

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

In a lecture recently delivered before the Leicester Literary and Philosophical Society, the Rev. J. Page Hopps made some wise remarks touching the subject of Spiritualism. He was giving "Some personal experience in the dim regions of Psychical Research." After some introductory remarks,

"He observed that his own experiences suggested to him the overwhelming conclusion, that, in the sphere of the unseen, beings could and—under certain conditions—did act in the open sphere of the seen. Some asked if it was right to look beyond the veil in that way. As a matter of fact, everything was behind the veil until some daring investigator brought it to the front. . . . One of his personal experiences was that belief as to the reality of those wonderful occurrences was enormously widespread.

"Others said that they did not believe in the supernatural. He (the lecturer) did not believe there was any such thing. God and man, heaven and earth, angels and creeping things, were different phases and forms of the natural. The question was: Was it true? (Hear, hear.) He was one of those people who thought that a seeker after truth had no right to open and shut his eyes when he liked—to please himself as to what he saw. Under certain circumstances, under certain conditions, with certain persons, unseen somethings exhibiting intelligence, exhibiting strange and complicated command of forces, were able to indicate their presence and prove their independence of what they called material things. He called no fact common, or unclean, or vulgar. He deemed no fact childish or unworthy which might lead to any truth, and he took it to be a sign of manly wisdom when one was free from rash assumptions, hasty condemnations, and the bigotry of uninformed prejudice."

Mr. Page Hopps has always been characterised by a refreshing breadth of view, and by a sturdy common-sense which preserves him from *à priori* objections to a thing about which we all know little enough, and about which those who shrink from it because they think they will not like it know least of all. The pages of the *Truth-seeker*, from which I extract these utterances, contain some score of dogmatic pronouncements by various churches and religious bodies which, thus grouped, are startlingly horrible: and which furnish timely evidence of the extent to which what is called "Orthodoxy" has overlaid Divine truth with the imaginings of man. It is people who have become habituated to such statements as this of the Westminster Confession, "There is no sin so small but it deserves damnation," or the wholesale denunciations of the Athanasian Creed, that find the bracing air of rational thought, and the teachings respecting the things that most concern

them which Spiritualism gives, intolerable and repulsive. Their blinking eyes, long accustomed to a mediæval darkness which has only grown murkier and more dense by its survival amid the light of modern days, cannot bear the glare. They shrink back in alarm.

In the same number, Mr. W. D. Gunning has some striking remarks on "The New Psychometry," in relation to "opinions uttered years ago by one of the ablest thinkers of the West, now a Professor in Boston University, Dr. Buchanan." It does seem very incredible that a Roman coin or a fragment of Pompeian mosaic put into the hand of a sensitive, should recall to the inner sense scenes long vanished, and images of men whose very existence is forgotten. What is the connection between this material object and the memories that it calls up? Is it, speculates Mr. Gunning, "that matter and spirit, in the general mind, have stood in too great antagonism?" "One of the New York dailies speaks of that form of matter which science has shown to be 'life-stuff' as 'loathsome jelly.'" But why? Contemptible! Is it that the great soul of the writer is affronted by reference to the protoplasmic substance out of which he and all animal life has come: that such a great effect does not conceivably spring from so poor a cause: that gross matter cannot be associated with an effect which so far transcends its potentialities? "Take a bit of steel . . . give it a proper shape, then hold it near a magnet. Nothing has touched it—nothing that you can see . . . its weight, hardness, and elasticity are the same. It is the same dull inert matter. Not quite: for if delicately poised, it will point now to the north and now to the south. More than that, if a magnetic storm is raging about the sun, it will quiver and dip and vibrate, as the body of a man trembles under a strong emotion."

The whole argument seems to me so well put that I venture to quote the following important passage:—

"Take another piece of this steel, and bend it into a U and strike it. It vibrates and communicates its vibrations to the air. They fall on your ear, and in your mind they are translated into musical sounds. Heat the steel. You do not now throw the whole mass into vibrations but only the molecules. They swing to and fro through an arc so short that the air is too coarse to respond and take up the vibrations. The thrill are communicated to an ether which pervades the air and are borne along its pulses which beat against your body where you feel them as heat. Increase the temperature of the steel and its molecules will vibrate through still shorter arcs. The pulses of ether which repeat these vibrations fall on your body unheeded. They are so delicate that only the eye can feel them. They give you the sensation of light. Raise the temperature of the steel still higher. The molecules will vibrate now so rapidly and through such infinitesimal arcs that the ether waves which repeat them and beat against the eye wake no response. As the ocean beats against a cliff in billows and waves and ripples, so nature, as a vast ocean of undulations, beats against man. And man, immersed in this ethereal ocean, is as insensate to the finest wavelets as a rock to the billows of the sea. Nature, then, as bounded by our senses, is not the whole of nature. As the spectrum reaches on below the red and beyond the violet, so nature transcends our consciousness and reaches down into a sub-sensible realm and stretches away into the super-sensible. Our great Cambridge mathematician thinks that if man were endowed with a dozen senses, each more delicate than that of

vision, they would hardly suffice to translate into consciousness the immense realms of nature which are to him now as the realms of air to a mole. But a mole has the vestige of an eye and man has the rudiment of another sense."

"Emanations flow from man no less than from a magnet, or a lighted candle. If neither sight nor hearing, nor any other of the five senses can respond to them, there is an inner sense which does." The whole matter deserves more careful attention and sifting than it has yet received. We have at present "only the dim reflection of a truth which lies too deep in the realm of spirit to be brought within the full consciousness of the race." If there be in London a developed psychometrist who is willing to experiment with some members of the Research Section of the London Spiritualist Alliance, I shall be glad to be the medium of arrangements. And if any members of that section are desirous of joining in such experiments, I shall be glad to receive their names.

I have obtained, through the kindness of a friend, a copy of the photograph of the spirit Katie King with Mr. Crookes taken by himself in his own house. It is an unmistakable portrait of Katie King, the face bearing a strong resemblance to the medium's. The face is clearly shown, the head is heavily draped. The bare arms are crossed over the chest, and the eyes seem to be closed. She stands close by Mr. Crookes, and both faces, his and hers, are ghastly beneath the glare of the magnesium light. I am writing away from sources of information; and I cannot, therefore, say exactly what evidence there is for the position of the medium at the time the plate was exposed. Of course the value of the photograph to M. Aksakoff for the refutation of the Hartmann theory of hallucination depends on this. But an experienced experimenter, such as Mr. Crookes, would direct his attention in the first place to this most obvious point; and, no doubt, the plate shows Katie King and Mr. Crookes—the medium, Florence Cook, being secluded. If that be so, the Hartmann theory of materialisation phenomena breaks down demonstrably, and the airy fabric of speculative theory which he has gathered around it is dissipated. If M. Aksakoff deals with Von Hartmann throughout in the same exhaustive manner as he has done (pp. 69 and 116) in the introductory and historical part already published he will have contributed a highly important work to the literature of Spiritualism; and, at the same time, I fear that this special photograph will not help him.

I am sorry to learn that Mrs. Morris, old servant and friend of Mrs. Mary Marshall the elder, and widow of James Henry Morris (who died in the service of Messrs. Woolston and Son, hop merchants, 88, High-street, Borough), is in a condition of poverty that needs immediate aid. The case was brought to my knowledge by Mrs. Tebb and Mr. Thomas Shorter, and I am glad to do what I can to bring the matter before the notice of Spiritualists. As the years roll by we shall find, no doubt, that there are some, who rendered services in the early days to the cause which we now represent, who have been unfortunate, are sick, or in poverty, and whose reasonable claims on our consideration we cannot conscientiously put aside. Mrs. Morris is in her 75th year, and has nothing at all to depend on. The Woolstons, at the time of her husband's death after seventeen years' service, voluntarily promised her a pension of £20 a-year, but nothing has ever been paid, and the old members of the firm are now dead, and the new representatives are not disposed to give more than a guinea subscription. Mrs. Morris was laid up some time ago with a sprained ankle, and her small savings have melted. Mr. and Mrs. Tebb subscribe a guinea each, the Woolstons a guinea, and it is hoped that other small subscriptions from old Spiritualists may be enough to allow the aged woman 10s. a week. Mrs. Tebb, I do not doubt, will receive and acknowledge donations.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 134.)

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

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

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

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

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

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

CLASSES K. AND O.—EVIDENCE OF EXTRANEUS INTELLIGENCE AND PSYCHOGRAPHY.

