

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 266.—VOL. VI.

SATURDAY, FEBRUARY 6, 1886.

PRICE TWOPENCE.

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

NOTES BY THE WAY.

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

MATERIALIZATION AND DEMATERIALIZATION OF FORMS AND OBJECTS.

Mr. and Mrs. A. E. Newion have been so obliging as to bring under my notice a little book* which contains some very clear and valuable evidence respecting a subject which has long engaged my attention; as well as some interesting speculations as to the methods employed by spirits in the production of these occult phenomena. Mr. Brackett is an artist, and brings to the study of this subject a trained eye capable of appreciating differences in form. He has also the qualifications of great patience, and of apparently entire sincerity, coupled with a wholesome scepticism which did not yield until complete conviction was established. His séances were held with various mediums, through whom the figure of his niece especially, and other friends were materialised. He found, as might be expected, variety in the appearances, but the growth and development of this spirit Bertha, which he was able to study in the presence of these various mediums, is extremely convincing as evidence of identity. The author very properly lays down as one of his canons of criticism that "mere likeness is not positive evidence of identity." Whatever they may be, these beings "possess the wonderful power of changing their forms at will." A good instance is given. "A tall young man wearing a full beard" was talking to a young lady who had gone with Mr. Brackett to a séance. She said, "I have not seen you since you were a lad; how do you suppose I should know you now for my brother?" The figure stooped, kissed her, and when the head was raised the beard had vanished, and the form shrunk till it was in size more nearly like the boy she remembered.

I wholly agree with Mr. Brackett that mere external resemblance is by itself no proof of identity. These spirit-artists can mould as they please. They can change the form before the very eyes of the keenest observers; they can cause it to melt away into nothingness under the closest scrutiny; they can even manufacture before us material fabrics, such as the robes and drapery used to clothe the forms, and dissipate them again while we wonder whence they came. A good instance (one of many) is given in the account of the author's first séance with Mrs. Fay. His wife appeared, a much smaller person than in life, with a tired, careworn expression, and "strongly resembling the

medium." He was greatly disappointed. "You are not tall or stout enough for my wife," he complained. "Wait," she said, and stepped behind the curtain, to return "in a few moments fuller and nearly a head taller." Still she was very like the medium, and the inexperienced observer, as Mr. Brackett then was, suspected personation or some trick. As he looked he noticed her growing weaker, "and in spite of her efforts to sustain herself, sinking downward." He let go her hand, and "she went down directly in front of me, within a foot of where I stood, her head and shoulders the last part visible. On the carpet where she disappeared there was a glow of phosphorescent light, which gradually faded away." That was assuredly proof palpable.

Many instances of the materialisation of drapery are given. "I will show you" (said Bertha) "how we dress the forms in the cabinet." Stretching out her bare arms, and turning them that every one could see that there was nothing on them, she brought the palms together, rubbing them as if rolling something between them. Very soon there descended from her hands a substance which looked like very white lace. She continued this until several yards of it lay on the carpet, and then asked me to kneel down, saying I was too tall for her to work easily. She then took the fabric and made a robe round me, which appeared seamless. On being reminded that there were no sleeves, she took each arm in turn and materialised sleeves. Putting her hand on my head, she said, 'You have not hair enough,' and, rubbing her hand over my head, materialised a wig. This I could not see, but I put my hand up and felt it, and those who were near me said it was in keeping with my own hair. Removing the garment, she rolled it into a compact mass, manipulated it a few moments, and it was gone. In materialising and dematerialising this fabric, her arms, which were bare to the shoulders, were stretched out at full length, precluding the possibility of any deception." It is difficult for all, it is impossible for a certain class of mind, to accept and assimilate these facts. Yet, in the language of Mr. Crookes with respect to materialisation—language to which I have reason to know that he has never ceased to adhere—"nothing is more certain than the reality of these facts. I do not say they are possible, but I say that they are."

Mr. Brackett attended a very large number, several hundreds, of séances, and as the mediums and controlling spirits grew familiar with him and his attitude of patient kindness, he had some rare opportunities of observation. On one occasion he had an interview with Mrs. Fay's controlling spirit for the purpose of endeavouring to arrange some séances for the American Psychical Society. He was alone. "As Mrs. Fay stepped behind the curtain (hung across a corner of the room) 'Auntie' came out fully materialised, greeting me cordially, shaking hands with me, and expressing pleasure at meeting me." She discussed matters of business in a clear and forcible manner. Then "bidding me good-bye, she dematerialised directly in front of me, so near that I could have laid my hand upon her as she went down. The curtains were apart, and I could see Mrs. Fay standing just beside the cabinet; but, in order to make me more certain, if possible, of that fact, she reached out her right hand, which I took in my left, preventing the

* "Materialised Apparitions." By E. A. Brackett. Colby and Rich, 1886. London: The Psychological Press (to order only).

curtains from closing; and, while thus standing, no less than six fully materialised forms came out and greeted me. During all this time Mrs. Fay may have been under partial control, but was not entranced, and talked freely with me about the forms, often describing them before they were visible to me." This remarkable piece of evidence is paralleled by what occurred in the presence of Mrs. Sawyer. At a séance where twenty-five people were present Mr. Brackett was asked to go into the cabinet and hold the medium's hands to give her strength. She was not entranced. While doing so he saw a spirit materialise and go out into the room. When it returned, another materialised, "and taking my left hand, while Mrs. Sawyer held my right, we all three walked out into the room, some distance from the cabinet, in full view of all present."

Similar experience fell to Mr. Brackett's lot with other mediums; with Mrs. Fairchild (who stands in an entranced state outside of the cabinet from which the forms issue); with the Berry sisters at Boston, through whom he received some very remarkable evidence, attested by Mrs. Newton, and witnessed by a large number of observers who were present. "I have witnessed the process of materialisation and dematerialisation in the middle of the room, several feet from the cabinet—have taken hold of the hands of these beings, and gone down with them to the floor, until the last things that disappeared were the hands that were in mine." Again, "I have been taken into the cabinet by one of these forms, and, with my left hand around the form (to all appearance as solid as my own), have put my right hand on the entranced medium, and, while in this position, have seen a white luminous cloud rise slowly from the side of the medium until it reached the height of nearly six feet. I could have passed my hand through it without resistance. In a few seconds it condensed into a human form that cordially shook hands with me, having a hand as substantial as my own." If Mr. Brackett were alone in such testimony we must have rejected it as the outcome of hallucination or conscious deception. But he has only been more fortunate, more patient, and perhaps more intelligent than other investigators. I may recur to some conclusions at which he has arrived on a future occasion. These things are so surpassingly marvellous, we know so little about them—"at best we have only established our pickets on the other side of the river: the problem of life remains still unsolved"—that it is incumbent on one who is gathering up the crumbs of evidence to listen to every hint that may be illuminative.

A CORRESPONDENT writes:—"I am so glad of the chapters on 'Doubts and Difficulties of Inquirers,' as I am sure all must be for whom they are intended, many being, perhaps, like myself, not in a position to prosecute inquiry very far, except by individual reading."

MADAME CAHAGNET has not long survived, in this sphere, her husband. She departed this life at Argenteuil, on November 22nd last. She rendered him valued services in his studies of the soul's faculties. Her communications were published by him in his various books as coming through *Adèle*.—*Journal du agnétisme*.

MISS FLORENCE MARRYAT deserves the warm thanks of all Spiritualists for so bravely bringing the facts of Spiritualism before the public through the medium of her journal *Once a Week*. The last number is full of Spiritualism. A séance which Miss Marryat describes in her serial novel "The Hotel Musselburgh" is highly interesting, and the story of the haunted house at Bruges, which she extracts from "Twixt Two Worlds," is creepy in the extreme. As Miss Marryat has made an announcement that she will issue a leaflet with her paper giving all information to inquirers, we shall be glad if our readers will take this opportunity of helping to spread the truth by forwarding her a post-card, addressed to the Editor of *Once a Week*, 280, Strand, requesting her to adhere to her determination. This course is necessary, because Miss Marryat has decided to take the sense of her readers as to the advisability of such a step. We personally thank her for her kind allusions to "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.]

A Last Appeal.

To the Editor of "LIGHT."

SIR,—The amount at present given, or promised, for "LIGHT" Sustentation Fund for 1886 is by no means what it should be. I therefore take the liberty of making one more appeal to such of your readers as have not yet contributed to the fund, to do so without delay.

I have now for many years been engaged in the endeavour to promote the interests of Spiritualism to the utmost of my power; but the difficulty of raising the necessary funds has grown so distasteful to me, and the work has become so arduous, that in all probability I shall never undertake the task again. It will, therefore, be specially satisfactory to me if this, my last, appeal should meet with an unusually prompt and generous response.

Contributions may be sent either to Mr. Morell Theobald, 62, Granville-park, Lewisham, or to yours respectfully,

E. DAWSON ROGERS.

Rose Villa, Church-end, Finchley, N.

"Rusticus expectat dum defuit amnis."

To the Editor of "LIGHT."

SIR,—I have no title to reply on the part of Spiritualists to the letter of Mr. F. W. H. Myers in your issue of to-day, but the present state of the relations between Spiritualists and the Society for Psychical Research, (as represented by its most active members)—and their future relations, if there are to be any—seem to invite, if not to demand, the frank expression of individual opinion.

