

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way.....	157	Records of Psychical Phenomena.....	162
Mesmerism in its Practical Aspects.....	159	Mr. Gerald Massey at St. George's	
"Fairies".....	160	Hull.....	163
The Possibilities of Conjuring.....	160	Phases of Materialization.....	166
The <i>Banner of Light</i> Free Circles.....	160	Spiritualism in London, the Pro-	
A Correction.....	161	vinces, and Abroad.....	166
Mesmerism.....	161		

[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.)"

Miss Shelhamer, the medium of the *Banner of Light* Free Circles, is strongly testified to by those who know her and have experience of her gifts. "She is a frequent visitor in my family" (writes one of my correspondents), "and my wife and I have studied her character and peculiar work closely. We regard her as a very sincere and honourable person, one who could not lend herself to any fraudulent purpose. Aside, however, of any opinion of ours about her, her mediumship tells its own story to anyone who will carefully study it. It is simply impossible that she should fabricate the communications given at the Free Circle. . . . One very remarkable feature of her mediumship is that it can be depended on for fixed days and hours every week. Punctually at 3 p.m. on Tuesdays and Fridays she is in her seat on the platform before usually about a hundred hearers, and in ten minutes or less is under control. It matters not what the condition of her health or other circumstances. Indeed, she says that often, when feeling at her worst, the communications are the most striking and unquestionable. That most of the communications through her are very common-place and devoid of interest seems due to the unhappy fact that most of the people who die are so."

Another correspondent, who has excellent means of knowing the truth of what he writes, and who by no means errs on the side of credulous and wholesale acceptance of alleged marvels, is very strong in his testimony to the value of Miss Shelhamer's mediumship, and to the results obtained at the Free Circles. "I think" (my correspondent writes) "no one who has taken proper pains to inform himself can have any doubt of the good faith of the publishers of the *Banner of Light* as regards the messages; and as to Miss Shelhamer, the medium through whom they are given, it seems impossible for one to know her in her modest simplicity, artlessness, and purity of character, and to suspect her of complicity in a gigantic system of fraud. I have never heard such a suspicion breathed against her by anyone who knows her." I believe that it is my duty to let the readers of "LIGHT" know the estimation in which Miss Shelhamer is held by those who know her. I conceive that the criticism passed by "C. C. M." on the evidence so gathered, and on the absence of any systematic attempt to verify it, was not directed against any individual, with whom, indeed, the writer was, I should imagine, unacquainted, but arose from a desire to emphasise Mr. F. W. H. Myers's request on

behalf of the Society for Psychical Research "for cases of communications of subsequently verified matters of fact, unknown at the time both to the recipients and to others present." This is a method of scrutiny which I do not gather that the *Banner* has ever pretended to pursue. The letters of attestation are sent voluntarily, and are not subjected to any exact scrutiny such as the Society for Psychical Research considers a condition *sine quâ non* of acceptance for purposes of evidence. This, however, is quite consistent with perfect accuracy in the messages themselves, and of perfect proof of that quality to the persons who have received them.

I have received from a valued correspondent in America, a thoughtful Spiritualist of a candid and critical turn of mind, some remarks on my "Spiritualism at Home and Abroad," which are in themselves instructive, and which will enable me to add some comments which may be useful. The letter in which these critical remarks are contained was not intended for publication, but there is nothing private in what I shall quote, and the name of the writer I shall not mention. It is sufficient that he is, as he writes of himself, "no carping critic, ready to pick flaws in all Spiritualistic testimonies, but a thoroughly convinced Spiritualist, and ardently in sympathy with the progress of the cause." I may add for myself that his level-headed intelligence, unswayed by passion or prejudice, makes his criticisms of more value than most of those which those of his faith in his country usually furnish. In so saying I by no means lose sight of the valued help that I have received from more than a few American writers.

"Of your address, 'Spiritualism at Home and Abroad,' to the London Spiritualist Alliance, on November 13th," writes my correspondent, "permit me to say that it is admirable. It gave much food for thought, and must have been stimulating to its hearers and to its readers everywhere. Its main points are such as are very properly pressing upon the immediate attention of thoughtful Spiritualists, not only in England but in this country. May I venture a few running comments on them, giving, in what is intended to be a modest way, however positively it may seem to be expressed, my own personal views on them? *The good fellowship of Spiritualists* the world over by personal intercourse, private correspondence, and the interchange of their society papers, and thus a constant wide, and fair comparison of their views, and the free communication one to another of whatever Spiritualistic truths they have attained, are certainly most desirable objects. Any local organisation mainly for local purposes, i.e., to gather and disseminate information, to maintain mediums or lecturers, or in any way to strengthen the good cause in any community, is eminently desirable; one might better say necessary. But when we come to the words 'Consolidation and Confederation,' I confess I pause, and wish to know just how much is meant. If it includes the banding together of local organisations under some common headship or direction, their submission through their delegates to a supervising board or directory, whose principles they are to accept, and whose orders to obey (these boards themselves, perhaps, in turn to be responsible to some higher court), if anything like this is contemplated, I should more than hesitate; I

should strenuously object. We have a lesson plainly taught in ecclesiastical history. Great as are some of the benefits of extended organisation in promoting outward unity and strength, the disadvantages of it seem to me to be greater. Hierarchical government, even when toned down to Presbyterian Church order, is a bondage which Spiritualism cannot undergo. The spirit world appears to me to spurn it in its teachings. And the experiments made in that direction for some years in this country were dismal failures. State, provincial, or national organisations could be contrived expressly disclaiming all legislative or judicial powers; but even these must have their constitutions and terms of membership, and must include or exclude accordingly, and bear the responsibility for so doing. The problem of extended organisation seems to me a difficult one. But the expression in all suitable ways of fellowship or affiliation should be earnestly pursued."

This statement of dangers that may conceivably attend such an organisation as the writer sketches is not exaggerated, nor is it one that escaped the notice of the Council when the plan of confederation received their sanction. It will be observed that we have carefully avoided the use of the word *affiliation*, as implying the subordination of one society to another of superior position or power to which it is annexed or attached. We have adopted the term *confederation*, as implying no such inferiority of position, but only a union on a basis of equality amongst societies whose constitution and aims were in the main identical. Of these, no doubt, some must be always, as some now are, more influential than others, but that already existent condition of things will be in no way affected by confederation. It will be by no means contemplated that there should be any sort of attempt to interfere with the absolute autonomy of each society; to seek for any obedience to a "supervising board or directory"; or to exact any submission to the dictates or decisions of any supposed "higher court." That would, indeed, be to fly in the face of the teachings of history; to ignore the manifest plans of action favoured with remarkable unanimity by the spirit-world; and to impose on Spiritualists a burden too heavy to be borne. I had imagined that I had made clear how wholly distasteful any such scheme would be to us. I am not sorry to have the opportunity of reiterating that we are animated by a single desire to act upon the principle which we believe to be applicable to Spiritualism as it is, to whatever in this world falls within its scope. "Union is strength." We have had enough, and more than enough, of petty discord and sullen isolation. We want to realise the true brotherhood of man in practice as well as in theory. We have seen, for want of some coherent system among us, effort wasted and strength misdirected. We want to band together in one disciplined body those whose individual desire it is to stand shoulder to shoulder in defence of our common faith. We want to bind the scattered sticks into a faggot for the common advantage and benefit, and certainly not for the glory of any particular society, or for its own exaltation and aggrandisement. I am glad to know from letters and papers that I continue to receive that the plans embodied in my memorandum presented to the Council of the London Spiritualistic Alliance, and published in "LIGHT" with their sanction, is sufficiently precise to remove any fears such as my correspondent feels. When we come, as we are now coming, to test the principles embodied in that memorandum by applying it to that closer union which is possible between home societies in a higher and more intimate degree than between home and foreign societies, its working will be more clear.