Mr. Myers' call for instances where information of a fact unknown to anybody present has been given by automatic writing, may, I think, be answered in the most satisfactory way by reference to an experiment, the success of which has frequently been recorded under the mediumship of Mr. Eglinton. The investigator selects a book at pleasure from the shelves, or brings one of his own, and laying it on the table without opening it, requests that the word to be found at such and such a page, line and order in the line, shall be written on the slate. However familiar the medium or any of the sitters may be with the book, it is obviously impossible that he could have any guess as to the word called for on such a principle.

On Tuesday last, March 16th, Captain James and I went to Eglinton's for the purpose of trying the experiment above described, Captain James taking with him a pair of folding slates, the frames of which were contrived to lock into each other when closed, so as to make it impossible, in that condition, to introduce any tool into the inside.

We chose the numbers of page, line, and word by taking pinches of the pencil nibs that lay on the table, and afterwards counting them. Captain James then took down "Alice in Wonderland" from the shelf, and Eglinton, putting a red, blue, and yellow nib between Captain James' slates and placing the book upon them, requested that the fourth word in the eighth line of page forty-three in the book might be written in red on the slates, which he held as usual in his right hand, grasping my left hand across the corner of the table with his left. Captain James on my right held my right hand with both of his. As nothing ensued for a considerable time Eglinton suggested that James and I should change places, a change of which the table seemed to approve by some violent jumpings.

Eglinton, feeling his hand cramped by holding the slates under the flap, asked James to join him in supporting them, but before putting them under the table again he opened them to look, when I saw that there was nothing then written. They were then held under the table by Eglinton and James, and the latter asserts that he held them close against the flap the whole time until the word was written, so that it was impossible they could have been opened sufficiently to write in them from the outside in any way. In a short time writing was heard, and the slates were brought up, when the word "ready" was found written upon them, and this, on examination, proved to be really the word in the book indicated by our figures.

In thinking over the experiment afterwards, I was afraid I might have left an opening for that intrusive phantom, the uncon-

scious self. It might perhaps be said that the unconscious self retains in its stores a picture of every scene which has ever passed before the eye of the percipient, to which it might apply as an index and prompt the word occupying the specified place to the writing agent. Accordingly, on Thursday, the 18th, we had another sitting, when I endeavoured to deprive the unconscious self of access to its index by taking down a book from my own shelves with my eyes shut, and neither I nor either of the others knew what it was until it was opened to verify the word written on the slate.

We proceeded exactly as before, except that Eglinton used one of his own large slates to receive the writing. While he was holding it under the table (his other hand being held by James) we were startled by a wastepaper basket—which had stood in the corner of the room—flying across, knocking the slate out of Eglinton's hand, and falling on the opposite side of the table. Not long afterwards the sound of writing was heard, and the word "such" found written on the slate, which proved to be correct. We now found that the book was a little work on "Magic and Witchcraft," 1852, which I had probably looked at when first bought, but had quite forgotten. Neither of the others had ever heard of it.

Again I thought I might improve the evidence by using a book which none of us had ever read, and by having the word written in a pair of folding slates of my own, which should be firmly tied together from the commencement until the writing was accomplished. Accordingly we had another sitting on the Sunday. I selected Peter Plymley's Letters, which I had never read myself, and I was pretty sure (as proved to be the case) that neither of the others had done so either: Eglinton had never heard of it. In the same way as before we named page twenty-four, line eight, word five. Then putting nibs of three colours between my folding slates, which I tied firmly round with a double turn of stout twine, we requested them to write the word indicated as above in yellow chalk. The slate with the book on it was held under the flap for a long time without any signs of success, when Captain James asked if it would help if he were to join in holding the slate. The table assented with three strong bangs upon the floor, and after a little my help was accepted in the same way. Shortly after we all three had hold of the slates we heard writing, with the signal of completion. The slates were brought up still firmly tied together, and on opening them we found the word "wife" written in yellow, in a large bold hand, and the same word was found in the book occupying the place indicated by our figures.

Passing over the preliminary impossibility of the word required being known to Mr. Eglinton, only those who have witnessed one of these sittings can be fully aware how impossible it is that the word should be written by Eglinton himself by any kind of jugglery. But it will be seen that in the last of the three instances it must be supposed that he was able, with the same hand in which he carried a pair of heavy slates (11 inches by 7½), to untie the string, open the slates, do the writing, and tie up the slates firmly again without our perceiving anything.

March 23rd, 1886.

H. WEDGWOOD.

CLASS K.—EVIDENCE OF EXTRANEOUS INTELLIGENCE.

(1) During a series of family sésances, with a private medium (a relative) for table communications, some years ago, our spirit friends took severally the names of flowers; one, whom we will call "E.," chose "Rose;" "J." the appellation of "Heartsease." One evening, on the announcement of the names of these spirit friends, the circle asked also for their floral cognomens as tests. These were given. The sitters declared the spirits were mistaken, that "J." had chosen "Rose" and "E." "Heartsease." The invisibles persisted that they were right. "We beg your pardon," said the party in the flesh. "We beg yours," replied their friends. Neither side would give way. So the dispute was referred to an *absent* member of the circle, who had taken a note of the first adoption of floral titles. The spirits were proved to be right.

(2) On another occasion the spirit of a woman, poor in earth-life, quite unknown to the circle, gave her name, begging that a message might be sent to her daughter, whose name she also gave with an address in the Old Kent-road.

On inquiry the name and address were found correct, the daughter having resided there at her mother's death, but having afterwards removed.

(3) A spirit, of whom we knew nothing, once addressed my son, and giving his name, requested that some money which he had buried before his death might be searched for and given to

his descendants. He described the position of the treasure, in a house called the "Nunnery." We knew nothing of the place, but on inquiry of an old inhabitant of the neighbourhood, we found that there actually existed an old building in a near village which had borne that name, and was now inhabited by cottagers. We were unfortunately unable at the time to prosecute the inquiry further.

(4) A very dear relative who had long passed away, and whose great aim in her life of spirit brightness was to raise to a higher sphere the unhappy and unfortunate of her own sex, interested us much by the details of the earth-life of a poor girl whom she was befriending, and who had crossed the dark river in sorrow and misery. All this was totally unknown to ourselves, as it had been to our dear cousin when amongst us. We made particular inquiries as to the matter, and it was corroborated by a most trustworthy authority, having been noted in the books of a London charitable establishment as occurring sixteen years before. Names, age, and circumstances tallied exactly with our information at the sésances.

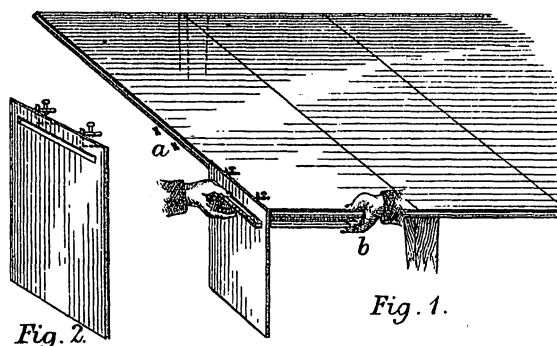
J. C.

CLASS O.—PSYCHOGRAPHY.

I beg to send you a sketch of, to my mind, a very remarkable sésance with Mr. Eglinton. It is the only time I have ever sat alone with him, and though I have witnessed many wonderful phenomena I have seen none that could so completely convince outsiders. As it is only my unaided testimony I am, of course, open to the usual questions as to "whether I am *sure* I was awake," and if "I am *sure* the slates were clean," and if I am *sure* of much besides.

By some, my sketch will be thrown down as the delusions of an hysterical woman, by others as an actual untruth; so be it. I write the following knowing in myself it is *true*, every word, and that people, like myself, must be allowed "liberty of opinion," and others can think what they like.

I had been sitting by invitation with two gentlemen, who wished to obtain a particular phenomenon. This was to have writing on a slate of their own, placed in such a manner that Mr. Eglinton could only hold the outside rim of the slate. A flap of wood was screwed by two thumb screws to the table; this flap had a slit in it, just sufficient to admit the slate with ease. Mr. Eglinton had only the rim of the slate in his fingers, his



(a) POSITION OCCUPIED BY MR. EGLINTON.

