

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

There is no need to urge on any of my readers a careful perusal of the paper "Spiritualism: Some Aspects of Comfort," which Mr. A. A. Watts contributed at the last meeting to the number of worthy addresses already delivered to the London Spiritualist Alliance. No Spiritualist into whose hands it falls will be likely to pass it by; none, assuredly, will rise from its perusal without a sense of sustainment, nor without a feeling of great obligation to the writer. It is a lay sermon of the highest value, which I would gladly see disseminated broadcast through the land, for we have had of recent times a veritable glut of chaff, and we are starving on it. We have been busying ourselves with the chaff, and have lost the grain, or dropped it out of sight. Our ears have been dinned with a strife of tongues, each in its own way raving against the distinguishing and central principle on which Spiritualism is grounded. We have had any number of pretentious explanations, based more or less wholly on the knowledge or hypothesis of the materialist. And we have had for now well-nigh half a century little else but the gathering of facts and such attempts to explain them away. Yet the explanation that Kate Fox puts on the facts remains to-day the only one that covers them, the simplest, the truest to any one except the modern Sadducee who "believes in neither angel nor spirit." "Spirit is the last thing I will give in to" is the present-day formula. To such spirit-action is unthinkable, no doubt. To all other thoughtful persons Mr. Watts' enumeration of the benefits which these unseen beings have conferred on us will be comfortable and illuminative reading. And after all, "Why should it be thought a thing incredible with you that God should raise the dead," or should suffer them, as in olden times, to minister to us who are still in the body? The inherent, antecedent probability is all on the side of the Spiritualist.

In the course of his "Birth and Death"\* Baron Hellenbach has some remarks on Spiritualism as a religion, some of which seem contradictory, though some are true and valuable. The following extract is on similar lines of thought to those which were pursued by Mr. A. A. Watts in a portion of his striking address to the London Spiritualist Alliance to which I have already referred.

"Modern Spiritualism is nothing more than a new religion, founded on old, well-known facts, which religion, however, has no claims to the merit of being better than the old; as to what is advanced against the facts as such, it is undoubtedly of the greatest importance that they have the testimony of

millions, not only of living persons, but of bygone generations. We have not here to deal with an American swindle of thirty years' duration, but with an unbroken chain of facts, which form the groundwork for the Indian, Egyptian, Kabbalistic, and Christian beliefs. And it is not only the savages of Polynesia, nor the cultivated Asiatics, who possess such natures among them; the classic people of Rome and Greece had likewise their fakirs, though they went by another name.

"The same phenomena were known also to the Greeks and Romans; this I have set forth in my treatise 'Mystic Natures in the Past' in the 'Day-book of a Philosopher.'"

Mr. Watts has pointed in much the same spirit to the comfort that thoughtful persons must derive from "the confirmation that Spiritualism affords of much that is contained in all the sacred books of the world," especially the Christian Bible. It is comfortable and confirming to observe that this new Revelation of the Supreme is not contrary to or subversive of those granted to the world in days of old. Were it not so, then indeed there would be some justification for the fears with which some good people regard anything that pretends to be a novel addition to our store of religious knowledge. As it is, there is no more excuse for them than there was for the Pharisees, who could see in the teaching of the Christ no beauty that they should desire it; and could speak of Him only as "this blasphemous."

True in the main also is what Hellenbach writes as to the successive waves of religion that have swept over the world: though it seems to me he assigns too little prominence and weight to the life of Christ, surely the Divinest we know of, the most noble in its self-sacrificing devotion to God and duty, the most far-reaching in its effects on the history of mankind. But, this apart, the remark that it is *knowledge* rather than *religion* that is coming to us now is one that bears consideration. What before has been more or less clearly revealed to the eye of faith is now being demonstrated by such reiterated evidence as will transfer it to the domain of knowledge.

"There are three great systems of religion known in the history of the world, which are still at the present time spread over all the universe; the Buddhist (among which the contemporary doctrines of Laotse may be counted), the Christian, and the Mahometan; the foundation of each of these lying about six to seven hundred years apart. These different waves of religion were not concentrated upon one person alone, for in the time of Christ there were several other enthusiasts; Moses lived at about the same period with Zoroaster, and Buddha with Laotse, and the age of the Reformation produced a Huss, a Luther, a Calvin, and a Leiden. The Romish religion at the time of the Reformation was given over to corruption, from which the Reformation resulted; and we find ourselves now in the epoch of enlightenment, in a similar condition to that of the Romans and Greeks at the time of Christ; the religious wave again makes itself felt, but it is no *religion*, rather *knowledge*, which is now dawning upon us; for our duties will be sought and found in no 'Divine commandment,' but rather in *our* deepest spiritual interest, just as we know Christ sought and found them, if we free the Gospels from their later adornments, and reduce them to the original text."

It is, in view of these statements, somewhat perplexing to find Hellenbach writing near the close of his book in this vein:—

"Everything goes to show that 'Spiritism' is *not* the religion of the future—for this would again be a revelation, and

\* Psychological Press, 16, Craven-street, Strand, London. Price 6s. 6d., post free.

an astounding one,—but the facts which lie at the bottom of modern Spiritualism offer most instructive and convincing data of experience for the inductive and deductive proof of the truth; they are the same upon which the views of all founders of religion rested in their time."

The explanation of the apparent contradiction must be sought, I presume, in the author's belief that what is popularly known as a religious system founded on external revelation will yield in the future to that knowledge of our highest interests and duties which will come to us from the insight gained by a profound study of our own spiritual natures, such as Hellenbach contemplates. The development of the spirit in man will be, he seems to think, no longer in obedience to a commandment from without, from whatever exalted source proceeding, but the inevitable outcome of man's deeper knowledge of himself. Man is to do that which is lawful and right, not because he is told so to do, nor yet because of a hell that is threatened to the disobedient, but because he knows it to be his interest so to live that he may not retrogress, and enter into the next life on a lower plane than he found himself when he came into this.

Doubtless this will be a shocking doctrine to many. It makes no provision for the necessities of some natures in the way of worship. It will seem to many of us (as perhaps it is) a partial and one-sided view of man's spiritual needs: "a hard saying" at best. But when looked closely into, it is undeniable that this view is very much akin—allowances for differences of aspect being made—to that at which many advanced thinkers have independently arrived. Men of profound intellectual power, of stainless lives, and of high moral aims, are found amongst the Positivists. In these ranks have been included some very noble thinkers, some of the most progressed minds of the age. It may be that what morality and piety they possess is the remains of an ancestral heritage. It may be that in these we have foreshadowed a type of what the world in the future may accept as its religious system. But, if that be thinkable, it is at any rate not presently realisable. We must all progress very considerably before we can hope to find a sufficient inducement to refuse the evil and choose the good in assured knowledge that our happiness is involved in that right choice. The world will have moved ahead with a rapidity that few can seriously contemplate as probable when it can afford to dispense with the terrors of the law, human and Divine, and when the Bill Sykes of the period will cease to "burgle" because he knows by profound introspection that it is not right. And, when that Millennium comes, the world will have lost, too, the means of satisfaction of what now must rank among its highest spiritual needs, the worship and adoration of the Supreme Being. I have no fear that this will be. None the less Hellenbach's speculation is of interest.

When thinking over the various explanations of the perplexing phenomena that we Spiritualists deal with, I have sometimes wondered whether the deeper problems of spirit may not be susceptible of a two-fold explanation, one suited to our limited conceptions in this state, true as far as it goes, but superficial: and another, or perhaps others, interior and real, but beyond our present powers of conception: such as "it hath not entered into the heart of man to conceive." Here we are beings of a limited consciousness: we do not at all know whether we have not a very much more extended consciousness than we can give evidence of through the bodily senses. It may be that our *whole* being finds an analogy in one of those strange mountains the base of which is submerged in the ocean, the peaked top alone standing out above the waves as an island. Here, I fancy, we never get at the *Individuality* at all, only at the *Personality* which masks it. We do not know what we are: not here and now: conditioned as we are, we cannot: but we believe that we shall know hereafter what our *Ego* is, how complex, yet how single, when released from the prison-house of the body. It may then be that superficial explanations alone are to be had in this state, and that we must wait for the whole truth. In the "Faerie Queen" Spenser sets forth an allegory with a double interpretation, a personal and an impersonal one, a general and a particular "intention," and a knowledge of neither one nor the other is necessary to a keen appreciation of the poem. A Parable of our Life.

## SLADE'S MEDIUMSHIP.

A correspondent of *Psychische Studien* (May) comments on the statement of Herr Wiesendanger in the April number, that Slade "broke slates upon his knees," &c., and points out that this imputation is made without any details in support of it. "I do not propose," the writer goes on to say, "to enter upon a controversy on behalf of Slade, but only to ask Herr Wiesendanger whether he himself saw the breaking of the slates, or has cogent grounds for his assertion?" He proceeds to describe the phenomenon as he himself witnessed it.

