

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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

MEDIUMSHIP AMONG THE MAORIS.

In the *Harbinger of Light* we are reminded by Mr. Nation, of Greytown, New Zealand, of the Aborigines' belief in the existence of spirits, and of their still retaining what may be called certain religious customs of their forefathers—customs in which the most conspicuous figures are their *tohunga*s, or priests. In his paper Mr. Nation quotes from a work, entitled "Old New Zealand," by Judge Manning—who knew as much of the New Zealanders as any European—some instances illustrating their belief, among them the following:—

A petty chief quarrelled with his relations, and went off to live remote from them. After a time they inquired of the *tohunga* if the chief would ever come back. The *tohunga* appointed a formal meeting, at which he was inspired by his familiar spirit to say: "He will return, but will not return!" This perplexed them. They sent messengers in search of the absentee, and to offer reconciliation. They found him dying, and they returned with his corpse. This was considered a fulfilment of the *tohunga*'s saying.

The captain of a trading ship sailed away with a Maori girl, the pride of her tribe. Her relations consulted the *tohunga* as to how they might recover her. A solemn meeting was held, at which Judge Manning says he was allowed to be present, being friendly with the *tohunga*.

"After waiting a long time in silence," says the judge, "a voice, near midnight, greeted the assembly as coming from a deceased member of the girl's family. He was prayed to drive back the ship, which was bearing her away. The voice responded, 'The ship's nose will be battered on the great sea.' This was repeated again and again. A few days afterwards the ship returned to port. She had encountered a heavy gale, and had sprung a leak in her bows, called by the Maoris the ship's nose, compelling the captain to make for the nearest port, which was that from whence he had sailed."

Some forty years ago a Northern tribe sent their best men out on a fighting expedition. Before starting the oracle was consulted as to its success. The answer through the *tohunga* was, "A desolate country! A desolate country! A desolate country!" This was taken to apply to the enemy's country. But the invaders were driven back, and their own lands were made desolate.

It is common for them to seek communications from their departed relatives. A young chief had fallen in battle. His family held a solemn meeting of mourning. "I had been one of his intimate friends," writes the judge,

"and was invited to be present. He was a superior young man, and was the first of his tribe to learn to read and write. He had thus enabled himself to keep a register of the events in which his tribe had been concerned. I wanted to refer to this register, but it could not be found. At the meeting, held at night, about thirty were assembled. After a time, from the dark corner to which the *tohunga* had retired, a voice was heard—'Salutation! Salutation to you, my family! Salutation to you, my *pakeha* (white friend). Salutation to all!' The emotion of the Maoris was beyond description. On its subsiding a little, the voice said 'Speak to me, my family! Speak to me, my *pakeha*!' The women cried 'How is it with you? Is it well with you in that country?' The voice gave reassuring answers. Question followed question, and the answers were received with emotion and tears. The question which I put was 'Your book cannot be found; where is your book?' The answer immediately was 'Over the door of my house, beneath the thatch.' His brother rose, went out, and returned with the book. After some other questions and answers the voice said, 'I go! Farewell, my family! Farewell, my tribe! Farewell, my *pakeha*! I go!' 'Farewell!' all cried; 'Farewell!' The voice answered 'Farewell!' again and again, receding gradually until it died away into silence."

Judge Manning winds up after the manner of one not unobservant of public opinion, with one ear open to what theologians might suggest about the devil, the other to what conjurers might say about ventriloquism; but it will be observed that he gives his narrative simply as a witness.

A NEW weekly paper, *The Spiritual Messenger*, has just made its appearance in Minneapolis, U.S.A. It is edited by F. J. York, assisted by an able corps of writers. The paper has our best wishes for its success.

It is said of the Swedish novelist, Frederika Bremer, that during her American tour she enjoyed the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointment to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

SINCE Spiritualists generally insist that theirs is the only rational and philosophic system in the world, and since it is evidently gaining ground every day among intelligent people because of that claim on its behalf, it would be only right to give it all the investigation it demands. If the phenomena of Spiritualism can be explained on scientific principles, then it is time the world should know it. But there is absolute necessity for candour in such an investigation, and there is difficulty in finding it.—E. STUART PHELPS.

UPON the question of Spirit materialisation, Colonel Bundy, editor of the *Religio-Philosophical Journal*, says: "The editor of the *Journal* is charged with being a disbeliever in so-called materialisations. Nothing can be false than this charge. We entertain no *a priori* objections or prejudices in the matter. Indeed, we thoroughly believe that apparitions resembling in appearance persons once resident on earth may be witnessed at times either with or without the agency of a medium or psychic. We have seen such materialised forms under circumstances admitting of no objection on scientific grounds. We are fortified in this knowledge by the carefully-conducted experiments of competent investigators, both in this country and Europe. Neither do we propose to fix the limit beyond which this manifestation of spirit power cannot be further perfected."

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

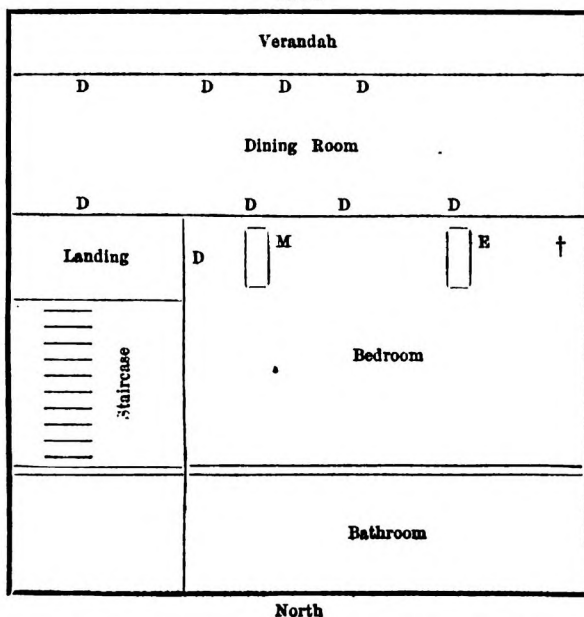
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 549.)

Sometimes a misty column is first discerned, and this gradually assumes the form of a human figure. Here again close observation would probably reveal a circular motion, imparted apparently by some formative force acting from within the column. Mr. Meugens described such a case in a letter which I incorporated with my Notes in "LIGHT" (November 1st, 1884). The case is well-described, and I quote it as showing one process of form-manifestation. It will be seen that the whole operation was carefully observed, and that the medium was in view during the whole time:—

Mr. Meugens writes from Calcutta (Mangoe-lane), under date, September 23rd, 1884:—"Seeing by last copy of 'LIGHT' that you invite particulars as to the appearance of materialistic spirits, I think, perhaps, the following may interest you. As you no doubt know, Mr. Eglinton visited Calcutta in the cold weather of 1881, and during his stay here lived with me as my guest. He arrived in India in November, 1881, and stopped with me until I left for England early in February, 1882. I had taken the top floor of a house for the season, into which I had put my own furniture, and as the rest of the house was entirely let out in offices, there was no one residing there except ourselves. I append a sketch showing the situation of the rooms, from which you will see that when our doors were locked it was quite impossible for any one to get into our rooms. As is usual in India, the rooms were very large, roomy, and lofty, and what is not so usual, the floors were laid in Portland cement, so that there could be no possibility of any communication through the floors." "The verandah faced south, looking into the road. [D is the doorways from which you will see that.] One door led into the dining-room from the landing, and another into the bedroom. Both these doors were always barred before we re-



tired to bed. [The signs M and E represent the relative positions of our respective beds, M being mine, E Eglinton's.] Our beds were a good many feet apart [you will notice that]. Each bed is near one of the doorways looking into the dining-room, and I would add that the head of each bed was towards the north. I had not known anything whatever of Mr. Eglinton prior to his arrival in India, but we speedily became great friends, and I had many wonderful manifestations with him in private. His little Indian control, 'Daisy' used often to pop in, in the most unexpected manner, and I had many long chats with her. One night we had gone to bed (I would add that each bed was furnished with a mosquito curtain, which tucked in under the mattress, so that one had to disturb it if one wanted to get out of bed). We always kept a light in the room, a small hanging kerosene lamp, which was

turned down but gave sufficient light to enable me to see anything in the room." "As it was rather warm we were both lying in our sleeping suits on the beds (I mean outside the bed-clothes), and although the light was dim, and the mosquito curtains made things hazy, we could either of us see distinctly any movement made by the other. We had bid each other good-night when Daisy suddenly controlled Eglinton and said, 'Mr. Meugens, don't go to sleep yet: watch!' Accordingly I kept my eyes open, watching Eglinton's bed. After watching for some time I fancied I saw something in the corner marked †, and I sat up in bed to have a better look. I saw what appeared to be a small cloud of something like muslin. This gradually developed until I could make out what appeared to be a human form draped in white. A little after, this form began to move, and then glided through the doorway at the foot of mine, and then seemed to lack strength, for it slid back to the original corner." "After a few seconds of interval, the form passed through the doorway again as before, and this time came right up to my bed, and seemed to be gazing at me through the mosquito curtains. I could see that it was the figure of a woman, tall and graceful, but although I tried hard I could not distinguish the features. The feet were bare, and so were the hands and arms beyond the elbows, but there was a veil, or what appeared to be such, over the figure's face, and, moreover, the mosquito curtains added to the difficulty of my seeing distinctly. The figure rested her hand on the tester of the bed, and when I asked if she knew me, she rapped three times with her hand. I then asked if it was my mother, and again three raps. The figure then seemed to try to come closer, and as though she wished to be able to touch me through the curtains; this, however, she did not manage, but she bent her head still lower, and I heard distinctly the whisper, 'God bless you.' She then glided back to the corner she had started from, and gradually dissolved or faded out of view. All this time Eglinton lay perfectly still on the bed, and, so far as I could see, for I kept on glancing towards him, remained exactly as I have described when Daisy first controlled him."

A third process has been observed by myself and others with various mediums. It may be described as the evolution from the body of the medium of the psychic form, and its re-absorption into his body when the manifestation is complete. This astonishing phenomenon may not be, probably is not, really distinct from that described by Mr. Meugens. For I imagine that if he had been able to observe the first formation of that "small cloud-like muslin," he would have found that it emanated from the body of the medium. But he was not in a position to see the beginning, and we can, therefore, only conjecture what was the exact process.

(To be continued.)

NEVER do violence to your rational nature. He who admits doctrines which contradict reason has broken down the barrier between truth and falsehood, and has laid his mind open to any delusion.—CHANNING.

ECCLESIASTICAL people are prone to call things they dislike by hard names, and I should not wonder if they brand as blasphemous the proposition I make, and that is the establishment of a scientific Sunday-school in every parish. I think there is room for all of us to work in helping to bridge over the vast abyss of ignorance at our feet. If any object that it will dishonour God to awaken, on any special day, the mind of the young to the infinite wonder of the works called His, and to teach those laws which must be His laws, there must, I say, be something wrong in their logic.—HUXLEY.

PSYCHICAL TELEPATHY.—John Ryan, of Redwood, was sinking an irrigating well on his property, a considerable distance from the house, and had reached water at a depth of thirty feet. In the afternoon of last Tuesday, descending into the well to resume work, his foot slipped, and in falling it was caught between the rungs of the ladder, fracturing his leg above the ankle. Hanging head downwards, by great efforts he kept his head from being submerged. Working alone, his cries were not heard by some men in the vicinity. His wife at home, engaged in domestic work, felt a presentiment that her husband was in some danger, and so strongly that, in spite of dissuasions from those about her, she hastened to where she knew he had gone to work, and found her husband in the condition described, his head partially under water, and his strength failing. Her screams brought help, and poor Ryan was got up in an almost exhausted state.—San José Mercury.

THE DIFFICULTIES OF INQUIRERS.

By "V."

About ten months ago a young widow lady had her interest excited in the subject of Spiritualism, principally by means of a number of "LIGHT," lent to her by a friend. It was that of November 8th in last year, in which appeared a little article I wrote, narrating how I became a Spiritualist, and signed M. B. This lady and I corresponded for some months before we met and became personally acquainted with one another, I answering to the best of my ability the questions she addressed me on the subject of Spiritualism.

I am glad to say that she followed the advice I gave her to investigate the phenomena for herself by means of psychography, and at the first séance she had with Mr. Eglinton she was completely convinced of the genuineness of the manifestations, and of the possibility of those who have passed over into the world of spirits communicating with those they have left behind, though it was not till quite recently that this lady, whom I may now call my friend, received a personal communication from a friend in spirit-life. The first time she did so was when we were sitting alone together, by tilts from a small table, and soon afterwards at a séance with Mr. Eglinton and myself, she received a message in direct handwriting; in both instances the proofs of identity were very remarkable, but I am not justified in making them public. The answers I wrote to questions she put to me from time to time are nothing more than anyone could write [who was acquainted with Spiritualistic matters, but she tells me they made more impression on her than reading books on the subject had done, simply because they were genuine answers to questions and objections which she had herself raised. I therefore send you a few extracts from them, with the idea that they may possibly be useful to some other earnest inquirers, my friend having kindly copied them from the letters she has preserved.

Q. Why is spirit-writing always obtained on slates? Cannot writing-paper or an ordinary drawing-pad be used, which could be preserved much more easily than a slate?

A. Spirit-writing could probably be obtained quite as easily on a writing-pad as on a slate; the advantage of slates, especially to a sceptical inquirer, consists in the fact of the slight hollow formed by the frame, on which the morsel of pencil is put without danger of its being shaken off, and likewise the loud noise produced by the slate-pencil. I, however, always now get my letters written on an ordinary sheet of note-paper, laid on a slate, and have had many messages from Mr. Eglinton's guides, written on paper on which I had previously written questions before leaving home. The slight amount of darkness produced by holding an uncovered slate under the flap of the table is, no doubt, a necessary "condition" to the spirit wishing to communicate; though I can no more say why this is so than I can say why a photographer covers his camera with a cloth before he can procure the negative on his plate; this I know, however, that the greater amount of medial power present, the less occasion for any darkness, and instances have been known where it has been altogether dispensed with, and the pencil actually seen to write without a visible hand holding it.

Q. I cannot understand being obliged to place so much confidence in the medium, who may be a perfect stranger to me, and his or her character quite unknown to me.

A. It is not at all necessary to place any confidence in the medium. At my first séance, after I had obtained answers from the spirit guides, Mr. Eglinton gave me a clean slate and went to the other end of the room, asking me to write the name of anyone I hoped would communicate with me, and to ask a question, and then to turn the slate with the writing downward close to me. I did this, and he then returned to the table, and we held another slate under the flap, upon which I immediately got an answer written that my friend, giving the name (a foreign one), would communicate with me. You can ask any questions in that way so that the medium need know nothing

about them, nor does Mr. Eglinton ever read the messages or letters unless requested to do so.