My correspondent comments very favourably on the plan of Research which is now in operation. He thinks

that the obstacles to be encountered by us are different from those which meet American Spiritualists. "Our encounter," he writes, "is mainly with the absolute indifference of most scientific and literary men on the one hand, and the crude, ill-informed, rash, and otherwise incompetent advocates of Spiritualism on the other. Yours seem to be largely with men of some pretensions to literary ability and scientific acquirements, who affect to look down upon Spiritualists as 'ignorant and unlearned men,' and to despise an enormous amount of testimony as to simple facts offered to the senses, and the most direct and unavoidable inferences from them." This criticism is interesting as showing how difficult it is to gauge opinion in a country with whose methods of thought we are not ourselves familiar. I should have anticipated that there would be a much greater fairness and openness of mind in America, even among men of science, than with us. Thought is freer there; men care less for Mrs. Grundy; they are bound less by prescription, tradition, custom, and fashion. They are not easily terrified by the idea of going counter to popular beliefs. So I should have thought. Perhaps the general indifference of men of science may be rather explained by the fact that the phenomena of Spiritualism have not yet been presented to their notice in the same way that they have here. And possibly it may be necessary also to take into account the deplorable truth that Spiritualism, in that land of freedom and sometimes of unrestrained licence, has been weighted with a number of cranky and not very savoury opinions enough to repel many a mind that would otherwise be attracted. And I sadly fear too that some of its public exponents have used it as a cloak for practices and pursuits that are calculated only too surely to discredit it in the public mind. If, in spite of this, Spiritualism is the power that my correspondent admits, this fact alone testifies to its inherent vitality and truth.

A public institution for the healing of the sick by the laying on of hands is an enterprise to which my correspondent, in common with all whom I converse, wishes God speed. Lady Sandhurst's self-denying labours command universal respect, and Mr. Regan's offer of £100 towards the support of an institution such as he desires is everywhere regarded as generous. But I do not observe that it is taken up, nor that Lady Sandhurst's work is financially supported in any such measure as is necessary to sustain it efficiently. A good word for "LIGHT" as one of the permanent institutions of Spiritualism in this country, comes in appropriately. "I am pained to see that a paper so scholarly and able, so fair and dignified, and so single minded in its object as 'LIGHT' is, should suffer for want of generous support. If its friends all over the United Kingdom could be prevailed on to do a little earnest work for it at the right time for two or three weeks every year, it would seem that the painful cry for a Sustentation Fund (by which a few are made to bear the proper burden of the many) might be avoided." I am not sanguine. In Spiritualism the few hitherto have always borne the proper burden of the many, and I see no present hope of each bearing his own burden, and so lightening that load which presses with crushing force on some of us. Some points in my correspondent's letter (as the desirability of a devotional service for Spiritualists) I must omit to notice for the present. I hope what I have quoted may be of interest to those who would see themselves as others see them, and that my own comments and explanations may perhaps clear the view of my correspondent on some matters of general interest.

DR. SLADE and Mr. Simmons are in Paris. A copy of *Le Rappel*, of March 30th, has come to hand, containing nearly four columns, by M. Victor Meunier, descriptive of séances there. We hope next week to give some particulars.

MESMERISM IN ITS PRACTICAL ASPECTS.

[In view of the announcement made last week 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.]

II.

(Continued from page 152.)

It will be seen that the relationship existing between the phenomena I have just described and *mesmerism* is extremely close; in fact, it is difficult to believe that the higher phenomena of *thought-transference* and the more elementary forms of *electro-biology* are not due to identical causes. The history of mesmerism is extremely interesting, and it is most instructive to watch the progress of the phenomena.

The first aspect under which I propose to consider mesmerism is that of its curative powers. The curing of many disorders, especially those of the nervous system, by the action of sympathy by contact is of great antiquity. In the middle of the seventeenth century we have the instance of the philanthropist Valentine Greatraks (or Greatrakes), who cured by the power of his vital energy all who came to him afflicted with such diseases as hysteria, tetanus, epilepsy, and the rest of the nervous ailments which afflict susceptible humanity,* his special diseases being scrofula (?) and ague; multitudes, we are told, flocked to him from all parts until he was forced to limit his exertions and practise his cures on certain specified days, and at certain specified times, only.

From this time to the days of Dr. Mesmer we find recorded periodical instances of this simplest form of electro-biology, the fullest developments of which have been so remarkably exemplified by the authorities I have quoted above. If anyone desires to subject these matters to the test of practical experience, let him take any case of ordinary neuralgia and treat it in the following way:—It is presumed that the seat of the neuralgia is the head, and that, as is usually the case, the region of the greatest pain is across the eyes and forehead. Let the sufferer be seated, and place the tips (the fleshy balls) of the second and third fingers of the left hand upon his right temple, then, gazing steadily at him, apply the same fingers of the right hand to the opposite temple, and in this position gently vibrate the right hand, *willing* at the same time very strongly that the pain shall leave the patient; in a few minutes the pain will entirely disappear. I never knew this plan to fail, and have applied it successfully *even to myself*, and relieved myself of the most raging neuralgia by its means. If the pain which it is desired to alleviate be toothache, the tips of the fingers must be drawn along the jaws in the manner laid down further on for making mesmeric passes; for headache the passes must be made over the head and down the sides of the face to the chin, and in this manner almost any bodily pain may be alleviated. The great essential is strong will that the pain shall leave the sufferer, patience in applying the remedy, and a firm confidence in its efficacy.

We now reach the consideration of the methods requisite for the production of the *mesmeric sleep*, which may be effectuated in a variety of manners, any particular one of which may be especially efficacious with any particular subject, and which may be used either singly or combined. The subject should be seated or reclining in an easy chair, and being placed in front of him you should proceed as

follows. A penny or a florin should be placed in the subject's hand and at this he must gaze fixedly for a time extending from one minute to five, long enough in fact to bring the mind into a state of complete repose, by the dazzling or fascinating effect of the prolonged stare. The favourite object for this process is a zinc or silver disc with a stud of copper or gold let into the centre, but a coin will do as well. All this time you must *will* strongly that the subject shall become quite quiet and passive: when this condition appears to have supervened place the hand lightly on his head and raise it till his eyes meet yours, and directing him to gaze fixedly at you, commence making passes from the top of the head of the subject over his face and down to the stomach; the fingers should be slightly and naturally curved, and should keep at a distance of about half-an-inch from the face and body of the subject. At the end of the pass (*i.e.*, at the stomach) throw the hand away, as it were, to the left or right, closing it and bringing it back in a circle to the head of the subject in such a manner that the back of the hand is not presented to him, for this would have a de-magnetising effect. Continue this operation *very* slowly, now and then holding the fingers for a few seconds opposite the eyes of the subject, strongly willing all the time that he should close his eyes and go to sleep. If he does not do this and the continued gaze appears to occasion him uneasiness, tell him to close his eyes and continue the passes; this will be a great relief to him, and in a short time you will notice a twitching and trembling of the eyelids; this is the first symptom, and having observed this you may perform the following experiments. Hold the fingers for a few moments before his eyes and then say authoritatively "You can't open your eyes," willing strongly at the same time that he shall not do so. You will probably find that he cannot possibly do so: if he can, do not be discouraged but repeat the experiment after a pause. If the preliminary drowsiness and twitching of the eyelids take place, success is *certain* sooner or later to attend your efforts. The operation may take from three or four minutes to twenty minutes or half-an-hour: never be discouraged by early failures, perseverance is almost certain to be rewarded by success. Mr. Buckland suggests the following test of whether a mesmerist can magnetise a particular subject or not.* Stand behind the subject and placing your extended hands on his shoulders with your thumbs pointing down between his shoulder blades *will* strongly that he shall fall towards you: if he sways in your direction your task will be an easy one, if he sways away from you, you will have some difficulty in magnetising him. At any stage of the proceedings a subject may be de-magnetised by making reversed passes, *i.e.*, pointing the hand palm upwards at the stomach and throwing it sharply upwards towards the head, and blowing sharply upon the forehead. This will generally awake the subject instantaneously, but should every means fail the patient may be left to wake of himself, which he will do quite naturally and greatly refreshed in the course of an hour or two. Cases have occurred where the subject has obstinately refused to wake for twenty-four or forty-eight hours, but even in these extreme cases (which are very rare) no danger need be apprehended, and there is absolutely no cause for any uneasiness; *the one thing of vital importance which must be most strictly attended to is that no one save the mesmerist must be allowed to touch the subject whilst he is asleep, as this produces uneasiness, hysteria, coma, and even convulsions.* The making of the passes produces no effect of an unpleasant description upon the subject; on the contrary the processes of mesmerism are infinitely soothing, the only sensations produced being those of a cold air emanating from the fingers of the mesmerist, or a warmth or tingling sensation in the skin of the subject. In curative mesmerism it is sometimes advisable to continue the passes down to the

* Vide "A brief account of Mr. Valentine Greatraks," &c. &c. (London), 1666.