"On the afternoon of the 13th March I had a sitting with Slade, at which I hoped to experiment with a locked double slate which I took with me. But as I was at once told that Slade tried only exceptionally with double slates, and no longer at all with locked ones, my slate was opened at the beginning of the sitting. Slade now took one of his ordinary slates, to ask, as he said, if the spirits were willing, or had sufficient power, to write on my double slate. Having laid a bit of pencil on the slate, he pushed the latter about half way under the table, and now, while the exposed half lay quietly before my eyes, there ensued a crack, and the slate was shattered, the wood of the frame being split at the ends. Observe, that Slade during the whole sitting kept his lower extremities turned as far as possible sideways from the table, and that I was able fully to perceive the situation. Then, without 'asking' further, Slade took my double slate, put on it a morsel of pencil, and held it under the table as he had the first. I observed the experiment with, if possible, heightened attention. Result: again a crack. The thing began to be uncanny. Slade's phenomena had long been known to me by description, but of this prank (*Spruk*) I had never yet heard. I had gone out hopefully with my slate to bring back, as I had long wished, a test à la Zöllner, and here for my pains was a handful of shreds! While I was sadly regarding these, Slade still holding as much of the slate as remained in his hand, I saw and heard that the shreds were bursting, with a loud crackling, into yet smaller fragments. What caused that? I will offer no hypothesis, but I must most decidedly contend that the shattering of the slate, in the way that it happened close under my eyes at that sitting, absolutely could not have been accomplished by a blow upon the knees, even if they had been made of stone!

"ADOLPH GOOS.

"Hamburg.  
"26th April, 1886."

The following editorial remarks occur in another part of this number of *Psychische Studien* :—

"As regards Mr. Slade, his recent appearance in Germany seems to offer to the critical observer a number of new problems for solution. His visit to Aunathal, which was to interest wide circles on his behalf, has not had the desired result. A remarkable nervous perturbation seems to have been the cause that, not only at Aunathal but also in other places, the mediumistic results have either wholly or partially failed to give the expected satisfaction. There still remain a number of phenomena which must nevertheless have convinced even sceptical observers of them of at least inexplicable proceedings. *Sphinx*, *Neue Spiritualistische Blätter*, and *Licht mehr Licht* contain reports of this character, besides those contributed by us. So in Berlin, Hamburg, and Paris, where he is at present staying. Yet reliable witnesses agree that this time quite exact proofs under absolute conditions have not been supplied, because he will operate only under his own conditions, although this does not prove that the results are not genuine. At Hamburg a small newspaper war is going on between supporters and opponents of mediumship, namely, between Herr Oscar Riecke, editor of the *Hamburger Fremdenblatt*, in consequence of his article 'Spiritistic Duping and its Exposure,' and Baron Dr. Carl du Prel, of Munich. The latter, by his former article, 'A Problem for Conjurers,' incited two Hamburg prestidigitators, a Herr Ludolf Schradieck and a Herr Carl Willmann, manufacturer of magical and mechanical apparatus at Hamburg, to the observation and rivalry of Slade's slate-writing. Willmann has published a pamphlet of his own,\* of which the chief aim is to expose Slade as a mere conjurer, and to attack him on account of a *second* mystery of modern Spiritism, culminating in depravity. Herr Willmann would hardly go wrong on this point, were the whole subject to be represented by Slade's personality and possibly private tendencies. What we know from private reports concerning these dark hints decidedly does not belong to the moral forum of Herr Willmann and his colleagues, who have no other comprehension of mediumship than from their standpoint of finger dexterity, but to the tribunal of physiologically and psychologically instructed students of mediumship of large experience and width of view. There are still mysteries of nature and of human life which Messrs Willmann and Schradieck could no more discover than they could set the Thames on fire, or they would not make use of

\*"Taschenspieler contra Gelehrte," &c. (Rostock, i. M. F. Ahrens, jun. 1886). 65 pp. large 8vo.

such hints to reinforce their position, and to disguise with their moral indignation a certain professional jealousy, trying in this way to drive out of the field their supposed rivals. . . . Meanwhile, we hear that Slade has been experimented with in Paris by distinguished investigators, and that he will receive invitations to other important places notwithstanding all these dark reports about him. His earlier and present striking manifestations remain," &c.

C. C. M.

### MODERN ESSENES.

The outward characteristics of the sect of the Essenes, of whom the historical Jesus was a member, was their love for each other, and the patience they manifested towards those who, in ignorance of the Esoteric truth of their teachings, ridiculed their humility of spirit, and satirised their self-denial. The historical records of the Jewish people afford no evidence that can identify and determine the particular Joshua forming the original of the canonical Gospels. It may be that our modern critics are correct in selecting Joshua Ben Pandira, who lived one hundred years prior to the date assigned to the Jesus of the Gospels. We cannot lose sight of the fact, however, that the name Joshua or Jesus figures in Jewish, like Smith or Brown in English records, and the only grounds for this selection would seem to be that Joshua Ben Pandira was an Essene, who was stoned and hung on a tree for a wizard. As knowledge increases concrete Christianity may have to part with its historic idol. But humanity cannot spare its exemplar, and, whether in the name of Buddha the *Enlightened*, Christ the *Anointed*, or Mahomet the *Expected*, will only more deeply value and cherish its Emanuel—God with us. Just in proportion as modern Spiritualists manifest brotherly and sisterly affection towards all with whom they come in contact, and exercise patience amid the ridicule and opposition of a rude and boisterous world, so will they manifest true Essenic principles, and be faithful disciples of the great but gentle Jewish medium, whose historical identity may be lost, and the records of whose earth life may be encompassed by myth, yet around whose name clusters the grace for which humanity yearns, and the salvation from self that is still the power and the wisdom of God.

J. H. M.

WHEN the soul of man is once on fire with an immortal truth, the troubled waters of human criticism are powerless to quench it, surge as they may.

THE essence of all sin, and, therefore, of all weakness, is selfishness; and the foundation of all true spiritual powers is love, self-denial, and unselfishness.

"THE 'New Theology,'" says President Bascom, "identifies the government of God and history. It unites the past, the present, and the future. One law, one method, one movement, is in them all. Herein, it feels the true force of the great thought of our time, evolution, the inner coherence and consistency of the Divine procedure."

OLDHAM SPIRITUALISTS' SOCIETY, 176, UNION-STREET, OLDHAM.—On Sunday last, Mr. W. M. Brown, a transmedium, of Liverpool, occupied the platform afternoon and evening. As the report did not reach us until we were going to press, we regret our inability to do more than briefly refer to these meetings. In the evening Mr. Brown's subject was "Spiritual Gifts," the controls taking for their text the 12th chapter of Corinthians. They called attention to the fact that the Christian Church to-day, although its ministers claimed to be the exponents of the teaching of Jesus, did not possess the gifts which the Nazarene said should "follow those that believe." They asked how it was that the sick were not healed, that light was not given to the blind, that the lame were not made to walk, and that prophecy and the interpretation of tongues were unknown? It was said that these things were withdrawn in the time of the Apostles, but no reason was given for the withdrawal. Spiritualism had shed a new light upon the teachings of the Christ, and had proved to the world that the spiritual gifts of which he spoke were as prevalent to-day as in the days of old; that these gifts were possessed in a greater or lesser degree by every human being; and they urged it as a duty of every individual to develop and use them. Only then would the fabled golden age be made possible; when love, charity, and truth should predominate, and selfishness, bigotry, and falsehood be swept into oblivion. On Sunday next, May 23rd, local mediums will occupy the platform.

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

TRANSLATED FROM "PSYCHISCHE STUDIEN."

(Continued from p. 228.)

I have dwelt so long upon the photographic experiments of Mr. Beattie because I regard the results obtained by him as the foundation-stone of the whole phenomenal province of mediumistic materialisation in general, and of transcendental photography in particular, since the latter will present to us quite other important developments.

The whole collection of Mr. Beattie's photographs proves that during mediumistic séances are produced not alone intellectual phenomena of a special order (such as will easily be admitted in general), but that also material phenomena in the strictest sense of that word, come to light—phenomena, that is, from matter of a certain kind which assumes different forms (and it is on this that the controversy centres); the original form of this matter is seen to be a nebulous, luminous mist [or steam—*Dampf*] of various outlines, which is gradually condensed, and takes on continually more definite shapes; as has been observed and stated by many sensitive or clairvoyant persons, by Mr. Beattie's mediums among the rest. As its latest development in the experiments referred to, this matter appears in forms necessarily to be described as human, but still far from completely defined. That we have to do here with uncontested human forms, we get the *proof* in further developments of this phenomenon which are afforded by transcendental photography. But I must not forget that in replying to Herr von Hartmann I have to keep to the very strict and difficult, but apparently quite reasonable conditions imposed on me by him as guarantees for the authenticity of the phenomenon in question.