Mr. Myers defines his attitude towards Spiritualism,—it would be a mere form to say "its"—as one of "cautious hesitancy." It is within my knowledge, and I violate no confidence in saying so, that Mr. Myers and his most intimate associate on the governing body of the Society for Psychical Research have been investigating, with many advantages not possessed by everybody, the phenomena of Spiritualism for years,—I think I may say for ten years certainly, if not more.

It may, I further think, be reasonably expected that a highly cultivated mind, in a healthy condition, (I mean no offence by this limitation—it is a needful one,) will have come to some definite conclusions on a subject so universally open to investigation as "Spiritualism" (by which, in this relation, I mean the operation upon matter of individual spirits or intelligent incorporeal existences) after so serious a study of it.

Mr. Myers, however, has not succeeded so far in satisfying himself, one way or the other; he demands further facts; and he seems to be of opinion that it is the duty of Spiritualists to supply him with them.

I have observed, on the part of persons professing to investigate Spiritualism scientifically, a tendency to throw the responsibility of the insufficiency of their results, on Spiritualists as not furnishing them with data.

I desire to remark that Mr. Myers and his friends possess the same opportunities for obtaining facts by the investigation of phenomena as those to whom they appeal to instruct them.

The repositories of the Society for Psychical Research (including its library), are groaning with facts supplied by members and others, of which it makes no visible use whatever.

It will, in my humble judgment, be quite time enough to furnish it with more facts, when it shall have displayed what use it is capable of making of those which it already possesses.—I am, sir, sincerely yours,

19, Cheyne-walk, Chelsea.

A. A. WATTS.

January 30th, 1886.

Spiritualism and the Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—In the correspondence which has recently appeared in "LIGHT" there are two passages especially, which appear to me to call for some comment on the part of Spiritualists. On p. 29, I read, over the signature of W. F. Barrett:—

"But whilst I regard scientific inquiry into these phenomena as wholly right and necessary, I am bound to say that in my opinion a casual inquiry, or indiscriminate circles, or even the habit of regular family séances, are not only likely to be misleading, but

are open to grave intellectual and moral risk. The intellectual danger is the natural tendency of the human mind to give undue importance to occult phenomena, which are apt to assume a magnitude in our minds proportional to the neglect or ridicule of the matter by the world at large. And the moral risk, I venture to think, comes in when, as is almost inevitably the case, we exalt the value of information coming to us from unknown agencies, or make it affect the conduct of life, whereas such information may be derived from the automatic action of one's own mind, or at furthest from beings whom we cannot control, and whose power and character we do not know."

And on p. 52, Mr. Frederic W. H. Myers writes:—

"For my part the thing that seems to me surest is, that however the strange mass of supernatural phenomena may be ultimately explained, any theory which the wisest of us could suggest at this incipient stage of the long inquiry, will be seen to have been but a rude and shallow approximation to the truth."

These gentlemen speak according to the light and knowledge they have been able to obtain in the direction of Spiritualism; and of course they have a perfect right so to do. Their views, moreover, may be of considerable value, by way of counterpoise or ballast to the more hysterical, mystical, theosophical, and astrological votaries of the occult. But, as an old Spiritualist, and as the associate of several very old Spiritualists whose knowledge and experience of Spiritualism is incomparably greater than that of any Psychical Researcher I am acquainted with, I would venture to suggest that your correspondents have probably a very long way to travel before they can possibly be in a position to modify, by their utterances, the conclusions and convictions arrived at by such inquirers when their doubts and difficulties have been resolved by years of patient travail, and they have reached the inner circle of spiritual intercourse. No doubt the ingenious and industrious workers who are endeavouring to apply the principles and methods of exact physical science to the phenomena which lie in the borderland of practical psychology have the ear of a large section of the educated and thinking public, and the sympathies of most Spiritualists. But it seems to me that, in regard to Spiritualism proper, they should take the positions of learners rather than of teachers. I, for one, object to their "damning it with faint praise" and partial recognition.

The step by which an inquirer, after sufficient investigation and thought in preliminary stages, passes into what I have termed the inner circle of spiritual intercourse, is that of the absolute identification of at least one "communicating intelligence" as a friend who has been intimately known in earth-life. I say "as a friend"; I prefer to say as a dear friend, or near and dear relation; for without love and close intimacy the intelligence would indeed come as a "being whom we cannot control, and whose power and character we do not know." In arriving at this identification, no *science* is necessary—unless the acumen and procedure which might be exercised in a court of law, with a similar end in view, be termed scientific. If there be love between the "intelligence," and you or yours, it will submit to cross-examination for the sake of that love and of truth. Nay, as I well know—and I "turn hot" when I recall the incident—it will submit to cruel wrong and insult, and freely forgive, for the same dear sake. I told my mother's dear friend, and mine, William Eade—who has since been guardian of our home circle during twelve or thirteen years—that he was not the person he represented himself to be, but a lying spirit, with whom we would hold no communication—this, after he had answered all my mother's questions as to days in the distant past which they had spent together in Italy—because, in answer to my questions, he would not admit that he had passed away at the Albany, in London, where I had seen him only three days before his death. He would persist in spelling out the name of some other place. Months afterwards I accidentally ascertained that he had been removed from the Albany, into the country air, the day after I saw him last.

Not until an investigator has arrived at such an identification, absolutely convictive to himself, and satisfactory to anyone accustomed to weigh evidence, and duly acquainted with the facts of the case; not until this identification has been confirmed by years of continual intercourse, and by the hundreds of characteristic ways and expressions and *traits* of character which such intercourse necessarily brings *en évidence*; not until this identification has led to others equally clear and certain in a self-luminous atmosphere of truth and beneficent purpose, has that vantage ground been attained from which counsel, or suggested explanation, can be accepted by Spiritualists.

Neither Professor Barrett nor Mr. Myers is, I apprehend, within measurable distance of this position. If Spiritualism be true, they have, obviously, nearly everything to learn in connection with it. We do not ask them to *learn*, because they are at present doing other good work in bridging the great gulf which exists between a fashionable materialism and the recognition of something beyond matter and physical energy or "force"; but we may ask them to avoid the appearance of attempting to *teach* those who, if Spiritualism in its higher developments be not a fit object for uncompromising attack on their part, have access to sources of information far beyond their present reach.

The purport of the quotation I have made from Mr. Barrett is that no inquiry should be made into Spiritualism except from a scientific standpoint. A long experience enables me to say that those who adopt this view will, in nine cases out of ten, make even less progress in Spiritualism than Mr. Barrett himself has made. The explanation is very simple; it is that a man's friends, in other spheres as in this earth-sphere, do not generally care, even if they are able, to communicate with him whilst he is posing on the standpoint in question. Mr. Barrett little knows, I think, of what comfort, consolation, and strength in hours of trial and difficulty he may deprive those whom his opinion will influence.

The quotation I have made from Mr. Myers suggests that the explanations of spiritual phenomena given by those who are the main agents in such manifestations are to be regarded as "rude and shallow" in comparison with theories to be developed by the Society for Psychical Research. Now it is so unlikely that this should be the case, if there be any truth in Spiritualism, that we can but infer that in his opinion there is none. This implied conclusion seems to me to be not compatible with an attitude of "cautious hesitancy."

6, Akerman-road, Brixton.

DESMOND G. FITZGERALD.

Evidence of Extraneous Intelligence.

To the Editor of "LIGHT."

SIR,—I think that the appeal of Mr. F. W. H. Myers for cases of communications of subsequently verified matters of fact, unknown at the time, both to the recipients and to others present, ought to be enforced, not only on behalf of the Society for Psychical Research, but for all who are concerned with the evidences of Spiritualism. We all know the two or three apparently unanswerable cases recorded by "M. A. (Oxon)" in "Spirit Identity." These cases lead to the presumption that there must be many similar ones. But where to find them? For instance: for many years past *The Banner of Light* (Boston) has devoted a page or more weekly to the record of "messages" from deceased persons, apparently strangers to the circle. For a considerable time I read these with some attention, but failed to find that any regular and systematic attempt was made to verify the statements. I have long ago ceased to follow these messages, and indeed am not now a subscriber to the paper. But surely these communications, still, I believe, going on, ought to be investigated whenever possible by some careful and competent inquirer (who would of course ascertain the possibility or otherwise of prior information by the professional medium of the *Banner* circle), and the results reported. Primarily, it is to be observed, these particulars are not asked for as proof of spirit identity—though a strong presumption of this might be raised—but as proof of intelligence extraneous to medium and circle. The hypothesis of subjective "unconscious" clairvoyance would still, in some cases, remain to be disposed of; but we know enough of clairvoyance to be able to say that it is not haphazard, but requires a special directive from individual affinities, or is set up by an interest of some sort. The same considerations would exclude the hypothesis of telepathy between persons living in the flesh, supposing telepathy and clairvoyance to be, as Von Hartmann supposes, distinct phenomena.

Mr. Myers confines his appeal for evidence of extraneous intelligence to cases of automatic writing. But it would be satisfactory to know if, without thus limiting the inquiry, there is any considerable body of evidence tending to exclude hypotheses which stand in the way of the spirit theory as long as they are unencountered by facts.

