

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTE ON SPIRITUALISM.

(Continued from p. 379.)

[We have received permission from Mr. Laurence Oliphant to publish the following "Note," which may be of interest to our readers, as being by the author of "Sympneumata."]

The mental conclusions attained by the divergent courses of instruction here under consideration are held both by materialists and spiritualists as the true result of what they individually experience, whether as intention or as deduction from extraneous facts. These conclusions formed by any honest mind will doubtless embody a fragment of great truth, and have a definite value, however absolutely materialistic their bias may be, provided they are regarded in each case, not as the finality of knowledge, but as the beginning of a knowledge that can only be tested in the furnace of universal man. Each man's thought, no matter how deep or elevated the experience that projected it, is no more than his contribution to the universal necessity. He may offer it to mankind if he likewise offers his life as a fragment of the food for which the earth is starving, but he must estimate the value of his fragment not as it satisfies himself, but as it answers the world cry for help to each and all in the multiple but common need. There is nothing in the education that spiritualists—including in the widest sense of the term all transcendental religions of every creed—have given themselves, nor in the training that has been pursued by materialists in all their classes, to prevent them if they please, from bringing themselves with their stock of information into the finishing school of the great world. Here their instruction will find correction and addition, and here alone; here they will necessarily seek to apply the mental arts that they have cultivated if the object of their past efforts has been one higher than individual entertainment, and here they will observe duly the competence of their views to minister to the whole necessity of men. Here as each one is honest, he will convict the system of incompleteness, will hold to something in it that men can use, will discard its exaggerations, and will set meekly out to add to it the vast instructions that the world of his fellow men provides, and that his life is too short to teach.

The spiritualist, when he turns aside from his narrow line, and spreads the stock of his glittering wares before the agitating claims for help that go up from among the earth's inhabitants, finds that he has forgotten to be provided with many things that men must have. He has forgotten to seek the sciences that would establish health

and wealth and purity, and order and beauty in the daily life of every being on earth, how to draw forth the good matter of the globe, and farm and husband and distribute it, for the perfection of globe life. He had not listened while he was abstracted in his researches about life, to this loud cry for means of life that strikes upon him, now that he turns to see what are the lives of other men and women. And the good materialist who has probed the laws of elements, and brings the wondrous tale of where he can probe no longer, he is at fault too, when mankind claims from him help for fulfilment of its potent aspirations; he too has neglected to develop in himself the avenues of sympathy with all its pains. Griefs, and desires, and aspirations, which are urging his fellow-creatures to the most potent works of social redemption, cry to him in vain for a reinforcement of moral power that he cannot produce, the good that he would offer with the results of his past work is helpless to strengthen or to regulate for the world's profit, the mass of emotion which is the core of man's existence, and he too must begin almost at the beginning, the learning of man.

But while the extreme of materialism towards which, although in varying degrees, a very large majority of the intelligent public tends at this day, is an extreme which presents the danger of denial of things high and comforting, and productive of moral quality, or the denial of man's right to handle these things mentally because of his mental incapacity for comprehending them wholly, there is less danger in this extreme than in the other one of spiritualism. There is less danger for the very reason that, just now, the world drifts rapidly towards a spiritualism of a different sort to any of the accidental systems which have accompanied till now its throes of moral effort.

The stony ballast of contemporary materialism steadies the winged intelligence that evolves. High powers of keen perception of the real nature of his spiritual self, clear experiences of his identification with the vast movements of extra-terrestrial existence, germinate throughout the common bosom of humanity, but as yet they only germinate, and the childish error of trying to force their growth, is the error that spiritualists make. There is a vast difference between denying the existence of signs that a higher order of life is in embryo, and interfering with the safe, normal, and orderly development of that new life. This interference is practised by all people who are addicted to self-willed or irresponsible pursuit of spiritualistic experience, and the danger that they incur is not a negative one nor easily remedied; nor are they warned by any recognition of it on the part of the opposite school, whose disbelief in the existence of an open channel of communication between the unseen world and the seen, cancels all the influence that they might exercise by just criticism upon the errors of spiritualism.