Q. Would you advise an inquirer to try for results with the Psychograph?

A. I do not recommend you to try with the Psychograph. Cases of persons who obtain automatic writing are very rare, except after long development.* Trying unsuccessfully would only, I think, worry and dispirit you. If you have the gift naturally, sitting with a pencil in the hand placed on a sheet of paper would do just as well, but I should think it highly improbable that you would obtain writing in that way at first.

Q. Why is it so difficult to obtain an entrance into a private circle? Surely Spiritualists are not averse to conversion?

A. The great difficulty that exists in obtaining entrance into private circles is from no unkindness on the part of those composing them, but simply that the forming of a harmonious and well-arranged circle is a very important and difficult matter, and when such a circle is formed, say of five or six persons themselves and the spirit guides, the entrance of another person may throw everything out of gear.

Q. What is this occult power, called by some mesmeric power, and by others Odyle and psychic force?

A. Mesmeric power, Odyle, psychic force and psychic aura are, I believe, all one and the same thing, viz., an emanation from the body or nerves, far more subtle even than electricity, through which alone spirits in the body, as in the case of mesmerists or electro-biologists, and spirits released from the earthly body, can influence or communicate with human beings; that this psychic aura is innate in most people I fully believe, and when it exists in large quantities it produces powerful media, such as Home, Eglinton and others, but in other instances it is capable of development.

THE Société Parisienne des Etudes Spirites has sent us the first number of a four-page organ of propaganda, *La Pensée Libre*, to be issued weekly at a yearly subscription of two francs, but free to members of the Society, to which the subscription is five francs a year. The *Pensée Libre* is to give (1) elementary explanations of Spiritism to new inquirers; (2) a current record of progress at home and abroad. Among its items in this number is the intelligence that Carl du Prel is now contributing papers to two German Reviews favouring Spiritism; that the activity of the Spiritual movement in Germany is further indicated by the formation of another anti-Spiritist society in Leipzig; that the *Revue Scientifique*, edited by Charles Richet, contains an article commended to the detractors of Spiritism, stating the incontestable fact of the levitation of bodies without contact, about which the writer, Le Commandant Rochas, says, "We have no right to reject the explanation of the Spiritists, for there is nothing absurd in it, but the spirit of positive science requires that we should not admit it without investigation."

The People's Friend (October 21st) has a story indicating the growing taste for psychical topics. The following is an extract: "One of the company suggested table-turning. Christian had never seen anything of the kind. In her convent-school she had been taught about good and evil angels. Of the possibility of communion between human and disembodied spirits she knew only from the lives of the saints. Now that she saw people proposing to hold intercourse with the dead as a pastime, she was horrified. She looked with amazement at the giggling women who would amuse themselves with such holy things. A gentleman asked if they would try Planchette. He was sure, he said, from the manifestations, that there was a medium amongst them. The company acceded. He fetched a Planchette running on castors, with a lead pencil fixed in front. A lady, whose uncle had seen a ghost in his youth, tried first. A sheet of paper had been placed on the table under Planchette, and questions were asked. For answers Planchette darted across the table and turned over. Other ladies tried, but with the same result. Christian was asked to try. She was burning with the wish. Oh, if it were only possible to speak to her mother, of whom she had not even a sacred memory! She sat down, crossing herself; then, bending over Planchette, she said, 'Qui es-tu?' Without a moment's hesitation it wrote, 'Ta mère.' . . . Planchette told her a great deal that night. It said that she had found a new friend who would help her; that she might trust him. She was to have trouble, but after— Christian rose from the table," &c., &c.

* This is not altogether the case. "V.'s" development was no doubt long and tedious, but it is not invariably so. The "Psychograph" is undoubtedly a help in the early stages.—ED. OF "LIGHT."

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.]

Coincidences.

To the Editor of "LIGHT."

SIR,—I think the Record columns of "LIGHT" ought to contain a heading for "Coincidences" not referable to any other class of phenomena. Here is a case in which a numerical coincidence, I think of a very extraordinary character, was actually predicted by myself, and that not by any occult prevision or impression, but simply by inference from a large experience of similar instances. Those who read my communication in last week's "LIGHT" will remember the reference there to a certain high number, to which the letter values (ascertained by alphabetical order), of words suggested to me in a particular relation, sum up. For better appreciation of the following case, I will now mention that this high number is 99—the duplication of the root number 9.

Last night, I took up my new, uncut copy of *Notes and Queries*, and glanced at the contents page—having seen no other. One of the topics indexed was "Smoking in Church." This immediately recalled to my mind the incident, heard long ago, of a young pedestrian on the Welsh hills, being caught in a storm, finding shelter in a little church or chapel, and solace in a cigar there. The recollection belonged to the personal associations for me of the aforesaid number, and assuming that the "Note" in *Notes and Queries* would be of some specific instance, I said to myself (there was no one else to say it to), with a confidence amounting to positive assurance, that the name of either smoker or church would sum out the number 99. I then turned to the place referred to (*N. and Q.* 6th S. XII. 385), and found an account, in a letter of the last century, of how a certain *Archbishop Blackbourn* (so spelt) of York had ordered pipes, tobacco, &c., into the vestry of a Nottingham church for his refreshment after a confirmation! Now, if any reader will take the trouble to make the calculation, he will find that "Archbishop" sums to 99, "Blackbourn" sums to 99, and "of York" sums to 90! From experiments I have made with books and directories, I believe the odds against any word or name taken at random giving a particular number to be considerably larger than the odds against naming the particular card to be drawn from a pack of 52. Indeed they are probably not much under 100 to 1.

The first word of the title of the book cited for the account in *Notes and Queries* is "Letters," also = 99.

I know well that readers will be inclined to suspect that I have overrated or overstated my expectation of this result. No one but myself can know how jealous I am of self-deception, or how used I am to instant analysis of my own feelings and beliefs. But make what abatement you will on this account; there remains the fact, quite independent of the degree of my expectation, that I was led to seek and to find a very improbable numerical result in particular words of a particular passage out of the whole contents of the paper.

November 14th.

C. C. M.

Psychography.

To the Editor of "LIGHT."

SIR,—Some years ago my husband, who was a major in the Royal Artillery, died suddenly of sun-stroke. I was on the Neilgherry Hills at the time, and he was on his way to join his battery in Burmah, intending to return to me in a few weeks. The night of his death, as I lay in bed, wide awake and a light burning in the room, I saw a vague form which made me start nearly out of bed, and my little dog ran to the place where it had appeared, and came back trembling and looking so frightened, with her tail down. I saw no more, and though I felt sure something supernatural had appeared I never associated it with my husband, although I had dreamt vividly, about a fortnight before, that he had died in Burmah; and of the telegram which announced it arriving; and of the vain attempts which my friends made to console me, all just as it happened after. The next morning I told it to a friend who was staying with me, but I thought little more about it, as I had letters and telegrams from my husband, indeed one reached me dated only two days before his death, saying the heat was awful, but nothing about being ill. I soon after left India, and never since heard or saw anything more.

After many weary years, feeling always that love was "not less but more," and longing to communicate once more with him "in dear words of human speech," I went to Mr. Eglinton on the 1st July last, on a bright sunny morning at eleven o'clock, with my little daughter. Almost at once the answers came to the questions I asked, signed by my husband's name, and I recognised some little expressions peculiarly his own. I thought I had never heard such a delightful sound as the moving of the pencil held by no mortal hand; it seemed to bridge over the gulf between this life and the next. Anyone in the full possession of their faculties could see that here no imposture was possible, as the slates were held by Mr. Eglinton and myself in the air; besides I believe no human being could write even a quarter of what was written in the same time. Equally was I convinced that the work was not that of evil spirits, as everything was good and holy that was said. I had a long communication from one of Mr. Eglinton's guides. I think, since my husband's death I never felt so happy as I did after that séance. It brought those "I have loved long since and lost awhile" so close that one could afford to overlook the loneliness and weariness of the present.

I went again, on October 29th, in the afternoon. The weather was cloudy and heavy. I believe the conditions were unfavourable; however, after Mr. Eglinton and I had held the slates for a few minutes, answers came. Some of the questions I was asked to put more clearly, and I found I had left out a word. I was then given some advice in regard to my future life, and the séance ended.—Yours truly,

A. S. B.

Mesmeric Healing.

To the Editor of "LIGHT."

SIR,—In thanking you for recording a case under my care, in last week's issue, permit me briefly to draw the attention of your readers to two important points in which the popular notion with regard to the merits and phenomena of mesmerism are so erroneous as to deter many from availing themselves of the benefits to be derived from the treatment.

Firstly: Between experimental and curative mesmerism a very marked difference exists. Comparatively few persons are so susceptible to the influence as either to fall asleep or to become subject to the will of the operator for experiment; while for curative purposes nearly every one can obtain relief from pain, and the effects are generally permanent; although in dealing with obstinate cases or disease of long standing, the operations should of course be repeated according to circumstances.

Secondly: It is no more necessary to put a sufferer into the mesmeric sleep or to interfere in any way with his consciousness and self-control, than it is for a doctor to administer chloroform to a patient.—I am, yours faithfully,

7, Duke-street, Grosvenor-square, W.

W. R. PRICE.

November 16th, 1885.

Spiritualism in its Higher Aspects.

To the Editor of "LIGHT."

DEAR SIR,—Some years since I made trial, with other Spiritualist papers, of "LIGHT," and although among them all it seemed to me pre-eminent for the tone it adopted with reference to the many manifestations of the great subject of spiritual communion, I found it unsatisfactory in many points, to me. Lately "LIGHT" has again been brought to my notice; and I still observe, though in a less degree, a want of that true elevation of thought, and real religious feeling, which I think should be predominant in such a publication. I notice that you disclaim all responsibility for the opinions expressed. May I venture to hope that you will find space for a few words from me? I find many columns devoted to a pseudo-scientific examination of the facts of "Spiritualism," but I see little effort to compare "spiritual things with spiritual," or to lead to a correct judgment of the matter, by recording what are its "highest phases," and inculcating on its believers the principles which it teaches.

The object of those who really believe in it should be to show forth in their own lives, and assist to produce in the lives of others, the virtues of the spiritual or heavenly sphere or kingdom. Unselfish love, clear truth, and perfect purity of life and soul;—these are the foundations on which the true spiritual edifice is laid. No profit must be made of its great and noble powers, no personal gain be sought by any who would be the true subjects of that kingdom.

The scientific inquiry into how it can be possible may interest a certain class of minds; but the questions the public ask are: What is it, whence is it, and what the nature of its teachings; why are they given us, and how can we profit by them? To answer these, very shortly and in order, is my effort to-day.

1. It is a giving back of what has been for a long space withheld—the open vision (Isaiah xxix. 9, 10, 11). If such things were possible in the days of Israel of old, they are possible now.

2. As in the days of old, it is partly “from above,” partly “from beneath.” Let inquirers read “Robertson on the Prophets of Israel,” and they will realise how in those days there were many grades of inspired persons, from “the prophets of the Lord through the prophets of the Temple, and the sons of the prophets, and others down to sorcerers and witches.”

3. The nature of its teaching will depend on which of these grades the inspiration itself belongs to. If the inspiration is of the highest, so will be the teaching; if not the highest, the teaching will be in accordance with the character, knowledge, and views of the spiritual speaker; this may be one more or less enlightened on the different subjects under discussion, or more or less ignorant, and on moral and religious points nearer to or farther from the truth.

I am writing at this moment especially for Christians, therefore I do not hesitate to say that my idea of perfection culminates in the Person of the Lord Jesus. And when I find an exponent of the teaching of the spiritual world whose guidance coincides with that one Central Figure, and with the principle of His life and death, I say, this is the highest communion; this is a renewal, the long expected sequel of the revelation of the New Testament; this is God's latest, greatest blessing to man.

4. It is given in fulfilment of promise, it is given to rescue the world which is daily drifting further and further from God, and to guide back wanderers to their only true home.

5. The only means of turning it to real profit is to search and investigate humbly what is the character of the communications, and in the old well-known words to “hold fast that which is good”; to follow and act on such of the teaching as tends to draw us nearer to our God; to raise our spirits nearer to our Father's level.

Thus the whole tone of this great movement will be improved. Why should we not confess in public prints this faith which so many have been taught to hold in private families: why not make known to many souls hungering for light, the blessed beams which reach our own? I should not have troubled you with this had I not been asked to move in the matter by one whom I never met in this earthly life, but who was well-known to many. He has begged me to do all I can to raise the tone of Spiritualism, and to impress on all connected with the movement that the best help they can render at this great crisis of the world's history, is scrupulously to show forth in their own lives the perfect beauty of the teaching given in this (to us) marvellous way; and so to glorify Him from Whom it comes, as a forerunner of the manifestation of His own presence. He is the Beginning and the End of all true Spiritualism. He is Love, Infinite and Endless.

Love, purity and truth, with the power to say in all fullness of meaning, “God's will be done,” are required, are necessary, in all who would stand in peace and joy in that Presence.—I am, dear sir, faithfully yours,

“VIVAT VERITAS.”

MR. E. W. WALLIS, the trance medium, has just made an admirable protest against gambling, in reply to a correspondent who desired to know whether he could, when under influence, prophesy the winner of the next Derby. Mr. Wallis is doing excellent work in Glasgow.

A TRULY scientific man has no prejudice; he is a philosopher, and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field.—*Harbinger of Light*.

In the *Fortnightly* there is a paper on “Human Personality,” by F. W. H. Myers, detailing experiments by committees of the Society for Psychical Research, and in which he took part. They showed that thought and sensation can be transferred from one mind to another, and that one person may act on another, and may subject will and memory to his influence after the action is withdrawn. These, called “Hypnotic Experiments,” are only referred to here. Maybe the subject, if conducted as it should be, will throw light on the mystery of malign influences. At present we suspend all judgment.—*The Christian*.

REVIEW.

EPISODE DE LA VIE DE TIBERE. Paris: Librairie des Etudes Psychologiques, Rue des Petits Champs, and Dentu, Palais Royal.

This work, elegantly printed, will be acceptable to those who hold to the doctrine of Re-incarnation. It professes to be written, in the form of romance, by our English Earl of Rochester, through the hand of a medium, “W. K.,” at St. Petersburg; with an intimation that similar works are to follow, depicting some remarkable characters through their different re-incarnations from age to age. An introductory notice informs readers that one Henry Wilmot was a devoted partisan of the exile Charles II. of England, who, on coming to the throne, gave Henry Wilmot's son, eighteen years of age, some office about him; that young John Wilmot acquired the character of a wit, and his manners being what are called elegant, he became a favourite with the dissolute King, who ultimately made him Earl of Rochester. In early life he had shown good animal courage in a naval fight, and while at court he showed himself possessed also of moral courage by refusing to fight a duel. He wrote poetry of a certain sort, taking Horace as his model. At thirty years, his body being worn out by dissoluteness, he lapsed into penitence and piety, and passed into the other world at the early age of thirty-three. Although in different spheres in this world, there seems to have been congeniality between John Wilmot, the English Earl, and Tiberius, the Roman Emperor; and the latter, according to the work before us, dictated to the former an episode of his life, highly sentimental and dramatic, to be transmitted by him, through a medium, to the world for its edification. We think it will be most appreciated by the disciples of Allan Kardec; and those who desire to read a practical illustration of his doctrine may find it here.