(b) POSITION OCCUPIED BY MRS. BRIETZCKE.

hand being prevented by the wooden flap from being *under* the slate at all. I sat, as before stated, alone with the medium, and was told early in the sitting that "they would try to write on the slate in the flap." After a most remarkable quantity of writing had been given in the usual way we took the private slate. After having screwed on the flap, Mr. Eglinton cleaned the slate and slipped it in. The medium seemed very uncomfortable with so little to hold by, and at my suggestion kindly undid and re-screwed the flap close to my side of the table, so the slate when at rest was nearly flush with *my* side of the table.

Before the slate was readjusted I assured myself that it was clean. I said to Mr. Eglinton, "Now may I hold the slate steady, and in position, to help you?" He said "Yes." I placed my hand under the table and held the slate firmly to the table. Soon we heard writing and in this case I felt the vibrations. On the slate being withdrawn the writing was on the *upper* surface and at the extreme (my) end of the slate, away from Mr. Eglinton. I do not *pretend* to understand it, but I was sane and saw in the daytime what I have related. The matter written was much to the point, and was most unexpected by me.

H. R. BRIETZCKE.

A COPY of "Art Magic" for sale. Apply at the office of this paper.

CORRESPONDENCE.

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

The Haunted House at W—.

To the Editor of "LIGHT."

SIR,—In your issue of the 13th inst. appears a statement relating to certain events which happened in June last at an alleged haunted house at W—. As this account seems calculated to produce a wrong impression, perhaps you will be good enough to allow me to make the following explanation.

After the last séance, when all had left the room, and after Mr. Eglinton and others had declared that no consideration would tempt them to sit again, two of the party resolved to see whether they could get any further experiences by sitting together in the séance-room. They accordingly shut themselves up there. Forty minutes passed and nothing occurred. They then detached some mortar from the mantel-piece—a phenomenon which is thus alluded to in the W— report: "Beyond the fall of some mortar, nothing occurred."

This was, I am informed, quite unpremeditated; and was done without consultation with, and without the knowledge of, any other member of the party. It was deprecated by the rest of the circle, who were informed of it on the earliest opportunity; but it was not communicated to Messrs. Eglinton and Farmer until the beginning of the current month. This reticence was due to a desire to obtain subsequently a "test" from "Joey." The test, however, did not lead to satisfactory results.

It was agreed from the first that the manifestations at W—, however convincing to those who believed in the integrity of all concerned, were evidentially worthless; and it was only in answer to a pressing public appeal in your paper that the report was published at all.—I am, sir, your obedient servant,

ARTHUR G. LEONARD.

44, Highbury Hill, N., 22nd March, 1886.

[In reply to several correspondents we are requested by Mr. Farmer and Mr. Eglinton to state that although the circumstances which occurred after the regular séances in their view vitiate the evidential value of the whole of the W— report, and which for that reason should never have been published, yet it by no means follows that the other phenomena recorded were not genuine. This statement will, no doubt, suffice as an answer to several inquiries which have reached us.—ED.]

Individuality and the Newnham Case.

To the Editor of "LIGHT."

SIR,—It seems to me we have come to a deadlock in our controversy; and many more words would be unprofitable. Yet, like Mr. Tangle, I have not quite concluded my argument! "C. C. M." has now explained clearly that he thinks two full-blown self-identifying consciousnesses are possible simultaneously in the same self, though one does not recognise the other as belonging to its own system of consciousness, but takes it for that of another person. And all I can do is to reiterate that to me this is a contradiction in terms; the assertion being, indeed, only possible provided the term *self* is used in a non-natural signification, of which common-sense knows nothing, and will never consent to know anything. Two (or more) selves in many there assuredly are, loosely and metaphorically speaking; but here the words require to be used precisely and definitely, and with metaphysical accuracy, and so used, to say that there may be two fully conscious selves in one *at the same moment*, but not mutually self-identifying, is, I must again submit, a contradiction in terms. (For the more eternal self is not *at the same moment* with the temporary, since it is out of time.) I can add, however, nothing more to my arguments on this head, and will not trouble you by repeating them again.

I did not mean that Kant, or his followers had not verbally and abstractedly distinguished between the universal and the particular Ego, but that they, as well as the Orientals who herein agree with them, have, as it seems to me, failed to grasp and realise *in thought* the concrete, or particular Ego, the living, actual individual, failing to recognise that an Ego *always must be* an idiosyncrasy, whether now, or hereafter, whether in a carnal, psychical, or spiritual body, whether in the imperfect stage of temporal understanding, or the perfect stage of intuition, and reason.

I was not unaware that "C. C. M." holds that there are

many successive layers of illusive individuality, some superior to the others; but I argued that this affords no true ground, base, cause, or substance for the existence of either of them, they having no root in being, but only in illusion, so far as their own originating free-will, and particular idiosyncrasy is concerned. *Yet that is as necessary to the idea of them as their universality, and common solidarity in reason, or nature.* Their "modality" is on this system totally unaccounted for. But, says "C. C. M.," is not "the ideal of religion and philosophy to transcend it?" Yes, and no. To "transcend" it ethically, spiritually, by reaching beyond it, by sacrificing it in love and duty, as by the realisation of our unity in Divine Humanity, of the truth that we are one in Christ, members of one great solidary Organism, yes. But to transcend it by denying our essentially and eternally distinct individuality, by effacement of that, if this were possible, no; for thus there were no self-renunciation, no love, no variety of active life possible; nay, there could be no full consciousness, for we can only be fully conscious through another, a non-Ego, from whom we differ, while we also identify ourselves. Christianity, in proclaiming the infinite and eternal worth of the individual, indeed, laid the foundation of all secure social morality, justice, jurisprudence, of the ideal State, or *Civitas Dei*.

It is no longer possible now to ignore, and trample upon the rights and privileges of individuals, to treat persons as chattels, or things, at the caprice of any autocrat, or any majority. The worth and dignity of the individual, with all the culture of rich personal idiosyncrasy of which he is capable, this is a doctrine not lightly to be abandoned at the bidding either of a gross materialism, or an unfounded, and unpractical metaphysic. A chain is not stronger than its weakest link, and here all the links are weak, though some links may (illusively) seem larger and stronger than the rest. The real question is, how does the particular Ego get itself into existence at all, and in the first instance? "C. C. M." fails to show how the variety in conscious experience, variety in relations and associations, accounts for it. I think he could only do so if he were allowed surreptitiously to introduce the idiosyncrasy, the *myself* and *yourself*, which he is attempting to account for, into such relations and varieties. I accept his correction about his belief as to which is the plastic agent, soul or body. But I still think he puts the cart before the horse. I hold that the particular, or individual Ego is wanted to mould the soul and body of which a person consists, to produce the idiosyncrasy, character, or Karma of it. The system of thought he favours, if it accounted for universal genera, and species (which it does not), would not account for individuals. There must be an eternal Idea of an individual, which is indeed himself.

I have shown that immense variety, and separated groups of association in experience are compatible with unity of the one self-identifying individual; but that *special continuous variety in unity of relation*, which intuition testifies to as you, or me, *idiosyncrasy, person*, is *sui generis*, and can only be based in a fundamental and absolute distinction of Egos, or selves. But I am sure there exists a fundamental and irreconcilable divergence between the two schools of thought on this point, though I confess I had hoped that the difference would not be so absolute and profound as it now appears to be on the minor question of a "secondary self." Thanking you for the space you have given me for the vindication of the Spiritist interpretation of a very typical instance of automatic writing, and the discussion of Von Hartmann's kindred views on "masked somnambulism," and Spiritist phenomena generally,—I remain sir, yours faithfully,

RODEN NOEL.

P. S.—One must admit, of course, that there is some aura, or atmosphere, a certain personal radius, which is vague to us, and within which certain experiences, or influences, occultly incubate, ready on occasion to become part and parcel of our actual conscious experience. But this must really belong partly to that higher transcendental and unitary, consciously organic self, of which I have already spoken, and partly to other isolated, temporary selves, Egos, or idiosyncratic systems of consciousness in close and vital relation with our own, though not now necessarily distinguishable by us for what they indeed are, appearing to us rather as part of an objective natural order—(the brain, and what "C. C. M." terms the meta-organism may be departments of this sphere)—though indeed they have their own subjectivities, even as we. When an Ego is being formed, either in the way suggested by "C. C. M.," or in the newborn infant, is there not, *must there not be*, even in the earliest sensation, more than an

abstract *Ich denke* (in any sphere of temporal experience whatever), more than a universal Ego, to give that *special* unity in difference, which shall develop into you, and me, into idiosyncrasy, or character, into self-will? This goal is still implicit and future, but the implicit and future is for true metaphysical philosophy spiritually present, a formative eternal Idea.* Philosophy reverses—must reverse, in order to fulfil her causal, and basic, and substantial function—the order of physical, or physiological science, that of experience—but she can only “transcend” experience by *fulfilling*, and *justifying*, and *harmonising* its inchoate and confused deliverance, *illusory*, because isolated, defective and confused, but *not illusory* in its constitutive elements themselves, when these are reduced to order and unison. This appears to me an all-important distinction. You can no more get rid of (though you may supplement) the special content of consciousness, or the idiosyncrasy of it, while retaining consciousness itself, than you can get rid of a right side, while retaining a left, of a top while retaining a bottom, of a north while retaining a south, of quality while retaining substance, of effect while retaining cause. And when you talk of the “unconscious,” you are simply making use of a word which to you is necessarily devoid of content, or meaning. But enough!