But spiritualists, in their narrow devotion to an exceedingly limited class of phenomena, forget that they are playing with edged tools, and that few leave the game as sound of faculty and will and human sympathy as when they entered upon it.

They forget to measure the use of this pursuit by the demand for its results on the part of the most highly typical masses of their fellow-men. Through ignorance or inadvertence they were unaware that healthful souls require no outward display of spiritualistic forces to sug-

gest the sense of their own eternity or of the indestructibility of the loves they bear and serve.

The spiritualists who would prove, by invoking of spirit action upon their understanding or their sentiment, that spirits influence men, should prove a great deal more, and would do so were it not for the dust thrown in their eyes by the spirits, whose power to infest is mightily increased in proportion as they can veil the nature of their processes.

The real truths about infestation are carefully withheld from the understanding of habitual mediums, and persons who evoke mystical experiences. These practices never demonstrate that sin and vice are the active signs of possession by spirits in certain portions of the human organization. They never convince man that the reason of all the poverty in his moral mentality, is that spirits feed upon it; that his lack of perfect instinct about the presence in him of mighty deity, and about the inseparable connection between him and all other men, is due to the withdrawal from him of his native instinct-essence, by these essence thieves; that he is hampered, impeded and tortured in his manly function of standing at his earth-work as the free agent of his God, by action of spirits, and by that alone, acting either directly on his moral nature or his physical nature, or indirectly through the natures of other people. That people can without any act of private will, become the subject of mediumistic faculty, and gain and grow thereby, is as certain as that they can be laid upon beds of sickness and arise from them the stronger. That men can in the strength of compassion for human agony, and in the humility of that strength, embrace by effort of will direct acquaintanceship with the personalities and the forms of spirits, is equally certain; as heroes have taken poison to test its power for cure, and often have escaped with life and with instruction. That many persons, too, innocently, without loss or gain, allow development in them of "inner," "open," or "second" sight, like those who acquiesce in mild ill health, not understanding that the power resides within them to improve it, is true again. But men do not regard for all that such long illness as a good thing to seek and to repeat; they do not think that experiments involving vital risk can be borne again and again with safety by the same organism; they do not judge that bodily condition to be desirable which never rises into potent health, even though it may never fall into active disease, and so the men of science in the high field of the newest human forces, will necessarily, through earnest experiment, acquire perception that, aside from the incidental advantages that have occasionally accrued in times of past ignorance, from man's involuntary heroic or unconscious receptivity to spiritualistic influence, such receptivity is not a habit to which the improving type of man now tends. Man must give influence now to all the spiritual world, to its foulest recesses as to its most excellent inhabitants. He cannot afford to receive its influence, and, as he grows, he will not.

The transcendent reason why we all, filled though we be with the misery and the littleness, and the helplessness of our earthly state, must preach no less a doctrine than that God is in new fulness of quality in all men—not above them, giving law; not in one of them, speaking love; but in every one breathing love, and its law, law and its love;—the reason is that men must believe in the powers that they are, before they can probe the subtle and intricate degrees of their personal infestation by spirits, in order with this acquaintance to arise and make themselves masters of the earth.

Man's openness by the peculiarities of his present organization to infestation, possession, obsession, from the waste neighbourhoods of the spiritual regions is so complete, that he has no choice, but to be mastered by these