Allow me also to remark, that in directing the Society for Psychical Research to the published reports of mediumistic phenomena in general, you are not meeting the demand for a specific material of fact which would constrain a departure from the "secondary self" hypothesis in relation to automatic writ-

ing. It is, however, quite open to contend that there are other phenomena which should establish the existence of spirits as a *vera causa*; and that, therefore, as long as this evidence is neglected, Mr. Myers is not entitled to claim even provisional authority for hypotheses which he admits to be more difficult than that of "spirit telepathy." On the other hand, taunts somewhat vaguely directed against "the 'broomstick' and 'fishing-tackle' order of investigators" may seem discouraging to scientific research. I am free to confess that if a thing could have been done by a maid with a broomstick, I should prefer to keep my conviction that it was in fact done by a spirit very much to myself. And yet such conviction might not be at all irrational. Nay, in a certain state of circumstances, and by the light of special experience modifying or annulling the presumptions by which evidence is commonly estimated, probabilities may be completely reversed. Presumptions are entirely relative to our limited knowledge and experience, and standards of probability which are valid for ordinary life may fail us altogether if we are concerned with unfamiliar agencies. There are suppositions, for instance, on which phenomena of a certain occult order will naturally and necessarily take on the semblance of vulgar deception. It is the business of a true psychical researcher to see through this irony of nature.

I cannot conclude without expressing cordial concurrence with Professor Barrett's recent letters in "LIGHT."

C. C. M.

["C. C. M." will probably agree with us in our view that it is not possible in an inquiry into the evidence for extraneous intelligence in connection with what have been generally classed as spiritual phenomena to confine oneself to a single branch of the facts. The various phases, so to speak, overlap one another, and experience shows that to arrive at a just conclusion the subject must be studied *as a whole*. This is the method of physical science, and the fact that the Society for Psychical Research in the case of Spiritualism departs from this canon of criticism seems to illustrate how totally they misunderstand the subject. We, of course, in this connection speak only of the theory and not the facts. Each phase of the latter *may* be studied separately, though even in this respect no hard and fast line can be drawn; in the deduction of a theory, however, the all-round view of the subject is imperative. In this light, therefore, we were perfectly justified in directing the attention of the Society for Psychical Research to the published records of mediumistic phenomena in general. For the rest we think "C. C. M." is too experienced an investigator and too cute an observer to attempt to dispose of a difficult and complicated mass of evidence in the course of an hour's inquiry—broomstick or no broomstick. We have no desire to "taunt" anyone; it is an imperative duty, however, on our part to protect mediums and Spiritualists from biassed and incompetent investigators.—ED. of "LIGHT."]

The Bad Health of Mediums.

To the Editor of "LIGHT."

SIR,—The illness of Mr. Eglinton is not only a source of sorrow to his many friends, but may be regarded as a matter of serious scientific importance. The physical medium is indeed one who is ever on the verge of disease, and as it is through the phenomena accompanying mediumship that exists the only possibility of demonstrating the spiritual nature of man, and thereby establishing a science of experimental psychology, it is of primary importance that we should do all we can to maintain the health and stability of our mediums.

The medium is one whose spiritual nature, instead of acting chiefly as a concentrating and working force within his own body, acts as an emanating and irradiating force; seeking separation from his body and action, in bodies external to himself—his spiritual force is thus brought into contact, not only with external physical bodies, but with spiritual forces external to himself.

This arrangement, if it could be controlled, might result in the voluntary action of the spirit external to the individual, and that would be adeptship; but the order is reversed, and a foreign spirit takes possession of the partially empty body and controls the medium.

It can be seen that this process in itself is a danger to the medium and must tend to weaken that concentrative nature, which is of the nature of *tonic* health. True, if the controlling spirit were of the nature of those "angels who excel in strength," the medium would not only be elevated in soul, but nourished with "nectar and ambrosia"; but as the controlling spirit, according to general experience, even when pure and

honest, controls for physical purposes external to the medium, the medium is thus more or less disintegrated, and more and more tends to dissolution.

This arises because the vital force and the magnetic aura and the molecular structure itself are withdrawn from the medium and utilised by the control for physical results.

Hence the importance to the medium, that robust, healthy, benevolent, and magnetic sitters should associate with him in the production of physical phenomena in order that the pabulum of vitality and molecular matter be freely supplied; and hence the danger on the other hand of sitting with diseased or unsympathetic people, or with cold blooded sceptics as distinct from scientific minded and warm blooded inquirers.

The magnetic aura or nervous vitality which mediums lose in producing physical phenomena like slate-writing will tax especially the cerebellum and the spinal column, but in those cases where a luminous mist is seen emanating from the region of the heart, in the production of materialised forms, there is actually a *depletion of the blood*; and the immediate and sometimes permanent results exactly resemble those which follow accidental or, as in former days, professionally produced hæmorrhages.

Thus the medium, who devotes himself to the production of physical phenomena, and especially to the production of human forms, actually lays down his life and sheds his blood in the cause; and I know of no stronger general argument against the ignorant assertions of fraud, as the explanation of physical phenomena, than the almost invariable debility of the medium, which follows a successful séance, while jugglers and conjurers on the other hand are generally robust and lively in the direct ratio of their successes!

What then are we to do? As mediumship is almost invariably accompanied by a danger to health, is its practice immoral?

The reply seems to be, that mediums must use every precaution, and that wisely conducted mediumship, like wisely conducted mental and physical athletics, is neither dangerous nor immoral.

Unfortunately mediums, like other human beings, require money in order to maintain their existence, and they are thus obliged to sit with all who desire it, however cold blooded, unmagnetic, and unsympathetic such sitters may be; and, so far as health is concerned, it would be well if mediums declined to sit with cold sceptics, unless one, two, or three warm blooded believers formed part of the circle.

Then as to habits of mediums. As the production of physical phenomena more or less depletes and exhausts the medium, his strong and sometimes all but irresistible temptation, like that of nearly all depleted beings, is to recoup his exhausted energies and his loss of blood vitality by the most summary method known—that is by alcohol. There are cases of depletion and exhaustion which demand the immediate application of that restorative, but as a general practice nothing could be more dangerous, and I think by a little method and predetermination the use of alcohol may be almost entirely dispensed with.

The moderate use of tea, coffee, cocoa, of the best quality, and the free use of beef tea, clear soup, and especially of beef tea made from Liebig's Extract of Meat, will generally be found a sufficient extemporaneous restorative. Liebig's Extract may be called the *wine* of beef; it is not so nourishing as good beef tea, but it is more stimulating, and I would strongly advise mediums to make a free use of it when exhausted.

I would by no means exclude alcohols, but I would very strongly advise their being taken by *measure*; and suppose the quantity were, say, three-quarters of a pint of Dublin stout or three glasses of claret or two glasses of the best port wine, I would advise that the whole quantity be measured out into a tumbler and taken slowly and deliberately with the determination that no more should be taken at that time, the *deliberate* swallowing of a *fixed* quantity of both food and drink being much more efficient than the hasty gulping of an unfixed quantity.

Further, it would be well if mediums could arrange to live in bracing suburbs such as Hampstead, and either walk or come by rail to chambers in a central position for professional purposes. This arrangement would compel them to take a certain amount of exercise in the open air, and it is always found a salutary arrangement to live apart from our business.

Of course we know that many mediums could not afford to make such arrangements, and in such cases it would be very wise indeed if some other mental and physical work could be

engaged in, not only as a source of support, but as a direction very important to health, mental and physical.

In the event of a prostrative illness, minute doses of quinine, nux vomica, and phosphorus, will be found very useful, but medical rubbing by a robust and healthy person, and mesmerism by a healthy and benevolent operator, is the direct recuperative psycho-physical treatment required; but it will often be found necessary to indulge in a long holiday either at the seaside or on the hills, and here Malvern, Buxton, and Eastbourne may be mentioned.

Malvern is especially suitable, as there hill air and medical rubbing and every variety of the soothing and bracing application of water, together with amusing society, can be got in perfection.

GEORGE WYLD, M.D.

[There is no doubt a good deal of truth in what Dr. Wyld says, but we must, with all deference, entirely dissent from his view that "the physical medium is one who is ever on the verge of disease." We believe that this is the exception rather than the rule, and even in the former case this condition arises chiefly from a want of knowledge concerning the proper conditions to be observed in the exercise of psychical gifts. It must be borne in mind that a public medium's life is an exceedingly hard and onerous one; that as a matter of fact he not only sits far too frequently, but also, in most cases, injudiciously. By reason of the very fact of his being practically at the beck and call of all comers—being obliged to exercise his gift to obtain his daily bread—he is precluded from using, except in a very limited degree, that care which is so necessary. Public mediumship of this kind is, so to speak, a necessary evil, the remedy for which rests with Spiritualists themselves. They are their brother's keepers, and depend upon it they have paid, and will pay, until they inaugurate a better state of things, a very full price for their neglect. When Spiritualists recognise that their mediums are instruments to be protected and safeguarded, and when they render it unnecessary for them to be troubled with the cares and anxieties of everyday life, and the fight for bare existence—then, and only then, will they get the best results, and eliminate or mitigate the very serious dangers which now threaten all who place themselves in too constant *rapport* with the world of spirit. In this lies the *abuse* of mediumship; its *use* is an ever living source of benefit and joy. Another great want is knowledge concerning the physiological conditions attending mediumship, and the effect of sitting in circles for spiritual communion. At the present moment we are in absolute ignorance. We have written at some length on this subject, because we fully believe in boldly facing the difficulties and dangers attached to the inquiry. Only thus will Spiritualists be true to the cause and themselves.—ED. of "LIGHT."]