Mr. Gerald Massey's Lectures.
To the Editor of “LIGHT.”

SIR,—Those of your readers who heard the short course of lectures delivered by Mr. Gerald Massey, in St. George's Hall, some years ago, will be able to comprehend the importance of the announcement you make, and call special attention to, in last week's “LIGHT.” The more extended course which begins on Sunday next, appears, from the syllabus, to lead through several critical points in the history of man's development, to the subject of his final lecture “The Coming Religion.” What that may be, there is no prophet of this day who may be better trusted to foretell; for there is probably no one who possesses a wider acquaintance with the data on which such a prediction can be safely ventured. He has proved, in his mighty works, the immensity of his knowledge—as broadly general as it is minutely precise. There can hardly, therefore, be a safer teacher, or one more interesting. The way in which he presents a subject is always his own—always original and striking, and he never shrinks from following facts wherever they may lead. These lectures will be a fitting antidote to those of the “Sunday Lecture Society,” whose teaching is violently and aggressively anti-Spiritualistic. On the authority of an influential member of the committee, the reason assigned for this is, fear that any toleration of the subject would frighten off many members, and so injure the interests of the Society. It should, therefore, be held a matter of duty by your readers to betake themselves and their “outsider” friends in such numbers as will show that a lecturer who avows himself a Spiritualist does not therefore scare away audiences, but can draw, in numbers and intelligence, more powerfully than can the so-called agnostics. This was markedly shown on the occasion when Mr. Massey formerly lectured in St. George's Hall. The numbers were more than double the average attendance of the Sunday Lecture Society. There should be little doubt that the coming course of lectures by Mr. Massey will be memorable for the number of its hearers as it is certain to be for its brilliant merits.

F. G. S.

RARE SECOND-HAND BOOKS.—In our advertisement columns will be found particulars of some rare second-hand books for sale at the office of this paper.

* “C.C.M.” explains that he was only showing us the *genesis* of this (supposed) “secondary self.” Well, but even in its earliest germ you must still be able to answer the question *whose?* it must belong to *someone*, though only implicitly. Now if this nascent experience is, as he says, a second Ego, then I submit it can never identify itself absolutely with the first, for it belongs to another system of idiosyncrasy; but if it belongs only to another “focus of mentation,” or (as I prefer to say) order of experience, in the same Ego, then, though it need not necessarily coalesce with the old order in memory at one given particular moment, yet when brought face to face with the normal experience simultaneously, it must necessarily coalesce with that, and the two must be mutually self-identifying. Why, this constantly happens in the most familiar examples of clairvoyance! only then possession is more easy. The clairvoyante hears, and understands questions addressed to her, and yet is clairvoyante, also answers them clairvoyantly. In other words, her two “selves,” “foci of mentation,” or more precisely *orders of experience*, identify one another, i.e., she is one Ego, not sixty or seventy Egos in one. But the “localisation of nervous centres” may well be connected with dominant influence from the surrounding spheres of intelligence (Nature). Note the case of Louis V., *Journal of Mental Science*, for January.

THE SECRET OF DEATH.

“She is dead,” they said to him, “come away,
Kiss her and leave her, thy love is clay.”
They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;
With a tender touch they closed up well
The sweet, thin lips that had secrets to tell;
And over her bosom they crossed her hands—
“Come away,” they said; “God understands.”
But he who loved her too well to dread
The sweet, the stately, the beautiful dead,
He lit his lamp and took the key
And turned it. Alone again—he and she.
Then he said: “Cold lips and breast without breath,
Is there no voice, no language of death?”
“See, now I listen with soul, not ear;
What was the secret of dying, dear?”
“O perfect dead! O dead most dear!
I hold the breath of my soul to hear.”
“There must be pleasure in dying, sweet,
To make you so placid from head to feet.”
“I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed.”
“You should not ask vainly with streaming eyes
Which of all deaths was the chief surprise?”
Who will believe what he heard her say,
With a sweet, soft voice in the dear old way?
“The utmost wonder is this: I hear,
And see you, and love you, and kiss you, dear.”
“And am your angel, who was your bride,
And know that though ‘dead,’ I have never died.”

EDWIN ARNOLD.

THE DISSEMINATION FUND.

[This fund is intended to provide a centre for the dissemination of Spiritual literature, and also to meet the ever increasing demand for information, guidance, and assistance on the part of earnest inquirers into Spiritualism. To carry on the work effectively during 1886, at least £150 are required. The Report and Balance-sheet for 1885 were published in “LIGHT” for February 6th.]

SUBSCRIPTIONS AND DONATIONS PROMISED OR RECEIVED.

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Remittances may be sent to John S. Farmer, 16, Craven-street, Strand.

LONDON SPIRITUALIST ALLIANCE.—It may not be generally known that members of the Alliance can, by defraying the cost of parcels postage, have books from the shelves of this library. It contains upwards of a thousand volumes, and is, perhaps, one of the most complete in existence.

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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, MARCH 27TH, 1886.

ECLECTIC PUBLISHING COMPANY.

Report of the Directors to the Sixth Annual General Meeting of the Shareholders of the Eclectic Publishing Company, Limited, held March 23rd, 1886.

LADIES AND GENTLEMEN,

Your directors have the gratification of reporting that the progress of "LIGHT" during the past year has been, though slow, yet steady and sure. As the most patent evidence of this, it may be mentioned that the amount realised by the company through Mr. Allen, the publisher, shows an increase in 1884 as compared with 1883, of 30 per cent.; in 1885, as compared with 1884, of 45 per cent.; while there has also been a gradual growth in the number of direct subscriptions to the office of "LIGHT." The statement of accounts, nevertheless, shows that the year's deficit, irrespective of the Subscription Fund, is about the same as in the year preceding, but it should be pointed out, on the other hand, that the expenditure for 1885 includes the cost of the production of "LIGHT" for thirteen months instead of twelve, an extra month's payment having been made in order to keep the accounts as closely as possible up to date.

Upon the whole, then, the year's results have been satisfactory, a circumstance for which the directors feel that the company is greatly indebted to Mr. J. S. Farmer, who has discharged his duties as editor with marked ability and with untiring energy, and at the same time without pecuniary reward.

Your directors confidently hope that the time is not far distant when they will be able to remunerate him for his valuable services, and Mr. Farmer himself assures them of his conviction that the series of visits which he has commenced to the provincial societies will materially hasten the attainment of this very desirable end.

Mr. Dawson Rogers, who has kept the accounts for "LIGHT" during the past year, and has for some years past conducted the Appeals for Funds for its Sustentation, reports his unwillingness to continue such appeals in the future. Your directors will, therefore, have to invite the assistance of some other friend for this not very pleasant work, unless some alternative scheme can be devised; and in this connection it may be worth consideration whether all the literary and propagandist work in London could not be advantageously concentrated under one management with an appeal for pecuniary help to cover all requirements.

The cash account is presented to the meeting made up to the 31st December, 1885, and audited by Messrs. Theobald Bros. and Miall.

Mr. Dawson Rogers retires from the Board of Direc-

tors in rotation, but offers himself for re-election; and as there are still vacancies on the Board the directors also recommend the election of Mr. Stainton Moses.

Signed on behalf of the Board.

E. DAWSON ROGERS,

Chairman.

March 23rd, 1886.

The accounts, duly audited by Messrs. Theobald Bros. and Miall, were presented to the meeting, and other formal business transacted. Votes of thanks were passed to the chairman and the auditors.

MR. GERALD MASSEY'S LECTURES AT ST. GEORGE'S HALL.