Fortunately, we can advance further under the required conditions, equally cogent as those of Mr. Beattie's experiments.

Intermediate between an undefined human form and one perfectly defined presents itself the definite materialisation of some human organ. We know that the visible materialisation phenomena at the outset of the Spiritistic movement began with the momentary appearance and disappearance of visible and palpable human hands, which effected movements of objects. Herr von Hartmann ranks this phenomenon among *hallucinations*. But in Plate V. is seen a photograph (somewhat enlarged from the original) obtained by Dr. N. Wagner, Professor of Zoology at the University of St. Petersburg, of the appearance of a hand, invisible to the sitters. I give here an extract from an article signed by him, which appeared in the journal, *Noowje Wrenja* (*Modern Times*) of February 5th last, under the title, "Theory and Reality," occasioned by the publication of the Russian translation of Herr von Hartmann's work on Spiritism.

"In view of the objective proofs required by Herr von Hartmann of the materialisation of human forms, I think it is now time to publish an experiment instituted by myself five years ago with the object of obtaining photographic proof of a phenomenon of this nature.

"At that time I was much intent on finding an actual confirmation of my theory of hypnotic phenomena, as I had expounded it in three public lectures. I supposed that the psychical individuality, releasing itself from the hypnotised subject, might assume a real form, though one invisible to the experimenters, and that photography might be able to represent it, photographic plates being far more sensitive than our eye. I will not speak of the whole succession of fruitless experiments which I tried with this aim. I will here describe only a single experiment which yielded a thoroughly unexpected result, and which took place in the month of January, 1881.

"The medium was Madame E. D. von Pribitkow, to whose complaisance in most of my mediumistic experiments I am greatly indebted. On the evening before the experiment I had seven photographic plates prepared and spread with an emulsion of collodion. The camera which I use is that by Warnecke, made by Dallmeyer, and stereoscopic. I use a stereoscopic, not a common camera, that the double pictures may mutually check each other, and that accidental faults appearing on the plates at the development of the negative can be detected. The camera used by me is of such dimensions as are unusual with photographers in Russia. For this reason, whenever I wanted new plates I had to order them from a photographer or glazier, and they were cut off from a whole sheet of glass, which had never yet been used for photographic manipulations.

"It was psychographically signified to us on what morning the experiment should be made, the number of plates to be set out, and that then upon the third plate a mediumistic picture should appear. Besides Madame von Pribitkow I had invited another hypnotic subject, a pupil at a Petersburg school, with

whom we had previously made very successful hypnotic experiments. I intended that he should take Madame von Pribitkow's place, in case she should get tired or suffer any nervous disturbance. Besides this subject I had invited yet another person of my intimate acquaintance, who often joined in our hypnotic experiments, Herr M. P. von Gedeonow. He was wanted to put the medium to sleep. And lastly, there was present my old schoolfellow, W. J. von Jacoby, who occupied himself with photography. All the invited persons arrived at the appointed hour in the morning, towards noon, and we at once proceeded to the séance. We locked ourselves in a large room of my own house, having two windows and one door. The medium was placed facing the window, and Herr von Gedeonow soon plunged her into a hypnotic sleep by means of simple passes. We had asked that it should be intimated to us by raps when it was time to open the objective and to close the exposure. We had not long to wait; three strong blows sounded on the floor, and after an exposure of two minutes similar raps signified that the objective should be closed.

"On the two plates first exposed, after their immediately ensuing development in a dark cabinet, appeared nothing but the portrait of the medium, asleep upon a chair. The exposure of the third plate lasted nearly three minutes, and after its development we found on it the picture of a hand over the head of the medium.

"The positions, at the moment of the taking, of the five persons present were briefly as follows: Herr von Gedeonow was by the camera. The schoolboy sat quite at the side, four paces off. And I with my friend von Jacoby were likewise near the camera.

"I consider it needless to remind that the apparatus was stereoscopic, and that two identical pictures were obtained on the plate. The hand appearing over the head of the medium could not be the hand of any of the persons present; although the photograph was weak, misty, and had evidently not been long enough exposed, one, nevertheless, sees a hand from out the sleeve of a female's dress,—the arm itself not being visible further. The structure of this hand is not that of a male but of a female. And lastly, it is malformed, the thumb being divided from the other fingers by a deep cleft. It is evident that this hand was insufficiently or unskillfully materialised.

"These are the proofs, admitting no doubt that the hand appearing on this photograph is a true mediumistic phenomenon. On the other plates nothing unusual appeared. I tried a number of other experiments with the same aim, and exposed eighteen plates under the same conditions, but on none appeared again anything mediumistic."

I will add, for my own part, that I am personally acquainted with all the participators in this experiment, the result of which was communicated to me immediately after its success. Professor Wagner himself brought me a copy of the photograph, which is given on Plate V. This was in January, 1881. With the exception of Herr von Jacoby, whom I have met only a few times at Professor Wagner's, all are particularly well-known to me. Madame von Pribitkow is the wife of the editor of *Rebus*, a marine captain, with whom I have been in continual relations for many years. The wife of Herr von Pribitkow is a medium for physical effects, whose séances I have often attended. Raps, and repetitions of raps and sounds on the table which the sitters have first made, risings of the table, direct writing, movements of objects in the light and in the dark—these are the most general features of her mediumship. I will here mention a recent occurrence, which is reported in No. 1 of *Rebus* for 1886. At a dark sitting, a small bell on the table at which the circle sat was raised in the air and rung over their heads. A sceptic was dexterous enough, by following the direction of the sound, to seize the bell with his hand at the moment it rang near him. He grasped the bell indeed, but by no means the hand which he suspected to be behind it.\* It is possibly the same hand that is fixed by the light on the photograph in question. And if this hand, in a state of denser materialisation, and with a sleeve above it, had been seized or felt by the sceptic—what would his conclusion have been? Fraud by the medium—certainly, as has so often been trumpeted forth. And yet we see from the above photographic proof that this "certainty" is far from being an absolute one.

But to return:

Herr Michael von Gedeonow, Captain-Lieutenant of the Imperial Guard, whom I have known for over ten years, after taking part in the Turkish campaign in his military capacity, is at present in the Civil Service at the Central Administration of the Prison department. The gymnasiast, Herr Krassilnikow, is now studying at the Medical Academy. All these persons have received, as a memorial, a copy of the photograph in question, and previous to the publication of this article I

\* [Naturally not; the hand, if that of the medium, would certainly let go the bell when that was seized. We should have been told more particularly what part of the bell was grasped.—Tr.]

have examined them all as to different details of the experiment, and Herr von Gedeonow has sent me his testimony in writing, which I here give as a supplementary document:—

"In the month of January, 1881, Professor Wagner informed me of his intention of trying photographs of someone in the magnetic sleep, with the view of obtaining objective proof of the possibility of a duplication of the personality. As I was at this time much occupied with magnetism, Professor Wagner proposed that I should take part in his experiments as a magnetiser, and he invited Madame von Pribitkow and Herr Krassilnikow as the persons to be photographed.

"Being much interested in Professor Wagner's object, I expressed my entire concurrence, and on the eve of the day on which the sittings were to begin, I went to Professor Wagner's to inform myself definitely as to details of the projected experiment, and to be witness to the preparation of the glass plates designed for the negative. I met there Herr von Jacoby, who undertook the technical part of the photography. In our presence the glass plates were carefully examined, washed, numbered, and spread with the requisite emulsion, and were then locked up in a box by Professor Wagner.

"On the following morning we all met, *i. e.*, Madame von Pribitkow, Herr von Jacoby, and I, at Professor Wagner's University residence, and proceeded at once to the photographing. For this purpose, Madame von Pribitkow was placed on a sofa facing the window; in front of her, near the camera, were Herr Wagner and Herr von Jacoby; Herr Krassilnikow sat aside at a table. After Madame von Pribitkow had been put to sleep by magnetic passes, in from eight to ten minutes, I went over to Herr von Jacoby, and we now waited for the sign for the opening of the objective. During the photographing, which owing to the weak light, took rather a long time, I avoided looking continually at the face of the sleeping medium; but twice I was obliged to fix her strongly, in order to make her completely motionless; for on these two occasions there came raps on the floor, and I feared a possible displacement of Madame Pribitkow's sofa, and a consequent change in the position of her body, and failure of the experiment. But after I had resumed my place near Herr von Jacoby, in front of the medium, I did not approach her nearer, nor did anyone, up to the end of the taking, approach the medium or the photographic apparatus. Under the same conditions several photographic takings followed; and upon one of the negatives appeared above the head of the sleeping medium the picture of a female hand in a wide, old-fashioned sleeve. After this sitting, several others followed; but the object proposed by Herr Wagner was not attained, and we were soon afterwards compelled to abandon the experiments, in consequence of the illness of Madame von Pribitkow.