Psychical Spiritualism.

To the Editor of "LIGHT."

SIR,—I think the last number of "LIGHT" was worth a year's subscription. It seemed to me to present, as a whole, a rough picture of the province through which we are passing in the evolution of that group of ideas called Spiritualism. The contributions by which the number was enriched possessed a representative as well as individual value; and I will ask you to allow me to express the hope that your columns may continue to be open to every class of facts which may throw light on the development that is taking place, from whatever quarter it may proceed.

Those who have passed through the earlier and less satisfying stages of experience in Spiritualism will, I doubt not, welcome the application of the scientific method, as likely to prove most fertile for the discovery of truth in the Spiritual, as it is in the "natural" world. Indeed, it is difficult to conceive of anything which may be strictly termed *supernatural*, and there are many experiences which whether occurring in the body or out of the body—who can tell? The Psychical Research Society has doubtless done, and will continue to do, good work, provisional, perhaps, but in the right direction.

It may be approximately true that the mind passes through at least three successive stages before it reaches the fullest enlightenment in possible knowledge, and a certain cautious attitude must always be prudent before arriving at finality. For my own part, I do not doubt that each well-grounded step will lead on to a worthier conception of the other (more bountiful) side of that time and space condition within which we at present linger.—I am, sir, yours faithfully,

Weston-Super-Mare.

THOMAS POLE.

February 1st, 1886.

P.S.—I will mention, if you have space for anything so elementary, an experiment made a few days since in my own

family. Words were written by several persons on strips of paper, and each was successively pressed to the forehead of one of the youngest members, who, with closed eyes and in ignorance of what had been written, correctly, after slight pauses, pronounced each word. As a member of a kindred family also possesses in the normal state this seeing faculty I presume it may not be uncommon.—T. P.

A Problem for Conjurers.

To the Editor of "LIGHT."

SIR,—In number 250 of your valued journal, in the translation of my treatise, "A Problem for Conjurers," an error has crept in. It is there stated that I had experimented with a "private gentleman of high education, a member of Academy"—column one, line three from bottom—whereas I in my treatise spoke of a private medium of academical education, which means with us a young man who has been to school and college.

Further, in column three, line twenty-four from bottom, after the words "to the point," the phrase has been omitted "this is the answer," by which was meant the fact of writing in a closed slate.

The subsequent phrase "If anyone. . . longer reply" is not a quotation from the slate writing, but is said by me; hence the inverted commas should be struck out; as well as the introductory "it was."

I shall probably, this winter, experiment with a friend who is himself a very highly developed medium, and if I should have anything interesting to report I will gladly place it at your disposal.—Yours truly,

Munich

CARL DU PREL.

A Friendly Letter.

To the Editor of "LIGHT."

SIR,—I cannot refrain from expressing the pleasure I have experienced in reading your excellent paper.

The tone is so perfectly impartial, and your desire to get at the truth and the truth only, so manifest, that you deserve, I consider, the warmest thanks of all interested in the remarkable class of subjects to the investigation of which you lend such powerful aid.

The special accounts of various classes of phenomena you are publishing appear to me most valuable.

The principal difficulty in regard to Spiritualism is to establish the identity of the spirits which profess to communicate. I think a collection of instances where proofs of identity had been given would be of great value.

One omission I notice, you do not give Mr. Maskelyne's statement to the *Pall Mall* interviewer that "table-turning" is outside conjuring.—Yours truly,

January 29th, 1886.

AMICUS.

[The foregoing kindly letter is a sample out of many which reach us. It is exceedingly gratifying to find that our labour, carried on amidst many difficulties and anxieties, is appreciated. We have not lost sight of the necessity of publishing cases which tend to prove the identity of communicating-spirits. We have a series of records in preparation, and shall shortly commence publishing them. We have deferred this question for some time, so that we might be able to present a graduated series of cases, and our readers will considerably strengthen our hands if they will kindly forward any instances which they have personally experienced or which may be within their knowledge.—ED. of "LIGHT."]

Mr. Eglinton and Root Hoomi.

To the Editor of "LIGHT."

SIR,—Let me thank Mr. Eglinton for the very clear account he has given of the *Vega* affair. I have no doubt he will confirm also the statement made by "Ernest" that he knew the Mahatmas, and that they were realities. Let anyone, after reading attentively the statements in "LIGHT" of 1882 and 1886, explain to me how Colonel Olcott and Mr. Eglinton could have cheated in the matter, even had they tried to do so, which I do not believe for one moment. Mr. Hodgson's sole idea seems to be that everyone who comes into Madame Blavatsky's sphere, instantly loses all principle of honesty. My object in this matter has been to vindicate Colonel Olcott from unfair attacks. It is one thing to disagree with a person's views of the spirit world (which after all is big enough to include beings both inferior and superior to man) and another thing to treat as cheats and humbugs those who do not exactly endorse our own opinions.

TRUTHSEEKER.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S.W.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

All orders for papers and for advertisements, and all remittances, should be addressed to Mr. E. DAWSON ROGERS, and all communications intended to be printed should be addressed to "The Editor."

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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, FEBRUARY 6TH, 1886.

SPIRITUAL COMMUNION AND PSYCHOPATHY.

A drawing-room meeting was held on Wednesday the 27th ult., at the house of Mr. and Mrs. Duncan, 17, Upper Wimpole-street, W., for the purpose of hearing from the Dowager Lady Sandhurst some particulars of spiritual communion which she has enjoyed for some nine years past, and which has taken the practical form of leading her to take an active part in the healing of disease by prayer, and the laying on of hands. The Cripples' Home (7, Somerset-terrace, Maiden Vale, W.), where this work is carried on, has already been noticed in these columns.*

There were present, among others, Lord and Lady Mount-Temple, the Dowager Lady Sandhurst, Mr. and Mrs. Duncan, Mr. Wm. Arbuthnot, Mr. Tietkens, Mr. Templeton, Mrs. Strawbridge, Miss Major, Mrs. Hunt, Mrs. Western, Mr. and Mrs. Sevier, Mrs. Skilton, Rev. W. Miall, Mrs. Heckford, Mrs. Stack, Mrs. Lowe, Dr. Wyld, Mr. Fabian Dawe, Miss Fitzroy, Miss Stables, and Rev. W. Stainton Moses, M.A.

Lord Mount-Temple having offered prayer, the Dowager Lady Sandhurst made a statement of some methods by which during nine years her spirit-instructors, whom she averred she knew by name, and as completely as she knew any one in the flesh, had led her up to the point at which she then stood. She desired to communicate to others some of the privileges she had enjoyed, and therefore had with Mrs. Duncan called together the present meeting. She regarded it as a very sacred occasion, as a starting-point from which much might flow, for she had direct promises of spiritual help and guidance in any society of suitable persons who might gather together for the purpose of receiving such instruction as had been given to her. She called on

Mr. Stainton Moses, who expressed his great sympathy with the purely beneficent work which Lady Sandhurst and Mrs. Duncan had so long carried on. It was a work of loving-kindness and mercy, conferring benefit on those who were unable to help themselves, crippled children who suffered for what, we must conceive, was, at least in this state, no fault of theirs. It was a work that derived its inspiration from those spiritual sources from which he drew whatever strength might supplement his own shortcomings in the work he had been directed to perform. He had very frequently drawn attention to it generally, and especially to a curious little book by one Karl Andreas on "Healing of Sickness by Scriptural Means"; also an old tractate (1822) entitled "The extraordinary affliction and gracious relief of a little boy, supposed to be the effect of spiritual agency." The subject of healing disease was one of infinite ramification; from mesmerism, magnetic rubbing, the exercise of simple will-power, massage, the methods of what Spiritualists know as healing mediums, up to that higher means in which the prayer of faith on the part of the healer found its answering echo in the receptive soul of the sufferer, whose faith, as in days of old, could "save him" that he might "go in peace."

* "LIGHT," November 7th, 1885.

† "LIGHT," January 13th, February 29th March 3rd, June 30th, 1883, and elsewhere.

Mr. Stainton Moses closed with a suggestion that a small committee should gather round Lady Sandhurst and Mrs. Duncan, with whom these ladies might take counsel, and who might aid them in carrying out their wishes.

Lord Mount-Temple, in an earnest speech, emphasised the necessity for a spiritual Spiritualism, which that generally known under the name not infrequently was not.

Dr. Wyld supported the proposal to form a committee, and to develop a truly Christian Spiritualism: an effort which he had uniformly kept in view in all his writings.

Mrs. Heckford spoke of the risk of mixed séances, of the need of an earnest and purely religious spirit in approaching these investigations, and cordially approved the plan proposed.