* Thomas Buckland. "The Handbook of Mesmerism, for the guidance and instruction of all persons who desire to practise mesmerism," &c. London (n. d.).

feet, but for ordinary purposes the pass described above will generally have all the desired effect. Another process recommended by Dr. Gregory* is as follows:—Sit down close before the subject, take hold of his thumbs with your thumbs and fingers and gently pressing them gaze fixedly in his eyes whilst he does the same; a strong effort of *will* under these circumstances will generally induce the mesmeric state. Two things only are necessary in mesmerism: complete passivity and willingness to be operated upon on the part of the subject (no person of ordinary strength of mind can possibly be mesmerised against his will) and intense concentration on the part of the mesmerist. A leading mesmerist, Mr. Lewis, operates merely by an intensely concentrated gaze, whilst Dr. Darling and Mr. Braid mesmerise by making the subject gaze fixedly upwards at a small object (such as a disc or the end of a pencil case) held before the eyes a little above their level. However the sleep is induced, when it seems to be profound raise the hand of the subject about six inches and let it go; if it falls back heavily without awaking him the mesmeric sleep is produced, and you may now proceed to investigate some of the simpler phenomena. First tell him he cannot open his eyes, as laid down above, and having succeeded with this, make a few passes below the jaw, and tell him he cannot open his mouth. You can then press the palms of his hands together and defy him to separate them, or making him clench a coin in one hand defy him to let it drop. In this state some very interesting experiments may be made, such as the following: tell him he does not know his own name, and making a pass across his lips ask him what it is: he will find it impossible to tell you. Tell him he has forgotten (say) the seventh letter of the alphabet, and tell him to repeat it: when he gets to G will strongly that he should not be able to repeat it, and the same impossibility will ensue. In the same way you may give him a book telling him it is a cat, or a foot-stool telling him it is a bird, and he will accept your statement, treating the object given to him in accordance with its newly-acquired imaginary character. The subject may be made to represent any well-known character or to do any particular act or series of acts, or he may be made to laugh, cry, or chatter at the will of the operator. At this point it is well to wake the subject as it is not advisable to continue the mesmeric phenomena too long without a pause.

(To be continued.)

FAIRIES.

"THE GOOD PEOPLE."

Far from our lives in seeming, far beyond sound or sight,
Yet in our waking dreaming visiting us by night;
Hiding from garish noonday, shrinking from jest and jar,
Gliding adown the moon-ray, beckoning from the star;
Into the chamber trooping, sad where we sit and still,
Over our bowed heads stooping, wooing us to their will!
Floating around the embers, haloed with glowworm sheen,
Wreathing translucent members robed in transparent green.
Gathering ever nearer, mystic messenger-elves!
Bringing back clearer, dearer dreams we have dreamt ourselves;
Chiding mid sweet caressing, cheering our craven mood,
Blending reproach with blessing, working us grace with good!
Freeing from dullard doubting, clearing our eyes to see,
Morbid misgivings scouting, telling of things to be—
Loveliest things all stainless, fathomless joys all pure,
Perfected lives all painless, pardon and peace and cure!
Vowing earth's saddest stories in gladness shall issue yet,
Trowing earth's hidden glories eternity's gems are set;
Singing, the fairy legions drift beyond sight or sound,
Winging to wondrous regions, where shall our quest be found!
Eden, the kingdom olden, Eden, the ever-new,
Guardeth each vision golden, even till *all* come true!
Sought we by sun and starlight? strove we mid flame and ice?
Lo! in the Fair Land's far light, LOVE, which is Paradise!

ATTIE PIGOTT-CARLETON.

* Wm. Gregory. "Animal Magnetism or Mesmerism and its Phenomena." London: Psychological Press, 16, Craven-street, Strand (5s.). 1884.

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 Possibilities of Conjuring, To the Editor of "LIGHT."

SIR,—In my communication last week I gave an account of a well-known experiment accomplished in my presence three times in the course of the preceding week, under the mediumship of Mr. Eglinton. The investigator brings a book of his own or takes one down from the shelves in the room, and, naming at hazard a certain page, line, and order of the word in the line, requests that the word so indicated may be written on the slate. I find that the experiment fails to satisfy the sceptics. For anything that appears, they say, the medium may have opened the book by sleight of hand, and read the passage. The faith of the sceptics in the resources of conjuring completely astonishes me. In order to weigh the possibility of the action that is attributed to the medium, it will be necessary to follow somewhat closely the course he must have pursued in order to gain his end. It is plain that he could have done nothing while he was holding the slate with the book on it with one hand under the table, while his other hand was held by the sitter next him. If he succeeded in reading the word required, it must have been when he was originally placing the book upon the slate, or when he brought up the slate, as he occasionally does in order to rest his hand, and lays it on the table. Now the power of sleight of hand depends upon the fact that the perceptions of sight require a certain permanence of the impression to reach the mind, so that a movement executed in less than a certain finite time (varying with different individuals) will escape the eyesight of the observer. But the movement must be very rapid for that purpose, and we may safely say that no movement of an object under actual observation occupying even so little as a second of time would be imperceptible to those who were on the watch. It must be done in a much shorter time than that to deceive the eye. And it must be remembered that the physiological law which requires finite time for perception applies to the eye of the medium as well as of the investigator. If the medium could open the book without being seen as it lies on the table, that would advance him very little. He must have time to see the number of the page at which it has opened, and to turn over the pages until he comes to the right one. He will then have to perform the complex operation of counting the requisite number of lines, and of words in the line, before he will discover the word to be written down. Thus the medium will have to accomplish some very complex movements with his hand, accompanied by the observation of the number of every page he turns over, then to count the lines and read the word occupying the proper place in the line, and to bring back his hand to its original position, all in so short a time as to be invisible to the spectator. The medium, it must be remembered, unlike the conjurer, has no means of diverting the attention of the spectator by varied action and specious talk. During the whole of the time that the hand of the medium is at liberty, the book is lying on the table within eighteen inches of the eyes of the spectators, and it seems to me out of the question to suppose that he could perform an operation requiring the successive observation of so many particulars, in the small fraction of a second in which it must be done in order to baffle the eyes of the onlookers. To those who witness the experiment, the supposition of the word to be written having been obtained by sleight of hand is a patent impossibility.

H. WEDGWOOD.

The "Banner of Light" Free Circles.

To the Editor of "LIGHT."