"MICHAEL VON GEDEONOW.

"St. Petersburg, Fontanka, No. 52.

"January, 1886."

(To be continued.)

## JACOPO INAUDI, THE CALCULATING YOUTH.

(From *La Vic Posthume*.)

The wonderful faculty of Inaudi, not yet seventeen, has been recently exhibited at Marseilles. The audience was asked by the professor who attends him to dictate the elements of arithmetical problems of great length and intricacy, and before he lays down the chalk with which he has written the figures, Inaudi—with his back to the board—gives the solution. Further, at the end of the séance, without reference to the board, he repeats the mental operations he has gone through. It is wonderful; the solver of such problems is himself a greater problem.

It would be interesting from a physiological point of view for Inaudi's head to be examined by an expert in phrenology. In the analogous case, often quoted, of Mangiamela, the young Sicilian shepherd, the organ of number was not largely developed. These cases relate to numbers. Instances are also on record of marvellous memory in relation to words; among them we read the following in "Anecdotes of the Court of Frederic the Great": "During Voltaire's stay an English gentleman came to Berlin who had the reputation of being able to repeat accurately any composition after once hearing it read. This being brought to the knowledge of Frederic he thought he would test it. Voltaire had just finished a poem, and had arranged for a time for hearing him read it; he then arranged for the Englishman to be there at the same time, posting him behind a screen with the instruction to remember carefully Voltaire's reading. Voltaire having concluded, the King said that he had sometimes fancied that Voltaire appropriated other men's writing, and now he was sure of it. He then pretended to send for the Englishman, and asked him to recite that composition. The Englishman at once repeated word for word what Voltaire had just read. The poet's perplexity was only exceeded by his anger; he said it must be an affair of sorcery. The King's turn having been served of proving the existence of the Englishman's faculty, and of putting Voltaire in a rage, the King, having had a hearty laugh, explained the mystery to him."

## 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.]

## Spiritualism at Home.

To the Editor of "LIGHT."

SIR,—My friend "E. T. B.," by his letter (p. 229), has suggested to me to say a few words on tests of psychic phenomena, which seem to me to be called for by the action of the Society for Psychical Research. Good Spiritualist as "E. T. B." is, he adopts the position which that Society has assumed of ignoring human character and human testimony as an element of proof, and this position, of course, shuts the door for the present, if not for ever, upon the most delicate phenomena occurring in the home circle. I am obliged to "E. T. B." for his testimony that my report (p. 216) has not done full justice to the writing of my spirit friends. This occurred from two causes. First, I had not the original writing by me; secondly, printer's type, without the expensive process of *fac-simile*, failed to convey to the eye the accurate *English* representation of Hebrew characters which were new to the spirit-writer. But that is a defect which all intelligent readers can allow for.

In my letter I modestly claimed only "a little bit of proof," which "E. T. B." is not impressed by, whereas I *might* have added what his letter suggests to me now to add but which he would, of course, ignore. The envelopes never left my own care until the writing was done. My own trust in my friend's test was so complete that it never occurred to me to examine and scrutinise the envelope so closely as to endeavour, by patience and an elaborate process of strong light and shades, to read their contents through the paper; and if I *had* thought of doing so I am not sure that I should not have considered it foolish, for two reasons: (1) It would have implied distrust in our spirit-friend; (2) If I had succeeded in so reading the contents the test, as he rightly says, would have been worthless for his purpose, because thought-transference could become a factor as between the spirit and me. But I claim now that my testimony that the writing was not so deciphered should be sufficient, especially when supported by the fact that without breaking the seal (which I believe is still intact) the spirit has told us that the writing is on *one of three pieces of paper*, which is a fact not ascertainable in its present condition. When this writing came to us there was no question whatever as to its validity for the simple reason that we knew it was written while we were then sitting and the envelope was inside a drawer under my nose; further we were absolutely sure that no one of our home circle, including "Mary," the chief medium for these writings, is capable of such a base fraud as the reading of the test envelope under some exercise of patience by a difficult device, and writing what was so ascertained to be the contents.

This raises the question of how far human testimony is to be received. My modesty did not in my first record claim for my report any value to my friend of the Society for Psychical Research (as such). I expressed my disgust at the failure, but it was presented for Spiritualists who refuse to accept the position taken up by the Society and who regard it as unscientific. Let us examine its standpoint thus. One of these learned members goes into his laboratory, and by some laboured and exhaustive series of experiments proves to his own satisfaction, say spontaneous generation, or discovers a new motive power from heat or light, or some other combination or force. Am I scientific if I ignore his patient individual research in matters which he is pre-eminently fitted to carry out, while I am quite unfit even to look on for fear of disturbing in some subtle way his experiments? The fact is such testimony in science is accepted on far less cumulative evidence than is now claimed for psychic phenomena. What is absurd in the "Society for Psychical Research" position is the pious exaltation they assume, probably unknowingly, in approaching phenomena out of the realm of ascertained laws and claiming that their own conditions of research shall be satisfied, failing which they will not acknowledge the truth even of the phenomena themselves, to say nothing of our interpretation of them. The position Spiritualists should take, knowing as they do that this attitude must only end in "confusion worse confounded," is this—to continue their research unweariedly and patiently among themselves only, to gain the courage of their convictions and to offer a collective testimony in such quantity (to my mind this is already done) that these new researchers shall be compelled to approach the inquiry believing in the *truth* rather than as now arrogating to themselves a monopoly of intelligence, and thinking they can discover fraud wherever their own laws or conditions are absolutely defied.—Yours faithfully,

Haslemere, May 16th.

MORELL THEOBALD.

## 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.

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

#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

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*Light :*

SATURDAY, MAY 22ND, 1886.

### SPIRITUALISM AND CAPITAL PUNISHMENT.

We recently expressed in these columns our profound belief in the beneficial influence which the higher Spiritualism will sooner or later exert on the myriad social, moral, and political questions now coming to the front. In no case is this more apparent than in relation to the subject of capital punishment. No system of thought urges more strongly than does Spiritualism the sanctity, under all and every circumstance, of human life. That being so, it was a matter of thankfulness, to us as Spiritualists, to observe in the recent debate in the House of Commons upon this subject, that, since the Royal Commission, held twenty years since, a substantial advance in favour of the abolition of the death penalty had taken place. Then, only five members were in favour of this course; at the recent division sixty-two voted in favour of it. One of the most significant facts, to which Sir J. Pease (Liberal Member, Durham, Barnard Castle) called attention, was the decrease in the number of homicidal crimes in those countries where capital punishment had either been abolished or had fallen into disuetude. He reported that in Belgium there had been no executions since 1863, and that since that time there had been a decrease in the direction indicated, and the prison authorities there emphatically reported that there was no difficulty in dealing with murderers who were confined in prisons. In the Netherlands the same experience prevailed. The death punishment was there abolished in 1870, and homicidal crimes had since gone on decreasing rather than increasing. Wherever the abolition of the death penalty had been tried in America it seemed to have succeeded, and although Switzerland had gone back to the old system of punishment, he regarded the circumstances existing there as of a peculiar character. That country was one of the most drunken in Europe, and much of the homicidal crime arose from drink. It is curious to note how Spiritualism steps in and explains this decrease. The doctrine of spirit intercourse has let in a flood of light upon the cause of the noteworthy increase in the number of murders after executions have taken place. It reveals the startling and hitherto unrecognised fact that a spirit thus summarily sent out of life returns full of revenge to influence to deeds of a similar character, and to urge its victim to the same fate. Writing as far back as 1874, we pointed out how, on several grounds, the death penalty was indefensible. We asserted that society had no right and no reason to inflict the death penalty for crime until it had exhausted every other course for its prevention. In this matter the policy of society was radically wrong; it exhausted itself in punishment, not in prevention; it expended its force upon

the facts, not on the causes of crime; and after nearly 2,000 years of debate the great doctrine of the Golden Rule was not the organic law of any Christian State. As Selden J. Finney, one of the most prominent and most polished of the Spiritualist lecturers in America, once said: "the creaking gibbet loaded with the unwilling victims of a civilisation which baptises itself with the title, 'Christian,' still stands in Christendom an anomaly, a blasphemy, and a crime! Christian civilisation and the gallows! Think of it! The Golden Rule and the gibbet! Are these social compeers, then, in Christian society? Is the gallows a Christian agent in the salvation of the world? I regard the gallows as an insult to the Cross! Usurping the prerogative of the Almighty, the probation of the soul in this world is cut off, and the blasphemous task of peopling the next world is essayed. Have we, then, exhausted all means of prevention? Are we then altogether irresponsible for crime? Have we ceased to build palaces of intemperance, debauchery, and criminal temptation, where lurk in myriad forms the temptation to crime? Do we always make virtue the standard of success and not success the standard of virtue? Do we never pamper the lust of luxury and so add temptation to temptation until the morally weak are led into crimes of every grade and character?"