On Sunday next Mr. Gerald Massey delivers his first lecture at St. George's Hall, Langham-place. The chair will be taken at 3.30 by the President of the London Spiritualist Alliance, and Mr. Massey's subject will be: "A Leaf from the Book of My Life; or, a Practical Reply to Dr. von Hartmann's Theory." We hope our London friends will make a point of being present. The subject is an important one and full of interest in view of recent discussions in these columns. Tickets for reserved seats for the course of ten lectures may be obtained from this office, price 10s. 6d. each.

The following extract from the *Auckland Bell* concerning Mr. Massey's lectures in New Zealand, will be of interest in the present connection:—"His lecture was full of the relations of incidents which, being true, prove not only immortality and continued individuality after death, but also spirit communication with 'mortals' here on earth. How are we to judge of the truth? 'The truth is that which is always being corroborated,' he said, and the almost daily recurrence of Spiritualistic phenomena go to prove the solidity and reality of other facts, which, all taken together, make a grand array and demonstration, sure enough and firm enough to stand on, with an earnest and confident gaze into eternity. To the question 'Is Spiritualism a truth?' Mr. Massey answers an emphatic 'Yes.' In the face of such a lecture as the one delivered last night by such a man as Gerald Massey, one stands almost dumbfounded. That such a man, whose life has been one long fight against popular received opinions, and who, as the *London Times* declared, 'has won his way to the temple-gate of fame, sword in hand,' and compelled recognition and hearing from an unwilling world; that such a man who has deliberately chosen to fight the cause of more than one 'forlorn hope,' and helped to win it, should be a mere hypocrite in his avowals, and be an unbeliever in his own statements, is too absurd a thought to entertain. The question comes in then, has he been for all these years the subject of illusion? Has this poet, has this philosopher, has this thinker been himself deceived? The mere fact that he has won his present eminence seems to at once stamp such a supposition with denial. We understood him to declare last night that one of the principal objects he had in view when he began his investigations into mythology was to prevent Spiritualism from ever being used to strengthen the fetters upon the human mind, and to do his part in giving that mental liberty to the world that had been stolen from it in past ages. Wrong or right we can only honour the man who can rise to such a mental grandeur as to lay down his own life to benefit his race—especially when we realise the truth of the pathetic utterance when he said, 'and it is so hard to make a living by telling the truth.'"

Mr. ALFRED RUSSEL WALLACE, whose name is familiar to all Spiritualists, is about to make a lecturing tour in the United States next winter on his way to Australia. The *Banner of Light* notices with pleasure that the usual strictures passed upon any public man because he dares to avow himself a Spiritualist, do not seem, in this instance, to be dealt out towards Mr. Wallace by the Press of the United States. His recent article entitled "Science and Spiritualism" has been transcribed into a large number of American newspapers; amongst others the *Christian Register*, of Boston, which, referring to the matter editorially, remarks:—"His [Professor Wallace's] interesting and valuable works, which give the results of studies over a large section of the globe, have proved him to be an acute and accurate observer and a man in whom the candour of the scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thorough-going Spiritualist; and whatever opinions our readers may have in regard to that movement, they will read with interest, we think, Mr. Wallace's view of the harmony between Spiritualism and Science."

AN ACCOUNT OF A VISION.

The Figaro (Paris, December 12th) narrates an instance of what it calls *La Double-Vue* (second-sight) as experienced by M. Medul, one of the Professors at the Conservatoire of Paris, and as exhibited in an incident of his life related by himself.

M. Medul had a dear friend, M. N., who had contracted to buy a small estate near Melun. This friend took leave of him to go there, by the diligence, to complete his purchase. It was in the summer of 1799. During the night following his departure, M. Medul awoke on the clock of the neighbouring church of St. Roch striking two, and saw at the foot of his bed his friend, M. N., in the partial shadow of an ill-looking hump-backed man, who held a coil of rope in his hands. The impression made upon him by the vision prevented further sleep, and he arose early. After a few days of inquiry he learned at the police office that M. N. had taken his place in the diligence for Melun in company with another person, but that neither of them had arrived there; that the conductor could give no account of how, when, or where they left the conveyance; that investigation was being made, &c.

Five years passed. Professor Medul had become a successful composer; General Napoleon Bonaparte had made himself Emperor, and Medul his *Maitre de Chapelle*; and his vision had become to him a thing of the past.

At the coronation festivities M. Medul was one of the crowd around one of the illuminated fountains, and he felt a hand at his pocket; he grasped it, and kept tight hold, shouting, "Thief!" and finally handed him over to the police. Then he recognised in the captured thief the memorable image accompanying that of his lost friend of five years before.

M. Medul went home filled with disturbing fancies, and he slept but little. He was awakened as the St. Roch clock struck two by again seeing the form of his dear friend.

He determined upon his course. He went to the police office and asked the commissary if there might not be some relation between the two visions—which he related to him—to his long absent friend, M. N., and this thief who closely resembled one of the images of his first vision. "Perhaps," M. Medul said, "if I had not been the Emperor's *Maitre de Chapelle* the commissary might have smiled and dismissed me, but he said that the man's antecedents should be inquired into. The thief was put into solitary confinement and subjected to the interrogations of a *juge d'instruction*, with the result, at the end of a week, of his making a full confession."

From this confession it appeared that, in 1799, the man was a tailor, and heard a domestic of M. N. say that his master was going to make a journey to Melun to complete the purchase of a house there; and he (the tailor) resolved to go there too, and take his chance of getting his money; that he occupied with M. N. alone the inner compartment of the diligence; that he feigned sleeping, and when he saw M. N. was asleep he strangled him, completing his work with a rope he had provided, and the use of which he had learned in the assassinating times of the Revolution. He then possessed himself of the money, threw the body out, followed it himself and concealed it. All this he had been able to do undiscovered under cover of the shadows of the trees of the road through the forest, and the noises made by a vociferous singer outside the diligence, the horses' hoofs, and rumbling of the wheels on the rough road.

From the indications furnished by the culprit the remains of M. N. were found and identified. The thief was executed, according to French law, for the murder on his own confession.

MR. EGLINTON left London on Monday evening last, en route for St. Petersburg. He expects to be away a month or six weeks.

MESMERISM IN ITS PRACTICAL ASPECTS.

[In view of the announcement made in another column with reference to the Mesmeric Circles of the Research Section of the London Spiritualist Alliance, the following article may not be out of place. It is necessary, however, to mention that the paper appeared in "Pettitt's Earlie Englishe Almanack" for the current year, and was entitled "A Discourse of Mesmerism, or the Principles and Practice of Animal Magnetism, as exemplified in the Phenomena of Willing, in Thought-reading, of Clairvoyance or Second-sight," and is from the pen of Mr. Heron Allan, one of the members of the Society for Psychical Research.]

The leading axiom whereon we base our studies is this:—"That *Will* is a force, and *Sensation* is transferable." Of the truth of this axiom we receive every day proofs, unimportant in themselves but clearly demonstrating the existence between human beings of that subtle essence, that undefined attraction, that mysterious connection which we understand by the word *sympathy*. How often has it happened to you to look suddenly in some given direction and find the eyes of someone earnestly fixed upon you; how often have you become uneasily aware of the presence of another human being in your immediate neighbourhood, a presence which is not evident to the senses of sight, hearing, or contact. How often when conversing with a friend have you both after a pause, made an identical remark in no way bearing upon the subject of the preceding conversation. How can we account for sudden affections and aversions which we classify among the phenomena of *instinct*? To all of us it has happened to be aware of the presence of a friend before he has come into the range of our vision, and to many of us it has happened that we have been informed of the illness or death of some friend or relation at a distance remote from us, either by the promptings of uncontrollable presentiment, by the means of visions which we see as it were in a glass darkly, or by that spontaneous impression of actually seeing him, which is for want of a better term known to the vulgar by the word *ghost*. Now with all these matters the doctrine of *coincidences* must be carefully weighed and considered, and certainly coincidences often occur which cause one to be very strict with oneself before allowing any other force to be present: thus for instance, on one occasion whilst discussing coincidences I took up a pack of playing cards and spreading them fanwise said, "I will draw the deuce of clubs" and did so, and on another, playing cards with a friend, I said whilst shuffling, "Have you ever heard the opera 'La Dame de Trèfle'?" and at the instant the queen of clubs fell from the pack. Still, when a sympathetic connection has been the only possible explanation of events which seem inseparably connected with one another, in a number of well-authenticated instances, the doctrine of *coincidence* falls to the ground and we must seek an explanation of the circumstances in some cause more deep, more remote, than any which has yet been illumined by the lamp of physical or physiological research. This explanation is to be found in that *psychic force* which is known as *Animal Magnetism*, the simplest and most elementary exposition of which is to be found in the practice of what has of late attracted much attention both as a pastime and as a phenomenon, *Willing* and its concomitant experiments, *Thought-reading*.