SIR,—Having by the courtesy of "M. A. (Oxon)" been permitted to see his Notes which appear this week on the above, in MS., I wish to say that he has quite correctly represented the motive and meaning—the sole motive and meaning—of the remarks I made recently in regard to evidence of identification, which have apparently given some offence. I know nothing, alleged nothing, and suggested nothing against Miss Shelhamer. I had forgotten even her name when I penned my first remarks. I will go further, and say that for my own part, were I compelled to wager on the question of the letters received at the Banner office being genuine attestations or otherwise, I would

elect to back their authenticity. But that is because I, being in one sense a Spiritualist, and having some of the experience of Spiritualists, have a very different relative standard of probability from that which prevails in the world at large. That is to say, that whereas human fraud always remains for me a possible hypothesis when not excluded by evidence, it is no longer for me, as it is for most others, the preferable, or more "probable" hypothesis, just because, and only because, the alternative is a psychical mystery. But this is very different from saying that the attestations are *proved* for me, more than for others, to be genuine. If you want to put a letter in evidence for any purpose, you must prove, not assume, that the letter was really written by the person it purports to come from. In the absence of proof, you may have one opinion about its authenticity, and I may have another, but neither of our opinions has the least objective value, and you may go on calling me credulous, and I may go on calling you ignorant and prejudiced, to the end of the chapter. It must always be remembered that facts have different degrees of credibility according to the experience—our only assignable standard of probability—of each. Now proof—I do not mean scientific proof, which is absolute and certain demonstration, but the proof which suffices for the assent of a logical judgment—is that which enables us to meet, as to one side of our experience, on a common ground, so that the rational sceptic would say (in this case, for instance) that, the hypothesis of fraud involves *contradictions* to his own experience, whereas the alternative is still only unsupported by his experience.

Your correspondent, "J. H. G.," asked in "LIGHT" of March 20th: "Who, not a lawyer, could imagine the possibility of such a monstrous deception as the regular fabrication of letters would be, unless they came from the friends of the departed? And what would be the object gained, as Miss Shelhamer's circle is a free one, being open gratis to all who like to come?" Possibility! Can "J. H. G." himself imagine anything easier? Why, if it were not too much trouble—though easy enough,—and "J. H. G." wished for the test, I would undertake that within the next month the postman should deliver at his door fifty letters from unknown correspondents, in different handwritings, and from different parts of the United Kingdom. As to motive, I do not know if Miss Shelhamer is a professional medium, but rather suppose so, and if she is, the "Free" Circle letters would be the best possible advertisement all over America. And people have been known to devote themselves to the mystification of their neighbours without any pecuniary motive.

In conclusion, sir, allow me to say that the ridiculous ease with which a fraud of this sort could be perpetrated led me, I am afraid, to speak of the possibility rather as if, in my own opinion, it was a fact. I did not mean so to express myself as to be open to this construction, but only to emphasise the necessity, and absence, of any evidence to the contrary. Indeed, it was rather my belief that the *Banner* letters *could* be properly authenticated, and would thus turn out to be of high importance to psychical research, that imparted a tone of irritation to my comments on the neglect of our transatlantic friends.

C.C.M.

A Correction.

To the Editor of "LIGHT."

SIR,—In "An Account of a Vision" extracted from the *Paris Figaro*, the name should, I imagine, be, not Medul but *Mehul*—Etienne Henri Mehul, born at Givet, in the Ardennes, June 24th, 1763, and described in Clement's work, entitled "Les Musiciens Célèbres," as one of the principal founders of the French School of Music.—I am, sir, yours faithfully,

STANHOPE T. SPEER.

Mesmerism.

To the Editor of "LIGHT."

SIR,—Mankind is subject to many ills, but in nature, and in man, who is the highest work of the Creator, there are Divine remedies or relief for all; for almost every physical and spiritual ailment. Mesmerism is one of those Divinely natural remedial agencies.

I was present once, many years ago, to hear a lecture by Dr. Spencer T. Hall, when a young man in the audience, subject to fits, fell down in one, the usual duration of which was three parts of an hour and upward, and the pain when recovering most agonising. In five minutes, and without pain, under Dr. Hall's assistance, he was free and seated on the platform.

The contortions of those fits were awful; the deliverance marvellous. Dr. Hall said he had no doubt a permanent cure could be effected by continued application.

On another occasion I was present when Dr. Hall had with him (by permission) a patient from a lunatic asylum, with the object of giving such relief as might be possible from the mesmeric treatment. The patient was much improved when I saw him; and, that he might have unceasing care and attention, he was allowed to travel with Dr. Hall, who seemed confident of success.

Mesmerism is a phase of Spiritualism; it is a Divine power in the physical and spiritual constitution of man, special in some individuals of the race, and specially adapted to the ailments and well-being of humanity, body and soul. The cultivation and application of this gift is surely a duty and responsibility on the part of those who have it, and should be esteemed an honour and a pleasure to use it for the healing of the afflicted. Some ailments are beyond the power of mesmeric treatment for either cure or relief, but surely there is a wide sphere of suffering calling for the exercise of that gift, and a certain remedy in many cases.

My present object is to suggest the application of this gift to those who are mentally afflicted, wherever possible. I have no doubt many, so-called, lunatics are the victims of evil spiritual possessions, as in the days when Christ was upon the earth, fulfilling His mission of love, and wisdom, and power. Before His departure He gave commandment to His ministers to heal the sick, and cast out the evil spirits. To His disciples that command still remains. If any of His perform these works, well. If others, besides His professed followers, have committed to them the gifts of healing and of spiritual power, shall not that also be well? All agencies and means for the amelioration or removal of human suffering are surely commendable to Him Who ever went about His Father's business, doing good to the bodies and the souls of all. He showed this when His own disciples forbade some, who did not follow them, exercising their gift of power and love in casting out evil spirits; He rebuked them for their bigotry, and commanded them not to interfere.

There is a reality and a grace in Spiritualism which discredits the earthliness and incompetence of present day Christianity; it promises to do the work, to some extent, which for generations has been neglected by the Churches, and is surely laying the foundation for the transition of humanity to that higher sphere of spiritual life and being to which revelation so fully invites our attention. But Spiritualists must honour Christ, if they would to the full realise the significance and power of their gifts. He is the Head of all spiritual life and grace. His Kingdom is in power, not in word only. To His disciples He said they should do greater works than those they had seen Him do. To this end He sent down on them that Spirit of Power which should have enabled them in His name to accomplish those greater works. Greater works than those which Christ wrought! What are they? Where and when were they wrought? They are unknown; they have not yet been done. But Spiritualism is anticipating some of those greater works, and is preparing the way for the great antagonism between the powers of darkness and of light, and the sure triumph of the latter, in such manifestations of spiritual power as the world has not yet seen, and of which the Church of Christ now has no living evidence.—Yours faithfully,

M.D.

WILL any of our readers residing in or near Reading kindly communicate with us? We wish to make some inquiries as to a medium alleged to reside in that town.

In consequence of the pressure on our space this week, we are obliged to omit a good deal of interesting correspondence and other matter. We increasingly feel how hampering to our work are the conditions under which we labour. Each week we could fill a paper double the size, and add considerably to its value and interest. Until "LIGHT" turns the corner, however, in a commercial sense, any movement in this direction is not possible. Steady and progressive as has been its success, it still falls short of the point at which we feel a really good journal can be given to the Spiritualistic public. We may mention that if our friends would only bestir themselves, and each get even one additional subscriber, the problem would be solved at once. We have done and are doing more than our share of the work—will not our friends sustain us and help us to realise our wishes in the very simple manner indicated.

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

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 147.)

[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:—

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| <p>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.</p> | <p>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.</p> |
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Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

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

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

CLASS E.—PREVISIONAL DREAM.

[Mr. Cooper, of Eastbourne, whose name and work is honoured amongst Spiritualists, has supplied us with the following narrative]:—

Mr. S., a business man of my acquaintance in this town, narrated to me an incident that occurred to him of an interesting and conclusive character. He commenced by assuring me that he did not believe in Spiritualism, but he believed in dreams. He told me he was living in Melbourne a few years ago, when he unexpectedly received a summons from his father, who had a business establishment in Southampton, to return to this country, and take possession of the concern, it being his intention to retire therefrom. A fifty pound cheque was sent to pay the passage home. On the night before leaving, Mr. S. had a vivid dream in which he saw the familiar business premises at Southampton on fire, and also the adjoining stables, in which he observed the horses frantic with fear, and heard their piteous cries from the pain they were suffering. The dream produced a depressing effect on Mr. S.'s mind, and he mentioned the circumstance to his landlady, who advised him to attach no importance to it. In due course Mr. S. arrived in England and made his way to Southampton, where he found his father's business premises in ruins, and at once realised that his dream was no idle phantasy, but a

veritable fact. Besides the entire ruin of the buildings a large amount of stock was sacrificed, and two horses and a pony were lost in the conflagration; and to make the disaster complete, the insurance money, £6,000, could not, on account of some informality, be recovered. The event completely altered my friend's prospects, and the result was his starting business *de novo* in Eastbourne. He communicated the unfortunate realisation of his dream to the lady in whose house he resided in Melbourne, and received a reply in which she stated that she remembered the mention of the dream, which letter Mr. S. has now as corroborative proof of his own statement.