It seems to us that the idea of prevention has scarcely yet been conceived, and that the State that cannot rule men without killing them has no complete and adequate title to rule at all. The power to protect, not to destroy, is the one legitimate title to sovereignty. The paltry evasion of expediency is no excuse for the disobedience of the Divine command, "Thou shalt not kill"; and Society has no basis of right in the plea of social protection by which it endangers and attempts to defraud its victims of all earthly right, and all privileges of regeneration hereafter. We may be told that the victim has time to repent and be forgiven. Granted! but where God has forgiven, what right has society to hold guilty or execute?

#### FAILURES.

When o'er some failure tears fall hot and blinding,  
And all our life seems marred;  
When bleak and bitter truths our souls are finding,  
And spectral doubts press hard;

When to the famished hearts that ache around us  
Not bread we give, but stone;  
When dearest eyes whose loving should have crowned us  
Shrink saddened from our own—

"Ah, whose the fault?" we cry, with sudden grieving,  
Knowing our aims are pure!  
While our ideal, perfect form achieving,  
Still beckons, strong and sure.

Press on, brave spirit, scorn and loss unheeding!  
The broken shards that strew  
The paths whereon your tender feet go bleeding  
Your strength shall still renew.

Toil on, stout heart! In coward indecision  
The halting pilgrim dies!  
Beyond the hills that bound your wearied vision  
Your priceless Mecca lies.

—HELEN T. CLARK, in *Springfield Republican*.

THE SPIRITUALISM THAT BENEFITS THE WORLD.—"The kind of Spiritualism that does not soften a man's nature, that does not take the harshness, the bitterness, the uncharitableness, out of his soul, and bring him into more harmonious relations with himself and with the universe, is of but little worth to the world."

It is a lamentable fact that too many of our professional mediums see only the financial side of their great calling. But it is consoling to know that their career is generally cut off by their own avariciousness and the ever willing aid of a low order of spirits. In fact an avaricious and selfish medium cannot hope to have the aid and goodwill of either honest human beings or honest spirits.—*Light in the West*.

## SPIRITUALISM AND ITS OPPONENTS.

Last week (p. 226) we alluded to some challenges to Spiritualists made by the Rev. T. Ashcroft, of Chorley, and, while expressing our total disapproval of making Spiritualism the subject of betting in any form or shape, we announced that some information in our possession would enable our country friends effectually to deal with the pretensions of the reverend gentleman in question. In one of these "challenges," the Rev. T. Ashcroft offers "to forfeit £5 each night that he fails to produce, through the assistance of a non-Spiritualist, superior phenomena to those obtained by Spiritualists." We pointed out the utterly clap-trap and shallow nature of these so-called challenges, and then went on to narrate that the gentleman upon whom Mr. Ashcroft had been dependent for the production of these "non-Spiritualistic" phenomena has been a medium himself throughout, who had, however, at that time been unable to satisfy himself that the phenomena which occurred in his presence were attributable to the agency of disembodied spirits. Since then Mr. Lees, the gentleman referred to, has continued his investigations, and it is with profound pleasure that we now fulfil our promise of last week and communicate to our readers his statement with reference to the causes which have led to a change of opinion on his part. Mr. Lees' statement is explicit and speaks for itself. It completely cuts the ground from underneath Mr. Ashcroft's present position, and renders nugatory the latter's "challenges," inasmuch as the "non-Spiritualistic friend" there spoken of is Mr. Lees himself, who, it will be seen, has, by the sheer force of evidence, been convinced of the untenability of his former position. Thus the work goes on; those who come to scoff ultimately remain to pray. One by one *truth-seeking* inquirers, alike on the scientific as on the religious side, are confounded in their scepticism. It is no exaggeration to say that no one who has ever given Spiritualism a careful and patient investigation, being actuated in the inquiry for truth by the spirit of truth, has ever failed, sooner or later, to recognise the innate truth and beneficial influence of what, in its many varied and complex phases, is generically called Spiritualism.

Mr. Lees strikes a true and potent keynote in the concluding portion of his statement. With him, in his pleading for more spirituality in connection with Spiritualism, we are in thorough accord. We have always, to the best of our ability, insisted upon the necessity of approaching Spiritualism from another and a higher side than that of mere phenomenalism. Scientific attainments are something, and intellectual capacities are not to be despised, in an inquiry into the things of spirit; they are, without doubt, valuable aids to the investigator, but they are not all. Beyond science, beyond intellect, there is something which, if not possessed by the seeker, will prove an insuperable barrier in the path. It is not altogether sincerity of purpose, or an earnest desire to know the truth, though it partakes of both of these. What, then, is it? Let us answer in the words of the Christ—"Except ye become as little children, ye cannot enter the Kingdom of Heaven."

We now append Mr. Lees' statement:—

One person has already asked me a question, which I have no doubt others will repeat: What necessity is there to make any statement at all? Let me explain at once. I am not by any means vain enough to suppose that I am of sufficient importance to throw any great light upon the complex question of Spiritualism, or that my declaration of faith will be followed by its acceptance by all who read it; but I wish to make a simple statement as an act of common justice, by which I shall redeem a promise made at a time when I used my utmost endeavours to explain away that which I have discovered to be a demonstrated truth.

Those who have known me longest will be able to bear witness to the interest with which I have always regarded Spiritualism; and being possessed of some slight mediumistic ability, I have

studied and tested the subject in every form, patiently stopping at every new step to critically examine each test, statement, and communication. After several years of careful investigation, I was led to the conclusion that the whole of the phenomena could be satisfactorily explained upon a scientific basis without any interference on the part of disembodied spirits. Try as I would, I found no communication which would warrant me going to a greater extent than this; and in this belief I determined to oppose the more advanced theory. At the same time I never claimed to have exhausted the subject, and declared my intention of continuing its investigation, avowing my readiness to advance my position at any time when sufficient evidence could be adduced.

Many in the North of England who were acquainted with Spiritualism ten or twelve years ago, will remember my promise that, if I should ever find myself to be wrong, I would not shrink from making it known. It is in fulfilment of this promise that I make this statement.

Since my residence in London, business has prevented me giving such active attention to the subject as formerly, but I have never ceased to follow up the inquiry, without any change of opinion until November, 1884. During that month the question was introduced by a gentleman in a company where I was present, and a somewhat lively debate resulted. I advanced my theory, and offered to prove it, which was immediately accepted by a Mr. S., a gentleman of some scientific standing, who was also a Spiritualist. Another of the company, Mr. B., wished to join us, the latter being an Atheist. An arrangement was made to sit a certain number of times, under conditions to which we all agreed, and at the termination of our investigation we were to compare notes. The sittings took place in the rooms of Mr. B., and commenced with table movements, but were, after the fourth sitting, principally devoted to the trance, I myself being the medium.

Of the first three sésances I have nothing particular to record except that I was perfectly satisfied. At the fourth the name of Samuel B. was given, and claimed to be an uncle of Mr. B., who laughed at the idea, as, he said, he never had an uncle of that name. Still, the correctness of the statement was maintained and additional details given by which to identify the spirit if Mr. B. would write home. Let me here say both these gentlemen were Americans. In answer to further inquiries, Mr. B. was told to re-open the workings of a certain mine which he had closed, as it contained valuable mineral, further details of which were promised at the next sitting. This promise was redeemed by my drawing, when in the trance state, a diagram of the mine, appending very detailed measurements and instructions as to where a new opening was to be made. The particular attention given even to the smallest matters considerably interested and surprised me, although I still anticipated having a laugh at the confidence Mr. S. expressed in its correctness. In the meantime, inquiries had been set on foot respecting Samuel B., and shortly afterwards a letter was received confirming the communication as far as possible, but it appeared he went West with some early settlers and had not afterwards been heard of, so that his death remained an open question. With respect to the mine, I may say that some months later, when it was too late for the tidings to have any weight in influencing my opinions, I learned from Mr. B. that he had found, so far as he had been able to investigate the truth of the statement, that the information was quite correct.