things, that he should subject, or else make believe imperfectly that they have no existence, and close himself simultaneously to all recognition of the deepest forces of life—unless he will rise up to entertain the infinite visitations for which this openness in him is the preparation. He must accept his high fate with all its labours and responsibilities—his new fate with its sensations and its perceptions—or he must resist it, and be persuaded that he is a man no different from the men of times gone past, and out of harmony with his age. If he accept it, and work boldly to develop his nature of the most modern man, the claims of that nature—its intentions, its desires—will wholly overwhelm the subsidiary faculties of his intellect or of his muscle, and strain his entire mechanism beyond endurance, unless he can apprehend that this pressure in him means the presence of God in man, and that it strains in equal presence the natures of all mankind. Man, who in some profound interior depth, rests all alone in the divine bosom, and is there forbidden to be afraid, and can know himself as there; man, in his issuing forth in intricate outer forms which constitute him in his little self a varying universe, becomes the associate of untold millions of like human universes with whom he mixes, communes, acts, co-operating organically in the immensities of the human creation. Very little of this vast interaction of the purer degrees of his being with the rich life hidden away in the purer degrees of other men on earth and with the teeming universes beyond, strikes upon the common consciousness of man on earth. But, little as yet, it increases age by age, as with earth growth his consciousness may safely deepen, and in these days the infiniteness of human companionship with the true spirit in men and the perfect beings of the universe, comes to be known in some increased degree, and must be known if we would rise in power and understanding. But there is nothing akin to man's consciousness of fellowship with the high universe and the inner degrees of the earthly human universe, in the communications which exist with the so-called spiritual or sub-surface world; no more likeness than between the relation of each player to the others when they make among them in a great orchestra of sounds their perfect harmony; and the relation of a man to his tormentors when an army of beggars sets upon him to take his money and his clothes. In exact proportion with the development of conscious friendship with calming and inspiring natures of a higher type, will be disgust at the importunities of spiritualistic infesters, and the duty so imperative at this age for all people who by accident or mistake have allowed their organization to be invaded by spirits from the sub-surface regions, before their apprehension of the sensations of pure associations could mature, to seek earnestly to learn the differences between these perfectly opposite phenomena when the sense of higher companionships approaching man, opens slightly or it may be, mightily, he is conscious that by their co-operation his deep faculties increase, that his individuality is reinforced, that he understands the human type, and is understood as something greater than he had dreamt of, that he loves men and is loved as one of them in an intenser fashion than he before thought possible, that the sanctity of his will is in the closest union of these friendships reverently respected, and the sanctity of his whole personality as the residence of divine activities is raised up to his own perceptions. He obtains the invigorating sense that he can act with intensification of personal will, because he acts in concert with intensely personal will set in the same direction with his, by spontaneous adjustment, and that he absorbs by this concert acquaintance with methods of action, that without it, even without the consciousness of it, do not take definite form upon his mind.

(To be concluded next week.)

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

Psychische Studien, AUGUST.

TRANSLATION CONTINUED FROM P. 347 OF "LIGHT."

As we see, the phenomena of transcendental photography have occurred with many persons, both in America and in Europe. There are many cases of which I have made no mention. But I will observe, as matter of historical interest, that the earliest signs of these phenomena, so far as I have ascertained, go back to the year 1855. In the *Spiritual Telegraph* (edited by Brittan at New York), vol. viii., p. 152, I find the following article:—

"DAGUERREOTYPES OF SPIRIT-FORMS."

"Many experiments have been made for the purpose of testing the question whether spiritual forms and appearances may be transferred to a daguerreotype plate; but these, we believe, have been uniformly unsuccessful, with the exception of a case which has just been communicated to the writer, in a private letter, by an esteemed friend in New Orleans. The essential facts of this case we condense, by permission, from our friend's letter, as follows: Mr. H., a daguerreotypist and medium, attempted, on the 8th inst., to take the picture of his infant son, two months old, as it lay in the lap of its grandmother. Two impressions were obtained which, though good pictures, were not in all respects satisfactory. 'At the third sitting,' says my friend, who was personally present, 'a beautiful picture was obtained, but, strange to relate, from the top of the picture streamed, from a point somewhat resembling a cloud, a broad ray of light, descending on the infant's shoulder, and there losing itself. The ray of light, as seen in the daguerreotype, is broad and massive, presenting the appearance of a ray of sunlight streaming through a hole or opening. . . . When closely observed it presents the appearance of transparency. . . . No previous picture presented anything of the kind, and our most careful examination of surrounding objects could not assign even a plausible reason for the effect produced.'"

I find yet a second case mentioned on page 170 of the same volume viii., 1855:—

"A few days since Mr. Henry Hibbard, of this city, exhibited in our office a beautiful photographic picture of his little son, some ten years of age, which presented a singular phenomenon, consisting of an intense light, which, taking an elliptical form, passes obliquely across the region of the thorax, terminating at one extremity outside and near the left shoulder, and at the other under the right arm. The light is strongest directly over the centre of the chest, and diminishes towards the extremities. There does not appear to have been any natural cause for this phenomenon that either the artist or anyone else can discover."