[In reply to further inquiries, Mr. Cooper adds the following particulars]:—

"I have made inquiries of my informant respecting the dream I wrote to you about. I regret to say that he has not preserved the exact dates of the occurrence. All he remembers is that he arrived in Liverpool in November, 1871, and at the time he connected his dream as occurring coincidentally with the fire. He did not attach sufficient importance to the subject to make any data, but is quite positive as to the facts and can see even now in his 'mind's eye' the conflagration of his father's premises, and the three horses frantic with pain and fear, and repeated to me the words in which he informed his landlady of his dream in the morning—the morning of his departure—and her replies. He also says he distinctly remembers writing to her on his return to England and telling her about the fire. His name is S. D. He has recently retired from business, and resides in this town (Eastbourne). I consider him quite a reliable and honest man. Mr. S. does not care to have his name published, but he would, I have no doubt, be pleased to answer any further questions on the subject."

CLASS C.—CLAIRVOYANCE.

[The following suggestive incident occurred at a séance held with Mr. Price's clairvoyant]:—

Before the medium entered the room I had placed in an envelope a small article intended, if possible, to bring the medium *en rapport* with a friend of mine. When this envelope had been put into the medium's hands she said:—

"I see a lady of medium stature. Her hair is a lightish brown. Her eyes flash—from greyish, to grey and brown."

I did not connect this description either with the friend I was thinking of, or with any other friend, but to induce the medium to proceed with a description of what she saw, I asked, "What state of health is she in?"

"She is very far from well. The right side of her heart is very weak, so much so that any little excitement makes it palpitate strongly. The kidneys are wrong, that on the left side being very much swollen. There is a large ulcer at the top of the womb, which causes a good deal of pain and irritation. She has a nasty little cough, which is very aggravating to her. The spine is very weak, caused chiefly by the inward complaint. She does not seem to be able to get about, but to be almost too weak to move herself."

"Do you see where she is?"

"I do not see the place, but I see that where she is there are fields and country not very far off. I can see no more."

No part of this description correctly describes the person with whom the envelope was intended to place the medium *en rapport*, but before the medium had finished it occurred to me that she had possibly got hold of a lady friend of mine, resident in the country, of whom I had been speaking before the medium entered the room, but of whose state of health, even then, I had said nothing. What she had said of this lady's health I believed to be generally correct, but I was not in a position to speak with confidence as to details. I therefore wrote to this lady friend—giving her an exact account of the medium's diagnosis—and asking her to tell me whether the medium was right. Her answer is:—

"The lady's description, so far as it went, was perfectly correct, but I am not much obliged to her for turning me thus inside out before people. Such close scrutiny is generally reserved for *post-mortems*."

E. DAWSON ROGERS.

M. AKSAKOW'S REPLY TO VON HARTMANN.—The translation of the March instalment of M. Aksakow's reply to Dr. Von Hartmann, in *Psychische Studien*, has been delayed, but will be ready for publication next week.

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

On Sunday afternoon last Mr. Gerald Massey delivered the first of a series of ten Sunday lectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavourable weather and the almost insuperable difficulty of getting a representative audience of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that Mr. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by—a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture, in response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnestly appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an intellectual treat.

Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante, an introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal, announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise, and were frightened by it. At last he asked "Is there a spirit present?" and three raps were the answer. Then he asked "If so, will it come out?" and another three raps were given. To the next question "Is it a bad spirit?" there was no response, but when he asked "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked "Is my Marion present?" and then "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpse, said "Mother; Marion," and then went into a mesmeric state. He then learned through her that the spirits had brought a message to him not to have his wife removed as she would be permanently well in a fortnight. The next day she was more violent than ever, but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other remarkable stories of his own experience in conversing through his wife as a medium.

By far the most valuable portion of Mr. Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these almost verbatim.

Dr. Von Hartmann says the understanding of masked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. That certainly is not my case. I lived face to face with those phenomena for fifteen years. I have brooded over the whole subject-matter more or less for thirty-five years; and in the absence of the Spiritual hypothesis, I should be more confounded to-day than ever; the more I had learned of the subject the less I should know.

Dr. Du Prel has also expressed the opinion that the study of somnambulism is the only possible preparation for a competent judgment of Spiritistic phenomena; and he holds it to be an anachronism that, for our generation, Spiritism has anteceded it,

and has now to be overtaken by somnambulism, which explains it. Some of us, however, who are Spiritualists have had this necessary experience, and have come to the conclusion that somnambulism does not include or account for what we term Spiritualistic phenomena, nor explain them away.

When modern mesmerism was introduced, its cures were denied by certain medical doctors, because, as they urged, the self-restoring power of Nature was boundless, and could not be gauged. In fact, they were prepared to throw their own medicines overboard as altogether useless, and give Nature the entire credit of curing rather than admit the efficacy of mesmerism.

In like manner, the natural opponents of Spiritualism are now prepared to admit that anything or everything may be possible to somnambulism or the medium as unconscious operator behind a mask. Rather than believe in spirits Hartmann will credit hallucination with the working of miracles. His faith in hallucination exceeds the faith of the Spiritualist, who is often troubled with doubts and misgivings. But being so large it ought to include the possibility of his thinking that he himself may be suffering from hallucination, and as he would say, *not a true one*.

It is a *psychological necessity*, says Hartmann, that the somnambule should ascribe the intelligent manifestations of his somnambulant consciousness to foreign, invisible, personified intelligences! This is contradicted entirely by my experience. For many years neither the medium nor myself ever recognised another individualised intelligence as the speaker or operator. On the contrary, the sleeper in her own character used to write letters to her waking self as the same EGO, who recognised that it had to pass through a passage of unconsciousness with a loss of memory, whereas she knew that she could pass into the trance condition without loss of memory.

Du Prel says:—"The medium's somnambulant phantasy, by a sort of dramatic self-sundering, transfers the ideas emerging from its unconscious source to a foreign one, so that the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith." This is not at all in accordance with my experience. So long as I put the medium into the trance condition I heard nothing of spirits as the operators or as a cause of the consequent manifestations. To me it was always the medium's other self, as on the other side the same self under changed conditions, the same self in a different relationship to myself and to *her physical selfhood*. We were not Spiritualists. The somnambulant phenomena did not necessitate or demand the Spiritist explanation. For twelve years I used to look on the trance conditions as *only* showing an *exalted form of the same personality*; as if the *seeing power* were *limited* to the clairvoyante's and *mesmerist's* OWN brains! There was no firm conviction or belief that spirits either controlled or helped her; no assumption that she was an agent to another agent, who could only act with her assistance! Both of these postulates are entirely wrong. The need of the Spiritualistic explanation came with quite other phenomena, physical and mental, but mainly physical, which began on the first night of the noises. From that time the mediumship was completely changed. The change followed immediately after the new and spontaneous manifestations of invisible intelligence. It was not sought nor led up to consciously. There were no sittings for development. I was no more needed as magnetiser. The medium was no longer an ecstatic in the trance condition; she was her waking self, with but very little absorption. The somnambulant consciousness was not now evoked or needed. The operation was mainly automatic. Yet the intelligence present was indefinitely increased beyond any that had been manifested in the somnambulant state. And this occurred when the medium's organ of thought to a great extent was visibly dispensed with! under conditions where her will was not the director, nor her mind the operator who controlled the muscular system. It was not necessary for the medium to read or see the letters. She was used automatically. Not her mind, but her muscles, were the main agents in demonstrating the presence of an intelligence indefinitely beyond that of the somnambulant consciousness.