After some interesting conversation, and further explanations from the Dowager Lady Sandhurst, a series of resolutions were passed affirming the desirability of forming such a society as had been indicated, and appointing the Dowager Lady Sandhurst, Mrs. Duncan, Lord Mount-Temple, Mr. Duncan, and Mr. Stainton Moses a committee, with power to add to their number, to arrange preliminaries and give formal effect to the sense of the meeting.

La Nueva Alianza is the title of a new journal in Spanish, making the third Spiritualist paper published in the Island of Cuba.—*La Spiritisme*.

THE pamphlet entitled "How I was taught of the Spirit," by "Vivat Veritas," alluded to by "M. A. (Oxon.);" in his "Notes by the Way," in a recent number of "LIGHT," has just been issued by the Psychological Press, 16, Craven-street. Price 6d.

THE pressure of correspondence upon our columns this week is so great that we have been compelled to omit the usual "Record" and "Spiritual Press at Home and Abroad" columns. Did our space permit we could each week fill a paper double the size.

A PROFESSORSHIP OF PSYCHOLOGY.—Dr. Robert Brown, of San Francisco, has transferred to the trustees of the College of Physicians and Surgeons of California 75,000 acres of land in Virginia to be sold and the proceeds applied to maintaining a chair of psychology with reference to its application in medicine and surgery.—*Golden Gate*.

THE copies of "Twixt Two Worlds," due to those who subscribed for extra copies of "LIGHT" are now being sent out by the Psychological Press, 16, Craven-street, Strand. Everyone should receive the book by Tuesday or Wednesday next. If this is not the case a communication should be sent to the Manager of the Psychological Press.

MR. O. MURRAY writes recommending Mrs. Hagon, of 2, Calverley-grove, Hornsey, as a very satisfactory trance medium. He says: "I have had considerable experience of mediums in America, and may say that Mrs. Hagon's powers compare very favourably with those of the generality of American mediums."

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM. THE REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday evening next, Mr. Dale will give a lecture entitled "Astral Influences." Few lectures are delivered on astrology, and as the subject possesses considerable interest to many students of the Occult sciences, we hope to see a large attendance.—A. F. Tindall, treasurer.

MR. G. MILNER STEPHEN, the healing medium, who has at different periods occupied the position of acting governor of two Australian colonies, and who is also a barrister-at-law, is expected in England shortly. He is now in San Francisco. As an exhibition of his remarkable gifts, the *Wairarapa Standard* states that at one of his meetings, when near six o'clock, Mr. Stephen was warned that he would be late for the train. He looked around upon the remaining sufferers, who were present seeking relief, and told them that he could not stay longer, but they entreated him one by one and he gave way to their importunity. The work of the last few minutes on the previous Saturday was more marvellous than all that had been witnessed during the two days. He called to the waiting ones, and to the first he said, "What is the matter with you?" "Rheumatism in the arm," said the man, putting it forth. "It's gone," said the healer, and he turned to a deaf woman. With a pass of the hand he removed the deafness and then asked her a question in a low tone of voice, which she distinctly heard and answered. Mr. Stephen dealt with those around him by look, or word, or a pass of the hand, and his power appeared to be stronger than ever. One after the other confessed to having found relief, while those in the body of the hall looked on in wonderment at the marvellous display of healing power before them. Mr. Stephen is the brother of the present Lieutenant-Governor of New South Wales. His wife, who accompanies him on his travels, is the daughter of Admiral Sir John Hindemurrah.

THE DISSEMINATION FUND.

REPORT AND BALANCE-SHEET FOR 1885.

In presenting the Report and Balance-sheet of this fund for the year 1885, I desire to record my confirmed conviction of the usefulness and necessity of the work. Through the sudden and regretted transition of four friends who had promised substantial amounts, and the unforeseen repudiation of their promises on the part of two others, the amount which I believed would be available for the prosecution of the work was reduced by nearly £70. As I was unwilling to re-open the question till the end of the year, this necessitated the abandonment of a portion of the scheme as outlined by "A Barrister."

Still, I have been able to get through a considerable amount of very useful work. This has been mainly in the direction of advising a large number of persons anxious to obtain information concerning Spiritualism. Inquiry, earnest inquiry, has been rife. Correspondence has crowded upon me on all sides from those whose attention had been directed to the subject of Spiritualism; and hardly a day has passed but that two or more inquirers have called at my office, and sought a personal interview. It is, I hold, of the utmost importance that such a centre should be permanently maintained.

A collateral benefit has been the provision of an office for "LIGHT," a necessity—in the case of this journal, a luxury which it is at present unable to afford, but without which the editorial work cannot possibly be carried on. Personally, and I know my opinion is shared by all who are actively employed in the public advocacy of Spiritualism, I do not regard the present arrangements as altogether satisfactory. The true line undoubtedly lies in the direction of an amalgamation of all the agencies in existence. This course may be possible—I hope it will be—in the near future; but until this happy result is consummated, it is incumbent upon those concerned to do the best they can with the means placed at their disposal. As I have often stated in this and other places I actively disapprove of indiscriminate propagandism; but on the other hand I hold it is the duty of all Spiritualists to meet as far as lies in their power the request for information, guidance, and assistance which increasingly crowds upon the public workers of Spiritualism, from those whose interest has been awakened, and who seek the spiritual food which we have already possessed ourselves of.

Balance Sheet.

Dr.	1885	£ s. d.	Cr.	1885.	£ s. d.
Jan.-Dec.—			Jan.-Dec. — Subscriptions and		
Rent account ...	40	7	Donations to Fund.		
Postages ...	13	16			
Gas ...	1	0	*Lieut.-Colonel Wynch	10	0
Salaries ...	15	11	*Hon. P. Wyndham	10	0
Furnishing ...	4	12	**"A Medium"...	5	0
Sundries—Office Ex-			Mrs Hennings	5	0
penses, stationery &c.	8	15	Mrs Procter	5	5
Advertising ...	2	4	J. M. T.	5	0
Loss by robbery ...	8	0	*M. B.	2	2
			J. H. Gledstones	1	11
			A. K. & E. M.	1	0
			Hy. Bream	0	10
			A. M.	0	10
			T. Grant	2	0
			J. Bodmer	1	1
			Mrs. Stone	0	10
			J. Dixon	0	10
			Madame de Steiger	1	1
			Mrs. James	2	2
			R. Dugdale	8	5
			W. Morgan	2	0
				55	12
			Profits on sale of books		
			at offices	20	10
			Balance deficit	18	4
				18	4
				£94	6
				£94	6

During the past year a large amount of literature has been circulated amongst those who have thus come in contact with the subject. The proprietors of "LIGHT" generously placed at my disposal the supplies of that paper which I required for my purpose. A considerable number of copies have been thus distributed. In addition to this, I have personally made large grants of books, pamphlets, and papers, and have ever held myself at the service of those who have personally sought guidance and assistance.

The balance-sheet speaks for itself. There is, as will be seen, a small deficit on the year's working; but I may be permitted

* Those marked thus are annual subscribers.

to point out that the unexpected, and in a large measure unavoidable lapse of promised subscriptions, is the sole cause of this. Had I received all that had been promised there would have been ample funds to carry out the more extended plan first proposed. As it is, the most important part of the work has been successfully prosecuted.

It only remains for me to ask friends to sustain me during this year. For the absolute necessities of the case I shall require, at least £100, of which £27 is already provided for by annual subscriptions. I have spoken of the amount actually necessary, but to enable me to prosecute the work with any degree of comfort it is desirable that I should have clerical assistance in the shape of a shorthand writer, and I trust that the amount subscribed will be sufficient to enable me to provide this adjunct to my work. My correspondence is excessively large and mainly relates to the work connected with this fund, and the editorial conduct of "LIGHT."

JOHN S. FARMER.

OBITUARY.

ADOLPH DIDIER.—I have just received from Paris the announcement of the decease of Adolph Didier. He originally came to London with his brother Alexis as a test clairvoyant, but for many years he devoted himself to the clairvoyant diagnosis and mesmeric treatment of disease. He left London for Paris about three years ago, and now at the early age of 58 he has gone. I say early age, for his appearance was ever that of fresh youthfulness in mind and body, seeming to indicate that he might live to eighty years. He was always the gentleman, and full of fun and cleverness, and was always a welcome guest in the best society. He was, moreover, one of the most upright, kindhearted, and estimable men I have ever known.—G. WYLD, M.D.

A REMARKABLE MANIFESTATION.—An old friend, Signor Damiani, called on us on his way from London to Florence, and was present at our Friday evening meeting. His knowledge of the facts of Modern Spiritualism rendered his conversation most interesting. Among the incidents he related was one which occurred at the house of Mr. Younger, the medium being Mrs. Mellon; a spirit who materialises through this medium, who calls himself Geordie, took from the wall a framed portrait of Signor Damiani, and, inviting him to take a chair at the entrance of the medium's cabinet, placed it in his hand: Geordie and another spirit named Cissy then led the medium out, and Cissy struck some notes on the piano. Geordie addressed the circle, about twenty, on the occasion of Signor Damiani's departure, bidding him farewell with a firm grasp of the hand. Two other spirit forms presented themselves, one being that of the departed son of Mr. Younger. We look forward to our friend visiting us again on his return journey in the spring.—*Revue Spirite*.