It is easy to recognize in these two cases the initial traits of Beattie's photographs.

Before closing my chapter on transcendental photography, I cannot omit to mention a later case through Mr. Jay J. Hartman at Cincinnati, Ohio, America; for the production of this phenomenon through his mediumship underwent the strictest investigation by a whole committee of photographers, and under conditions which Dr. von Hartmann must regard as entirely cogent.

We read the following in the *Spiritual Scientist* * (Boston), of January 6th, 1876:—

"Among others, Mr. Jay J. Hartman has been producing 'spirit-pictures' at Teeple's Gallery, No. 100, West Fourth Street, Cincinnati. He has been bitterly denounced as a trickster by the sceptics and unbelievers, and lately one of our morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private 'test-sittings' that seemed satisfactory, yet even many of his friends began to doubt him, until he, last week, published a card that on Saturday morning, December 25, he would permit free public investigation, addressed to the public generally, and to the photographers especially; he said that he would place all the arrangements in the hands of those taking part in the investigation: they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, chemicals—in fact, everything, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no trickery."

"Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photographic gallery of Mr. V. Cutter, No. 28, West Fourth Street, Mr. Cutter being an expert in detect-

ing the 'Spirit-picture trickery,' and as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strange sceptics and practical men quick to detect fraud."

"Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms."

"Entering the operating-room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this point as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong sceptic, the three entered the dark room, Mr. Murhman furnishing his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plates and then sitting for a 'picture.'"

"Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry: 'No result.' Sceptics somewhat jubilant. Another plate was ordered, Mr. Murhman again following Hartman through. No result. Unbelief above par, and rising rapidly."

"Mr. Cutter, the proprietor of the gallery, a strong sceptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the 'holder,' he seemed to be so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result."

"Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting 'professional mediums.'"

"Mr. Cutter, having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the 'holder,' and handed it to Mr. Hartman."

"Selecting Dr. Morrow as the 'sitter,' and a third person to place his hand on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and, accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like 'grave and reverend signiors' awaiting a verdict that was to blast the fond hopes of the Spiritualist, and prove, indeed, that 'life was but an empty dream.'"

"But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded with sceptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly defined face of a young lady, even clearer and more distinct than his own. Everyone was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! Hartman had never touched the plate, or entered the dark chamber during its manipulation! How it got there he didn't know; there it was! While sceptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped during that great and conclusive trial."

"Conclusive, in that, while Cutter, Murhman, and others do not admit the 'Spiritual' origin of the form on the plate, yet they all agreed that Mr. Hartman did not and could not under the circumstances, of never touching the plate or entering the dark room, produce the 'spirit pictures'; by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads. Whence came it? If it is not what it purports to be, a 'spirit form,' what is it? And how came it there? All present finally agreed to sign a certificate as justly due and fully earned by Mr. Hartman."

"CERTIFICATE OF THE RESULT."

"We, the undersigned, having taken part in the public investigation of spirit photography given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipula-

* [This paper has long, I believe, ceased to exist. It was recommended to me when I was in America as especially worthy of encouragement on account of the critical disposition and ability of the editor, Mr. Gerry Brown, who set himself resolutely against the frauds of mediums, and, I think, started the paper partly with a view to their repression.—Ed. P. S.]

tions of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple, all practical photographers.

"E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. W. Morrow, H. D., and Robert Leslie.

"Cincinnati, O., Dec. 25, 1875."

(Reprinted in the *Spiritualist*, Jan. 28, 1876.)

But the public has never enough of these proofs, and always requires new ones for facts in the region of the marvellous. A few months had hardly elapsed after the above testimony for Hartman by six photographers, before it was found expedient to publish another "card" in the *Cincinnati Inquirer*, and another committee was formed, with the photographer Slatter at its head, again to decide upon the question, the result being a fresh triumph for Hartman, as will be seen from the testimony of the committee, published in the *Spiritual Scientist* of 25th May, 1876, p. 135, reprinted in the *Spiritualist* of 1876, July 7th (p. 314).

After all that has been said in this chapter, we have now, it seems to me, the right to regard the phenomenon of transcendental photography as a positively established fact.