Du Prel speaks of the medium in trance dividing into another self. And another secondary or superior self belonging to the same personality is now being discussed as a possible reality. In my opinion this is but an immature inference from inadequate experience. Some of us may be double-faced, but these phenomena did not tend to make me think that the mere somnambule is two persons in one. There is a wonderful transformation in the medium's personality; what Buddhists call their "awakening" occurs in this change of condition. Mental and spiritual faculties folded up in the bud of the waking life, as it were, will open and expand into the fullest flower as the blossoms shut up for the night may be made to unclose by the application of electricity. They prove themselves to be in a world not realised by us, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited—a mental world beyond time or space; and what is more they insist that this world is a sphere of lovelier light and fuller life, and that it is inhabited by intelli-

gences superior to ours, who operate on this life of ours according to natural laws not yet understood by us. And this positive experience of theirs cannot be gainsaid by any amount of negative argument. Clairvoyance, like genius, is its own evidence. But the reality and truth of the vision are corroborated by the photographic plate. And the objective nature of the phenomena perceived by this vision is made apparent to other senses for those who are not abnormal seers. According to their own showing the cause of this great change is that in the trance mediums enter a more interior condition of consciousness, and establish a rarer relationship with that other world of quicker and quickening life. In the waking state they do not or may not remember the experience of the somnambulant condition; but in trance they have the memory of both lives. Here we can appeal to the continuity of memory as a proof of the persistence of the same personality on the secret side, no matter what the obstructions may be in the sphere of the exterior sense. The experience of the same person in the waking life is a conscious personal possession of the medium in trance; there is no actual fundamental break or division in the personality or the experience. Both lives have been lived by her, or, rather, she has manifested in two aspects, internal and external, only one of which belongs to the waking state. The selfhood is one—the states only are dual. The medium in trance would go about for days together doing the work of the waking wife as the same person moving in two worlds of existence at the same time. There was a unity of permanent personality beyond all that duality of manifestation which may be short-sightedly mistaken for two selves or an internal double. In the waking state the memory may be arrested. Also, memory may be tampered with and confused in various ways; by a blow on the head, or by anaesthesia. But it would be a false inference if we were to suppose that *therefore* we cannot appeal to the continuity of memory as a proof of our persistent personality. In the trance condition the continuity of memory and the unity of personality go together.

I have a personal story to tell concerning a second self. The most curious part of the experience is that this secondary self in my case is female; at least the language, expressions, and suggestions imply the feminine nature of the operator. These are conveyed by automatic writing. After a while I was told that the replies were given by my wife. Without question I assumed that this was my deceased wife, and believed so for some two years. I never dreamed of polygamy extending to the other life. One day I was curious enough to ask the question: "Do you mean my wife Jane?" The astonishing answer was, "No; your nocturnal wife in spirit-world," intimating a desire for androgyny. This made a change in my feelings, which may have led to what experts call a change in the control. The most curious thing was that the chief words used to convey the sentiment and express the desire were for the first time Egyptian, in which I had dabbled somewhat myself, but had to look up most of them in the vocabulary to see what they really meant. Not that plain English was altogether wanting; some of these were very much too plain. The upshot of the whole matter was that my secondary self had revealed itself to my primary self as a female! Moreover, my other self was at times divided against itself. And I would receive a warning hint to the effect that I must not allow this other self to write her *billets doux* to me in such an underhand way. Thus I was actually being cautioned by a third self not to permit my second self to control my primary self, until I began to think that I was almost the very devil himself.

What is it, then, that would prove the presence of another personality, or second self, manifesting through the medium? It would be the exercise of *another will in command of other powers*. And this is the crux of the whole matter as betwixt the Spiritualistic and all other theories. It is so in mesmerism and hypnotism. Another will is brought to bear in the production of the abnormal effects. Another self, or the appearance of another self, can be imposed on the patient for the time being. In both of these conditions the will-power is *external to the medium*! And so we maintain it is when the operator is out of ordinary sight. It can be proved that in producing certain phenomena called Spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator out of sight.

Further experience showed me that the power which could control the nerve-force and muscular system of the medium could do what I had been accustomed to do, that is, become the mesmeric operator, and induce the somnambulant trance. And now, when this occurred, I found another will, individuality, person, or intelligence was in possession of the organism; another mind, other minds, could communicate with me, in this abnormal way. That they ALSO could *magnetise* and put THEIR patient into a trance; *take POSSESSION of the human machine*, and RUN it on their own account! That these conditions were those of mediumship, *betwixt two lives, two worlds*, the *Unseen* and the *SEEN*!

Two of Hartmann's canons are (1) that the development of the magnetico-mediumistic nerve-force is stronger in the somnambulant

than in the waking state; and (2) that the guiding intelligence is to be sought for in the somnambulant consciousness of the medium. I used to think so until the great change took place. But now I learned that the most powerful physical phenomena were produced in a condition comparatively normal, and the force used for this purpose was most potent in the waking state. The supreme effects were produced not when the medium acted *psychically*, but when made use of bodily as physical organ for another mind and will. Eglinton and Slade do not need to enter the trance condition or make direct appeal to the guiding intelligence of their somnambulant consciousness. Most of the photographic results have been secured without the medium being entranced. In my case not only was the somnambulant condition unnecessary for the production of the phenomena, but the controlling intelligence when consulted objected to my inducing the somnambulant condition for that purpose. Nor is this objection at all uncommon. Many mediums object to being mesmerised. Some of them are instructed by their guides not to subject themselves to the preliminary process. There is motive in this, which motive cannot always be attributed to the medium's own will, for they would sometimes like to be mesmerised. A medium in Sydney expressed the wish that I should put her to sleep. I was succeeding very well when she was suddenly seized by some powerful influence and began to fight furiously against mine, taking off her bracelets and ornaments and dashing them in my face.

The most conclusive physical phenomena are not and cannot be produced by the medium's own will. He is only a willing and waiting agent; and at times is helpless under the control of that other will which is in a position to gather up and wield the necessary powers for producing the phenomena. Thus the *self-splitting* is not necessary to produce the other self as an intelligent operator. When a double *Ego* is manifested, THAT establishes Spiritualism. Moreover, some mediums do not need to enter the trance condition to see with the clairvoyant vision. The Hindu adepts can be said to see in the two worlds at once. So could Swedenborg and other seers. So could my sensitive a little later on. In this, the waking state also, the agencies or agents are recognisable controls of the individualised intelligences presented to the seer.

Dr. Von Hartmann cannot possibly establish his theory against ours unless he can prove that non-existence of Spiritual intelligences which he assumes, and secure the isolation of the medium as he would a metal, by insulation, so as to be sure there can be no relationship to intelligences beyond the human, and then elicit the same phenomena under the new and absolutely exclusive conditions! Till that is done the Spiritualist will probably hold on to his own interpretation of the phenomena. He knows that it is with the spiritual and the natural in man as with the melon, of which the Hindus say, *You can hold a melon in one hand which contains seven handfuls of seed*. Of course, we are all pleased, not to say proud, that a philosopher like Dr. Von Hartmann should notice us and our facts if only by giving them a kick. And equally of course, a kick may propel as well as a push! Our thanks are due for the demand he has made that our alleged phenomena should be carefully investigated, and for his spirited protest against the high-sniffing, pooh-poohing superciliousness of scientific snobbery. But according to him *Spiritualism is a mental aberration, and he who does not treat it as such will never fathom its psychological causes*. Consequently, his demand on the Government is tantamount to a request that they should forthwith prepare a large number of asylums ready to receive an innumerable host of hitherto unsuspected lunatics.