I will only refer to one of the many other matters I could relate of these sittings. Mr. S. had obtained (to himself) satisfactory evidence of the communicating intelligences being acquainted with some of his friends in America, but it was no evidence to me. At one sitting he expressed a wish to learn the exact address where a cablegram would reach Judge T. the next day, as that gentleman was travelling at the time, and it was most important to communicate with him at once. After a slight pause, an address was given where the judge was to arrive at a certain hour the following day, corresponding with eight p.m. English time. Mr. S. despatched a cablegram to the address given, but ordered it to be repeated to the New York address of the judge. At my suggestion we arranged to sit that same night, and about twenty minutes past eight Mr. S. was told his cable had been received, and a reply had been sent consisting of three code words, which were given. The receipt of the message next day confirmed the communication in every detail.

Of course such evidence was far beyond anything I had anticipated, but I did not by any means accept it as conclusive, and I began to look into the question again at home; but here I speedily found the results far more startling. Let me give one case, which I received at this time, that did more than anything else to convince me that it was spirit agency at work. I was returning home one night by 'bus, about 7.30, and had reached the Marble Arch, when a voice, speaking quite distinctly, told me to return to a certain hotel and see a Mr. R., who was stopping there. I returned, thinking this time I should find my spirit friend at fault, but was considerably astonished to find Mr. R.

was there, and occupying the room which had been mentioned. Determined to follow it out, I sent up my card, and shortly afterwards was explaining the reason of my visit to the smiling stranger. He had heard of Spiritualism, but knew little about it; still, having a short time to spare before his departure for the Continent, he acceded to my request to sit for a short time. In less than twenty minutes he was told of the sudden death of his sister in America; that a cable calling him home had missed him; that if he would wait the arrival of the mail that night he would find letters from home confirming the statement, and the notice of her death in a paper, which was mentioned. At half-past eight we went together to the American Exchange, where his letters were directed, and ten minutes later the mail was delivered, and the strange communication verified in every particular.

These are a few instances which I have received since November, 1884. I could give fifty if needs be, none of which can be explained by the theory I previously held, and therefore by the weight of evidence I have been compelled to advance my position and accept the demonstrated fact that disembodied friends can and do return to converse with us. By this I do not mean to say that *all* the phenomena of Spiritualism have such an origin—far from it. I believe that a very great part of that attributed to the other world has nothing whatever to do with the departed, and is altogether the result of the psychological forces developed by the sitters.

I have no desire to extend the limits of this statement, but there is one question which I feel bound to anticipate. Why should not our spirit friends have given me this evidence earlier? I have learned much during this last twelve months, and am enabled to see now that it was because I would not give them an opportunity, precisely as a great many others are still doing. I was seeking for the grand truths of Spiritualism, but I was looking for them in the wrong place and in the wrong spirit. I was looking for them in testism, wonderism, and criticism, demanding to be convinced in my own way, and upon my own lines; seeking to conform the laws of the Infinite to my puny understanding, rather than allow the Infinite to lift me up to Himself; and this is where the subject stands to-day. One has to search a long time to find any Spiritualism in it—all the inquiry is for “signs and wonders,” test first and test last, while the teachings of the other life are lost in the greed for some more sensational wonder, and that medium is accounted the greatest who can most successfully out-distance such men as Maskelyne and Verbeck. Whatever is desired may be obtained, and the desire for such legerdemain performances attracts only those spirits who are *au fait* in these marvels, but they are not the friends who are capable of demonstrating the highest and most ennobling truths of spiritual life; on the other hand, these welcome wonder-workers crowd back the holier influences which are just as much at our service, and the consequence is that Spiritualism has had a downward tendency in its morals which it is quite time was checked, and this rampant curiosity succeeded by an earnest and prayerful cultivation of the acquaintance of those spirits who are capable of leading in an opposite direction; who use what we now call tests as mere illustrations of their teachings, and being selected at their own time and in their own way, come upon us with additional force, and carry conviction in their unanswerable truth. Hitherto we have been content with the companionship, to a very great extent, of those spirits who know very little more than ourselves; and these in their desire to appear learned have spoken of that upon which they were equally ignorant, and hence the contradiction and confusion which exists to-day. It is time such things came to an end, for I have learned in my recent communications at home that there are greater and purer revelations awaiting those who are ready to receive them, and I hope the time is not far distant when, by a united effort and determination, Spiritualism will purge itself of the morbid tendency with which it is at present surrounded, and realising its true position and possibilities, take wing to a higher altitude, where it will be able to manifest its Divine appointment to aid mankind to live a life more in harmony with the teachings of the despised Nazarene, who must ever stand as the central point of spiritual truth.—(Signed) ROBERT JAMES LEES.

Another aspect of this question has been brought to our notice in a manifesto published by the Blackburn Spiritualists with reference to Mr. Ashcroft's attitude towards Spiritualism, by which it is abundantly clear that the methods adopted by him are not those generally pursued in fair debate. Even three of the chairmen of his meetings “conclude that the correspondence in reference to the proposed discussion was closed by Mr. Ashcroft in an abrupt and unsatisfactory manner.” This opinion is shared by the Rev. Samuel S. Barton, pastor of the United Methodist Free Church, Blackburn; by the Rev. C. H. Panter, the pastor of the Wesleyan Free Church in the same town, who

is “grieved at the manner in which he” (Mr. Ashcroft) “has broken off the correspondence”; by Rev. Abraham Foster, in spite of the fact that he feels “no sympathy with Spiritualism as a system”; by the Rev. Daniel Neilson, B.A., Primitive Methodist minister, who also possesses no sympathy with Spiritualism, but who thinks that “Mr. Ashcroft seems to evade fair conditions of debate”; and by Mr. David Critchley, a local preacher connected with the United Methodist Free Church, who thinks that “Mr. Ashcroft's declining further correspondence is not consistent with his bills and public challenges.” We are glad to learn that such tactics have no sympathy with many who are engaged in similar religious work to that with which Mr. Ashcroft is connected. A correspondent at Leeds also reports that he went over to Morley on the 10th inst. to hear Mr. Ashcroft's lecture against what his experience, he says, “has convinced me is a truth.” He continues:—

“The visit was painful. I did not like to observe a recognised minister of the Gospel descend so low!

“In the audience I recognised a preacher of the Gospel of more than thirty years' popularity. Knowing this gentleman's love of truth and courage of opinion, I desired he should write me his estimate of Ashcroft's lecture. He wrote me as follows:—

“DEAR FRIEND.—You ask my opinion of the Rev. T. Ashcroft's lecture against Spiritualism. I will give it honestly in the sight of God. It was a disgusting parody, a vile caricature, an unchristian tirade, by a bitter and ignorant partisan, beneath the dignity of a true man, and utterly unworthy of a so-called Christian minister. He never touched the higher phases of Spiritualism. As well take Abraham with his lust, Jacob with his deceit and debauchery, Moses with his murders, Lot with his drunkenness and incest, David with his double crime of adultery and murder, Peter with his oaths, cursing, and lying, and say ‘There! that is a fair specimen of the Saints in the Bible! There! that is a true specimen of God's book.’ The man who so spoke would utter a vile falsehood, and be a deliberate calumniator, but it would be as truthful as the utterances of Ashcroft. I felt ashamed of his injustice. I would give the devil his due, but Ashcroft would not.”

The matter, now that Mr. Ashcroft's bubble has been pricked, may, we think, be allowed to drop. We advise him before he again enters the field of opposition to Spiritualism to seek the truth in the spirit of truth, to pray earnestly over the matter, to read his Bible carefully and with singleness of purpose, and there learn to distinguish “between things that differ.” If he will patiently follow this course we have no doubt that sooner or later he will come to recognise that this Spiritualism which he despises writes anew in letters of gold the truths taught by the gentle Nazarene.

THE EXPOSURE OF FRAUDULENT MEDIUMSHIP.—“I think,” said Samuel Watson, “that true Spiritualism has no use for any medium who has been clearly detected in trickery.” And an exposure, and even a “fierce denunciation” of the fraud, can no more be called an abuse of the perpetrators than the exposure of a theft or murder is abuse of the criminals. Our charity should take into consideration the victims as well as the evil-doer. The charity that makes excuses and salves mediumistic fraud is of the sort which pities the thirst of the inebriate so much and so foolishly that it bestows coin to be spent in fiery drinks, forgetting that it thereby helps to sink its object lower, and sends him to his family a reeking fiend, a raving maniac—every such act of mistaken charity plunging numbers of helpless human beings into deeper and ever-deepening hells of poverty and desolation!