CLAIRVOYANCE.

On October 6th Miss Symons and I sat with Mr. Eglinton, Miss Symons sitting next him. I had brought with me a pack of twenty cards, which I shuffled with their faces down and laid the three top cards in Mr. Eglinton's well-known folding slates, Mr. Eglinton putting in with them a nib of light red or yellow chalk and one of blue. I mentioned my wish that the names of the cards might be written down in the appropriate colours. The slates were then closed and the key laid on the table before me. We sat for a good while with considerable strain on Mr. Eglinton, who twice brought up the slates to see whether anything had been obtained, but in neither case was any of the cards turned face upwards. At last Mr. Eglinton held an open slate under the table, asking whether it was any use going on, when the answer, “Have patience” being given, we continued our sitting, and shortly after heard the writing commence. When the slates were brought up Mr. Eglinton turned the key, while the slates were in the hands of Miss Symons, who opened them, and we found written on the slate, “Ace of Hearts” in yellow chalk, and “Ace of Spades,” “Two of Spades,” in blue, a true description of the cards we found enclosed. It will be observed that none of the sitters had any knowledge of the cards in question until we saw the writing when the slates were finally laid open.

H. WEDGWOOD.

A NEW and cheaper edition of “M. A. (Oxon.)'s” “Spirit Teachings” will shortly be issued by the Psychological Press. The price has been reduced one half—to 6s.

M. TISSOT's mezzo-tint “Apparition Mediumnique” may be obtained through the Psychological Press, 16, Craven-street, Strand, arrangements having now been made with the publisher. The price is £2 2s.

MR. R. DONALDSON lectured at Croydon on Wednesday last. He writes us: “Many thanks for the loan of Tissot's picture. The lecture was a great success in point of attendance and interest. There was an interesting discussion. All the people, at the end, filed past the picture, which I had the pleasure of explaining to them.”

WE regret to learn that through illness and other causes, Mr. J. G. Robson, a trance medium whom we have known for many years (indeed it was through him that we received our introduction to Spiritualism) is in difficulties. We shall be glad if any readers feel disposed to join us in rendering him a little material support in his necessity. His address is: Mr. J. G. Robson, 53, Bournemouth-road, Rye-lane, Peckham, S.E.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
 16, CRAVEN STREET,
 CHANCERY CROSS, S.W.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, NOVEMBER 21st, 1885.

CONSOLIDATION AND CONFEDERATION.

"The old order changeth, giving place to new."

These to us, as Spiritualists, are the questions of the hour. After a long period of conflict and transition, the outlook is clearer than it has been for many a long year, and we may now reasonably hope that we are within measurable distance of a harmonious and unified Spiritualism. One by one the old differences and obstacles in the path of progress have passed away or become moribund, and there is now manifest a desire on the part of those who concern themselves with the things of spirit, for unity of action, the extension of knowledge, and its application to the affairs of every-day life. A process of welding together of the broken ranks has been silently working in our midst, not noticed, it may be, by the casual observer, but nevertheless clearly seen by those who, accustomed to read between the lines, have discerned the signs of the times.

Interpreting the history of the past few years in the light of the logic of current events, the dawn of a new and higher Spiritualism cannot be gainsaid. Manifest have been the tendencies towards this end. The first step was taken when British Spiritualists protested with no uncertain voice against the abuses which had crept into the conduct of public circles, although, to the uninitiated, the only apparent result was the practical stamping out of public mediumship. But the pulling-down process was to be followed by one of upbuilding, and the first stone of the new edifice was laid when, soon after the publication of the manifesto touching the conduct of public circles, the attention of Spiritualists was directed in these columns, to the absolute necessity of preparing inquirers and graduating our circles of investigation. The proposal fell flat, but the seed was sown, and after many days it is bearing fruit a hundred-fold. Confidence having been restored in the public mind in the ability and willingness of Spiritualists to face and deal with the difficulties and anomalies encountered in the administration of the affairs of their own household, inquiry grew apace and flourished as it had never flourished before. The progress made in this direction during the last two years has been unparalleled in the history of Spiritualism. Side by side with this spirit of inquiry there rose an organisation which, inaugurated with no flourish of trumpets or noisy demonstrations of applause, has gradually grown into a compact body, including in its ranks not only those Spiritualists who were not in harmony with former organisations, but also many who had altogether hitherto held aloof from combined action. With this nucleus of earnest workers, the principal Spiritualists of other countries find they are in substantial

accord, and the result is that a confederation of all who share our common faith has now "come within the range of practical politics" in matters spiritual.

As regards the growth of inquiry, the law of necessity has worked to its logical end—demand has created supply. Confronted with an overwhelming cry for spiritual food, it became incumbent on those entrusted with the public advocacy of Spiritual research to devise some means to satisfy it.

From whatever aspect the work of Consolidation and Confederation, brought before the London Spiritualist Alliance on Friday last (a full report of which appears in the supplement to this week's "LIGHT"), is viewed, few will, we think, be inclined to deny that, whatever it may lack in completeness of detail and universality of scope, it is at least a step in the right direction. We, therefore, confidently bespeak for it cordial recognition and hearty co-operation on the part of Spiritualists all over the world. We shall not now concern ourselves with day-dreams of the future possibilities it reveals, but we do earnestly desire to press on the consideration of Spiritualists their individual responsibility in respect to themselves and others who possess this common knowledge. Now is not the time to stand with folded arms, for there is work to do. The nature of that work, to which we shall again refer, is clearly indicated in the address of the President of the London Spiritualist Alliance. Who will do it?

JOSEPH COWEN, M.P., ON THE DISABILITIES AFFECTING SPIRITUAL RESEARCH.

At a political meeting held in Newcastle-on-Tyne, on Monday last, November 16th, at which the senior member for Newcastle, Mr. Joseph Cowen, M.P., addressed a very large and crowded audience, amongst many questions sent up in writing, at the close of the address, was one propounded by Mr. Alderman T. P. Barkas, and which elicited the following favourable reply from Mr. Cowen: "My old friend Mr. Barkas asks me this question: 'Will Mr. Cowen vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers?' For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of these occult powers for payment penal.' Certainly I would vote for the abolition of that law. (Hear, hear.) I think that if a man can exhibit extraordinary spiritualistic powers, at least he should have the liberty of doing it; and if he charges any remuneration for it, I don't see that that ought to be an offence. The law as it stands was, as far as I recollect it, a law against the imposition of fortune-telling, which assumed a very different form from our modern Spiritualism, which is, rightly or wrongly, believed in very sincerely by a large number of very worthy persons. (Hear, hear.) Therefore I am entirely in accord with Mr. Barkas. I think the law should be repealed, and if anyone proposed its abolition, I should certainly support it." (Cheers.)

NOTICE TO PROVINCIAL CORRESPONDENTS AND SOCIETIES.—

As we are desirous of making "LIGHT" in every respect a representative journal, we shall be obliged if secretaries of provincial societies and others would forward us items of interest relating to the movement in their locality—notice of forthcoming meetings and events, &c. To ensure insertion in the current week it is absolutely necessary that the manuscript should reach our office not later than the first post on each Tuesday, and the envelope should be marked "provincial." Too often our country correspondents are dilatory in preparing their reports, and the general condition of apathy which seems to prevail allows of no possible chance of the flourishing condition in which Spiritualism now is to come before the public. In this respect we trust to see a marked improvement during the coming months.

[ALL RIGHTS RESERVED.]
RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 555.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

A.—Mesmerism.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Prescience, Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.
K.—Spirit Identity.
L.—Materialised Spirit Forms.

M.—Rappings, Knockings, and Stone Throwings.
N.—The Spirit Voice.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Speaking and Writing in Tongues.
S.—Miscellaneous Phenomena.
T.—Coincidences.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS O.—PSYCHOGRAPHY.

REMARKABLE CASE.

[The following accounts of two sésances with Mr. Eglinton are from a gentleman whose profession has accustomed him to weigh evidence, and who is an amateur but most proficient conjurer. The friend who accompanied him has also a reputation as a conjurer. We have taken some pains thoroughly to investigate the case. Our efforts have met with courteous assistance, and have once again brought us face to face with an inexplicable fact.]

Our sitting commenced shortly after 8 p.m. with the full light of three gas burners. After several short messages produced in the usual way (*i.e.*, a marked piece of pencil placed upon the upper surface of a slate held in close contact with the under surface of a table), we proceeded to some more interesting experiments. The following message was written inside the locked slate and a marked piece of pencil introduced: "Will England go to war with Russia in this century?" While we held our hands upon the slate resting upon the top of the table, writing was heard proceeding from the interior. When this had ended with the usual three little taps, we opened the slate and found written on the opposite side the answer: "Within ten months England and Russia will be at war." The pencil was identified and found to be distinctly worn away at the edges.

The next experiment was as follows: My friend had in his pocket a catalogue of pictures he had visited that afternoon. Without opening it we selected the first word of a certain section, of which I forgot the exact number.

The catalogue was placed in a slate together with a piece of coloured chalk, and the whole held under the table. In a short while we found a word, "Song," written on the slate, and on turning to the book found it was quite correct.

The following and last manifestation, however, was the most wonderful of all. I asked the intelligences if they could write upon the slate if I held it *myself*, and upon their writing that "they would try," I took a clean slate and placing on it another, with a bit of pencil between, I myself held one end under the table while Eglinton just touched the other. We agreed not to question the spirits but to let them do what they liked. We shortly heard the familiar sound of writing, which continued for some three minutes or so, and it was evident that a long message was being written. About the middle of the message the sound seemed to change its character, and one of us remarked that some other different hand was writing. We now removed the slates and found a long message entirely covering one slate, and written in English, Greek, and French.

It is evident that the change in the sound of the writing occurred whilst the Greek characters were being traced, which was done slowly and deliberately. We also, during this

message, tried the experiment of breaking the circle, with the result of instantly stopping the writing, which resumed the moment contact was again made. Eglinton was evidently very exhausted, of which fact I, as a medical man, was well able to judge, and at our request the séance terminated.

M. D. (LOND.)

[Since this account was sent to us our conjurers have tried what their art can do to imitate the phenomena they experienced. In an imperfect way they met with some success. This and a second séance in which no results were obtained, seem to have made them consider the above account rather prematurely sent us. We also, being determined to be as sceptical as we can, appear by our letter of inquiry to have suggested further trains of doubt. The result was a third séance before our letter was answered. This séance, besides being a convincing one in itself, had also the effect of bringing out more clearly and distinctly what was still inimitable in the first.]

November 6th, 1885.

One fact of positive evidence is worth more than many negative ones.

Yesterday I had another sitting with Eglinton, and a word was written under conditions which make any fraud upon his part impossible.

I took care that his nails were cut short; that his thumb never left the top of the table; that I saw the marked corner of *my own* slate the whole time; yet a word was written in the centre of the slate with *my own* marked pencil, which was worn away at the edge.

I took particular care to watch each point, and Eglinton knew that I was doing so and took especial pains to help me.

As regards the answers to your questions:—

I. Eglinton's thumb was always above the edge of the table except when unable, from fatigue, to keep the slate against its under surface he dropped it for a moment. But there was not time for him to have written anything himself with it.

II. The locked slate was put under the table for about three minutes before the message was obtained within it, and once was dropped upon the floor.

Both Mr. Eglinton's hands were above the table and resting on the slate when the writing was heard within.

I do not know whether Eglinton knew the question; I do not think he did.

III. The catalogue was upon the slate, and was held under the table, the upper surface of the catalogue touching the under surface of the table. The slate was held in the usual way with the thumb resting against the edge of the table. The book was dropped once upon the ground.

In the first message the pencil was at the end of the writing, but in the other cases it could often not be found, having dropped on the floor.

I have experimented with Eglinton's table and slates and find that it is impossible to open and shut the locked slate during the time taken by dropping it upon the floor and picking it up again, much less to write within it. It is also so dark under the table that it would be impossible to read a word in a book or inside the locked slate, even supposing them open. I have tried to do both and have not succeeded. It is also very difficult to avoid dropping the pencil occasionally.

So that, viewed in the light of the last sitting, I am of opinion that the incidents above related are accidental.

IV. In the case of the message between two slates, I held one end tightly and Eglinton the other with one hand.

I am not certain it was not a prepared slate, as it was one of Eglinton's, but know of no method of preparing one to produce such results, and know no one who has ever heard of any.

The slate was first washed on *both* sides; if not, we as conjurers should have noticed it. The writing was with slate pencil. We have the slate now.

The message was one generally applicable.

M. D. (LOND.)

[It is exceedingly interesting to observe that some accidents which occasionally occur, and cannot fail to, at psychographic sittings, and which we have known sceptical eyes to see distorted by prejudice, are to a conjurer of no moment.

Finally, we were invited to call upon "M.D. (Lond.)," and besides going over with him the *pros* and *cons* of the first séance, and witnessing some feats of prestidigitation which leave M. Verbeck in the shade, we received some additional information concerning the important third séance.

The word written was the word "Yes" just outside a circle in which it had been proposed to obtain it. The writing was

big. It stopped in the middle of the word, and the taps came very slowly at the end.

Who suggested the word "Yes"? we asked.

I did, at the end of about half-an-hour.

Was the word written upon the slate before it was put under the table?

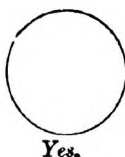
Most certainly not.

Is there a single reservation in your mind in the matter?

No, I have told you my whole thoughts. I am convinced.

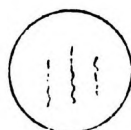
M.D.'s friend has also made the following remarks:—

Mr. Eglinton took one of our own slates, and marked upon the centre a circle of from two to two and a-half inches in diameter. The pencil (our own) was placed in the circle, and the slate then held under the table by Mr. Eglinton. I was sitting next the medium. No result came and we changed places. My companion then, after some thought, asked that the word "yes" might be written in the circle. We sat for some time without result, and the slate was three or four times placed upon the table to give Eglinton's fingers rest, and was also looked at to see if writing was there. Just when we thought of giving up, FAINT scratching was heard, which once ceased, but proceeded again faintly; and it was only by asking twice or thrice that Eglinton got the three taps, which were only just audible, and were divided by long intervals, compared with what is usually the case. The word "yes" was found written just outside the circle thus:—



It is a positive fact that when the slate was placed under the table for the last time no writing was upon it, and from that time Mr. Eglinton's thumb did not leave the edge of the table. No one of the three people in the room wrote the word. It may be worthy of note that the writing was not written with the usual firmness. Generally, I have noticed the pencil or chalk has been apparently pressed with great firmness. This result was quite in keeping with the surrounding conditions, weather, &c.