The truth is that a diseased subjectivity is the curse of the modern mind. It is so in poetry, in art, in religious mysticism, but it reaches the acutest form in metaphysics. Metaphysical interpretation of mythology has led us into a very *malbolge* of error from the time of Plato until this of Max Müller. We must beware of its obfuscation in the domain of Spiritualism. We must hold fast to any facts, for who knows, as one of the characters in a play of Randolph's says: "Who knows what shadows come leering after us to steal away the substance?" Metaphysicians MUST make war upon or misinterpret our phenomena, because there is not a system of metaphysics extant but what is destined to have its bottom knocked out as it strikes upon the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst illusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

"Nimble souls
Can spin an unsubstantial universe
Suiting their mood, and call it possible
Sooner than see one grain with eye exact,
And give strict record of it."

Strict record of it! That is what we ask of the Society for Psychical Research, that they shall give the world strict record of what they

see with Eglinton and other mediums. It would be fairer to our facts if the Society were a little more reticent during the process of investigation, a little less anxious to publish the difficulties of beginners, which are ever-recurring, or to print those speculative theories to-day which further experience may overturn in their own minds to-morrow.

I know a man who was the conductor of an American railway car. He saw the form of his dead father enter at the rear end of a Pullman sleeper, and beckon him out. He followed the apparition through three carriages. Just then a collision occurred in front and several persons were killed, but he who was thus beckoned away was out of danger. This experience for him had all the elements of reality external to himself. He had no time to get up the metaphysic of the subject. It was instant and actual, outside of him and all round him. Nothing could persuade him that he projected it. Some of us have got beyond the position of suspecting that delusion is at the core of all things, and imposition the sole motive; as though a conscious imposture on the surface of phenomena were only the natural outcome from an unconscious inpositor behind the mask of matter. Some of us think we know that there are forces in nature which are not acting blindly, that there is life operating intelligently, invisibly, and individually, as well as law working physically, powers that can act on us and stir us into spiritual activity, who are conscious co-workers in our work *the more we can lose our self-consciousness in theirs*. Some of us think we know that the "unconscious willing" of the medium, as Hartmann calls it, is not a sufficient cause, nor the real cause of the effects we have witnessed. Mediums affirm the objectivity of figures in human form; this fact is registered by the photographic plate, and the portrait is often identified by those who knew the living original. The most palpable of physical phenomena, those of slate-writing and photography, are found to occur in perfect daylight, whereas according to Hartmann the implantation of hallucinations in the spectators seems *under all circumstances to endure only a subdued light!*

Curiously enough, the crucial battle of Spiritualism has still to be fought in the domain of Physics. The manifestations of an objective nature are precisely those which the metaphysicians cannot away with. And our fight at present is for the objective reality of certain manifestations which Hartmann would reduce to subjective idealities and externalised hallucinations. Nothing but the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton. The slate-writing is a fact in physics over which the medium can exercise no conscious control. He is neither the physical nor the mental operator. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates held close and fast in your own hands. You see the pencil worn exactly in proportion to the amount of writing done. Here the link between cause and effect is perfect. But you know that the medium could no more use the pencil than you did! Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours can, for want of the necessary *nexus*. Yet the intelligence, not your own and not his own, is as surely present as that the physical operation is palpably performed. In reply to your request a choice is made of one colour out of three pencils under conditions which preclude the possibility of the medium's making the choice. The operation demands an operator; the operator shows intelligence; the intelligence, though invisible is present, and proves there is an operator by the operation which establishes a connection between mind and mind. Moreover, in certain cases a clairvoyant will see and describe the unseen operator. Triple evidence of our theory is often presented in the nature of the message, the likeness in the handwriting, and the form, feature, and habits of the person described.

It is in vain that you duplicate the personality or Ego within the organism, to get rid of the other operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us, but to modern science. And if such power were in the possession of the medium he might revolutionise the science of the world and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced, except that they will insist on the cause being spiritual and the operators ex-human. And if, as so many witnesses are ready to testify, a medium in this present life can give forth from the human body matter very rare, yet dense enough for an intelligent operator to clothe itself with, or model from, not only to be perceived by our senses, but also to leave an impression of personality on the photographic plate—as Hartmann admits—this would seem to solve the difficulty of death itself. Because it furnishes evidence that we carry something like the stuff of our own future body with us in this life, enough to go upon for the time being. And if such is the palpable

and visible result of a little vitality going forth in life, the spirit can surely re-embody itself when it gathers up all its force and goes forth completely clothed in death. Partial re-embodiment to the extent of visibility would explain the double; and complete going forth of the new creature in its more ethereal body would account for death and disintegration in the old.

Since my earliest gropings in the darkness, the light has broken out of it for me in many directions. The glimpse of another world is no longer limited to the lurid lightning flash that leaves the gloom of midnight blacker than before. I have learned, of course, that it is not necessary to have had my peculiar initiation to become a Spiritualist. The facts have gone on unfolding their inner significance until the contact of the spirit-world is to me as real, as actual, as that of the natural world, and the future life is far more certain than this! I have touched it at various points, and joined hands with it *for the doing of better work in this world*. I have proved that spirits can be evoked, whether good or bad—heaven-soaring or earth-bound—in strict accordance with conditions, and the nature of our longings and desires; can operate with us and through us. I know now *whence comes the power* by which the *martyrs triumph* and outface death, *irrespective of their creeds*. It is *here* the evidence for Spiritualism is perfected, as we become conscious agents in the evolution and translation of the life beyond our own. In one sense it is the secret whereby a man can add a cubit to his mental stature; and in another, lose the limits of his own personality in the presence of a larger co-operative kind of self. We feel that a new consciousness is awakened by this fresh knowledge of nature,—such as may double and treble the possibilities of our co-workers operating in conjunction with us who may have become conscious co-workers with them. I have learned that the supreme secret of Spiritualism does not belong to the abnormal domain, although that may have supplied the "open Sesame." The supreme secret of this immense fact without, this illumination within, is to be found in its influence on the life we live, as we realise our relationship and *rapprochement* with a higher life and deeper consciousness. Life has been worth living for us if but to have seen the new order of thought ushered in by evolution and Spiritualism, which were of twin birth, about the middle of our century; worth living if but to have helped a little in extending the range of their emancipating influence; worth living if only to know that whilst the primitive Gods are falling, and the false faiths are fading fast, we are getting a little nearer to the beating heart of eternal reality, and to another life, whose pulsations have become perceptible in this; and that while the darkness may be closing round us, and the winter of age is coming on us with the snows that never thaw, or death itself is with us face to face, we can feel that we carry within us the very well-spring of life itself, and a light that smiles at the heart of us like the dawn of everlasting day.

The lecture for next Sunday is entitled "The Natural Origin of Spirits, Elemental, Celestial, and Human." The doors are open at three, and the lecture commences at 3.30. Season tickets 9s. may be obtained at the office of this paper, or admission to the hall may be paid at the doors. Tickets for the body of the hall, 1s.; gallery, 6d.

"PSYCHISCHE STUDIEN" for March, contains a long and interesting account of the direct writing through Dr. Slade, who appears to have been in full power during his visit to Europe.

SPIRITUALISM is a science resting on facts. It is a matter of personal observation or belief from testimony. There is no more room for persuasion, excitement, and revivalism, than in any of the natural sciences. We know that the spirit of man survives the death of the body—we do not doubt that the conditions of the future life will be what we need for our progress to higher spheres of existence.

MR. J. S. FARMER will visit Carnforth on Saturday and Sunday next. He will be pleased to meet Spiritualists from the surrounding district. Particulars of meeting may be obtained of Mr. R. Dugdale, editor of *Carnforth Times*, Carnforth. Mr. Farmer would be specially pleased to see friends from Barrow, Ulverston, Lancaster, and other outlying towns. On Sunday, April 18th, he will visit Liverpool, and Belper on Easter Sunday, April 25th. Mr. Farmer is open to invitations to lecture. Address, 16, Craven-street, Strand, London.

"BIRTH AND DEATH," by Baron Hellenbach, will be out of the binder's hands in the course of a day or two. This work, which we hope to notice fully in a future issue, is one of the most important of recent publications on the subject of Spiritualism. Amongst other things, it goes deeply into a discussion of the conditions surrounding mediumship and throws much light upon this and other vexed questions with which Spiritualists are concerned. An announcement of it will be found in another column.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 135.)