If Spiritualism teaches anything plainly it is this, that inasmuch as we work faithfully and unselfishly for the happiness and highest good of humanity *in this life*, we shall fit ourselves for a happy sphere in the life to come. *There is no way to escape the punishment, i.e., the consequences of wrong doing.* “The wages of sin are death,” is as true now as it ever was. And they who think because hell fire has softened down to Hades and Sheol, they can for one moment relax their moral responsibility, and shun the effect thereof, reckon without their host. Better and more tolerable by far the hottest fires of an orthodox hell than the tortures of an awakened soul as he faces a sin-laden conscience. Is not every séance-room crowded with spirits eager to get back into the earth sphere, that they may right some wrong deed done in the flesh, or make amends to some one with whom they have dealt unjustly? Do they not tell us that they have to come back and associate themselves with some one in earth life in order to gain that experience which enables them to go on with their work in spirit life?

## RECORDS OF PSYCHICAL PHENOMENA.

*(Continued from page 206.)*

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

- |   |   |
|---|---|
| A.—Mesmerism.                                       | M.—Rappings, Knockings, Bell Ringings, and Stone Throwings. |
| B.—Trance.  | N.—The Spirit Voice and Clair-audience.                     |
| C.—Clairvoyance.                                    | O.—Psychography.  |
| D.—Thought-reading.                                 | P.—Automatic Writing.                                       |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact.   |
| F.—Apparitions.                                     | R.—Speaking and Writing in Tongues.                         |
| G.—The Human "Double."                              | S.—Miscellaneous Phenomena.                                 |
| H.—Presence at a Distance.                          | T.—Coincidences.  |
| I.—Haunted Houses.                                  |   |
| K.—Evidence of Extraneous Intelligence.             |   |
| L.—Materialised Forms.                              |   |

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

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

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

## CLASS O.—PSYCHOGRAPHY.

[Major Taylor's statement will be read with considerable interest by many readers in view of the fact that he is one of the many "lay" members of the Society for Psychical Research who have, unlike the managers of that Society, obtained satisfactory evidence that the phenomena of Spiritualism are genuine. We welcome such testimony (apart from the general duty laid upon investigators to admit the reality of spiritual phenomena when conviction has come home to them), because the Society, in its journals and meetings, appears studiously to keep evidence in its favour which must necessarily be within their knowledge and possession, in the background, bringing forward only that which tends to discredit it; and it apparently is more engaged in seeking for fraud than the truth. We are curious to know how they deal with the block of testimony recorded in Chapters XV. and XVI. of "Twixt Two Worlds," a large portion of which is vouched for by members of the Council of the Society for Psychical Research.—Ed.]

Now that I no longer doubt the reality of the phenomena called Spiritual, perhaps a short account of one or two of the many steps which have brought me to this frame of mind may be interesting to some of your readers less advanced than I am.

I was able to plunge into the advanced manifestations of slate-writing with Mr. Eglinton without having gone through the tedium of a long course of table rapping and turning; and being quite new to the subject, my mind was all the better able to take note of many small matters which more advanced Spiritualists are apt to neglect.

On the 27th of September, 1884, I went for the first time to Mr. Eglinton's with a gentleman, whom I will call K., purchasing on my way four common slates 7½ by 10½ inches in size. After a little general conversation, Mr. Eglinton said, "Let us see if we can get any results," at the same time leading us into an inner room where we found chairs to sit upon and an unstained deal Pembroke table. I examined the table with great care above and below, and it was so simply made that I at once came to the conclusion that it, at all events, could have nothing directly to do with anything which might occur—a conclusion the correctness of which, I may add, I have since never had the slightest reason to doubt. I also looked at the carpet, the walls, the window and the chairs, but found nothing out of the ordinary course. We sat down, Mr. Eglinton with his back to the light at one side of the table; K. on his right at the next side; I sat opposite the medium, and the fourth side of the table was vacant. I cut the string, unfolded the paper covering, and produced our four slates, which Mr. Eglinton washed over with a bit of damp sponge, and handed to us to rub dry. We then placed them on the table. One of the slates was now taken hold of at its end by the medium and held out for us to put a small bit of slate-pencil on it. A piece

about three-sixteenths of an inch long was chosen by me from a heap of forty or fifty which lay on the table. I examined it so as to be able to recognise it again, if necessary, and remarked that it had not been used to write with. I dropped it on the slate, which Mr. Eglinton at once placed under the flap of the table near the corner between himself and K., holding it with his thumb uppermost and his fingers supporting it below, at the same time with his left hand grasping that of K. above the table. After the slate was in this position, at Mr. Eglinton's request, K., addressing the unknown, said, "Can you assist us to get phenomena?" The medium shuddered a few times and breathed a little hard, every now and then partially withdrawing the slate, showing the bit of pencil lying where it had been first placed. This went on for about four minutes, when, as no indication had been given that writing had taken place, Mr. Eglinton said to K., "Perhaps we may get something if you also hold the slate," at the same time passing it over about four inches towards him. K. placed the fingers of his left hand under the slate, and with his thumb on the upper surface of the table pressed it against the under side of the flap, the medium holding the other end in the same way. After a pause of about half-a-minute, a ticking noise was heard, lasting about three seconds, and then three little taps on the slate. Mr. Eglinton let go, and K. withdrew the slate, on which were found the words, "We will try to assist you in your circle." The writing was on the upper surface of the slate over the place where K.'s fingers had been, and written from K.'s side—that is, upside down with respect to Mr. Eglinton.

We examined the writing, and found it consisted of slate-pencil marks; the bit of pencil was quite close to the last word, and had been used. Other writing was subsequently obtained, but the above is enough for my purpose now. We were much puzzled at what had taken place. I was, however, quite unprepared to admit any superhuman element, though entirely unable to account for what I had seen.

It was evident that the writing could not have been prepared before the question was asked, and must consequently have been done while the slate was under the flap of the table. K., who said he had not for a moment lost sight of Mr. Eglinton's hand, assured me that the slate was never moved more than three inches from the underside of the table-top, was never turned over, and that the position of the hand which held it was never altered. Yet no explanation short of the miraculous presented itself to my mind except that by some sleight of hand the writing was done by the medium beneath the table, and the sound of writing simulated at the proper moment. As K. had the medium's thumb in view all the time, I did not think he could have written on the upper surface of the slate at his end and then turned it round when passing it to K.; but I thought it possible that he might have written on the underside (by means of some mechanical arrangement holding a slate-pencil concealed up his sleeve, for example) and then dexterously turned it over, and having let my bit of slate-pencil drop, substituted another like it, but previously prepared with a facet. If I could believe that he had let the slate rest for a moment on his knee this operation would be much facilitated, and would come, I think, within the compass of a first-rate conjurer's ability. The only things I observed which could in any way support my theory were that the sound of writing was to my mind too jerky to be real, and that the part of the slate on which the writing was subsequently found was never exposed when the slate was partly withdrawn.

To test the value of my explanation, I glued a bit of thick soft felt over the whole of one of the sides of one of my slates, and thus armed, again visited Mr. Eglinton on November 15th, accompanied this time by another friend. With reference to this sitting, I find the following in my notes taken at the time. "He (Eglinton) took the 'buffed' slate and held it under flap of table as usual. I am certain he never turned it over; I am sure I never lost sight of his thumb; 'yes' was written on the slate in quite large letters in answer to a question asked after the slate was in position. The sound of writing was just as distinct as before; the pencil was found close to the writing, and a new facet had been made on it." The same thing was repeated, and I was fain to acknowledge that part of my explanation was probably not good.

On November 19th, I again went to Mr. Eglinton's with another gentleman. I had provided myself with a slate, in the centre of each long side of the frame of which I had bored holes not quite through the wood. This time I sat next to the medium. When we were seated I produced my slate, and filled

the two holes with mercury so that it stood above the surface of the wood. A bit of slate-pencil having been placed on the slate, either by myself or friend, my notes inform me that "Eglinton took the slate carefully by its corner, and slowly placed it under the table-flap. I never during the whole experiment lost sight of a corner of the slate or his hand. When the slate was thus in position my friend asked that his name might be written on it. This was at once done. Eglinton then slowly withdrew the slate, and showed the pencil with a new facet, lying exactly at the end of the word, and the mercury undisturbed." Thus the other part of my explanation did not appear sound, for this time the slate could neither have been turned round or over. I could not, however, bring myself to accept the theory of extra-human agency, though now I was conscious that I could not have defended my unbelief. I was not satisfied that I had not omitted to notice some little thing which would give a clue to the whole matter. Not till the 5th of June was I certain that even this excuse for my doubts must be abandoned. On that day I was with Mr. Eglinton alone, and though I got writing on the slate as usual, when the sitting was over I was quite certain that my attention had never flagged, nor had been diverted for a moment; and I was equally certain that, whatever the explanation of slate-writing might be, fraud on Mr. Eglinton's part was in no way concerned in it. I was certain that the pencil wrote the words without the intervention of any human creature in the flesh.