POSTSCRIPT TO THE CHAPTER ON TRANSCENDENTAL PHOTOGRAPHY.

I observe that in my historical review of the phenomenon of transcendental photography, I have omitted to mention that in the year 1882, the same phenomenon very often occurred through the mediumship of Mrs. Lizzie Carter, at Kansas City, Missouri, U. S. A., and was investigated with complete success by a committee of photographic experts. For the details I refer to the article of Dr. H. F. Burngargt, M.D., in the *Medium* of 14th April, 1882.

And finally, experiments for transcendental photography are even now going on in different private circles in London, with more or less success. During my visit to London in June and July I had the high advantage of making acquaintance with a circle whose attained results exceed in beauty all that I have hitherto seen. The circle consists altogether of only three persons—a gentleman of rank and position (who is very rich, and has just finished building the house he occupies*), his wife, and another gentleman, a friend of theirs; and I have all the particulars of these experiments from themselves. It is to be observed that these persons had never thought to concern themselves with transcendental photography, the less that they had no practical acquaintance with photography. But they lately received a mediumistic communication, in which it was said that their mediumship was especially favourable for transcendental photography, that they ought to procure the requisite apparatus, and institute experiments. And in fact the results surpassed all expectation! Since these experiments are by private persons for their own conviction, I have not the right to publish the names.

It remains to add that, thanks to the spontaneous friendliness of this circle, I have myself, on the 19th July, obtained a transcendental photograph by full daylight. I had brought with me my own plates, I had marked them in the dark chamber by the ruby light of the red lantern with my name in the Russian character; they were pushed into the box by the master of the house under my eyes; Eglinton was the sitter, and I only two paces off from him. The host was at the camera; he opened and closed the objective at a signal given by raps; we went immediately into the dark chamber to develop the plate; and on it we found the full form of Eglinton, and a head with a wrapping just in the middle of the plate—a completely recognisable and natural head of a man, as if the photograph of a living person had been taken. In a corner of the negative was my mark. I will give all the details another time.

I did not expect to be able to close the chapter on transcendental photography with an experiment of my own, which I regard as completely probative.

Herewith we see that the phenomenon of transcendental photography is no isolated or accidental one, but forms an integral part of the whole province of mediumistic phenomena, and that, given only the conditions for it, it can be always reproduced anew. We had the right, therefore, to say in our last article that we regard it as a "positively established fact." And with its establishment, the hallucination-theory, on which Dr. von Hartmann sustains so much, is already fairly undermined, and I shall on my side be able to say—just as Mr. v. H. asserts of the untenability of the Spiritist hypothesis—that "the ground is already cut from under its feet to a small foot-breadth" (p. 102, Tr.). Whether anything will remain of this "small foot-breadth," when we pass to the chapter on Materialisations, we shall now see.

(To be continued.)

THE REVELATION OF CRIME BY SPIRITS.

By A. E. NEWTON.

The first communication I ever received purporting to come from a spirit, in the year 1850 or 1851, had reference to the subject of the revelation of crime by spirits. It was at the second séance which I ever attended, and to which I was accompanied by my friend, B. P. Shillaber, Esq., the renowned author of "Mrs. Partington and her Sayings," and to whom belongs the credit of having first induced me to investigate this then mysterious subject. (I may say parenthetically, that I consented to go with Mr. S. to a séance mainly in the hope of being able to rescue him from a dangerous delusion into which I feared he was being drawn. How I succeeded need not be told.) On this occasion, no one being present besides Mr. Shillaber, myself, and the medium, some invisible intelligence produced by means of sounds apparently on the table—the only mode of communication then in vogue—a peculiar signal which startled me, at once reminding me of a friend of former years with whom I had been associated in business in a distant city, but of whom no one else present could have had any knowledge. To my inquiry, if that friend was present, there was an emphatic response in the affirmative. It instantly occurred to me that at the time of this friend's decease there were reasons for suspecting that he had been foully dealt with—that his death had been caused by poison—but, no sufficient evidence of the fact being known, the matter had never been legally investigated. I at once asked if my suspicion as to the cause of his death were correct. Again there was an emphatic affirmative answer. "Will you tell me who was the guilty party?" I asked. The answer, by rap, was an equally emphatic "No." "But," I urged, "it ought to be known, in order that the innocent may be cleared of suspicion and the guilty one brought to justice."