Mr. Eglinton then drew a larger circle—say three inches in diameter—and when the slate was below the table my fellow sitter asked that a certain name might appear. Soon afterwards Eglinton said he thought he heard scratching, but no one else did. The sitting was shortly afterwards discontinued when, on casually looking at the slate, three scratches were seen in the circle, thus:—



as if an attempt had been made to write.

We had a cheque inside the locked slate the whole time, but no result attended this.

Q.—A WANDERING CHAIR.

"Orpheus, with his lute, made trees,
And the mountain tops that freeze,
Bow to him when he did sing."

One evening, many years ago, I was the sole occupant of my large old-fashioned drawing-room, and with one candle only burning, I was seated at the piano entirely engrossed with some new music, busily practising. Suddenly I became conscious that one of the lounge-chairs was close to my elbow, very much impeding the movement of one arm. This rather surprised me, as that particular chair usually occupied a position fully half the length of the room from where the piano stood, but not stopping to consider such a trivial circumstance, I merely pushed it away to some distance and continued my practice. In a few minutes the chair was again knocking at my elbow. I turned a little round and said, "Well, I thought I had pushed you away, but here you go now," and exerting all my strength I gave the chair such a violent push that (moving easily on castors) it went bang against the surface of the large bow-window with such force that I looked round again, fearing the concussion had broken some of the glass, and saying at the same time: "There, stop there, you are far enough now." I continued playing, but was again interrupted; the chair was at my elbow,

and a cold sensation was creeping over me, for which I could not account, and thinking, to say the least, it was rather uncanny, I took up my candle, looked round the room, which was gloomy, and without again touching the chair, I left it where it stood, to find in the adjoining sitting-room a merry party of my own family, who only laughed at me for my story of the wandering chair.

CARA.

[In answer to the more obvious criticisms, "Cara" replies: "I can say with certainty there was no one in the room at the time but myself. My only school-boy son was miles away at his college, and all the other members of my family, then at home, I found assembled in the sitting-room, quite at the far end of the house, which was a large one. As to the theory of the string, the piano being at the opposite end of the room (which was of large size), no string from door or window, both remote, could draw the chair in a contrary direction."]

A plausible explanation might be suggested of this phenomenon, that it was due to the vibrations caused by the piano playing. How far this remains plausible after the cross-examination upon the point to which we have subjected our obliging correspondent, and which appears below, we must leave it to our readers to judge. To us such an explanation is inconceivable.]

Question.—1. How far (how many feet) did you push the chair away from you on each occasion?

Answer.—First time about four feet, second time more than double.

Question.—2. Was the house an old house, and the floor possibly not quite level, sloping possibly towards the piano?

Answer.—Yes, very old; but the floor perfectly level, and excellent for dancing upon.

Question.—3. When the chair was close to your elbow on the first occasion, was it front to you or back to you, or sideways? Was it, that is to say, in the position it would be if some person were sitting in it, or was it in any other position, and so upon each occasion?

Answer.—It was sideways. Yes, in the position it would be if someone were sitting in it, and this position it returned to.

Question.—4. Again, after you had pushed it away from you, what was the direction of the front of the chair? Did that direction of the front alter as the chair was approaching you, so that the chair not only moved, but turned?

Answer.—I was occupied with the music, and did not look in that direction at all.

Question.—5. Were you playing a piece which required some force in the execution of it?

Answer.—No, I was playing quietly.

Question.—6. Did you hear the chair moving?

Answer.—No, the carpet dulled all sound.

Question.—7. What was, as nearly as possible, the exact time upon each occasion taken by the chair to reach your elbow?

Answer.—I should say about five minutes.

Question.—8. Did you ever notice anything of the kind before or after with regard to that chair or any other in the room; or did anyone else who may have played music there?

Answer.—No, not to my knowledge.

Question.—9. Do you remember any other occasion upon which an object has moved in your presence?

Answer.—No.

Question.—10. Were you while playing thinking of any person; that so-and-so, perhaps no longer living, was sitting at your elbow?

Answer.—I was not at the time thinking of my departed mother, but she used in former years to sit just so at my elbow, assisting me in my music lessons.

Question.—11. Were the door and window both shut?

Answer.—Yes.

CARA.

E.—PRESCIENCE.

The following may interest you. The dream occurred between 2 a.m. and 6 a.m. this morning:—I was seated in the reference library, showing to my brother, who is in Texas, a paragraph in an old book, its leaves yellow with age. I said: "I have wished to find this a long time. You see this bears out what I say." What it was I do not remember. Two things fixed themselves upon my mind, the name of the book "Ecce Ecclesia," and this changed sometimes to "Esto Fidelis." I remarked also that while the title was in Latin the contents were in English. I was curious about this, and went to the library where I found "Ecce Ecclesia," but the contents are in

Latin, and as it is some time since I studied this language I could not understand every word, though I got on fairly well. It is a large old book. Its contents are singular, dealing with Cato, Plato, Jesus, convents, &c. It contains some curious plates. The vessels which contained wine are engraved with solar emblems, viz., Cancer, Leo, &c. I have only had time to glance hastily through. These solar emblems would seem to point to the sun-worship, which I am almost convinced was the first and has developed into Christianity. Now bear in mind that although I am a frequent visitor to the reference library, my researches have never taken me into the E portion of the catalogue, so that an unconscious retention of a name (which in itself would be singular) is not to be entertained as the explanation. I shall read it, as it bears upon the Early Church, so that I may see whether it supplies me with any information I need. I solemnly declare that to the best of my knowledge I had never seen the name, and it would not have interested me being in Latin even if I had seen it. But I re-affirm my researches have not caused me to look into the E portion of the catalogue.

W. S. P.

P.S.—The entry in the catalogue is *Ecce Ecclesia*, Grævius IX., but this is not the name of the book itself, and does not appear on the top of each page, as I saw it in my dream.

[We may point out to our contributor:—

1st. That the name of the book is different from the entry in the catalogue.

2nd. That the name does not appear in the book upon the top of each page as he saw it in his dream.

3rd. That the book is in Latin, while in his dream it appeared to be in English.

Thus, all that we can say is, that he dreamt of certain words which had reference to a book, and that those words appear in the catalogue in reference to a book. But the book of his dream, and the book in the library, have not an exact resemblance, but only that general resemblance which might be suggested in the dream by the words.

The inference is irresistible that at some time or other, in turning over the pages of the catalogue, the words "*Ecce Ecclesia*" flashed upon his sensorium or inner eye, leaving no traces upon his consciousness. It might be better, therefore, provisionally to say that this particular dream was due to his inner spirit rather than to any cause external to him. This inner spirit, or free-born soul enchained to matter, as it might be deemed, requires a name. It will be called in these pages, for the time being, the *Genius*, which, by the suggestion it affords of relationship between its workings and other mental phenomena, seems not unhappy. This probably is that tutelary genius referred to in "*Troilus and Cressida*," "Hark, you are called; some say the genius so cries 'Come!' to him that instantly must die."]

C.—CLAIRVOYANCE.

On the evening of Sunday, October 18th, 1885, I was present at a séance at a private house. Miss Lottie Fowler was the medium. She prefaced the séance by saying that she would go off into a sort of mesmerised condition, and under the control of a spirit, "*Annie*," would first address remarks to each person present, and afterwards answer questions put to her.

There was much remarkable in what occurred, though owing to the number of persons present there was a little confusion in the utterances. While Miss Lottie Fowler was addressing a lady next to me, she remarked that she seemed to see a death-bed, and heard coughing, and that something, she did not know what, made her cough. And she coughed. The lady did not know that this referred to anything in her experience. But it seemed to refer to a recent experience of my own, the loss of my father, who had died of bronchitis. This fact, that my father had died of bronchitis, was absolutely unknown to every person present. I said nothing, but subsequently wrote the following question on a piece of paper: "Did my father die of bronchitis?" (The answer was to be yes or no.) I was anxious to see if any further reference would now be made to the coughing. The medium took the paper, and without looking at it, and without the possibility of having seen it (of this I am certain), placed it against her forehead. She immediately said something of this sort, "Oh, here is the spirit with the cough again. I feel such a tightness about the throat."

The medium also took three pieces of paper upon which I had written the initials of three persons, two alive, one dead. She placed them successively upon her forehead, and picked out the initials of the dead person correctly.

I was much impressed by Miss Lottie Fowler's frankness, simplicity and genuineness.

A.

SIGNIFICANT EVENTS.

Under this title "H. K." comments, in the *Spiritual Offering*, at some length, upon the recent trials of Mrs. Miller, at St. Louis, and of Mr. Mott, at Kansas City, on the charge of receiving money on the fraudulent pretence of presenting materialised spirit-forms.

"These trials are to our mind," says H. K., "of great significance, as suggesting the intelligence and power behind the manifestations which are forcing the fact of spiritual existence and intervention upon the attention of mankind."

"We find that the spiritual movement, commencing in 1848, has now centres of propagation in every civilised country, not through any missionary efforts radiating from one point, but separate and distinct; phenomena of a similar kind have been simultaneously presented in various nations, exciting the same ideas and convictions everywhere in all who have observed them. This spiritual movement of the epoch has been, and is, in its main drift, everywhere consistent and harmonious, showing its oneness of origin."

He considers that "the policy of the spirit-workers who guide the movement" may be often discerned in incidents which, at first glance, seem adverse; for example, in so-called "exposures," regarded by many as disasters, and over which, in America, some of the most respectable of the Spiritualists "rejoice when mediums for materialisation suffer temporary eclipse." He considers that such so-called "exposures" have contributed to the extension of spiritual science; and have, therefore, aided in the progress of the cause. He thinks that old Spiritualists, instead of lending themselves to what they call "exposures," should study more the phenomena of materialisation. If the "exposures" had not aided in advancing the cause, "H. K." thinks they would not have been permitted. "We have faith," he says, "in its unseen guides and guardians, whom we regard as instruments of God, and as working in accordance with His laws to bring about a spiritual awakening, and a religious reformation on this planet. We do not believe in any special intervention of the Infinite Mind, to whom there is only an Eternal Now; but we do believe in interventions of His angels, high as well as low intelligences, to bring about the changes, stages in progression, which are a part of the Eternal Scheme existing in perfection in the Divine Mind."

Hence he concludes that "we regard the recent trials as having served the cause. They have brought about the widest publication over the land of the testimony which Spiritualists can bring forward; each of the trials was protracted beyond judicial requirements; witnesses were allowed to relate at large their experiences, and state their deductions from them, which had but a hypothetical bearing upon the point at issue; incontestable evidence from most respected citizens was given as to the true mediumship of Mrs. Miller and Mr. Mott, and the fact of the materialisation of spiritual forms has been testified to as strongly as it could be in an open court of law."

A PORTRAIT of Alderman Barkas will appear in a future issue of *The Medium*.

A NEW medium for materialisation, a Mrs. Hall, is giving séances in Barrow.

SIGNOR DAMIANI, so well-known to many of our readers, has left London for Florence for the winter.

MR. F. W. H. MYERS has been lecturing in Newcastle on "Human Personality," Mr. J. Burt, M.P., in the chair.

Once a Week is the title substituted for *Good Goods*, edited by Florence Marryat. Under the new direction there has been a marked improvement in this popular weekly journal.

MRS. HARDINGE BRITTEN recently opened a new hall in South Shields, which is to be devoted exclusively to meetings in connection with Spiritualism. It is capable of seating upwards of 150 persons.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

BY THE HON. RODEN NOEL.

Now, when a mesmerist suggests a "hallucination," or as I prefer to say a *vision*, to some entranced sensitive, which she is to experience in the waking state (see same article in *Fortnightly Review*), what is the *reality* here? She shall see and speak to someone, who, for others, and perhaps for himself, will not be present at the time: the mesmerist, who suggests that he will call on her at a certain hour, does not do so, nor perhaps even think of it when the time comes; yet she is persuaded to the contrary. The *reality* here seems made up out of the imaginations of the mesmeriser and sensitive combined. But may we not call in also the higher, more comprehensive Providential imagination and volition of some angel—of some intelligence, or spirit, in whose sphere we are, even as the cells of our organism are in it? The vision is thus impressed in due order upon the sensitive. But undoubtedly the thought of his own presence on the part of the mesmeriser, at a certain date, in a certain place, is *actually a degree* of such presence, especially in co-operation with the imagination of the sensitive, already impressed with the influence of his dominating personality. All tends to show that what we term "real" bodily presence is only another kind of ideal presence: it is only presence in the thought of some thinkers, either including, or not including the consciousness of the person whose body appears. In this case, however, the mesmeriser's foresight of the future vision of himself by the sensitive may be *equivalent to a present consciousness* he might have of this when the moment arrives—the whole of his conscious part in the transaction may therefore have already occurred. The future appearance was determined by the past volition. And whether objects in the outer world could be displaced by the apparition depends only on what outer sphere it appears in. Given certain conditions, and you would get what Theosophists call a "projection of the astral form," or what Spiritists call a "materialisation."

As to "veridical hallucinations," however, which is the name our Psychical Researchers have invented for these truth-revealing communications, to distinguish them from "morbid hallucinations," which have according to them no objective basis—why call them "hallucinations" at all? The "sensory centres" being affected, I do not even recognise a *physiological* justification for this. The "object" perceived is equally "outside" the individual mind—foreign, alien to it, equally *perceived object*, as distinguished from *subject*. It is in every case implicitly my percept, and representation to me of a *non-Ego*,—a *not-me*.

But why should an object, only because it is outside my body, and affects my perceptive power through the retina, primarily, be called *more real* than one that affects my perceptive power primarily through the cortical tracts, which are equally "outside" me, and must be constantly under influence from agencies external to them? Even in the "morbid" percept something *outside* affects my perceptive power; obviously so in the "veridical." Probably, not a thought or imagination can be thought or imagined alone.

Moreover, it is admitted by the working members of our Society that there is an object—a body as well as a soul—a "real" locality, too—"outside" not only myself, but *outside my body also*, in these "veridical hallucinations," though the ideational cortical tracts may be primarily affected by it. One may see a friend dying, and in the very place where he really is. If that is clairvoyance, it is not "hallucination" at all. Neural and ethereal vibrations (suppose) impress an external reality upon you, in one case, and other ethereal vibrations impress the same on you by the retina in the more usual way; but I don't know why the first should be more of a "hallucination" than the second. The word suggests falsehood, deception, not reality. In any case, the *object* perceived is outside my body, though the *immediate* occasion of the percept may be, say, a lesion, or a poisoned state of the blood. For in no such instance do I perceive my own brain, but always something else. The occasion is equally a disturbance in the optic or auditory nerve, and sensory centres, however induced, whether by rays of light or otherwise. If you were in a condition to see what I do, you would see it also; it is probably there. Only the experience of madmen, drunkards, and dreamers is a more private one.*

* I have heard a well-authenticated account, which proved, in a curious complicated way, that what a man was accounted mad for seeing and hearing in vision he really did see and hear—the events were real in the experience of other people. All perceptions are indeed objective, i.e., present themselves as universally true, real for all, not only for myself. Is not the difference

Personally, I have little difficulty in admitting the doctrine of "telepathy," as put forward with judicial caution by the Literary Committee of the Psychical Society (*Proceedings*, July, 1884). For (as may be remembered by those who have happened to read my "Philosophy of Immortality") I must believe all perception to be the result of thought-transference, seeing that I hold external Nature to be the utterance, revelation, or ideal output of individual intelligences. As I cannot conceive of any existence other than in thought, or consciousness, integrating, and distinguishing sensations, things (i.e., percepts) ideas, or emotions, external Nature (therefore, the brain and body as part thereof) apart from our individual conception, or perception, can only be this.