This is the last important record of results. Mr. Rees Lewis's circle was soon to share the common fate, and to be broken up. Towards the close of 1880 Mr. Smart and Mr. Spriggs left this country for Melbourne, where we shall have occasion to notice the excellent results obtained under new conditions. Meantime the Spiritualists of Cardiff marked their sense of Mr. Spriggs' services, and their respect for his character, by presenting him with an address, together with a gold watch and appendages. The terms used are strong without running into fulsome excess. It is manifest that the Cardiff Spiritualists entertained for Mr. Spriggs, after more than five years' intimate knowledge, a very real and sincere esteem. The meeting at which this testimonial was presented was presided over by Mr. Rees Lewis, President of the Cardiff Spiritualist Society, who gave an interesting retrospect of the growth and development of Spiritualism in Cardiff, from the time when, after two years' investigation, he stood alone as a Spiritualist, down to the moment when he addressed a large meeting as President of a flourishing society of Spiritualists.

In this address Mr. Rees Lewis thus speaks of the development of phenomena in his circle, and of the services rendered by Messrs. Smart and Spriggs:—

"Next comes our never-to-be-forgotten friend and brother Spriggs. He has been to me almost like a son—patient, willing to do all he could for us, although sometimes he would kick over the traces. He and I seemed linked together. Our doors have been always open to him. He has come to and fro as if it were his own home, always asking my advice, and generally acting up to it. It will be a sad blank when he leaves us. I have always been anxiously waiting his coming to open the doors to some poor wayfarer from the other life, who was anxious to tell his tale of woe or joy. We shall sadly miss these communications, but the satisfaction of knowing that his parting from us will undoubtedly be for his individual benefit, and as our spirit-friends say he will have a wide field to work in, will, in a measure, compensate us for our loss. The same may be justly said of Mr. Smart. He has always been an indefatigable worker in the cause of Spiritualism, and whenever we have been unjustly attacked, he has always come to the fore, and with his powerful pen has smote the Philistines, hip and thigh. His well-planned attack always silenced our opponents. In our future warfare with our antagonists we shall find our valiant soldier missing from the ranks of Spiritualism here. It is our earnest wish and desire that he will succeed there far beyond his expectation, which we have no doubt of, as his ability, with his many varied acquisitions of knowledge, will always find a ready market. We wish him God-speed.

"My first acquaintance with Mr. Spriggs was in being introduced to him at a séance held at Mr. Baker's, the glass writer. From this we formed a circle at my house, and in the early stages of his development it was not an unusual thing to find him entranced on the floor. From this he began to write short messages, reported to be controlled by 'Dr. Jenkins,' who had lived at St. John's Wood, London. Then we had 'Samuel Penny,' and 'Purity,' his wife, 'Hopeful,' 'Twilight,' and others from the other life, who took an active part in his development. About this time the startling and wonderful phenomena of materialisation became very prominent in England and elsewhere, so we made up our minds to see if we likewise could succeed in this phase of it. We had a preliminary sitting, and we entered into a compact with several of the Eddy's controls from America to sit at a circle for a stated time, and they would report to us the probability or not of success. We commenced, and in a short time a small white cloud appeared at the opening of the cabinet. We were then encouraged by the controls to persevere, promising that finally we should get satisfactory results. We succeeded in obtaining visible forms, which culminated in some of the most marvellous and wonder-

ful phenomena, which were most graphically reported by our friend Mr. Smart, and appeared in the *Medium*, and after this in a local paper, which apparently startled the world, as Australia became intensely interested, and opened a wide field of most interesting correspondence, congratulating us on our great success, which has culminated in the application that our friend would pay them a visit.

"At this time the spirit-forms became so familiar that they took possession of every room in the house, and on summer evenings would show themselves in the garden, and in the twilight walk the entire length of a long garden to the greenhouse, take back a bunch of grapes, and distribute them among the sitters in the séance-room."

(To be continued.)

SPIRITUALISM IN LONDON, THE PROVINCES, AND ABROAD.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY.—Next Sunday evening, at seven o'clock, Mr. Iver Macdonnell will lecture on "The Greater Bible." Previously, the secretary will make a statement of the Association's programme. Written questions may be sent up during the evening, and answers by the guide of Mr. A. F. Tindall will be read on the following Sunday. It is proposed to continue this every Sunday.—F. W. READ, Secretary.

ST. GEORGE'S HALL, LANGHAM-PLACE, W.—On Monday, April 12th, 1886, Mr. J. Burns will give his celebrated Lantern Lecture (100 pictures shown with the oxy-hydrogen lantern), illustrating the "Facts and Phenomena of Spiritualism." There will be shown—portraits of mediums and workers; photographs of instances of the power of spirit over matter; spirit writings, drawings and paintings; recognised spirit photographs; materialised spirit forms, &c., &c. Much incontrovertible testimony will be given in support of the facts. A concert of vocal and instrumental music under the direction of Mr. E. A. Tietkens, will be given between the sections of the lecture. The proceeds will be devoted to deserving cases of charity, and the furtherance of the Sunday services. Doors open at 7.30; to commence at 8. Stalls (reserved) 2s. 6d.; balcony, 1s.; back seats, 6d.

BLACKBURN.—We are glad to learn that Mr. Wallis is lecturing with much acceptance in the provinces. Recently, on three consecutive Sunday evenings, sermons against Spiritualism have been delivered in one of the most fashionable chapels of this town. Mr. Wallis replied by a lecture in the new Public Hall. He completely carried the sympathies of a very crowded audience with him.

BACUP.—The Spiritualist Society of this town has just taken and furnished larger premises. Their hall will now accommodate an audience of 180 persons, and the opening services will take place on Sunday next, April 4th. On that occasion Mr. Place, of Manchester, will deliver two trance addresses, and on the following Monday Mr. Tetlow, of Rochdale, will give a lecture, at 7.30. Mr. Hurst, sen., has, on more than one occasion, undertaken the task of defending Spiritualism against attacks in the local Press.

NEWCASTLE.—Under the title of "Fore-Gleams of Immortality," a lecture was given on Sunday evening last, in Northumberland Hall, Newcastle, by Mr. H. A. Kersey. Mr. Kersey explained that originally it was the intention that Mrs. Britten should deliver the lecture, but circumstances had arisen which prevented her fulfilling the engagement. Proceeding with the evidences of Spiritualism in association with human life, he caused to be thrown upon the screen a series of photographs of "psychograms," or "psychography," averred to be messages from the other world, delivered through sundry mediums, and he detailed the circumstances under which the communications were made manifest.

PENZANCE.—A Spiritualist Research Society has recently been formed in this Cornish town. The secretary, Mr. Richard Read, 17, Victoria-square, Penzance, writes to us appealing for gifts of Spiritualistic literature in order to enable them to form a small library. Donations of books, papers, &c., will be thankfully received and acknowledged in "LIGHT." It seems to us that our Penzance friends would do well to avail themselves of the facilities which, under certain conditions, would be offered by the London Spiritualist Alliance. The scheme of confederation of home societies now being propounded by that Society provides for the supply of parcels of books from its own shelves. The facilities are offered to all confederated societies. A similar application was recently received by the Alliance from Saltash, and we should recommend the various societies in Cornwall to ally themselves one to the other, and then, under the title of, say, "The Cornish District Committee," to confederate with the London Spiritualist Alliance. This would open up the way for mutual help and assistance, such as, for instance, the supply of literature to societies like those at Saltash and Penzance, which could not otherwise hope to obtain the use of so fine a selection of books.

THE EXPERIMENTAL RESEARCH SECTION OF THE LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

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

And secondarily of—

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

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

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

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
- all under the direction of
4. A CENTRAL COMMITTEE OF CONTROL.

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

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

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

CENTRAL COMMITTEE OF CONTROL.

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

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 he conducts seances, 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 seance.

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* (Cronwell); *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. Sergeant 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.”—*Aftonbladet* (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 consentaneous, 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 biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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

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. Eglington, 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.”