Immediately the alphabet was called for by vigorous raps, and something like the following was spelt out, to my utter surprise: "It would do no good, and the guilty one is sure to receive sufficient punishment."

A little reflection convinced me that this invisible intelligence, whoever it might be—it was at least an intelligence—was right. Probably no sufficient evidence to secure a legal conviction could have been given, since nobody at that time was prepared to take the word of "a ghost," coming in such "questionable shape," even on the most trivial matter, much less as evidence in so serious an affair as an alleged murder—though Hamlet, in a somewhat similar case, was willing to take a ghost's word for "a thousand pound."

But the suggestion that the guilty one was sure to receive sufficient punishment was food for much thought. If it be true that the moral government of the universe is so administered that every wrong deed is certain to receive its proper recompense, sooner or later, through the operation of inherent laws—as most thoughtful people profess to believe—where is the propriety or the justice of the infliction of additional punishments by man or by man-made law? Such inflictions are surely superfluous, and merely vindictive—hence, liable to do more harm than good; while all anxiety lest any atrocious crime should go unpunished—all vengeful demands that criminals should be "brought to justice"—are wholly uncalled for. These anxieties and demands show a want of confidence in the moral government of the universe—in fact, are nothing less than practical atheism. Such were some of the thoughts suggested to me by this first message from the unseen world.

From this followed the conviction that the only proper reasons for the detection, arrest and conviction of criminals, are that society may be protected from further harm by

* [A detail not quite irrelevant to the subject in hand.—Tr.]

their confinement, and that suitable efforts may be made for their reformation and restoration to good citizenship. There is no call, no justification for the infliction of punishment or suffering of any kind. Such infliction being merely retaliatory and vindictive, is in fact a wrong—a crime—whether perpetrated by an individual or by society upon the evil-doer; thus duplicating or adding to the crime he may have committed, instead of cancelling or atoning for it, as is wrongly imagined. Two wrongs cannot make one right. And of old St. Paul was right, in spirit if not in the letter, when he exhorted the Roman Christians: "Avenge not yourselves, beloved, but give place unto the wrath [of God], for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head [i.e., awaken burning remorse for his conduct]. Be not overcome of evil, but overcome evil with good." (Rom. xii., 19—21, revised version.) The phrase, "give place unto the wrath of God," is equivalent no doubt to saying, "Allow the moral, compensative and disciplinary forces inherent in human nature (which are the Divine in man) to do their appropriate work in their own time, as they surely will." And the action of these forces unquestionably will be far sooner aroused by acts of kindness toward the offender than by harsh vindictiveness; while the latter tends to justice. All my expostulations against cherishing such vindictive feelings, as well as my representations that such efforts would probably be of no avail, since courts and juries would not accept evidence of that character, had no effect, but he insisted on giving the name of his murderer. On attempting to speak it, however, some influence that he could not understand prevented the utterance; he tried repeatedly, but without success, and at length, with an expression of intense anger at his defeat, and declaring that he would try again until he succeeded, he withdrew. It was clearly apparent that an intelligence higher and wiser than he, and whose presence he was too gross to perceive, interfered to prevent the revelation he was bent on making. I never heard from him afterwards, and he probably never succeeded in making the disclosure, but doubtless ere long came to see its uselessness and folly.

It is not strange that people immersed in mundane affairs, little acquainted with spiritual laws, and accustomed to look upon the detection and (human) punishment of crime as among the most important of these affairs, should think that decarnated spirits, if they know anything of earthly matters and can communicate their knowledge, ought to act as criminal detectives and informers in this world, and that in no other way could they render so great a service to mankind. Nor is it strange that some of this class should argue, as has been done, that the fact that alleged spirits do not make such disclosures, is proof either that there are no spirits, or that they do not communicate, and hence that Spiritualism is a delusion.