Thought-transference is said by the Committee to account for apparitions at the moment of death, and that thesis is very ably argued, instances of various degrees of "visualisation," or externalisation being given in the stories collected, and carefully verified. The difficulty is that *several* persons may see the fully-developed apparition; and it is not easy to understand thought-transference from the dying person to all of them at once. Otherwise, we know that, by mesmerism, sensations and perceptions may be transmitted as well as thoughts, and thought is only a different degree of perception, all alike being ideal. Now what I wish to make clear is that in this theory of "telepathy," as explaining apparitions, the writers virtually admit the Spiritist hypothesis. Because they postulate the thought, or will, either deliberate, or "sub-conscious" (see the same essay) of the "agent," that is, the dying person, whose apparition is perceived. Now whether that agent effects the apparition to sense, primarily through mind, as they suppose, or affects mind primarily through sense (see their physiological diagram), surely makes but little difference, so far as the recognition of originating cause is concerned, though it is a serious question which version of the hypothesis best covers the facts; and I am disposed very decidedly to think that the Spiritist version best covers them. But in any case some person, intelligence, or "spirit," other than that of the percipient, effects the manifestation. The Psychical Research Society has not yet dealt with the case of apparitions after death, only with those of "phantasms of the living," and apparitions at the time of death. They have, I believe, collected sufficiently verified instances of the former, and I suppose, therefore, will soon deal with these.*

But when they do, how can they fail to postulate a similar cause for similar effects? If the apparition is due to the telepathic impact of a spirit, or person, in one case, why should a similar apparition be due to quite a different cause in another? And if mind, or spirit can operate through enormous distances, if space seems no obstacle to it, without apparent intervention of the normal organism—and the writers confess that no such physical mediation is in these instances apparent (they reject the "brain-waves" theory, I believe, where great distance intervenes)—why should it be thought incredible that the same mind, or spirit should operate when disengaged entirely from the visible body? In fact, thought and sympathy are presence. When I sleep and dream I am not present to the watcher, though my body is; I may be a thousand miles away, and, as is now established, may manifest my presence there not only to the mind of another, but even to his sense. And why? Because it is the spirit, mind, or thought, which makes the objective phenomenon or appearance to oneself, or other minds. The organism, the body, the identity is within the subject, not outside him, and therefore, he it is who imparts identity to the manifestation, or organic expression of himself in the external world of objects, so that he may be recognised, not only by his ideas and feelings, but even by his body, or outward appearance.

(To be continued.)

MR. JULIAN HAWTHORNE has just completed a new romance—a story of souls—in which a planchette is made to act the part of a medium between the world and certain spirits in the unseen. The story is written in the form of question and answer, and relates to a graphic account of a series of terrible events—murders, suicides, and madness. This class of novel, dealing with Spiritualistic subjects, seems to be on the increase.

between "true" and "false" perception only this—that in the former case we are in more harmony with the normal perceptions of those intelligences, in whose sphere we are ostensibly living at the time,—truth being the harmony of all thought? But on a different plane, so-called false percepts are true and common. The conscious plane may be partially dislocated, and then the result is confusing.

* Since writing this I see that Mrs. Sidgwick has done so in the *May Journal*; and I can only say that my own conclusion from the evidence adduced would be decidedly less evenly-balanced than hers.

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 controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and 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 reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

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

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

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

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.

"4th May, 1847.

ROBERT HOUDIN."

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.,

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

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. Meugens, 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 medianimic 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 authorise 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.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

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 a 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 twitchings 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.

SPIRITUALISM AT HOME AND ABROAD: ITS PRESENT POSITION AND FUTURE WORK.

An Address delivered by the President of the London Spiritualist Alliance, at a General Meeting of the Society, held in St. James's Hall, London, on the 13th of November, 1885.

It falls to my lot as President to open to-night a new session of the London Spiritualist Alliance. In so doing, I propose to recount a chapter of history from the past, and to lay out some definite plan of operations for the future. I have no sensational incidents to narrate, no philosophical theories to propound, but if I can succeed in making clear by my recital a rather complex narrative, I have no doubt that what I shall set forth will be regarded as of high interest and importance.

In the first place, I must carry your minds back to a meeting of this Alliance, held in this room on July 15th, 1884, when the following resolution was unanimously agreed to:—

“That it be an instruction to the Council of the London Spiritualist Alliance to take steps for Confederation on a basis of equality with Societies interesting themselves in kindred subjects.”

At that meeting I had submitted a scheme for an International Confederation of Spiritist Societies, which was adopted by the terms of this resolution, and referred to the Council for execution.

Recapitulation of Procedure.

After due consideration, it was thought desirable, as a preliminary step, that I should address a letter to the various societies throughout the world whose existence was known to us; that the plan should be brought under the notice of the various journals and organs of Spiritist opinion; and that an attempt should be made in this way to elicit the views of those interested in our proposal.

This letter was written and despatched in due course. It embodied the substance of the scheme which I had submitted, and I may at once say was everywhere received with a flattering amount of attention, and with the most courteous consideration, even in the few instances where entire agreement with its contents did not exist. From Paris, from Belgium, from the Hague, from Germany, from Hungary, from Italy, and from Switzerland, the Spiritists of the Continent of Europe responded to our proposal. The Victorian Association stretched out the right hand of fellowship from the Antipodes; the American Spiritualist Association wrote through its President “a hearty and fraternal response” to my letter; and the Spiritualists of far distant Brazil thought our proposals sufficiently important to induce them to formulate an elaborate and complex scheme for the purpose of giving practical effect to our general idea of confederation.

Now, it most unfortunately happened that just as replies to this letter began to come in I met with an accident which resulted in a tedious illness, from which I have but very recently recovered, so far as to be able to give attention to their contents. For more than six months I was not permitted, nor, indeed, was I able, to transact business. And as the process of recovery from an illness so prolonged was in itself tedious, so extreme care was necessary to avoid overtasking mental and nervous energy which had sustained so severe a shock. As a matter of necessity, therefore, I have only very recently been able to deal with the correspondence which my letter has brought me. This must be my excuse for what is a very regrettable, and what, in other circumstances, would be a quite unpardonable delay in dealing with the communications of my courteous correspondents.

Summary of Replies to Circular Letter.

I proceed to give as complete a summary as space permits of the history of the negotiations with various societies and of the opinions expressed by various representative writers. It will be seen that some known journals and societies are not represented in my list. It may, I fear, be possible that some letters addressed to me have been mislaid or lost during my illness. I have made search, however, and can find no further letters, though criticisms in foreign journals have more than probably escaped my notice.

To begin at the beginning I must refer to some correspondence with

The American Spiritual Alliance.

In September, 1883, the *American Spiritual Alliance* (President, Judge Nelson Cross), offered affiliation to our Society in a circular letter, and enclosed a certificate of membership.

“It is neither expected nor desired by the Alliance,” so the words ran, “that all should think alike, nor indeed that any two should hold uniform opinions upon subjects, which in their limitless range embrace all that is known or attainable in the realm of material and spiritual resistance.” Further: “It is no assumed position of leadership that the Alliance makes this effort to bring Spiritualist societies into closer relationship; and should this circular lead to the accomplishment of an object so manifestly desirable, it is its further design to furnish all societies in affiliation with a complete list of sister societies, thus completing its voluntary endeavours in the direction indicated, when it will resume its place as one of a common family with uniform rights and privileges as implied in its official maxim: ‘Liberty and fraternity in unity.’”

On May 13th, 1884, at an annual meeting, President Nelson Cross announced that *La Revue Spirite*, Paris, had published this circular in full, together with the certificate of affiliation of the *Société Scientifique du Spiritisme*, founded by M. and Madame Allan Kardec in 1869.*

At the same time he gave a long list of American societies which had also exchanged affiliation certificates.

On December 3rd, 1883, President Nelson Cross wrote to me in a private letter as follows: “Every previous attempt in this country, as in yours, at anything akin to a uniform system of organisation amongst Spiritualists as a body has come to nought, not only because of a dislike to organisation *per se*, but because of the divers views amongst Spiritualists, individually, respecting matters which would necessarily have to be incorporated into any formulative plan of associated action.”

It was this resistance to the formulation of anything which should bear even the faintest resemblance to a *creed*, which gave rise to the circular letter of our Alliance and the certificate of affiliation amongst organised societies which, I am glad to say, have met with general favour, and a number of societies widely separated from one another have embraced the proffered good fellowship and affiliated with one another, and the good work is continually going forward without opposition from any source.

The American Spiritualist Association.

In 1883 a convention of Spiritualists assembled at Sturgis, Michigan, and there formed an association to be known as the *American Spiritualist Association*. It was stated that:—

* An important notice of this Society was given by the late Professor Cassal in “*LIGHT*,” July 19th, 1884, which may be reproduced as of interest here:—

“The Society founded by Allan Kardec, in 1855, consisted of a few seekers after truth. In 1857 the ‘*Livre des Esprits*’ appeared, and then in succession his other works, ‘*Le Livre des Médiums*,’ ‘*Les Evangiles selon le Spiritisme*,’ ‘*Le Ciel et l’Enfer*,’ and ‘*La Genèse*.’ They have been translated into Spanish, Portuguese, Dutch, German, and English; there are Russian translations in manuscript, which are not yet permitted by the Russian Government to be published; a Greek translation, by M. Angelos Nicolaides, has been printed at Constantinople. Allan Kardec had correspondents in all countries, to whom he gave advice, but never dictated. They continue the same moral and amicable relations with us. Allan Kardec died March 31st, 1869. He contemplated the formation of a *Société Anonyme et à Capital variable*, in conformity with the French law of 1867, affecting societies; and his intention was carried out by his widow in 1869, seconded by some members of the former Society, with a capital of 40,000*fr.* for 99 years. This Society has prospered, and now has a capital of 150,000*fr.*, under the title of the *Société Scientifique du Spiritisme*, having a library with books on its shelves of the value of 70,000*fr.* and owning the *Revue Spirite*, a monthly journal founded by Allan Kardec, which has been brought out, even during the siege of Paris, without interruption. On the premises of the library is a hall, accommodating 300 persons. In this hall there is a meeting every Friday when foreign correspondence is read and answered; narratives of facts are listened to; discussion is held upon the motion of those present upon any matter introduced by the President of the meeting. After this séances are held for communications by writing and other mediums. Every Tuesday, in the same hall there are conferences or lectures on magnetism and Spiritism, séances of the school of magnetism, &c. After the séances of Tuesdays and Fridays, there is magnetic treatment by known healers of disorder. The Society has several lecturers whose travelling expenses it pays all over France, who support the theory of Spiritism, comment upon the scientific researches of our eminent savants, not forgetting those of Crookes, Wallace, Hare, Varley, Robert Dale Owen, Zollner, &c. In Belgium four lecturers are occupied at the principal Spiritist centres. There is a *Fédération Franco-Belge et Latine* keeping in union a vast number of Spiritists. Our *Société Scientifique du Spiritisme* makes no pretension to impose dogmas, to establish a creed, or create a sect; its basis is simply Spiritism: it believes in Reincarnation, but it thinks all Spiritualists are to be respected, whatever their belief; it regards as brethren all who have the desire to advance towards the light, who seek, while holding to the progress of modern science, to join to this science all that is revealed by our studies in Spiritualism and Spiritism. Our Society considers that magnetism is the key which opens all the doors of the new science. We are eclectic, and greet every sincere friend of truth. We respect every circle, every society, not allowing ourselves to interfere in the least with their proceedings, unless our advice is asked in the collective name of the circle or society. In France there are Spiritists who prefer to be free students, who, nevertheless, find opportunities of scattering the seeds of truth around them. But we think that the work of circles is more effective. I have here given, as shortly as I can, a résumé of our work and doings.—P. G. LETMABIE, Paris, July 9th, 1884.”

"The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character."

In its address to the public, the Association said:—

"Surely the positive, practical knowledge of the continuous, organised, and individual life of man in an advanced sphere of being, is not beyond scientific demonstration; it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious estate in this our present condition."

The following observations on the same subject are taken from the *Religio-Philosophical Journal*, of Chicago, U.S.A.:—

"With the knowledge which comes to Spiritualists from the spirit world, there also come duties and grave responsibilities which must be met. If Modern Spiritualism cannot make the world better, then it had best be relegated to the place from whence it came. But it can and does work for righteousness in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used. Let Spiritualists throughout the country unite in local and general organic work upon the platform of the American Spiritualist Association—improving that platform if it can be done—and a year will not elapse before the grand and beneficent results of such action will be apparent.

"We want no new religious sect, but we do want such co-operative effort as shall conserve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilise the science and philosophy of Spiritualism as solvents with which to separate truths from error and point the way to one universal brotherhood, whose motto shall be: 'Do all for others!'"

On December 21st, 1884, the President of this Association, Mr. John G. Jackson, writes to me and explains how, through illness and over-pressure, the proposal of confederation sent by the President of the London Spiritualist Alliance failed to be submitted to the annual meeting of the American Spiritualist Association at Lake Pleasant, and encloses some printed resolutions passed by the Executive Board, January 1st, 1885. Extract:—

"Resolved, that we, the Executive Board of the American Spiritualist Association, well knowing the feeling of our members, as often expressed on matters of co-operative effort, hereby offer brief but hearty and fraternal response to the suggestions of the London Spiritualist Alliance made through its President; and declare our willingness to confederate on the level of equality which it suggests, in working for the spread of truth on the basis defined and explained by it," &c.

Victorian Association of Spiritualists, Melbourne.

A brief letter from Mr. Terry is followed by a longer official one from the Hon. Sec., Mr. Charles H. Bamford, announcing that a resolution has been unanimously carried approving the scheme of confederation and authorising the committee to take steps to join it. He further states that he will be glad to receive practical suggestions for co-operation in the spread of Spiritualism.