I have to the best of my ability studied the question with the greatest care. I have never allowed myself to be led astray from the careful and conscientious examination of this phase of Spiritualism by any enthusiasm. I have tested, as the above statement shows, with the greatest attention the manifestations I have witnessed. I was long in doubt, and after exercising all my intellectual power and employing every reasonable test, I have been driven into the position of one who finds no other outlet for his conviction than that what I have seen is true. I can say conscientiously that I was long a sceptic, though I hope never an unreasoning one; I was prepared to accept anything that was shown me on bases sufficient for me to reason on. These bases have, as far as I can judge, been fully satisfactory.

May 8th, 1886.

G. L. L. M. TAYLOR (Major).

## THE SPIRITUAL PRESS AT HOME AND ABROAD.

*The Banner of Light* (Boston, May 1st).

The *Banner* of May 1st comments upon the spirit of unrest which is everywhere visible in respect of all forms of professed religious belief. "The modern world is reaching forward and outward for a more complete realisation of its instinctive hopes and desires. Indications of this are to be seen in the late Church Reform Conference, held last March in London, to consider some scheme for widening the Anglican Church to such an extent that it will include all faiths and creeds. On the Continent also, in many influential quarters, the impression prevails that the Roman Catholic Church also contemplates important changes. The doctrine of evolution is known to be held by many leading Catholics, and by many more in prominent standing. In the Protestant churches of America the same spirit of unrest is in ceaseless operation. Disintegration is all the time going on. A larger view, a more liberal comprehension, and a firmer faith are to take its place—it is the spirit of true progress and growth. It is evolution. The old forms of belief are bursting to make room for the expansion which is taking place within." All this is undoubtedly true, and one of the most potent factors in the changes which since 1830 have been growing in volume, has been Modern Spiritualism. From the time of its advent the change of front, e.g., with regard to the doctrine of eternal torments, has been wonderfully marked. From the very first it repudiated the horrible suggestions which were taught by orthodox churches in the name of its Founder. All unconsciously, it may be, the "little leaven" of Spiritualism has been leavening the whole lump of religious thought, until to-day we find that even the most extreme views held with regard to this doctrine, and others also, bear no comparison to the views preached by men of the Jonathan Edwards type.

*The Golden Gate* (San Francisco, April 24th).

This paper is this week concerned with the question of "Fraudulent Mediumship," and we heartily endorse the position it takes up. It points out that many of the alleged exposures result from ignorance of the laws governing what is

loosely termed "Materialisation." There are, doubtless, instances of downright fraud which have been exposed as they ever ought to be. Personally, we have no use for physical mediumship that persistently refuses all test conditions. "We are very careful," says the *Golden Gate* "not to endorse any medium who is unwilling to demonstrate his or her mediumship to our satisfaction, and at the same time we do not intend to denounce until we know." Mrs. Watson, the very able speaker of the San Francisco Spiritualist Society, strikes a true keynote in her article on the same subject. She says:—"Already our ranks are divided into two sects, at the very least, viz.: the orthodox and heterodox. By the 'orthodox' I mean that class which is willing to condone and cover up fraud 'that good may come,' and regards any attempt to put mediumship to an actual test as hostile to Spiritualism. The watchword of this class, practically, is that saying which I think is falsely ascribed to Jesus, 'Believe or be damned.' The heterodox wing of Spiritualism (to which I humbly hope that I belong) requires solid grounds of belief, and is determined to lift Spiritualism, which has been, from time immemorial, clouded by gross superstitions, into the clear light of science, to take rank with the demonstrated facts of man's existence. To accomplish this, genuine media are required and will be protected, and a method of investigation must be established which will, by its exactitude and thoroughness, preclude the possibility of deception. And every true medium in the land will hail with joy the adoption of such a method—for it will hasten the separation of the chaff from the wheat, and relieve mediumship of a vast load of obliquity with which, through charlatanism, it has been so long weighed down."

*Religio-Philosophical Journal* (Chicago).

The *Religio-Philosophical Journal* gives a very significant extract from the Rev. R. Heber Newton's sermon on the "Universal Symbolism of the Cross." The whole discourse is a most important contribution to the comparative study of religion. It points out how in all ages, and amongst all nations, the Cross became the symbol of life eternal rising out of the life temporal. It was used in initiating candidates into the higher life, the sacred sign of the Saviour of mankind; the secret of the life going forth from them in salvation for the sons of men. The Christs of all peoples have been despised by all peoples, "men of sorrows and acquainted with grief." This is the story of the Christ, and also of the Buddha, who gave their lives like grass for the sake of others. "The Cross thus became the symbol of the Divine life rising through the human life, the sacred sign of the secret in the Infinite and Eternal Being; the sacrament of the sacrifice through which God Himself is redeeming and regenerating man. Nature is the cosmic symbol of the Infinite and Eternal Spirit. The Infinite and Eternal Life is ever giving itself forth into lower lives. The generator of life is the regenerator of life; the Power which is always walking through creation to lift the lower forms of being higher; the Will which through man is pulsing the energy that redeems him from all evil; the Being Who is ever offering Himself in the sacrifice which brings salvation unto man. The Divine Motherhood is bringing to the birth the sons of God. Christianity as the flower of Paganism must needs have reproduced those ancient truths in fresh and higher forms. No other sign could have become the symbol of the religion which takes up into itself all the richest, deepest and truest religions of the past than the Cross. The life of Jesus made these venerable faiths the open consciousness of man. He brought immortality to light. The Son of Mary walked our earth as the Son of God. He verily gave Himself for us, a Sacrifice for our sins. In Him man saw the face of God unveiled, and saw that 'God is love.' In the eternal fitness of things, it must needs have come about that He should have been lifted up upon a cross."

A STUDENT of Spiritualism, of many years' standing, resident in Cheltenham, desires to meet with those who are interested in that and kindred subjects.—Address, Editor of "LIGHT."

MR. EGLINTON AT MOSCOW. (From *Psychische Studien* for May.)—The notoriously genuine English medium, Mr. Eglinton, is at present in Moscow, and is exciting great interest there by his remarkable slate-writing, high and even highest personages, and also the learned classes, occupying themselves seriously with the problems he presents to them. We hope to inform our readers more particularly next month. On his way from Russia to England, about the end of May, he will visit Germany, and our Spiritists and other investigators should not let escape the opportunity for studying his mediumship and comparing it with Slade's.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and 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 FRANCOISE.—“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,’ ‘sommambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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

CONJURERS AND PSYCHICAL PHENOMENA.

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

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

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

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SCIENTIFIC TRUTH.

EXTRACT FROM A LECTURE DELIVERED AT THE ROYAL AQUARIUM, LONDON, BY DR. HENRY R. TAYLOR OF NEW YORK.

We published in these columns some few weeks ago a synopsis of a lecture delivered before the Balloon Society of the Royal Aquarium by Dr. Taylor of New York. There were so many new ideas presented and startling revelations made by the lecturer that we are induced to present another extract. In addition to the valuable matter it contains, it will be found exceedingly interesting. Speaking of the kidneys and their functions the doctor said:—"That I may emphasise and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, I propose, metaphorically speaking, to take one from the human body, place it in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and

one in thickness. It ordinarily weighs in the adult male about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about *ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes.* From the blood they separate the waste material, working away steadily, night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from *65 gallons of blood each hour, or about 49 barrels each day, or 9,125 hogsheads a year!* What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are!

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown colour, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis, or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and *right here is where the disease of the kidney first begins.*

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, *is passing through this terrible, disgusting pus, for it cannot take any other route.*

Stop and think of it for a moment. Do you realise the importance, nay, the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have *pure blood and escape disease?* It would be just as reasonable to expect, if a pest-house were set across Regent-street and countless thousands were compelled to go through its pestilential doors, and escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison, as it sweeps along, into every organ, into every inch of muscle, tissue, flesh, and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption, in weak lungs; dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

*The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action.* It increases its strokes in number and force to compensate for the natural stimulus wanting, in its endeavour to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labour is, the heart must soon falter, becoming weaker and weaker, until one day it *suddenly stops*, and death from apparent "heart disease" is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, treat them alone, and patients die, *for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.*

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have *never there had a pain nor an ache!*

Why? Because the disease begins, as we have shown, in the interior of the kidney, where *there are few nerves of feeling* to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, *for the kidneys themselves cannot be examined* by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidneys.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition, and thus prevent (as is easily done) all disease.

WARNER'S SAFE CURE, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known. WARNER'S SAFE CURE is a true specific, mild but certain, harmless but energetic, and agreeable to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few drops as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

This great remedy of which the doctor speaks can be procured of all chemists and druggists in the United Kingdom, or of the proprietors, H. H. Warner and Co., 47, Farringdon-street, London, E.C.