But the cases above instanced, show conclusively that there are cogent reasons, in the nature of things, why spirits do not and ought not engage in this detective business (except possibly, in rare instances), and why mortals should not ask or expect it of them. Instead of promoting justice, in the true sense, this practice would obviously open the way to endless confusion and injustice, through liability to mistake, and would permit the useless gratification of mere vindictiveness, under the mistaken plea of awarding justice. *For justice, in the higher and nobler sense, requires not retaliation or vengeance, but the converting of an unjust person into a just one, and inducing him to make restitution for any wrong he may have done. This is the true aim of justice.*

On the other hand, not the slightest fear need be enter-

tained but that even the most secret crime or wrong, however great or small, will meet fully its due recompense of suffering in the perpetrator, sometime and somewhere—just that amount of suffering which is necessary to bring the offender to a proper sense of his guilt, to the abandonment of the wrong and restitution for the injury done. For every act of wrong or injustice, though wholly unknown to human records, inscribes itself upon the spirit of the wrong-doer in characters ineffaceable, except through repentance and restoration, and this "book of life" will one day be clearly opened to the transgressor, as it ever is to the eyes of purer beings, and it will be impossible to escape his own "judgment" based thereon. So much seems inevitable from well-known spiritual laws.

When our penal statutes and our criminal jurisprudence shall conform to these principles, as it is to be hoped may some day be the case, we shall find that the true ends of justice will be attained, as they cannot be under present methods; and no doubt then the inhabitants of supernal realms will be found ready and happy to lend their co-operation in attaining those ends—that is, will bring their power to bear in softening the hearts of the evil disposed and in quickening their better natures to activity. To bring about this change in the manner of treating criminals is one object to which intelligent spiritualists should devote their efforts.

NO BLACK FOR ME.

No black for me; dear love, when I am dead,
Shroud not that precious face in funeral fold,
But wear a soft white veil upon your head,
As fits a saintly woman growing old.

No black for me; why—when eternal day
Has burst in glory on my dazzled sight,
And God's own angels bear my soul away—
Should my twin spirit bow in woe and night?

There may be tears, but let them fall, sweet wife,
As feeling one more pilgrim safe at rest—
One changed from dying clay to breathless life,
Whose head has often lain upon your breast.

One roaming 'mid an Eden's flowers and trees,
Whose weary, wasting feet no walks could share;
One drinking heaven's breath with rapturous ease,
Who scarce could breathe a blessing or a prayer.

Let me be carried from my cheerful home,
Like sunshine out of sunshine, flowers from flowers;
Let maids in spotless white and children come,
And cheer with tender songs your lonesome hours.

For you will miss me, though some paths from heaven
May lead straight from my glory to your heart;
And I may come, like Jacob's angel, given
Some thrill, some joyous message to impart.

So keep the light about you; death is light,
And life, and power, to pure and chastened love;
And death is only dark to doubt, and sight
That has no vision from the world above.

No black for me; when I am gone, dear love,
Shroud not that face in funeral fold,
But wear a soft white veil upon your head,
As fits a saintly woman growing old.

ALICE ROBBINS.

ERRATUM.—In Mr. Theobald's letter, p. 381, instead of "*esprit supérieur*," read each word with a final "s."

LET the beginning and end alone. *Now* belongs to you; use it wisely. Your eternity is *now*. Begin your work where you are. Its trend will cover all time and reach farther than your mathematics.

OH! tell me not that they are dead—that generous host, that airy army of invisible heroes. They hover as a cloud of witnesses above this nation. Are they dead yet act? Are they dead that yet move upon society, and inspire the people with nobler motives and more heroic patriotism?—HENRY WARD BEECHER.

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Light :

SATURDAY, AUGUST 28TH, 1886.

SPIRITUAL SCIENCE.

The progress of science in this age is justly deemed a cause for the highest congratulation. Unfortunately this progress has been almost wholly in the direction of material nature, the facts and laws of which have been most diligently and successfully explored. Indeed, only those are considered worthy of the name *scientists* who confine their researches to the physical side of the universe; even to admit the existence of spirit or spiritual phenomena being pronounced unscientific.