He also gives some interesting particulars as to the state of Spiritualism in Melbourne. It seems that the Victorian Association has 140 members on its books; that it has a hall seating 1,600 people, where weekly religious services are held at which the average attendance during the past year had been 1,200. There are also, distinct from the Victorian Association of Spiritualists, three Children's Lyceums, with thirty teachers, and an average attendance of 256 scholars. This gives us a very interesting glimpse of the firm root that Spiritualism has struck in Australian soil, and of the practical work that is being done there.

Spiritualism in South America.

Señor Augusto Elias da Silva, writing from *Rio Janeiro*, tells me that there is among Spiritualists of Brazil a want of centralised union. Isolated groups of Spiritualists resist efforts at centralisation on account of minute divergencies of administrative detail. Consequently the *Brazilian Spiritualist Federation* is no longer all that its name implies. Such as it is, however, this Society warmly welcomes the project of a universal confederation; and recognising its vast importance, they will do all in their power to promote it.

Señor Cosmé Mariño also sends an important communication from *Buenos Ayres*. On November 14th, 1884, he wrote a long letter in Spanish, stating that although he does not anticipate any divergence of views, he is prohibited from taking any steps by the want of accurate information. "Spiritualism," he goes on to say, "is in its infancy. As a positive science it has demonstrated a single truth—the possibility of communion with the dead; while as a philosophy it has resuscitated innumerable speculations. For us it is neither possible nor permissible to confound a truth, which is demonstrated by methods which modern science approves, with ideas which the atmosphere holds in solution, so to speak, until the time is ripe for their embodiment." He then divides Spiritualists into two antagonistic schools: (1) "Those who, accepting the law of progress, and treating Spiritualism as a positive science, see in the fact of spirit intercourse a central ray of truth lighting up the past and the future; (2) those who ignore the law of progress, entrench themselves in codes and dogmas, and stifle the healthy germ of truth with the rites and formulæ of dogmatic faith." He mistrusts creeds, dreads congresses, and desiderates absolute freedom and orderly development. He concludes an eloquent letter with an urgent appeal for information as to the exact constitution and objects of the London Spiritualist Alliance, without which he cannot act.

On April 30th, 1885, Señor Mariño writes a second letter in French, in which he states that the difficulties alluded to in his first letter have been dispelled by fuller information, and that, after consultation with several Spiritualists, he is able to submit the following scheme. If it receives approval he is to be authorised to form the kind of association described; at the same time he invites criticism on points of detail.

Bases and conditions upon which an association could be founded, to co-operate and harmonise (répondre aux tendances) with the London Spiritualist Alliance.

The said association shall be exclusively co-operative with that of London, spreading its propaganda by the ways and means furnished by the *International Confederation*.

The co-operative association shall remit to London every month the sum of 8,000 francs—*vingt-cinq milles francs*—(£320) in acquittal of the following obligations which the London association shall discharge to us, viz., the international association shall send every year to Buenos Ayres a *first-class* medium (*medium notable*) for materialisation, direct writing, and physical phenomena in general, who, on arriving here, shall place himself at the disposal of the co-operative association, and combine with it in carrying out the best kind of propagandism.

It shall not be competent for the said medium to propagandise here for any sort of reward or remuneration. Neither shall the co-operative association compel him to do so for its own advantage.

The medium shall remain two months in Buenos Ayres, and shall give no séances except those pre-arranged with the co-operative association.

The expenses of residence at Buenos Ayres, as well as of conveying the medium to various places hereinafter to be named, shall be exclusively defrayed by the co-operative association.

The passage from Europe to Buenos Ayres, and the other expenses connected with sending the medium thither, shall be exclusively defrayed by the *International Confederation*.

The said Confederation will be responsible for sending thoroughly honourable and well-disposed mediums. Should the medium not fulfil the conditions, and should any fraud be discovered in his operations, from that moment the co-operative association would no longer feel bound to discharge the conditions stipulated in regard to him, and would abandon him to his fate, without being under the necessity of justifying its procedure to the *International Confederation*.

The co-operative society reserves to itself the right of sending the medium to *Monte Video*, capital of the Eastern Republic of Uruguay, and to *Rosario*, a town of the Argentine Republic, if the Spiritualists of these two towns have it not in their power to enter into direct relations with the *International Confederation* in London, and prefer to combine with the co-operative society of Buenos Ayres.

In addition to the above obligations, the *International Confederation* is bound to send monthly to the co-operative society an account (*compte-rendu*), in the form of correspondence, of the Spiritualist movement in Europe. There shall also be forwarded a sample of all the new works or scientific articles which shall appear in defence or assault of Spiritualism, and each mail should bring a sample of each of the Spiritualist journals or

reviews published in London. The co-operative society shall likewise enjoy the other prerogatives which the statutes of the International Confederation confer.

I have been thus precise in giving the general outline of a scheme which the Council of the London Spiritualist Alliance is compelled, with regret, to put aside as impracticable under present conditions, because the very fact of its having been submitted shows how thoroughly in earnest Brazilian Spiritualists are: how they realise—and in this respect they offer to us a very brilliant example for our imitation—the opportunities of extending their knowledge, as well as the duties and obligations that its possession imposes on them; and lastly, how little disposed they are to make much of individual divergence in opinion, and how anxious, on the contrary, they show themselves to insist on the common faith which we all have. *O si sic omnes!*

Spiritualism in France.

M. de Rappard, *Paris*, writes: He does not belong to any Spiritist society in Paris, but he is ready to support the scheme in *Licht, mehr Licht*, of which he is director. His own rôle in life is to make Germany, his native land, familiar with the works of Allan Kardec. He is of opinion that Spiritist societies cannot succeed because they are composed of heterogeneous social elements. Domestic and friendly circles alone offer convincing phenomena. What end, then, do Spiritist societies serve, since the journals report manifestations, and the journals handle philosophical questions?

The *Union Spirite Française* aims at focalising the other Spiritist societies of France. It had intended confining all efforts to France, thinking the times not ripe for wider operations. Nevertheless, it will welcome any serious Spiritist society which wishes to join *in its efforts*; and on its part will be willing to join a universal confederation with the single reservation that full information of its proposed regulations shall be given, and that the *Union Spirite Française* shall retain the management of French affairs. Accordingly a request is made for a copy of the statutes of the Confederation, as soon as it is constituted, whereupon a reply will be sent without further delay.

I have already quoted M. Leymarie's letter in "LIGHT," July 19th, 1884, and in this connection I may add the substance of one received from M. Greslez, Setif, *Algiers*. M. Greslez, who writes from the above address, is not a member of a circle, for his little town does not boast one, but he is in correspondence with a good many Spiritualists, and he is also a collaborateur of several Spiritist journals. If kept informed as to the scheme, he would support it with his writings, and endeavour to rouse French Spiritism from what he calls its present state of torpor.

Practical Spiritism in France is confined, he says, to the writing of journals by one-half of the community and their perusal by the other (an arrangement, it seems to me, of quite exceptional convenience and simplicity if those who write and criticise are willing to make a fair exchange and to allow themselves to be written about and criticised by their previous victims). There are few organised societies, and though there are some friendly groups (*groupes intimes*), their number is small owing to the want of mediums. He says: "M. Guérin has sacrificed much of his fortune to the institution of lectures. We have as yet only casual lecturers (*conférenciers accidentels*); we ought at least to have one who made it his sole occupation; and the further the distance, the warmer his welcome would be. We ought also to have some travelling mediums to accompany the lecturers. Both lecturers and mediums should be subsidised by the Confederation. In short, it is time to quit pure speculation. It is time for Spiritists and Spiritualists throughout the world to unite into a compact army, in order that by their fruits men may know with whom they have to reckon."

He adds that in France and Algeria all recognised cults are subsidised by the State and that Spiritists ought to apply for similar subsidies, to meet the expense of mediums, lecturers and libraries, but that this suggestion has been unfavourably received by most of his correspondents.

Spiritualism in Belgium.

On October 15th, 1884, the Brussels *Moniteur* announced the proposal of the London Spiritualist Alliance in a leading article for the due consideration of its readers. It anticipates the enthusiastic approval of Belgian Spiritists, quotes, with unmixed sympathy, the terms in which the objects and characters of the Confederation are defined, and gives vent to reflections, of a portion of which the following is a rough translation: "Materialist-Positivist Scepticism, coarse but useful and necessary instrument, comes to root out those false superstitions, harboured by the Church for its

own aggrandisement; it comes to break down the barriers reared between nation and nation by religious sects which have soaked the earth with blood; it comes to prepare the way for Spiritists freed from the bondage of creeds, and ripe for a religion rooted in reason, marching abreast of Science, and making one electric chain of sympathy between all the peoples of the earth."

The matter will be laid before the Brussels societies, and reported on in due course.

M. Henrion, President of the *Union Spirite Liégeoise*, and director of the *Phare*, heartily applauds the idea, but having no knowledge of English asks for instruction as to the objects of the Confederation and its methods. He had himself done something in the same direction three years ago, but ceased, owing to the attacks of Parisian Spiritists. His society numbers eighty members. He also, seven years ago, founded the *Union Spiritualiste*, which numbers 120 members, and has communicated with them on this subject.

Spiritualism in Holland.

Madame Van Calcar, President of the *Spiritualist Society of the Hague*, writes:—

"The desire for organisation, now everywhere apparent, deserves conscientious attention. At the same time, we must not disguise the risk we run of premature action. It is true that we are all anti-materialist, but Spiritism itself is heterogeneous. The Atheist of yesterday is the Spiritist of to-day, and the Orthodox of to-day are the Spiritists of to-morrow. And how are we to create formulæ which shall harmoniously combine the Anglo-American Spiritist, the Latin Spiritist, and the Theosophist?"

"Then with regard to the state of Spiritism in Holland. The good seed sown by Swedenborg, when he printed his thick volumes in Amsterdam, was well watered by Jung Stilling, Lavater, and Oetinger. American Spiritism found a receptive soil in thousands of hearts weary of Calvinism and desolated by Materialism; and if my compatriots had not been alarmed and disgusted by the dogma of Re-incarnation, unhappily become synonymous with French Spiritism, the success would have been very great.

"Kardesian Spiritism is represented in Holland by two groups: (1) *Amsterdam Veritas Society*, President, Van Gülich, who publishes 'Les Feuilles Spiritiques'; (2) Arnhem, a group of Spiritists under President Plate, translator of Kardec's works.

"American Spiritism is represented by the journal *On the Frontiers of Two Worlds*, of which my husband is editor. The discussions are conducted by me in our house, as well as the séances for development of mediums, &c. For the study and practice of magnetism my brothers have formed a distinct society, under the presidency of M. Arthur Ragassi. I present you with our statutes, specially inviting your attention to the dispensary* for the magnetic treatment of the poor, which has been very successful. We have members in many towns, and our motto is 'Study and Experience.' As everything is done gratuitously, there is no regulation in matters of detail, and no administration. I incline to the opinion of Vincent de Paul, who, when asked to draw up a rule for works of charity, replied: 'As long as we have the spirit of charity there is no need of a rule; when the spirit of charity is departed we shall need a rule.'"

In fine, the writer points out that Spiritualism in Holland is not advanced enough to participate in a scheme, for which at the same time she evinces very warm sympathy. She will make a present of all the Dutch works on Spiritualism, and would like to exchange journals.

A. J. Riko, the Hague, writes to say that the society of which he was President has ceased work, after being in existence some twenty-two years. Spiritism in Holland, at present, he says, is chiefly confined to family circles, though there is in Amsterdam a society called *Veritas*. A few particulars are added, and personally the writer wishes well to the scheme, and would be glad to hear of its progress from time to time.

Spiritualism in Italy.

The *Accademia di Studi Spiritici*, Florence (President,

* In consequence of this remark, I am happy to say that I have received from Mr. James Regan (Lydian House, Westbury-gardens, Clapham Park, London, S.W.) an offer which gives me hope and encouragement for the future. He desires to see a Metropolitan Spiritual Healing Infirmary to which he is willing to devote his own psychical powers, and to the support of which he offers a donation of £100. A few more such self-sacrificing and generous helpers in various departments of urgent work would enable us to work wonders.

Cavaliere Sebastiano Fenzi), a young society, of some sixty members, has resolved unanimously to join the Confederation. They propose to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast society of Spiritualists throughout the world. The members of this society are emancipated from all dogma, and believe in Christianity as it was preached by its Founder. They have several physical mediums, as well as some writing mediums of considerable power; but they have no trance mediums, and have never been able to obtain visible materialisation.

Spiritualism in Switzerland.

M. Auguste Vodoz, Geneva, writes in effect: With regard to the project itself for an "International Confederation" of Spiritists and Psychologists all over the world, he is in entire sympathy with it. Its realisation would fill him with joy. He accordingly sends his adhesion.

As to the means for carrying it out, he is in favour of convoking a congress at Geneva itself for 1885 or 1886, in which the fundamental principles of the projected International Confederation could be arranged. It would no doubt be necessary in the first place to appoint a provisional committee of Initiative, which could be composed entirely of persons residing in London, or in Paris, or again at Geneva, and which would be authorised to study the ways and means most calculated to ensure the success of the congress. He ends by saying "I am at your disposal, as well as my journal."

Spiritualism in Germany and Hungary.

Baroness Vay writes to announce the adhesion of herself and Baron Vay, together with that of the Society *Spiriter Forscher*, Budapest. This adhesion is coupled with the proviso that no fee is required, seeing that the Society consists of poor members, and has difficulty in keeping together. They take for basis of belief the works of Allan Kardec, and two works by Baroness Vay. They embrace the teachings of Christ and eschew Occultism.

The President of the Society, Dr. Adolphe Grünhut, also writes a formal letter of acceptance, heartily approving the scheme, stating their numbers, fifty-one regular and forty-seven honorary members, and asking for news.

Aladar Madach writes, lamenting the non-existence of any Hungarian society (*Spiriter Forscher* is German), and deploring the Kardesian tenets of the *Spiriter Forscher*. He favours Anglo-American experimental Spiritism, and, though he lives aloof from Hungarian centres of civilisation, his pen is not idle.

A Proposed Congress.

Of the various proposals set forth in these letters, the suggestion that a Congress or Convention should be convoked is one which is, in the judgment of the Council, premature. The plan of confederation must be settled in a less public manner, and criticised and amended in the light of practical experience before public discussions upon its details can profitably be held. It may well be in the near future that the interchange of opinion and the record of experience, philosophical disquisitions on moot points, and a free exposition of theories that commend themselves to various minds, may render such congresses valuable and useful to us as they are found to be in other departments of science. They would give us a common meeting-place: would familiarise us with the differences of opinion on minor matters that are perfectly consistent with unanimity of belief in matters essential: would broaden our views, and knock off obtrusive angularities: all things much to be desired. But this state of things must grow out of less ambitious proposals; it would be unwise and dangerous to attempt prematurely to force it on.

Cavaliere Sebastiano Fenzi's View.