THE London correspondent of the *Western Daily Mercury* has favourably noticed "Twixt Two Worlds." He says: "I have received from the Psychological Press Association, Craven-street, Strand, an advanced copy of Mr. J. S. Farmer's 'Twixt Two Worlds, a Narrative of the Life and Work of William Eglinton,' who, though still young, is now unquestionably the best known and most popular of the modern 'psychics' or 'mediums.' It is a very handsome book—almost indeed an *édition de luxe*—is finely printed, copiously illustrated in colours, and prefaced by an engraving of Mr. Eglinton, by Tissot, the celebrated French artist, who produced a mezzotint of a séance in which he took part, and in which a figure was developed, which he recognised. The illustrations include curiously tinted representations of spiritual 'lights'—irregular stars, faint diaphanous bodies of various shapes, pointed flames, or illuminated discs—and also a series of studies of the various processes of 'materialisation,' from the point where the 'medium' lies entranced in an arm-chair, surrounded by wreaths of luminous drapery, to that in which—as in a recent and famous experiment in Nottingham-place—a full human form is produced in sight of the 'circle.' As for the contents of the work, I can only say that they form a very remarkable record. Mr. Farmer is, of course, a sympathetic chronicler, but his narratives are simple and straightforward enough, and they represent Mr. Eglinton as literally suspended between the two existences of which he tells—'half in the busy world and half beyond it,' to parody Wordsworth. To me the most curious and inexplicable of the stories is that of the garden séance at Malvern, where the spectators witnessed the gradual formation and disappearance, as if from some white cloud-like substance, of shapes which developed into full grown men. A curious and instructive fact is that attested by several witnesses, viz., the rapid lowering of Mr. Eglinton's pulse during most of these experiments. The book will certainly find many curious reader among sceptics no less than among believers."

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 58.)

SEANCE V.

March,*—1877.

Arrangement of impromptu cabinet as on former occasions.

The persons present:—Mrs. Leaf, Mr. and Mrs. Cowper-Temple (Lord and Lady Mount-Temple), Mr. J. M., Mrs. Going, and myself.

Just as the séance was about to commence, unexpectedly appears Mrs. Matheson on the scene. Asked by Mrs. Leaf to remain for the manifestations, she preferred to withdraw. Well was it for us that Mrs. Matheson did retire, since her presence and her unspoken disapproval retarded the materialisation for a considerable time.

We sat, and sat, and sat. No voice proceeded from behind the veil. The oracle appeared to be struck dumb.

We could hear the restless movement of the medium in the trance state, drawing deep and troubled sighs behind the curtain.

Mr. J. M. offered up a beautiful prayer for a blessing upon these manifestations of arisen spirits, in the name of the arisen Saviour, the Opener of the Gates of Death.

Then Mrs. Cowper-Temple and he together repeated the glorious Psalm: "Oh, praise the Lord of Heaven, praise Him in the heights. Praise Him all ye angels; praise Him all the host," &c.

Then in the silence and darkness in which we all sat, holding hands—and all of us, I doubt not, with prayer in our hearts—was heard, as in reply, a soft and most tender strain of music as if afar off. It rose, it swelled into a most plaintive air which no one present appeared to recognise. Then, very gradually out of the thick darkness, shone a luminous pale cloud, or pillar of light, which now faded away, and again increased.

Never had I beheld at any séance anything so truly spiritual in character, or so solemn.

Then appeared a spirit bearing a lamp. The spirit bowed himself reverently as if joining in prayer with us. Never before had I felt any such emotion at these séances for materialisation. Now, however, sitting with a hand held on one side by Mrs. Cowper-Temple, by Mr. Cowper-Temple on the other, and not liking to break the chain, spite of myself tear after tear rolled down my cheeks—and no hands had I to wipe them away. I felt myself profoundly moved. I felt my face bathed in tears.

The spirit did not speak; but came up close to each one of us, and bowed his face before each one that we might fully behold it illuminated by the pale, glow-worm-like light. It was the spirit, Abdullah.

Next appeared a female spirit called "Purity." Mr. J. M. pronouncing a blessing, she knelt with her lamp as she came forth, whilst suddenly above her high aloft gleamed forth a star. Every one exclaimed, "Look, there is a star! and there is another!"

"I am the bright and morning star!" said Mr. J. M. Then the white-veiled fair spirit raised her arm, illumined by the pale radiance of her lamp, and in silence pointed upwards towards the stars.

Suddenly flashed forth many others, small and great, shining in the darkness; for a moment it was like gazing up into a star-lit midnight sky. It was truly wonderful and beautiful, and very solemn.

The spirit Purity brought her lamp and looked into each of our faces, and rested her hands as if in blessing upon each head. The touch was perfectly human, but cold.

During all this time, every now and then during these manifestations, were heard from behind the curtain deep sighs from the entranced medium.

After this was heard the voice of Joey wishing us all "Good evening!" Joey now came forth, greeted with "blessing in the name of the Lord" from Mr. J. M.

"Mr. J. M.," said Joey, "kindly please say a little prayer for us. It helps us. We like it. It gives us strength."

Mr. J. M. therefore said "the Lord's Prayer."

It was quite dark and Joey had not brought his lamp. He set the musical-box, however, playing, and moved about the room as though to him it were all light.

"Good evening, Mrs. Cowper-Temple," said the voice of Joey, close to Mrs. Cowper-Temple, "I hope you are quite well. I am so glad to see you again."

"But," said Mrs. Cowper-Temple, "you have never seen me before."

"Yes, but I have indeed," returned Joey. "One evening at Mrs. Gregory's, when my medium nearly got his back broken, I saw you. I never forget anybody."

"How much I should like to see you, Joey; but you have no lamp!" said Mrs. Temple.

"I will go and borrow Ernest's lamp," returned Joey. Voices were heard in conversation behind the curtain; the medium at the same time was heard to move and sigh deeply.

In a short time, back came Joey with Ernest's lamp. Flitting about the room noiselessly, much like a will-o'-the-wisp, Joey now showed his face by the light of the lamp—the disc of pale flame—to each of us. It was a fair, youthful, smooth face, with light hair as if blown back from the brows, such as you may see in heads of cherubs in old church carvings. It was a face almost like that of a girl.

"What a nice face you have!" cried Mrs. Cowper-Temple.

"Have I?" said Joey, in a guileless sort of way. "I'm glad you like it. But you must not flatter me."

"You look so very young," continued Mrs. Cowper-Temple.

"You think so, do you? Well, I'm a great deal older than any of you here. The oldest of you were very little when I was on earth.* Now won't you look at Ernest's lamp? There, now! look at it well," and he brought it round for examination by each one of us. "You see, it is about the size of a piece of soap. Very pretty, isn't it? So bright, and covered with this drapery, it is very pretty."

So it was. It looked like a luminous piece of ice casting around a phosphorescent light within a veil of the softest white muslin.

"How greatly obliged we are to you, dear spirits, for thus clearly showing yourselves to us!" some one present exclaimed. "What can we do for you to show our gratitude?"

"Be kind to our medium," returned Joey, all at once become very serious. This he said almost sadly. "Be kind to him. That is all we ask. If you are kind and sympathetic to him you are kind to us. You do not know how much he suffers when people are sceptical and test him. It is dreadful this sceptical state of the world. You cannot conceive," said Joey, still more gravely, "what wonderful things we could do, if only men would not disbelieve and be filled with doubt. If only they were full of belief and love what wonderful things we could do! Oh, if all London would but believe in spirit-power and love God, and cease to contend—if all the world would but believe! You cannot imagine what we should be able to do for you! Why, we should walk about openly among you without any need of mediums! You would discover that the two worlds were one! You must all seek to bring about belief," added Joey, once more in his arch, boyish manner.

"What do you say is the good of Spiritualism?" suddenly asked Mr. Cowper-Temple, as if a little of the world's scepticism had caught upon him.

"What is the good of Spiritualism you ask," returned Joey. "I left this earth quite without learning, and I can't pretend to explain matters in a learned way, Mr. Temple; but I must say that to me the good seems very plain: if you picture to yourself a man dying on the earth, and thinking that there would be an end of him, and an end of all his love of his friends—and then through his knowledge of Spiritualism a man about to die with the certain knowledge that he was only going to another and a better country, and yet could come back any time to see his friends on earth and look after them! That I call some good! But now my medium is weary. I must go; so good-night to you all."

Thus ended this remarkable séance.

(To be continued.)

ERRATUM.—In Acrostic at p. 57, fourth line, read "quest" instead of "guest."

* It must have been longer than thirty years, then, since Joey left earth. If the account previously related of the acrobat's death thirty years ago was correct, there is a little want of harmony somewhere. Perhaps I had been told the years incorrectly—or had forgotten.

* Date blotted, so cannot be read.

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

"PSYCHISCHE STUDIEN" FOR JANUARY.

Considering the full presentation of Dr. von Hartmann's views* to the English readers of "LIGHT," it seems only fair that similar treatment should be accorded to the foremost representative of Spiritualism in Germany and Russia, M. Aksakow, now that he has taken up his pen to reply to the distinguished philosopher. This is the more obligatory in that M. Aksakow appears to have been placed in a somewhat embarrassing position in relation to the conduct of his own journal, *Psychische Studien*. That has long been under the practical control of the acting-editor, Dr. G. C. Wittig, who has made it the most powerful exponent of the psychical as against the spirit hypothesis, and has thus ranged it on the side of that critique of Von Hartmann's which M. Aksakow finds it necessary to subject to an examination not altogether favourable.

