of the man. A week after he had to go to Coney Island. The boat was filled. Pushing through the crowd, he came in contact with a gentleman whose face was identical with that of his dream. Keeping him in sight until he had an opportunity of speaking, he told him of the singularity of his appearance coinciding identically with that of a dream he had a week before. The gentleman said it was certainly strange, for he could never have seen him personally; he had just come from Lima where he had lived for years. He further said that he was in New York on his way to England, that he was a native of Manchester, and his name Cathcart. Mr. Marsh then told him his, and that he lived in New York. "Marsh!" said he, "that was the name of an intimate friend of mine at Lima." Mr. Marsh said that he had a brother, W. Vogler Marsh, whom he had lost sight of for ten years. Mr. Cathcart said that was his friend's name, that he died at Lima last January, after acquiring property there, and that part of Mr. Cathcart's business was, according to his promise to his friend, to find his brother in New York, and this he was preparing to do when they met so strangely. With the information Mr. Cathcart furnished him Mr. Marsh went to Lima. He has just returned, having realised the property left by his brother.—*Religio-Philosophical Journal*.

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 cold 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.

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 Butlerof, 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; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most

cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

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

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

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

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. ——— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is *utterly impossible that chance or skill could ever produce effects so wonderful*! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugena, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

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:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. 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. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"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.' I authorize you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"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; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

**FACSIMILES OF DIRECT SPIRIT WRITINGS PRODUCED WITHOUT KNOWN
HUMAN INTERVENTION.**

A.

Give Father our thanks and
 thy promise to be with
 those things as thy promised white
 As it is heavy do
 I wear in gentle love it alone
 that holy bread that loaves us
 Thou send us this like day
 forgive us all that we have done
 As we forgive each other one
 be left our feet into us founding
 to shelter our poor true poor thing
 Amen

John S. Edwards

B.

[illegible]

Young's (1910) formula

(For description, see next page).

A fuller description of some of these remarkable direct Spirit Writings, and the conditions under which they have been given, will be found in "*Spiritualism at Home*," published by E. W. ALLEN, 4, Ave Maria Lane, price 6d.

FACSIMILES OF DIRECT SPIRIT WRITINGS PRODUCED WITHOUT KNOWN HUMAN INTERVENTION.

I advisedly say "without *known* human intervention" because very frequently, if not always, when direct spirit writings are done in the house, whether in the room where I am or not, I feel indescribable sensations either of confused headache or drawing pains in the lower part of the back, which cease as soon as the Psychogram is completed. The two specimens here given have been re-produced with much care by the aid of photography and the electric light. I would have given many other and distinctly different styles of writing but for the fact that one of my best has been already spoilt in the process! Some day, I may try again for another purpose.

A.—This is a facsimile of direct spirit writing in pencil to which I referred in *Light* on the 23rd August, 1884. It was written upon the blank fly leaf of a printed circular, of which I had several copies in my study at the time, to use for waste or rough copy. At the back of the printed circular was also another direct spirit writing signed by E. M., who very frequently thus communicates with us. The writings referred to were handed out of the cabinet, in which the medium was sitting in deep trance, by a spirit hand, with *five* other writings at the same time. These others were of family interest and referred to passing events, with advice thereon. By a reference to *Light*, 1884, p. 848, it will be seen that Jules Theobald, the spirit signing this writing "A," also signed his name upon the woodwork of the cabinet on the same evening with ten other spirits. This writing on the wood was done during our séance, and we distinctly heard it *being* done.

At the same séance we were told that the writing (A) was a copy of the Lord's Prayer as used in the 12th century! With this clue I visited the British Museum, and, after four days' search, was shown a copy of Camden's "*Britannia*," published in 1657, wherein a *similar* copy of the Prayer is found with this introduction:—"In the time of King Henry the Second, I finde this rime sent from Rome by Pope Adrian, an Englishman, to be taught to the people." Since finding this it has been published in *Scraps*, together with six other specimens of the Lord's Prayer at various dates; but the one recorded by Camden is as follows:—

Ure fadyr in heaven rich
Thy name be halyed ever lich:
Thou bring us thy michell bliss
Als hit in heaven y - doe,
Evar in yearth beene it also:
That holy bread that lasteth ay,
Thou send it ous this ilke day.
Forgive ous all that we have don,
As we forgivet uch other mon:
Ne let ous fall into no founding,
Ac shield ous fro the fowle thing.
Amen.

I apprehend the spirit wrote from memory, hence the dozen differences indicated by italics between the production A and that recorded by Camden in 1657.

The phenomenon to be accounted for by the non-spiritualist is the appearance of a writing with which no one present was acquainted upon recognised paper in the house; a house, moreover, in which no copy existed.

B.—This is a facsimile of one of my spirit-daughter's letters (of which we have had a large number—frequently a dozen during the week—relating mostly to family matters transpiring at the time). This is by no means one of the smallest specimens of her writing; for I have failed to get one of *them* transferred to an electro plate. This is chosen because it is clear to read and was written at Haslemere in relation to events passing at the time, upon marked paper we had with us there. The medium was also with us, but I need scarcely add that for such writing to be done by *her* would be an impossibility; and it would be very difficult for any one else to preserve this character of writing through a hundred specimens written within three months, and to attend to daily avocations at the same time. The message B is as follows:—

MY DEAREST PA AND MAMMA,

I know you are waiting and wanting to hear from me, but you know even when I do not write yet still I am with you and can help you just the same.

Dear ones, I know how hard it is for you to bear the unkindness of the world, the sneers and jests at your expense, but you know if you would do as your Father in heaven wants of you, you must also take up your cross and fight the good fight of faith, and bear your cross manfully and bravely. And again we say unto you, be not discouraged at small failures, as others before you have had worse ones to bear. You will not make the world believe at once in us and in our powers. That will have to be left for time to do, as only time and faith, with prayer and trust in Christ your Saviour will do that; so, dear ones, go on in your good work, and things that seem in darkness now shall be made plain as daylight to you all.

Your loving spirit child, LOUISA.

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