Willing and *Thought-reading* are phenomena which may be easily practised by any circle of friends, the only conditions requisite for success in the experiments being patience, perseverance, and, above all, seriousness. Many people there are who, after trying to obtain results amidst conversation and laughter, in which the *agent* [or Thinker] and *percipient* [or Actor or Thought-reader] not unfrequently join themselves, have given up the attempt and joined in the chronic laugh at the expense of phenomena which their blind frivolity has debarred them from seeing. For the *agent*

nothing is required but the capacity of concentration of thought, the capacity of fixing his mind upon a single action and not allowing it for one moment to stray therefrom; for the *percipient* one thing only is necessary, and that is the power of absolute abnegation of the individuality, the capacity of making the mind a *perfect blank*. These things being understood, the following method of procedure can hardly fail to bring about interesting and satisfactory results. The agent having been informed of what the percipient [who is out of the room] is required to do, the latter is brought in and "contact is established" between the two. This may be done in several ways: perhaps the most satisfactory is by holding the hand of the percipient upon the forehead, or the agent may place his hand on the percipient's forehead, the latter holding it in that position by the wrist. Some of the most marvellous results I have ever obtained have been by simply holding the percipient's left firmly with my right, the ball of my right thumb being pressed against the ball of his left thumb, the hand clasping his firmly in this position, and his hand similarly clasping mine. Another method highly recommended is that of applying the fingers lightly to the nape of the neck of the percipient, the finger-tips lying upon the spinal chord. A little practice will show what is the best mode with different percipients. The percipient's eyes may be bandaged or not: I prefer that they should be bandaged, as in the first place it prevents the interference of other thoughts resulting from the observation of surrounding circumstances, and in the second place by affording further evidence of the genuineness of the absolute *thought-transference* it adds to the effect of the phenomenon. Contact having been established the percipient "makes his mind a blank" and the agent concentrates his attention upon the business in hand, and for beginners I cannot too strongly impress the necessity of proceeding by degrees. By this I mean concentration of the mind on the successive stages of the act to be performed: thus if the phenomenon to be exhibited is the turning off of a gas jet, the first effort of will must be "Walk to the gas," "Stop," and then successively "Raise your hand," "Take hold of the tap," "Turn your wrist"—and the thing is done. After a time the successive stage principle may be abandoned and the entire act *willed* at the outset.

By this means the phenomena may increase in complexity until the most beautiful and striking combinations of experiments may be performed. The finding of pins is one of the most elementary experiments: the percipient having been made to go to the place, the attention is concentrated upon the *locale* of the pin with the natural result that the percipient promptly seizes it. If the first few experiments result in failure, do not be discouraged; as we shall see further on subjects sometimes are absolutely impervious to psychic force, until they have been magnetised or mesmerised some dozens of times with apparently no success: I once asked M. Verbeck, the eminent mesmerist, how many times he had magnetised Mlle. Marguerite before he obtained over her the absolute mastery displayed in his almost instantaneous mesmerism, and he replied casually, "*A peu près six cent fois!*" As your power over a percipient becomes increased by reiteration of experiment you may lessen the actual contact, establishing it only by a loose wire, and finally by holding your hands about nine inches apart with his left hand in the middle between them. As a specimen of the marvellous phenomena which may be produced by an agent and percipient who have worked much together and are therefore in complete sympathy, I may cite the following phenomena which I witnessed some time ago and which I have since repeatedly reproduced. I was assisting at a séance in the capacity of an utter sceptic, the percipient being a complete stranger and the agent being his sister; with true British liberality of thought I immediately assumed collusion, telegraphy, and consequent fraud, and

proposed a test so drastic in its nature as to startle even the percipient himself when he was subsequently informed of it. The room was crowded; the percipient having been sent out of the room to have his eyes bandaged, I arranged three men, strangers to me, in a "group" upon the hearth-rug, a group so preposterously ludicrous that even the persons looking on thought the test too severe. I bade the agent impress every particular of this group upon her mind, and with some difficulty she did so; the "group" then separated and sat about the room behind knots of people and in similarly remote spots. The percipient entered and contact was established. *Instantly* he rushed through the crowd to the first man; dragged him over to the hearth-rug and "arranged" him; similarly he dived for the other two and re-grouped them on the hearth-rug, to the curl of a finger in the position I had placed them. When unblindfolded he had not the remotest notion of what he had done.

The above notes are all that you can require to become a *willer* or *thought-reader*, either agent or percipient, provided you have the qualifications and observe the conditions stated above. The experiments may, as we have seen, be varied *ad infinitum*; a favourite one is for the agent to draw a figure on a slip of paper, and gazing on it intently, establish contact; a highly organised percipient will seldom fail to reproduce the figure blindfolded on a blackboard or on another slip of paper. I leave further and equally complicated experiments to the inventive powers of your own imagination.

(To be continued.)

THERE are people who insist that nothing ever was, is, or can be done contrary to the well-known laws of nature. To such we can only say two things. Read the testimony, or see for yourselves. There are some with a certain arrogance of incredulity who can believe no senses but their own. For example, a distinguished scientist said to a gentleman of the highest reputation, who had related a fact which had occurred under his own careful observation, "I would not believe that if my own father had told it!"

The *Christian* in dealing with the exposure of Madame Blavatsky makes a sad hash of its comments on Spiritualism, Psychical Research, and Theosophy—jumbling up all three in a most ludicrous fashion. Internal evidence shows that the writer in question would be extremely surprised to learn that Spiritualists were the first to expose the fraudulent practices over which he waxes so eloquent, and still more surprised to learn that they, of all sections of modern thought, realise and accept the Divine promise: "I, if I be lifted up, will draw all men unto Me." When the *Christian* possesses more knowledge it will also possess more charity.

On the authority of Dr. H. Sinclair Paterson, one of the speakers at a recent Conference on the "Second Advent," held at Mildmay Park, we are informed that "this great delusion" (Spiritualism) "which I" (that is Dr. Paterson) "believe to be the delusion of Satan, will spread more and more. There are millions already, both in America and in this country." This is satisfactory so far as it goes, but we beg leave respectfully to inform the reverend gentleman that he is talking the most utter rubbish and without more than a superficial knowledge of his subject, when he says that communicating spirits command abstinence from meat, forbid marriage, and fail to express honour and respect for Jesus Christ. It is useless to attempt to put such men right, for they are the victims of fixed ideas. It merely suits our purpose to deny *in toto* the charges thus made.

HENRY TYRELL, in his "History of Russia," relates the following circumstances connected with the death of that imperial monster, the Czar Ivan, known, on account of his atrocities, as "Ivan the Terrible":—"The tyrant only survived his son a few months and died on the 18th of May, 1584, exactly on the date predicted by some astrologers. . . . On the night of the 17th, feeling himself better after a warm bath, he gave orders that the astrologers who had prophesied his decease on the 18th should be put to death. They begged delay on the ground that the time they had spoken of had not expired. Ivan, on the 18th, had another warm bath, and afterwards indulged in a sleep, and upon waking called for his chess-board. It was brought, and the Czar, sitting up in bed, busied himself in arranging the pieces. While thus occupied a sudden pang seized him, and he fell backward and expired almost immediately, in the 54th year of his age." This instance has in it one element that is unsatisfactory. It suggests the suspicion that either the astrological prophecy may have been but a veil to conceal a plan for the assassination of the Emperor by secret poisoning on the date named, or that the astrologers themselves, fearing for their lives, might thus have brought about his end.

THE SPIRITUAL PRESS AT HOME AND ABROAD.

Licht Mehr Licht.

Licht mehr Licht is eclectic as ever, and garnished with voluminous excerpts from the *Religio-Philosophical* and other journals; but the editorial column is exceptionally rich in facts. It proclaims with inconsiderate exultation that Kardeesian Spiritism numbers in Europe to-day (omitting Germany) not less than thirty-one journals, whilst *Light, Medium and Daybreak*, and *Op de Grewzen van twee Werlden* suffice to give vent to the feeble aspirations of American Spiritualism!—We are sorry to record the death of President Plate, of Arnheim, at the age of seventy-two. In his earlier investigations he was unfortunate in his mediums, and consequently in his spirits. His ten children loved him, but did not imbibe his faith, and the friends to whom he sent copies of his numerous spirit-communications did not in every instance read them. He was opposed to the remuneration of mediums, and shared the views of Allan Kardec, whose works he translated into Dutch, and published at his own expense.