In the present number of *Psychische Studien* there are two articles on this subject by M. Aksakow, one of them a New Year's address to his readers; the other, the first of a series which will be translated for "LIGHT," as they appear.

The ample acknowledgment by M. Aksakow of the value and importance of Dr. von Hartmann's treatise, and his approval of the example set by this journal in giving it a foreign currency, may be accepted as sufficient justification, were any needed, of the Editor of "LIGHT" bestowing so much space last year on the English reproduction. It is an additional satisfaction to me, in fulfilling my present duty towards M. Aksakow, that while differing from Von Hartmann, he nevertheless accords to him the respect due not only to his intellectual position in general, but especially to his courageous course of action on this subject, and to the intrinsic ability of his work.—C. C. M.

In a New Year's address to his readers, the Editor (M. Aksakow) congratulates them on the progress of "the Spiritistic question" in Germany.

"For when a thinker so distinguished as Dr. E. von Hartmann deigns to devote to it a careful and special study, that is sufficient proof that we have in Spiritism a question which deserves to be studied; and our aim has never been anything else than as far as possible to advance and popularise the facts of mediumship, that the attention of all the learned of all departments may be directed to them.

We have now the witness and the opinion of two eminent German representatives of science—of experimental science in the person of the recently deceased Professor of Astro-physics at Leipzig, Dr. Carl Friedrich Zöllner, and of speculative science in the well-known Philosopher of the Unconscious, Dr. von Hartmann. Zöllner experimented himself, and his own testimony is not only for the reality of the phenomena, but also for the hypothesis of agency beyond the medium, since he ascribes them to 'beings of the fourth dimension.' Dr. von Hartmann on the other hand rests on the testimony of others, and gives us an already completely developed system with all the talent and logic on which his fame is founded, by which he relies on the mediumistic hypothesis in the strictest sense, ascribing all the phenomena in question to the inner efficacy of the medium. How much is it to be lamented that Zöllner's own voice cannot be raised for a sufficient vindication of his own hypothesis! We must hope that other learned men will be incited by the words of the philosopher to take up the studies and experiments which he indicates, and that their labours will contribute to the solution of all the problems in which this question is so rich.

For our own part we have always thought that these problems, with all their complications, are only to be solved on the footing of facts, and this both on the physical and on the intellectual side. We willingly recognise the whole importance of Dr. von Hartmann's work for the study of Spiritism. Its chief merit lies in this, that it shows us the connection which exists between these phenomena and those of somnambulism; but it seems to me a rather general fallacy of the critics of Spiritism that they carry their system of explanation too far. Nor, we think, has Dr. von Hartmann been able to escape this reproach.

For in pursuing the system which he regards as sufficient for the explanation of the phenomena in question, he has not bestowed sufficient attention on certain phenomena which do not fit into his mode of explanation, and others remain still quite unknown to him, notwithstanding his very conscientious study of the materials he found at his hands. One of the extremes, for instance, into which Dr. von Hartmann has fallen,

is the negation of all objectivity in the so-called materialisation phenomena, and their attempted explanation by the hypothesis of hallucinations transferred by the mediums to their circles. That is a point on which an experienced Spiritist will never make the least concession to the worthy philosopher, and this much weakens the wholesome influence which his treatise might have won upon the extreme of Spiritism; for Spiritists are still far from being free from falling themselves into extremes.

We therefore regard it as our duty to lay before the highly respected Dr. von Hartmann those facts and considerations which in our opinion demand a different explanation. Having been prevented from getting this done immediately, we meanwhile offered our readers, in the December number of 1885, a considerable extract from the Preface of the English translator of Von Hartmann's work on Spiritualism, which . . . first appeared in the London 'LIGHT,' and is now reprinted. The Spiritualists of England have been the first to give impartial currency to Von Hartmann's theories. It is more than probable that besides Mr. Massey, who, although himself not a wholly convinced Spiritist,* is yet far from recognising Dr. von Hartmann's hypothesis as alone sufficient, the English Spiritualistic Press will raise quite other objections—as has already happened, and I also, as editor of *Psychische Studien*, have undertaken during the ensuing year to direct the attention of the esteemed philosopher to yet other facts and considerations which unfortunately do not allow me to concur entirely with his acute reasonings.

It is intended, that is, to open a rubric, with the title:—'Facts which, according to our best judgment, do not agree with the hypothesis of Dr. von Hartmann,' in which we shall adduce such occurrences, as well from the past as from the present, as they present themselves. We intend also to lay before our readers a series of photographs in light impression as materials for discussion of the objectivity of the materialisation phenomena, believing that they approximate tolerably to the conditions of that 'experimentum crucis' which Dr. von Hartmann demands in *Psychische Studien*, p. 508. But all that requires time."

Critical Comments on Dr. Eduard von Hartmann's, Work "Der Spiritismus."

BY THE EDITOR.

I have greeted the appearance of Dr. von Hartmann's book, "Der Spiritismus," with sincere pleasure and lively satisfaction. I have always honestly desired that an eminent thinker, and especially one uncommitted to Spiritism, should concern himself with this question, and with a deep and conscientious recognition of all the facts connected with it should subject it to a strict examination, not from the point of view of the, at present, dominant *Aufklärung*, morals, and religion, but from that of logic and psychology, and that should he find the Spiritist hypothesis to be illogical, he should indicate the reasons, and should substitute some other more logical, and more correspondent to the requirements of modern science. Dr. von Hartmann's work presents itself to us in this respect as a masterly performance, and as of the highest importance to Spiritism. I have declared it openly in our weekly publication at St. Petersburg, the *Rebus*, in an article entitled "An Event in Spiritism," where among other things I said: "Von Hartmann's book is a school for Spiritism, in which experts of the latter may easily learn how a subject of this sort must be studied,—with what care their experiments must be conducted, and how cautiously conclusions therefrom are to be drawn, that their position may be maintainable against attacks of the scientific criticism of the time. I at once proposed to publish in the *Rebus* a Russian translation of this book, just as an English translation has been published in the London "LIGHT," and as I have already obtained the permission of the author, the translation will begin to appear with the new year, under the editorship of Professor Butlerow. We can now hope that with the help of such a thinker—and we have full right to believe that he will not refuse it to us further—this question, still obscure, yet sufficiently founded for its immeasurable importance for the science of man to be apparent, will finally be similarly placed upon the order of the day, as once that of animal magnetism, and will meet with the consideration and credit which are due to it.

My whole activity in Germany, which we are wont to regard as the leader in philosophical questions, has had especially for

* There is, however, a long postscript to the pamphlet in *Psychische Studien* for November, 1883, which I have not yet translated.—C. C. M.

* Perhaps I may be allowed to say, with reference to the above remark, that it is only correct if the definition of "Spiritism" is narrowed to the belief that all, or the greater part of the mediumistic phenomena, are due to the agency of deceased persons. Of the existence of "spirits" I have no more doubt than of my own embodied existence.—C. C. M.

its aim to draw the impartial attention of scholars to this question, in the hope of obtaining their support and the necessary furtherances to its rational study. For me, Germany offers that free platform for the discussion of all new intellectual problems, which in Russia for twenty years I have not been able to find. My mode of proceeding has been to publish the best materials I could find on this question, and by the foundation of a weekly journal to contribute to its further dissemination. My labours met with a sinister opposition,—Germany would know nothing of this repulsive question, facts and theories being constantly and alike denounced. Suddenly, with Zöllner's coming forward, the thing took a new turn. The material for factual demonstration *ad oculos*, which in the person of Dr. Slade I had prepared for our St. Petersburg scientific commission, and which remained without avail for the latter, since the commission hastened to put an end to its own existence, in Germany on the contrary bore its fruits. When Professor Zöllner, after the success of his first experiments with Slade, desired to make further acquaintance with this subject, he found in my "Library of Spiritualism for Germany," and in my journal, *Psychische Studien*, all materials for his satisfaction, and he has more than once expressed his thanks to me for them. Zöllner's admission of the reality of the mediumistic phenomena produced in Germany an immense sensation. Soon after appeared the work of Baron Lazar Hellenbach, in whom we have the first independent philosophical investigator of these phenomena, and who has lately been joined by another distinguished thinker, Baron Dr. Carl du Prel. Generally, the Spiritist question in Germany has, since Zöllner, produced a literature of its own.

At the same time the public exhibitions of the magnetiser Charles Hausen brought about a revolution in the province of animal magnetism; after an age of denial and contempt, the magnetic phenomena are suddenly seated in the lap of science; the wonders of hypnotism, recognised now in their whole reality, made free the way for the final recognition also of the mediumistic wonders, and this fortunate conjunction of circumstance we have perhaps to thank for the appearance of Von Hartmann's book, since this philosopher found in the theory of mental influence (suggestion) in general, and in the influence by hallucinations in particular, the necessary support for an essential part of his hypothesis.