The view taken by Cavaliere Sebastiano Fenzi is more in harmony with what is possible for us in our present condition, and closely in accord with the propositions laid down in the address to this Alliance ("LIGHT," July 19th, 1884) when this plan was first formulated. The Society of which this gentleman is President, proposes "to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast Society of Spiritualists throughout the world." This more modest proposal harmonises fully with the general tenour of my address in July, 1884. I proposed as something to look forward to, and to aim at, "a grand confederation between societies of repute in various countries, in

defence and for the advancement of the central principles of our common faith"—a faith that I declared to be "in direct and uncompromising opposition to the Materialism of the age"—a faith which I embodied in the following propositions:—

1. That there is a life coincident with, and independent of, the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence, and those of the world in which we now live.

A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter,—this, in a nutshell, is my faith as a Spiritualist."

On this platform, from which the much-dreaded creed and dogma is conspicuously absent, and which is broad enough to hold Spiritualists, Spiritists, and all who concern themselves in any way with the phenomena or the philosophy of what is broadly called Spiritualism, except a class to whom I will presently allude,—on this platform I conceive confederation to be possible in a way that it will not be difficult to define. I have stated the results that I anticipate from such union in words that I may be permitted to repeat.

"As time goes on and our feelers are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organise a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its Council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound, therefore, to take note of and to protect them.

"Were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated."

A Comprehensive Platform.

I have said that this platform is broad enough for all who concern themselves with things occult, psychical, spiritualistic, except, perhaps, one class. The fact, established for the Spiritualist, of a possibility of communion between the world of spirit and the world of matter differentiates him from those whose philosophy does not admit of such a conception. In view of recent speculations with which the air is thick, this special point is rapidly becoming the distinguishing note of a Spiritualist. I have no desire to catch any cheap applause in a meeting largely composed of Spiritualists, by attacking the opinions of any set of investigators of the phenomena with which we are concerned. But it is necessary to say that by virtue of the belief that we hold, we are not content with theories, which not only lamentably fail to explain the facts that we observe, but which seem to be expressly framed to explain away the only reasonable and complete explanation of which, in our opinion, they are susceptible. While we view with interest, if also with no great faith in the permanent value of the results obtained, all attempts to extend the existing area of human science in the direction of psychical facts, we yet consider that the hypotheses of Telepathy and the Unconscious Secondary Self, on the one hand, limp haltingly after facts which they will never overtake. The hypotheses of Professor von Hartmann—his implantation and transference of objective hallucinations; his masked somnambulism; his almost omniscient somnambulant consciousness; and his almost omnipotent mediumistic nerve-force, seem to us quite inadequate to do the work of spirit which, as a theory, they are intended to displace. They are interesting speculations; filmy cobwebs of the brain; expedients of a philosopher whose philosophy has no room, so far as I can see after careful study, for spirit, though Dr. von Hartmann thinks it has; a philosophy which, in its author's own words, holds "the survival of the personally conscious spirit after death to be very improbable." We do not think that this theory covers the facts—to borrow a familiar illustration, "It is not strong enough for the place"—and its author would soon discover that to be the case if he had any personal experience whatever of the facts with which he seeks to deal.

From the holders of such theories, in so far as they rest in them to the exclusion of all impact of the world of spirit on the world of matter, we are differentiated by our distinctive belief.

Otherwise we are responsible for no man's private opinions—"the fringes that adorn, or possibly that sometimes embarrass and encumber the fabric of essential truth." Within our Confederation there will be room for very divergent views; and we shall hope for no little benefit from the free expression of opinion, and the possible modification of any erroneous views that we may have too hastily adopted.

Spiritualism in all Lands.

I must not delay, for much yet remains to be said; but I cannot forbear to point out how this correspondence illustrates the extent of the hold which Spiritualism in these few decades, less than a short half-century, has gained upon mankind. It has spread, we see even by this correspondence, into four continents, and exists in organised form wherever men concern themselves with their future life, on lines of experimental investigation rather than on those of traditional belief; wherever liberty of thought and freedom of opinion flourish; in every land where a censor of men's thoughts is not sufficiently unscrupulous to suppress an unwelcome and inconvenient expression of opinion—Russia is the only country I know of where the publication of a Spiritualist journal is impossible, and even that benighted land seems to be improving; and it has this boast, which is as unique as its rapid and wide growth, that among the master-minds that it has attracted, none has, in all these years, in all these countries, repudiated a belief that has been founded on personal investigation and experiment.

This widespread dissemination of a belief which no votary abandons, and of which the philosophy of the Spiritualist is, in the enormous preponderance of opinion, satisfactorily explanatory, is a phenomenon without parallel, so far as I know, in the history of the world.

Something Worth the Doing.

It will be something worth the doing to make some efforts, however tentative, to consolidate these widespread organisations, to give them a coherent bond of union, to bring home to each member of them, in whatever distant land, that he is one of a great family that knows no distinctions of race, or clime, or creed, but is conterminous with humanity itself. As our lamented friend Professor Cassal once put it, "It will be a grand thing if by our efforts in this direction we help forward the idea of the brotherhood of nations." That will be a great factor in human progress which we shall set in action, if we can bring home to all men that knowledge is a priceless possession, involving as the price of high truth the performance of high duties. I hope, without unnecessary delay, to be able to present to the Society some matured scheme by which the general objects that I have indicated may be carried into effect.

What are We Doing?

But this thought—that knowledge involves responsibility, and that "high duties are incumbent on the possessors of high truth," leads me to turn my attention to our own Society, and its work.

What are we doing? I will not hesitate to say that, though we are doing perhaps as much as our means permit, we are not doing enough. I believe that an active plan of work, zealously carried out, would enlist with us some who now stand aside, perhaps in expectation of some more definite action on our part. I believe also that it is incumbent upon this Spiritualist Alliance to take a lead in some definite attempt to extend the area of our knowledge by organised experimental research, and to lay broad and firm the foundations for the faith that is in us. The methods of investigation have too often been faulty. It is our duty to do what we can to amend them, to direct effort, to contribute of our experience, to guide the ignorant and inexperienced in the difficult path of personal experimental research.

Old Methods of Investigation.

When in November, 1882, the educated Spiritualists of Great Britain pronounced with such striking unanimity against methods of investigation which experience had shown to be disastrous, especially against promiscuous circles held in total darkness, and against the seclusion of the medium in a dark cabinet, a heavy blow was given to methods of investigation which should never have been sanctioned: methods of inquiry into an obscure and unknown subject, devised apparently to produce the maximum of bewilderment with the minimum of knowledge, while offering at the same time the most comprehensive facilities for fraud. From that blow the old bad method of investigation—if, indeed, that title could ever be applied to it—has never recovered. Some of our most valuable records of

evidence, e.g., in materialisation and in psychography, have been obtained in full light, and with the medium in full view.

The Time of Construction has Come.

We have practically destroyed what led to grave abuses. It is now incumbent on us to take a step forward in the direction of construction. We must do what we can to afford facilities for inquiry into, and observation of, the phenomena and facts on which we rely by any reasonable and rational methods. We must meet the great and growing demand for guidance and instruction that now presses with such unequal force on a few known individuals. We must ensure, if we can, tender, delicate, and careful treatment of our mediums, as instruments the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant who desires only to air his ignorance and not to diminish his stock by acquiring knowledge; to the prejudiced who only cherishes his prejudices; to the mere wonder-hunter who has no higher motive than a shallow curiosity to know what this new thing may be. We must learn to graduate our circles so that the neophyte shall not be at once admitted to the inner mysteries, but shall find his suitable sphere of observation where he may grow in knowledge till he fitly takes his place among the experts. We must try to secure such mature knowledge amongst the contributors to the Spiritualist Press as shall prevent the advocacy and defence of our beliefs, and the exposition of our facts from falling into indiscreet and incompetent hands. We must steadily aim at raising the value of the records, discussions, and disquisitions which those who are able should feel it a duty to contribute to the general fund of knowledge.

Such, in brief outline, is the work, onerous, important, and comprehensive, which seems to the Council in whose name I speak to be now forced upon Spiritualists. It is high time that it should be taken in hand. How can we best approach it?

The Constructive Work of this Alliance.

First of all, the Council is of opinion that this Alliance of Spiritualists is the most suitable body to undertake it. It includes within it most of the experienced Spiritualists of early days, together with a considerable number of earnest and able investigators of the new epoch. Experts and inquirers are ready to our hand. How can we utilise the experience of the one class, and answer the cravings for knowledge which are increasingly importunate in the other? We must apply the experimental method on lines at which I have already hinted. Our circles must be properly graduated and duly controlled.

The plan of practical research that I am about to lay before you and for the draft of which (in some ways but not materially modified by subsequent consideration) we are indebted to Mr. J. S. Farmer, Editor of "LIGHT," and a member of the governing body of this Alliance, has been thoroughly discussed by the Council of the Alliance, and has received its sanction and approval. Indeed, I may say that it is in working order, and that I have already received the names of some inquirers who are actually engaged in investigation, as well as of several mediums who are willing to give their time and powers in furtherance of the plan.

Graduated Circles.

Circles will be graduated so as to be resolved into two classes, of which there may be various grades and any number of groups.

- (1) CIRCLES OF INQUIRERS.
- (2) CIRCLES OF EXPERTS.

All groups of circles of whatever degree will be subject absolutely to the direction and governance of a CENTRAL COMMITTEE OF CONTROL. All who desire to take part in these circles will give in their names to me, and I shall submit them to the Central Committee. The election is by ballot; and it is obvious that great care must be exercised in the selection of suitable persons, and their arrangement in circles, so composed as to secure perfect harmony. These various circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by a Director elected in each circle by the members; and accurate minutes of all proceedings will be kept by a Recorder. These minutes will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there is no appeal. Each member of the various circles pledges himself to keep all proceedings strictly private until authority is given for publication; and the names of the persons who constitute a particular circle are known only to themselves and to the Committee of Control.

A circle should not consist of more than ten or twelve members, and the control of its proceedings is vested in its

Director, as the minutes of them are the charge of its Recorder. The minutes are to be read and verified at the opening of each meeting.

Circles of Inquirers

will consist of persons who have been elected by ballot, and who have pledged themselves to some prolonged and thorough course of investigation. It will, for obvious reasons, be very necessary to sift out the merely curious, as well as those who approach the subject from a standpoint of dogmatic antagonism, and to select with caution those only who are not mere enthusiasts, but sane, level-headed, and tenacious of their purpose. Such persons, when elected, will be put in communication with some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in a circle of experts, and to do for others what has been done for them.

I have said that the proceedings of each circle of inquirers will be under the charge of its Expert Director. But it is clearly undesirable and practically impossible to interfere with what the invisible operators do. An expert would know that such interference would be disastrous, and would confine himself to such management of the affairs of the circle as may from time to time be necessary to facilitate its investigation.

Circles of Experts

will engage in the study of some special group of phenomena as opportunity serves. To them we shall look for the development of the best conditions of observation; for experiments which could not safely be made in a less harmonious circle, or by less experienced persons; for light on perplexing problems; for increase of our store of knowledge by their more minute observation and study under conditions better than most of us can attain to. Each circle will naturally select its sphere of work, and devote itself to practical and experimental research in the best and most thorough manner that is open to it.

Pledges to be Required.

Those who wish to take part in this work will not refuse to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow-member who may be assigned to them for guidance.
2. To sink absolutely any personal feeling when the progress of the Alliance or the benefit of its members is at stake.
3. To obey, and submit to the reasonable control, of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, no acceptance of any special form of belief will be sought from any inquirer. It is, however, a fact that the Central Committee of Control views psychical facts from a Spiritualist point of view, though it is by no means bound down to any one view, and may, indeed, receive and canvass any theories proposed by inquirers; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

Central Committee of Control.

It was deemed by the Council that the constitution of the Committee of Control, beyond the fact of my own presence on it, should be secret. It was necessary that some individual should set the plan in action, and the Council considered that it was preferable that I who have propounded it should also carry it into effect. I consented, so far as time and strength permit, to accept this responsibility. I shall associate with myself from time to time such Spiritualists of ripe experience as may be willing to give me the benefit of their counsel. I will not inflict on them the annoyance of unnecessary publicity, nor expose them to any danger of incurring the onus of a correspondence which has weighed on me for many a long year, nor will I place them in the invidious position of having added to their reasonable duties the unreasonable burden of listening to grievances, real or imaginary, that may conceivably be in men's minds. Therefore, though I detest unnecessary secrecy and mystery, I am of opinion that judicious reticence is desirable, and I will be bold enough to say that the names of my colleagues on the Central Committee of Control are not public property. Applications should be sent to me, and by me they shall be submitted for ballot. I will communicate the result; and no undue publicity shall be incurred. I must trust to the generous confidence which has always been shown to me by those with whom

I count it an honour to be associated, to continue that confidence to me in carrying out this plan. I am deeply impressed with the paramount necessity that the management and control of this work should be in the hands of men of discretion and experience, and I will exercise all care so to select my colleagues that the constitution of the Committee shall be such as would inspire confidence in the public mind, if its constituent elements were known.

Funds, and Remuneration of Mediums.

One or two points of detail remain to be stated.

While the members of the various circles will, of course, be already, or will *ipso facto* become members of the London Spiritualist Alliance, it will further be expected that they contribute a guinea annually to the working expenses incurred in this plan of research. It will be very desirable that we should have funds at our disposal; and the Committee will be prepared to receive and administer any donations that may come in beyond the fees of members of the various circles.

It is hoped that this plan of work, when fully developed, may have the effect of opening private circles to those qualified observers who have given proof of their earnestness, integrity, and fitness; and that the introduction of the Committee of Control may act at home or abroad as an "Open Sesame" in favour of a properly-recommended observer.

It is not proposed to offer any remuneration to those mediums who volunteer their services to the various circles. It is not to be denied that the complete elimination of the element of money, at least in the shape of payment for separate sésances, will remove a source of difficulty. Though I hold strongly that the labourer is worthy of his hire, I cannot deny that this same hire, under the old methods of investigation, has been a stumbling-block and cause of offence. For the time I am glad, by the generous aid of mediums, to get rid of it, though I hope that the rapid growth of our Research Fund will enable us, not indeed to make payment to mediums by results, at so much a head, or so much an hour, but to place a medium beyond the reach of such temptation, by endowing him with such a sum as shall justify us in monopolising his powers, and claiming them for our exclusive use. In this way we shall get a very doubtful element out of our calculations, and shall form the nucleus of a School of the Prophets where mediumship will be developed under proper conditions; where the medium will be guarded from harm; and where we may reasonably expect to learn much that as yet we have had no opportunity to study.

But this is in the distant future. In the immediate present I am thankful to announce that I have the promise of the free assistance of six mediums who have placed themselves at the service of the Committee. Our warmest thanks are due to them for this bright example of self-sacrificing zeal.

Is a Religious Service Desirable?