Constanzia (Buenos Ayres).

It appears from the *Constanzia* of Buenos Ayres that a Señor Hausen there has joined in the Peyret-Hernandez controversy; being an agnostic in Spiritism, he thinks he will prove an impartial umpire. He appears to be an open-minded agnostic, and the sooner he embraces the truth the better for us and for him. The honest thinkers are those who abandon an agnostic attitude, preferring a policy of examination and inquiry to the enervating atmosphere of doubt. Señor Hausen says that the distinction now made by Señor Peyret between Spiritualism and Spiritism is a distinction without a difference. His remarks on this head are worth quoting:—"I call this a distinction without a difference. For what is Spiritism but a more advanced form of Spiritualism, in the shape of a body of doctrine with materials for its verification? Spiritualism establishes the dual nature of man as (a) moral entity, (b) material organisation. The moral entity survives the material organisation, being in fact immortal. Spiritism, starting from this foundation, maintains, as I understand, that as soon as the moral entity—or spirit—is released by death from its physical envelope—or body—it gets ready for a new incarnation. It explains these successive incarnations by the spirit's obligation to purify itself in the sorrow and strife of successive existences. It is the evolution of our moral being, approaching nearer and nearer to the supreme perfection through cycles of purgation more or less prolonged, more or less rugged, according to our merits. It is said that Spiritism is enervating, reducing man to an automaton. That is a fallacy. It is flatly contradicted by the dogma of Spiritism, according to which *man progresses morally by his own efforts*, enjoying full liberty of action, plus the intervention of good spirits, to instruct and to illuminate his conscience. It is said that it serves no useful moral end whatsoever. Is it useless to bring home to a man's mind the conviction that he possesses an immortal soul, proving it by facts; to teach him that the Gospel maxims point the path of progress; and that perverse selfhood in this life involves condign punishment in the next? If that is not a grand and ennobling truth, where shall I find it?" We agree on the whole with Señor Hausen. We agree with him, moreover, when he says that the operation of "suggestion" in mesmerism points to the likelihood of such operation on the part of spirits disincarnated. We do not think that there is anything in the Spiritist programme so advanced but that we Spiritualists in our modest way have caught some letters of the writing on the wall. The dogma of Re-incarnation: what is it but a concrete embodiment of the Eastern doctrine of *Karma*? Every evil habit of the soul begets a tendency to repeat it, until it becomes a habitude. "Your friend is not in Heaven yet," said Swedenborg to some one who had asked for a test, "he is still in Hades, pondering over the restitution of all things. It is hard to conquer evil habit! We should begin in this life." It is but a slight extension of this principle to say that as long as craving for material existence is not extinct, rebirths will take place on the material plane. "By no other means can spirit be purified. The furnace is one of self-sacrifice, the process the same for all. Only in some souls, wherein the Divine flame burns more brightly, the process is rapid and concentrated; while in duller natures the fires smoulder, and vast cycles of purgation are required. Blessed are they who can crush out the earthy, and welcome the fiery trial which shall purge away the dross. To such, progress is rapid and purification sure.*

* "Spirit Teachings."

SPIRITUALISM IN LONDON, THE PROVINCES, AND ABROAD.

LONDON SPIRITUALIST ALLIANCE.—The last *Conversazione* of the Alliance was held on Thursday, March 11th, at St. James's Hall, and a full report of Mrs. De Morgan's paper has since appeared in these columns. The President, in introducing the paper, said: Speaking in the presence of Mrs. De Morgan, it would be improper for me to dwell on points which I might desire to touch upon in her absence; but it would be still more improper on this occasion to refrain from saying in the most public manner, even in her presence, how much Spiritualists through many generations—for the generations of Spiritualists are like the leaves on the trees, rapid in their growth and passing readily to their fall—how much we all owe to Mrs. De Morgan. She was one of the very earliest Spiritualists in this country. She was a member of that early circle of men and women who sat with Mrs. Haydon, and through whose instrumentality some very doughty champions of our faith gained their first experience. William Howitt, than whom no harder hitter ever defended his faith: vigorous, earnest, and when provoked by what he deemed injury and wrong, very much disposed to carry the war into the enemy's country, with disastrous effects to the enemy; his daughter, the lamented wife of my friend on the left, whose was the soft answer that turned away wrath, and whose methods, not less effective than those employed by her father, were those of sweet reasonableness and gentleness, quite compatible, however, with a logical faculty and a masterly power of intellect which she had, doubtless, inherited from him, and had tempered, though she had by no means lessened it in force, by the native gentleness of her own mind. I need not dwell on others, for I have no historical purpose to fulfil. I desire only to point to the results that came from that gathering, and especially now through Mrs. De Morgan. Always calm and convinced of the truths she held, she has been, in a high degree, convincing to those at whose service she has always been ready to place her store of knowledge. Accessible and simple in herself, she has not been so much the exponent of theories as she has been the depository of the truth which she has learned. The book, "From Matter to Spirit," which we owe to her and to her distinguished husband, Professor De Morgan, is one of the classics of Spiritual literature. It is now too little accessible, and I trust that it may be possible to reprint it and to bring it within the knowledge of later generations of Spiritualists. I hope she may be able to meet what I know to be a prevalent wish, that it may be republished. None, I feel wholly sure, who are acquainted with it, will doubt the debt we owe to Mrs. De Morgan; a debt which she has added to by her kindness in contributing to our meeting the paper which I now call on Mr. Theobald, our hon. sec., to read.—Mrs. De Morgan's address was read by the secretary of the Alliance, and we have since received from him an addendum to her address, together with some remarks of his own, which we now quote:—"A friend has reminded me of some well-attested instances of spirit-writing, in which the influence neither of the medium nor of those present could be detected. Of these instances the languages written by Miss Laura Edmonds, and the direct writing at Mr. Theobald's, have been very startling. I think, however, that when Spanish or Portuguese was written by Miss Edmonds the language was recognised by a gentleman present. In the case of the Raratongan, was it not recognised by a friend as that unknown tongue? And was the interpreter too far away to have contributed mediumistic power to the circle? The wonderful writings made on the tombs of the kings in the church of St. Denis, through the mediumship of Baron Gùldenstùbbe, might have been supposed to be quite independent of any aid from him, if the form of one Greek letter, or the contraction of a word which was found to be peculiar to himself, had not suggested it. We do not know at what distances, either of time or distance, spirit can travel. A very slight-seeming rapport may be sufficient to secure mediumistic power from one in the body for a sympathetic spirit; and as to the question of time, we have all heard of the young girl mentioned by Dr. Abercrombie, who not knowing a word of Latin, wrote a quantity of Latin sermons in her sleep. She had many years before heard a priest reciting homilies in a room near her own. But the question how far it is possible for a spirit to manifest its presence without help from a medium is a large and difficult one. Perhaps some friend whose views may differ from mine will kindly give us his thoughts on the subject."—Note by Mr. Morell Theobald.—In reply to Mrs. De

Morgan's queries I may be permitted to thank her for her most interesting paper, and to state the circumstances surrounding the writing in Raratongan, to which she refers. The original sentences were written in my house upon a large sheet of paper containing questions for our spirit friends to reply to in their own direct writing, thus forming a marked sheet of paper of the identity of which there could be no possible question. The questions (written by a friend at a distance) were all replied to in *direct spirit writing* while the sheet was under my own charge in a table drawer, and upon the same sheet appeared the Raratongan sentences. This was in July of 1884. The writing was a complete puzzle. I could find no one who even recognised the language, much less its import. I therefore asked our spirit friends to tell us what language it was, and also to inform us respecting one or two sentences in *other* languages which we could not decipher. These *others* turned out to be Hindu, and Old Brittany, and Old English of the twelfth century. The spirits replied in their own inimitable way by *re-writing* the several sentences three weeks afterwards, in my house at Granville Park (where no copy then existed), folding up the sheet of paper themselves, putting it into an envelope, stamping, directing and *posting* to me, then staying at Haslemere. When I saw *Raratongan* given as the language of one sentence I knew where to get it confirmed, and did so at once, and recorded this interesting fact in "LIGHT" (August 23rd, 1884, p. 344). I need only add to Mrs. De Morgan's queries that my friend, who was able to translate and confirm the correctness of the spirit writing, was very seldom seen by me, had never been at our house to a séance, if indeed ever at all, and our relations were very slight, having been formed through his *father*, who was a missionary at Raratonga, and now deceased. As to the Hindu, I am not aware that I know any one conversant with that language; and as to Old Brittany, certainly I know no one in the flesh, though I do know now an intimate *spirit* ancestor who wrote on another occasion the Lord's Prayer in Old English in order to prove his identity. A *fac simile* of this, with description, appeared in "LIGHT" (May 9th, 1885, p. 229). I think these circumstances go to prove that it is not *necessary* for the medium or even any one present at the séance to be conversant with the language written; and they further prove that thought-transference between *persons in the flesh* is not the force invariably used in spirit communications.