My modest preparatory labours have here also been very useful, for Dr. von Hartmann has drawn chiefly from my German editions and from *Psychische Studien* the facts used by him for the formulation of his judgment on the Spiritist question, and he has even done me the honour specially to recommend my journal for the study of the subject. And as Dr. von Hartmann has emphasised the necessity of scientific investigation of the mediumistic phenomena, and has urged the appointment by Governments of scientific committees for this purpose, I may regard the aim of my German work as completely attained; for I have every reason to believe that after a voice so powerful has been raised so loudly for the recognition of the necessity of such a research, the Spiritist question in Germany can now get along by itself, and that it is time for me to withdraw, as indeed I shall shortly do, either discontinuing my journal, or resigning it into the hands of Herr Wittig.

But before withdrawing, it may, perhaps, be useful to adduce to the readers of my journal the facts and considerations which prevent my agreeing in all respects with the hypotheses and conclusions of Dr. von Hartmann, which not for Germany alone, but for the whole philosophical world must have a quite peculiar value. And it is not because Dr. von Hartmann has declared himself wholly against the Spiritist hypothesis that I feel myself constrained to this course; for I regard in general the theoretical question as still a secondary or collateral one, and from the strictly scientific standpoint even as quite premature. Herr von Hartmann himself recognises this when he says: "The existing materials are decidedly insufficient to pronounce the question ripe for sentence" (p. 14). My programme has always been: *facts before all*—the recognition of their reality, their further development, and their study as such in their immense variety. I believe that they are destined to pass through many hypotheses before a theory is finally and generally recognised as the *only true one*, but well founded facts are a permanent gain. Twenty years ago, when I published my Russian translation of Dr. Robert Hare's "Experimental Investigations in Spirit Manifestations," I said: "Theories and facts are two

different things, and the fallacies of the former will never destroy the force and value of the latter," &c.

I have repeatedly expressed the same in my preface to the Russian edition of William Crookes' "Spiritualism and Science: Experimental Investigation of a New Force": in which, *inter alia*, I said: "The study of this question, when it once gets into the hands of science, may divide itself according to the results obtained into several acts. First act: Establishment of the facts of Spiritualism. Second act: Establishment of the presence of an unknown force. Third act: Establishment of the presence of an unknown intelligent force. Fourth act: Establishment of the source of this force: whether it is from within man or from without, is it subjective or objective? This act will be the *experimentum crucis* of the question: science will have to pronounce the most solemn sentence to which it has ever been challenged. If this should be affirmative in the latter sense, namely, that the source is a force *objective*, coming from without man, then will enter the fifth act: an immeasurable revolution in the provinces of science and religion."

Where are we now? Can we say that we have arrived at the fourth act? I think not! that we are even standing at the prologue of the first act, that even the question of the *facts* is not yet in the hands of science. As yet science will know nothing of them! Consequently, we are still far removed from the true theory, and Germany especially, where the phenomenal development of the question is so weakly provided for that there is still a total failure in mediums with sufficient force who could be serviceable to the experimental study.*

All the facts on which Von Hartmann argues are gained through foreign mediums, and Von Hartmann has up to now had no opportunity to observe them himself, and although he has had the very meritorious courage† to rely on the testimony of others, yet no one will deny that in this question personal experiments are of chief importance. The boundary line, also, of these facts is not yet drawn at the furthest; they advance and develop slowly, but constantly, and all that Von Hartmann from his critical point of view requires from them has still first to be gained.

That personally I do not confine myself to the demonstration and exclusive defence of any hypothesis whatever generally, and to the Spiritist hypothesis in particular, sufficiently appears from the fact that I have given full freedom to my respected colleague, Herr G. C. Wittig, to enlarge on the phenomena in question from his own point of view, and indeed by applying the so-called psychical theory as against the Spiritist hypothesis. But though completely tolerant of the furtherance of any theory whatever, I cannot remain indifferent to ignorance, forgetfulness, or suppression of facts apparently not in agreement with the theory adduced. To be impartial in the study of so complicated a problem, the great whole of the already won facts must be kept in view; whereas it is very usual for the advocates of an hypothesis to fall into the extreme; for wishing to establish their point of view at any price, they forget or ignore facts which are to be explained. Therefore it is that I found myself compelled to controversy with Herr Wittig, who drove his hypothesis so far as to speak of photographs of an hallucination,‡ which is a palpable contradiction in terms. It is probably to this controversy that Herr von Hartmann alludes when he says that Herr Wittig could raise his voice in defence of his theory "only in conflict with the editor" (p. 2). If there has been a "conflict," it was at least not such about the hypothesis itself, but a conflict of logic and for the sake of impartiality in relation to facts.

I therefore think it my duty to draw the attention of Dr. von Hartmann to certain facts which have escaped his recognition, or the particulars of which remained unknown to him, or which he has not sufficiently appreciated, points not without influence on the correctness of his conclusions. I shall at the same time avail myself of this opportunity to explain my own views, arrived at after long years of study, on these phenomena, views which I have never yet expressed in *Psychische Studien*.

(To be continued.)

* I commend this passage to Mr. Haughton, who calls Germany a "land of séances."—C.C.M.

† Italics are mine, again for Mr. Haughton's benefit.—C.C.M.

‡ In the number of *Psychische Studien*, for January 1885 (p. 16) Dr. Wittig explains that "hallucination" here bears for him a meaning more extended than that which is commonly understood by the term.—C. C. M.

DOUBTS AND DIFFICULTIES OF INQUIRERS.

V.

[In this column some of the doubts and difficulties which beset and perplex inquirers into Spiritualism are dealt with. This can best be done, we think, by answering the many questions which arise in the course of investigation. Questions are invited from those who seek for more light on these topics, and those of our readers who possess the knowledge are earnestly invited to share with us this very necessary work. In the event of no reply reaching us from correspondents, we will ourselves endeavour to answer the questions.]

Questions Unanswered.

- (11) *Is there any physical effort by the medium at a slate-writing séance? Is it exhausting to him?*
- (12) *Would a mesmerist or clairvoyant if present as an investigator at any circle necessarily affect the medium?*
- (13) *What are the qualities which constitute mediumship?*
- (17) *How is it that the answers given by means of table tilting are so frequently correct when the sitters are perfectly cognisant of the answers, while, when the sitters are uncertain, the replies are invariably incorrect?*
- (18) *What is the meaning of the violent shaking and noisy jargon of one undergoing development?*
- (19) *Is development for materialising mediumship the most violent and the most tardy?*
- (20) *How long are such mediums as Husk, Herne, Williams, and Eglinton in obtaining their first partial materialisation?*
- (21) *Is the physical medium's development generally very gradual, and accompanied by loss of health and wasting of one's substance?*

Answers.

(16.) The phenomenon of prevision, which with certain people, is of not frequent occurrence, and which presents insuperable difficulties when approached from the standpoint of the condition of things of which our ordinary senses are cognisant, becomes intelligible at once if our one dimensional time be regarded as the projection of another two-dimensional time, in the enjoyment of which other sentient beings live. It is possible, indeed, that this two-dimensional is again itself the projection of a three-dimensional time, and so on; but the two-dimensional theory will sufficiently explain the previsions dream of the gentleman who was travelling in Cornwall. Time of this nature would have no past and no future in our sense of the word, or rather our past and future would be—I say *would be*, I have no doubt the proper word is *is*—one continual *present*; while the sequences of events as we know them would be no longer sequences at all, but arrangements dependent on the actions of those who exist in this two-dimensional state. The Cornish vision would then, on this supposition, be explicable in one of two ways. Either the spiritual faculty was abnormally developed so as to become cognisant of things in this present state as they appear from the state of two-dimensional time—or a sentient being existing in that state communicated for some purpose the intelligence which it was in the *present*, but to the traveller was in the *future*.—W. P.

In a long article in the *Religio-Philosophical Journal*, devoted to experiments in Psychical Research, the writer concludes as follows:—"Many objections are raised against paid mediums, but the examination, to have the least value, must necessarily be carried on through them, for ladies in private life will not subject themselves to the injurious suspicion and insulting demeanour so often to be met with in scientific incredulity. Neither can the Psychical Research Society neglect the element of Spiritualist assertion, for it is inseparable from the facts. The very phenomena themselves base their intelligent actions wholly upon spirit converse."

NEWCASTLE-ON-TYNE.—A correspondence has been in progress in the *Newcastle Daily Chronicle* in regard to the respective merits of magnetism and chloroform. Four or five deaths have recently occurred in the neighbourhood of that city in consequence of the use of that anæsthetic, and Mr. W. H. Robinson, a well-known mesmerist, has taken the opportunity of pointing out that the use of chloroform as an anodyne and anæsthetic does not appear to have been always attended with the best results. He calls attention to the safer and equally effective substitute, namely, mesmerism, in operative surgery. Mr. Robinson is undoubtedly correct; and it will be a happy day when the more natural method is once more in general use. We have ourselves recently experienced its beneficial effects, and no healing agent could be more rapid and effective than mesmerism was in our case.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
 2. ELEMENTARY CIRCLES OF INVESTIGATORS,
 3. INQUIRERS,
- all under the direction of*

4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to 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 an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These 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 an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, 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 will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited 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 private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, 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, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblat* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

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,’ ‘somnambulic,’ ‘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 any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

CONJURERS AND 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. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated one slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, 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.”