It may possibly be that out of this plan may come some more direct provision for the spiritual wants of our members than we have yet been able to make. Some of us desire very much that there should be some available form of religious service expressive of our faith, which we could attend for worship, for instruction, perhaps for direct and elevated communion with those who have gone before. It is an aspiration that no one can speak of in terms other than those of respect. I tried some time since to organise such meetings, but I arrived at the conclusion that there were grave difficulties in the way, and that the time was not yet come for such a step. Whether the time has yet come when the difficulties may be surmounted, I will not venture to say.

The Conclusion of the Whole Matter.

It remains only that I should endeavour to place before you a summary view of what I trust may result from the prosecution of the plan that I have now inadequately expounded. Much must depend on the zeal, the energy, the discretion, and the perseverance of those who assume responsibility in carrying it into execution. No dilettante dabbler will be of any service either to himself or to us. No man who sees everything through a veil of prejudice, whether that prejudice be enlisted on the side of our beliefs (as is the case with the mere enthusiast on whom rational argument is wasted) or against us, in the shape of dogged and invincible scepticism, will advance what we desire to prosecute. The man of open mind, who can view facts in their relations, and can regard them with equanimity, to whatever end they draw him; the man who is not thrown off his balance by a bold theory boldly propounded, but resting on nothing more substantial than air; the unbiassed student of an

obscure and occult group of phenomena which have not yet received from friend or foe a perfectly calm and dispassionate attention—these are the people we want.

To them I respectfully say: There is already accumulated a vast mass of observed fact, of various degrees of importance, more or less accurately recorded. The study of this mass of evidence will yield interesting results to a careful student, and will probably lead him to the conclusion that what is therein stated is of the highest importance, even if it also lead him to the verge of despair in view of the general looseness and inaccuracy of the records, and of the diversity of the conclusions based upon them. These facts are occurring in our midst to-day. Let it be our work to deal with them in a more sober and serious spirit, in a manner more in accord with the truly scientific spirit of the age. Science (falsely so called, in this connection) has done its best to burke them, to explain away their true significance, to relegate them to the limbo of superstition. Let us shame Science by dealing with them scientifically!

If we only deal fairly with the facts and are not carried away by ill-regulated enthusiasm or fettered by an unbending scepticism, I anticipate from the plan that I now leave with you results such as these:—

1. The encouragement of exact methods of research.
2. The encouragement of more exact records of observed facts.
3. The due regulation of admission to circles, so that the elements of which they are composed will be more homogeneous.
4. The graduation of circles, so as to afford a complete and progressive course of investigation and instruction.
5. The more careful treatment of mediums.
6. The development of an increased number of experts who may relieve the few of the burden now laid upon them.
7. Some better material for our Spiritualist Press derived from a larger area of experience more exactly tabulated.
8. Increased usefulness of this Alliance.

But, whatever the outcome of what is, at any rate, a well-considered plan, the work presses. It lies at our doors, and we cannot rid ourselves of the responsibility of accepting or refusing its acceptance. For we bear the burden of the age in which our lot is cast:—an age of strenuous activity, of incessant change, of rapid development, of ceaseless questioning of venerable beliefs:—an age of the shaking of dry bones, of the birth of new truth, of the reconstruction of old beliefs, of nobler aspirations, and of deeper insights:—an epoch that any true man with his mind awake may be deeply thankful to have lived and acted in, even though he be not at all times in harmony with its prevailing spirit; but an epoch also that will be to him a veritable touchstone, proving him with inevitable certainty what manner of man he is: whether alive to his opportunities, awake to his responsibilities, conscious of his high duties, or only enwrapped in selfish and inglorious ease, careless of the real import of what tickles his jaded curiosity, careful only to eat and to drink, and on the morrow dropping into the grave where he and his acts will be alike forgotten.

A vote of thanks proposed by one of the most recent converts and seconded by one of the oldest Spiritualists—Mr. Newton Crosland—was carried by acclamation and received due acknowledgment from the President.

HYPNOTISM.—On this subject Dr. Reigner has been delivering a lecture before the Société Scientifique du Spiritisme of Paris. The term, "Hypnotism," is from the Greek *hypo*, to sleep. It is commonly spoken of here as originating with Mr. Braid, an English surgeon. Of him the eminent magnetiser, M. Lafontaine, wrote: "Mr. Braid, after witnessing some experiments at one of my lectures at Manchester, thought to make himself a name as a discoverer of something new and an exposé of what he called the fallacy of supposing the existence of a force or fluid from the magnetiser acting upon the subject; and he, as he said, caused subjects of a nervous kind to hypnotise themselves by gazing fixedly at something fixed before and above their eyes. But the knowledge of such phenomena as he induced by this process, and the application of it, under his very term Hypnotism, in the treatment of nervous affections, was known and published before his time by Dr. Pierry, of the Faculty of Medicine of Paris, who wrote in his work, 'La Médecine du Bon Sens': 'The effect of a shining object, or of an object in monotonous motion, upon the gazing sight, gives rise, in neuropathic subjects, to hypnotic phenomena; it induces a singular state of the brain in which there is stupor and insensibility to physical impressions, at the same time that the intellectual organs retain their excitability by impressions upon the nerves of hearing.'" Dr. Reigner stated Pierry's theory based upon thirty years' study and observation of the facts of magnetic and hypnotic somnambulism.

MR. MYERS ON HUMAN PERSONALITY.

By DR. GEORGE WYLD.

Mr. Myers recently read a paper on the above subject before the Society for Psychical Research, an epitome of which paper appeared in last week's "LIGHT," the subject in its complete form being given in the current number of the *Fortnightly Review*.

In this paper Mr. Myers attempts to show that his recent studies in hypnotism "have led in the first place to certain negative results which, so far as they go—and that is very far—do at least appear directly to contravene those very [Spiritualistic] conclusions which he holds as so uniquely important."

In the above paragraph I state Mr. Myers' position regarding the import of certain hypnotic phenomena in his own words; his conclusions being that these phenomena go towards throwing doubts on the persistent or immortal personality of the human soul.

As there are some of us who have been willing to risk reputation, and even, almost life itself, in devotion to Spiritualistic studies, because we think that through these only can we arrive at that true Science of the Soul whereby we can demonstrate its triumph over death and the grave—the agnostical conclusions arrived at by Mr. Myers might give cause of trouble, were it not that it can be most distinctly seen that his conclusions are not in any degree warranted by his facts.

The argument which universally appeals to the common-sense of mankind is, that our continuous memory assures us beyond all doubt that the conscious Ego, of say, 1850, is the same conscious Ego of 1885. But Mr. Myers thinks that, because certain hypnotic experiments can apparently break the chain of the continuous memory, by substituting the will of the external experimenter, the memory of the Ego may thus be interrupted at any number of points, and the entire chain thus broken into any number of disconnected links, the Ego being nowhere.

On examination, however, it will be found that the Ego is homogeneous, and cannot be disintegrated, and that any disintegration which takes place is only the disintegration of the machine through which the Ego works on the physical plane.

In illustration of his view, Mr. Myers proceeds to give a few elementary experiments in hypnotism, the strongest of which I now give in an abbreviated form, accompanied by a brief analysis, by which, I think, it can be easily shown that Mr. Myers has no foundation whatever, in the facts presented, for his agnostical conclusions.

Case 1.—A subject is hypnotised and then informed that his name is Nebuchadnezzar. He replies, "It is so," but adds, "I only say so to oblige you." The operator then requests him to act independently and tell him what his name really is, when he hesitates, but still answers "Nebuchadnezzar," and when awakened he says, "I thought I might as well call myself by that name as by any other."

In this instance we have no break in the personality, but simply a credulous being "biologised" by a stronger will, and induced by the will of the operator to oblige him by the exhibition of any tom-foolery he may desire. It is simply an illustration of the willing game, and the sensitive proves his personality by his willingness to oblige his master.

Case 2.—A young lady is hypnotised, and then told that blue is the prettiest colour for bricks, and when awakened she resumes the painting of a diagram upon which she had been engaged, and when she comes to paint the bricks she says to her lady companion, "I suppose it would never do to paint these bricks blue?" and when asked "Why blue?" she replies, "The childish idea is in my mind."

This instance in no degree suggests the loss or interruption of personality, but only shows an amiable desire to

gratify the operator; the influence of his personality being transmitted from her semi-tranced to her waking state; and here again the transmission of the idea, proves the unity of the Ego.

Case 3.—It is suggested to a hypnotised subject in a hospital that when awake he shall take Dr. X's umbrella, open it, and walk up and down the gallery. Accordingly, he does so, and when asked why he so acts, replies, "it is just a fancy; I sometimes take a walk."

This case is the same as the last, and is another illustration of the willing game. In no degree does it support the disintegration of the Ego, but on the contrary shows the transmission of the idea from the dreaming to the waking Ego, and thus proves the unbroken personality.

Case 4.—A. is hypnotised on the 14th July, and is then told that on the 1st January following, her hypnotiser B. will pay her a visit, wish her a happy new year, and then disappear. Accordingly, A., being in her chamber on the appointed day, hears a knock, and says, "Come in," when in walks B., dressed in the summer clothes he wore 14th July, and says, "A happy new year to you," and then disappears.

This is a very interesting case, and may possibly be an illustration of the phenomenon of the *Double*, or it may be a case of will transmitted from a distance, but otherwise it can be as easily explained as the other cases.

A. received an announcement in her semi-trance state, which announcement dwelt in the spirit memory, and was delivered to the waking mind by impression so strongly that the brain-action projected the objective appearance of B.

In no degree does this case show any disintegration of the personality; but it goes to prove that the true personality is the inner spiritual self.

Having given these and other similar cases, Mr. Myers then adds: "These brief hints must suffice for the present to indicate that memory as we know it cannot prove the personality of men." But, as we have seen, these illustrations bring us to no such conclusion; and that Mr. Myers should be so easily satisfied with his proofs is a matter for surprise.

Mr. Myers further adds: "Our idiosyncratic reactions to special stimuli form, as we have seen, the organic basis of what we call the will."

This sentence is as obscure as almost any passage in Browning, but in this case, at least, I think we must not mistake obscurity for depth; for when the purple mists are dispersed which disguise the meaning, there will be exposed only a naked materialism. And I feel sure of this, that the words in no sense whatever explain the mechanism of the will or soul.

On the other hand, I entirely agree with Mr. Myers when he says, speaking of the aids hypnotism may, when truly applied, yield to man: "This will seem to most minds a paltry counterpoise to the depressing views of man's dignity and destiny which the train of argument in this paper implies."

Mr. Myers, however, admits that "the soul very *probably* exists," and he believes that further experiments with hypnotism may lead to far higher revelations than they have yet brought to him; and here one cannot but regret that he should not have matured these experiments before delivering himself; for in a noble peroration, with which he concludes his paper, surrendering himself to the inspiration of the poetic fire, he has a vision of higher things coming from afar.

When that day comes to him, he will see that his present theories are but the "baseless fabric of a vision."

This we know, that there are those who, with a pure heart and a devout mind, have witnessed the deeply-entranced soul risen beyond the disorderly purgatory of an insane "electro-biology," and standing apart, and if that soul responded at all to questioning, has done so in the

words of instruction, of warning, or of command. Thus it is that while the lower forms of trance exhibit the soul in a state of reverie, the higher entrancement exhibits the soul as the true Ego—the persistent and the dominant personality.

But beyond this, still, there is the holy entrancement of the tortured saint, who, while the flesh is burned with fire and torn with iron screws, blasphemously in the name of Christ by fiends in the shape of men, leaving the body for a time, has risen into the sphere of the immortals, has conversed with the spirits of just men made perfect, beheld that which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive,—while falling before the Great White Throne of Him Who liveth for ever and ever.

If a canoe be connected by a cord to a distant ship, one in the canoe may, if he cannot draw the ship to him, draw himself to the ship. So it is with prayer: if it do not bring God to man it will bring man to God, and this is always well for man.—W. P. BREED.

The *Spiritual Offering* says:—"The past history of Methodism, and the persecutions and misrepresentation it encountered, should inspire the Methodists of to-day with kindlier feelings toward Spiritualism than have hitherto been manifest. The Church needs, and will by-and-by have to appeal to Spiritualism to save it from the inroads of materialism. Faith in a future life is not enough; the world is calling for facts which Spiritualism alone can give."

A SINGULAR SECT.—"The Nest of Godly People" is the title of a Russian sect which has come into existence during the last fifteen years. Its headquarters (according to a *Times* correspondent) appear to be at Bender, Bessarabia, and its name is due to the fact that its members—all of the peasant class—dig a grave in the floor of their habitations, or in their gardens, and lie therein, as they say, to commune with God, confess to Him their sins, and examine their past life. The grave is covered with a wooden box-like lid with a door in it for ingress and egress, and they lie in the grave as in a coffin. When the grave or "nest" is in the garden, it is surrounded with bushes for the sake of greater privacy, and guarded by a watch-dog to prevent curious people going near it. These sectarists pretend that in their ecstatic moments and when suffering extreme hunger, they see saints and devils. Some are subject to hallucinations. They hold as little conversation as possible with other people, with each other, indeed, so that the life they lead is akin to that of uncloistered monks.

A PHENOMENAL EXPERIENCE.—A correspondent of the *Truthseeker* (T. J. C.) writing from Lemoore, Cal., relates the following:—"I was sent early to the public school in Leicester, Mass., and was there till ten years old. Among my playmates was a little girl about my age. At twelve I went to sea. In May, 1855, I sailed from New York in the brig Samuel and Edward (Captain Raymonds) for South America, loaded with lumber. The weather was stormy. On the 10th of June, 8 p.m., I went to the fore-castle, through a small hatchway, to lie down in my hammock. Scarcely a moment elapsed before I was conscious of something in the hatchway. I watched. First appeared a faint glimmer of bluish light, notwithstanding there was a slush lamp burning, affording sufficient light for all purposes. In this bluish light, at the foot of the hatchway ladder, appeared, faint at first, but soon quite distinct, my little school-mate, of Leicester, beckoning to me to get up. To convince myself that I was not dreaming, I went on deck, talked with the man on the lookout, got wet, and went below again. The apparition was visible from my hammock, gesticulating as before, and remained till midnight, causing me annoyance. June 11th, from 12 p.m. till 4 a.m., was a repetition of the 10th; but on June 12th, from 8 p.m. till midnight, my strange visitor was more distinct. Her hair, before tied up, was down, being tossed back with the left hand, while beckoning me with the right. While gazing I heard the man at the helm begin striking eight bells (twelve o'clock, midnight), when my vision vanished as if with a shriek. I sprang up to go aft to relieve the helm, and reached the quarter-deck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English ship during the darkest night of my recollection. And now the sequel: In the spring of 1868, I visited my old home. Meeting my former schoolmate, now married, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs. — asked me if Mr. — had told me of her three dreams about me on the 10th, 11th, and 12th of June, 1855 (being much talked of in the home circle, the dates were preserved). In relating her dream, she described the fore-castle, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she woke up the last night with a scream."—*The Golden Gate*.