LONDON.—REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday, March 28th, there will be no meeting. The lectures will be resumed on April 4th.

THE RESEARCH SECTION OF THE LONDON SPIRITUALISTIC ALLIANCE.—We have been requested to call attention to the fact that a new series of four mesmeric séances will be commenced by Mr. Price, on Monday evening next at 7.30, at the offices of the London Spiritualist Alliance. These séances are opened to all members of the Research Section upon application being sent to the President of the Alliance in writing.

HOLLAND.—A weekly Spiritualist paper is now published at Middelbourg.

BELGIUM.—*De Rots* (The Rock) is the title of a Spiritualist journal published monthly by Dessaer, Chaussée de Thourout, Ostend. It is in its eleventh year. It is printed partly in French, partly in Dutch.

LIÈGE.—La Société des Libres Penseurs de Liège publishes its fifth annual *Almanack* of sixty-four pages. It contains quotations from well-known authors. This from Marquet:—"Free inquiry does not exclude belief in a superior power ruling the universe by laws. But it does not admit that for one to draw for oneself a desire of honest conduct it is necessary to have a salaried intermediary who attributes to himself a Divine mission upon the earth." This from Henri Rochefort:—"If it pleases you to go to a somnambule, it is for you to pay him; I do not; and am I disposed to do more to priests than to somnambules? My opinion is that they also ought only to be paid by their clients."—*Le Messager*.

BUENOS AYRES.—*La Verité* is a new weekly publication in French and Spanish, of which the first four numbers have been forwarded to us. The last contains the translation of a portion of a lecture delivered by our friend, Alderman Barkas. Another Spiritualist journal, *Luz del Alma*, has also made its appearance in Buenos Ayres. Spiritualism must be extending its area in Buenos Ayres, for the *Fraternidad* Society has issued an almanack, in Spanish, of eighty-four pages, the frontispiece representing the rising of the spirit from the body in death, as seen by clairvoyants. It also gives a view of the newly-

founded Spiritualist Temple at Boston, and portraits of Allan Kardec, Victor Hugo, Emilio Castelar, Camille Flammarion, and Viscount Torres-Solanot.—*Le Spiritisme*.

MONTREAL (Canada).—Mrs. FitzGerald has very kindly placed in our hands a letter from a friend detailing the rise and progress of the first Spiritualist Association in Canada. We give the letter almost *in extenso*.—"I must tell you now, that last winter some five or six of us used to meet once or twice a week, and sit in circle with the room darkened, in the hopes, if we persevered, we might obtain some spiritual manifestation, but we got none, and came to the conclusion that we never should until we could secure the services of a properly and fully developed medium of some kind. The summer came, and whilst in the country with my family I determined, if it pleased the Almighty to spare my life till I returned to town for the winter, that I would work hard and see if I could not get up a society or association for the investigation and promotion of Spiritualism, and after overcoming many difficulties, and, as you may imagine, much derision, and I may say much insult, I succeeded in getting twelve members together to start the movement. We have taken a most suitable room capable of seating nearly a hundred people, furnished it plainly but comfortably, the walls being adorned with neatly framed Spiritualistic pictures, the gift of one of the members; and the walls are also hung with quotations (in frames) from various authors—Shakespeare, Byron, Milton, and others,—such, for instance, as 'Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep!' 'It is no less strange than true, for truth is stranger than fiction.' 'Let brotherly love prevail!' 'Do unto others as you would they should do unto you!' 'Truth is great, and will prevail!' 'The friends of truth are the enemies of fraud!' 'Spirit moves matter!' The last three I have mentioned are in Latin, as they are quotations from Latin authors. We number about twenty members now, and are getting applications from candidates for membership every week, which we could easily double, but we are very careful whom we admit, for fear of destroying harmony. We meet every Sunday evening at eight o'clock, and we are fortunate enough to find that one amongst us is to a great extent a test medium himself, as well as possessing considerable powers of developing others to become such, from which we hope to get some good results in time. One or two of the members he has taken in hand are already exhibiting mediumistic symptoms. I must tell you that your pupil, Ernest, is president. I refused for a long time, wishing one or other of those who hold somewhat prominent positions in this town, and who are better able to assist our progress pecuniarily than I am to occupy that position; but they insisted on my having the honour of presiding, as I had had the labour of organising the movement. The Association for Investigation of Spiritualism is the name of our club or society, the letters, 'A. I. S.,' at the heading of this letter being the abbreviation thereof, and its location, which is only a stone's throw from my own house. The *Banner of Light*, of the 15th January, has a notification, I see, of the successful establishment of the association, giving the names of the office bearers. Perhaps 'LIGHT' will give us a lift and a good word for us! As soon as we get richer, when our numbers sufficiently increase, we purpose sending to Boston or New York for a materialising medium, to stay a few weeks here, and for that purpose, our secretary, Mr. George Dawson, has written to the editors of the *Banner of Light* asking them to recommend a reliable one to us, and inquiring what the expense would be, as we were only a young association and could not afford much! As I said before, our fixed weekly meetings are on Sunday evenings, and our business meetings, such as to pass the accounts and elect members, on the first Wednesday evening in each month; and occasionally some four or five or six of us meet in the evening of a week day, to converse on congenial subjects and books, and narrate our own respective experiences. I may take this opportunity of saying that not half of the members are actual believers in Spiritualism yet, as they have seen nought yet to make them believe, for as they say, 'seeing is believing,' but they are earnest and honest investigators, and quite ready to receive the truth, so soon as it has been revealed to them, as it has to me, thanks to you, my dear friend! Well, my dear Mrs. FitzGerald, is not this good news? I feel certain the movement is not going to stop at Montreal, but that if my life is spared, I shall be able to look back and feel proud of having been one of the pioneers of a movement that will extend over the whole Dominion of Canada. As you of course know, it is very extensive in the United States, but has never been publicly so in Canada."

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,
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.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C.:—*Animal Magnetism* (Wm. Gregory); *Miracles and Modern Spiritualism* (A. R. Wallace); *Researches in Spiritualism* (W. Crookes); *From Matter to Spirit* (De Morgan); *The Debateable Land* (Dale Owen); *Footfalls on the Boundary of Another World* (Dale Owen); *Planchette* (Epes Sargent); *Proof Palpable of Immortality*; *The Scientific Basis of Spiritualism* (Epes Sargent); *Report of the Dialectical Society*; *Zöllner's Transcendental Physics* (Translated by C. C. Massey, 2nd Ed.); *Psychography* ("M.A., Oxon."); *Spirit Identity* ("M.A., Oxon."); *Higher Aspects of Spiritualism* ("M.A., Oxon."); *Judge Edmonds' Letters and Tracts*; *Primitive Christianity and Spiritualism* (Crowell); *New Basis of Belief in Immortality* (Farmer); *Hints for the Evidences of Spiritualism* (M.P.); *Theosophy and the Higher Life* (Dr. G. Wyld); *Mechanism of Man*, 2 vols. (Mr. Serjeant Cox); *Startling Facts in Modern Spiritualism* (N. Wolfe); *Arcana of Spiritualism* (Tuttle); *Spirit Teachings* ("M.A., Oxon."); *The Use of Spiritualism* (S. C. Hall); *Spiritualism at Home* (Morell Theobald); *Pioneers of the Spiritual Reformation* (Howitt Watts).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

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.”—*Aftonblad* (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 consensaneous, 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. . . . Nevertheless, loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation. . . . 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,’ ‘somnambule,’ ‘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 biassed 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 the 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.”