This was, unexceptionally and undeniably, the case during the first half of the present century; but within the last forty years the exclusively materialistic tendency of the human mind has been checked by the rise and progress of Modern Spiritualism, bringing into notice phenomena inexplicable by physical principles and laws. These phenomena, preceded by the important researches of Reichenbach, Mesmer, and others in the realm of psychological science, have already made an ineffaceable impression upon the human mind, though they are not even yet definitely recognized as belonging to the domain of science. They are, however, fast nearing such a recognition, the refusal of which has already become, with many intelligent observers, not only a subject of reproach to the representatives of science, but even a matter of derision, as instanced by Miss Phelps' recent paper, *The Psychical Wave*, to which we called our readers' attention a short time ago.

Thus spiritual science—including both psychology and pneumatology—is fast emerging into definite shape, as facts and phenomena outside of the merely material realm multiply in number and increase in importance. Already a vast body of such facts, as well attested as any other scientific data, has been collected and recorded, and now await the inductive process of generalization to yield a knowledge of important principles, which must prove of incalculable value to the human race.

It was believed that the labours of the London Psychical Research Society would accomplish very much in the direction of giving form and status to this science; and there can be no doubt that its published researches have, to some extent, contributed to this result. It is quite discouraging, however, to find in the last number of the *Journal* of the Society, a paper by Mrs. Sidgwick, announcing as the result of her investigations that psychography, or direct spirit-writing, is nothing but conjuring. No wonder, in view of such an "impotent conclusion," that a correspondent of "LIGHT" (London), should remark:

"What an unfavourable contrast does the Psychical Society present to its predecessor, the London Dialectical Society!"

And the same writer forcibly says:

"Professor Sidgwick, in his first address as President, declared it to be a 'public scandal' that the question was not determined, positively and finally for all sane minds, whether what is called Spiritualism is a fact or a delusion. That scandal, so far as the Society is concerned, not only remains but is intensified. Four years of incessant labours—absurdly circuitous and misdirected as they were—have not enabled the Society to deliver its verdict."

The paper of the lady referred to, about which so much has been written, would be scarcely worthy of notice, were it not published with a quasi endorsement of the Society; and, certainly, it will have no effect on the spiritual movement of the time except as a temporary obstruction to the progress of the truth, confirming the impressions of ignorant and prejudiced persons, and affording a convenient excuse for abusing the whole subject to those who desire to uphold errors.

Spiritual science must have its exclusive culture by Specialists, devoting themselves to it as a field of research by itself. Physical scientists are, generally, entirely unfitted for this work, since the two realms of spirit and matter require distinct methods of investigation, and if not different orders of mind, different kinds of mental training and accomplishments. When this fact is fully recognized, as it must be ere long, the assumption and arrogance of materialistic scientists will find an effectual check, and they will learn that ignorance is just as great an incompetency for a correct judgment in regard to spiritual science as it confessedly is in reference to the science of physical nature.—HENRY KIDDLE in *Spiritual Offering*.

"S. J. D." AND MR. EGLINTON.

It is time the readers of "LIGHT," should be made aware of the identity of "S. J. D.," although his desire for anonymity will not improve the position he has chosen to assume. S. J. Davey, of Alfriston, Hayne Road, Beckenham, has evidently a poor memory, or there is a wilful desire on his part to mislead your readers. In his recent "Disclaimer," he conveys an impression, in referring to his "limited experience," that he has had only two sésances with me, and that it was in the interval between the first and second that he first began to imitate psychography. He also says his own testimony in favour of the verity of slate-writing is "vitiated by the very want of knowledge" of conjuring which I stated he possessed.

Now I am, happily—from his letters and otherwise—able to prove that this limited-powers-of-observation gentleman had his final sésance with me during the latter part of 1885 (I am not able to give the exact date, as my diary for that year is in London), and that he has had, altogether, perhaps seven or more psychographic sittings. If, then, he commenced to study fraudulent psychography after his first sésance, and was no doubt perfecting this knowledge in the intervals during his successive sésances with me in 1884 and 1885 (it was not until his fifth or sixth sitting that he informed me he had endeavoured to imitate psychography, but could not succeed in producing results under my conditions), I think I am strictly accurate in again ranking him as one who has "specially studied the art of simulating the slate-writing under conjuror's conditions."

Mr. Davey may reply that he is correct in saying he was not in 1884 a "skilled conjuror," but such Psychical Society quibbling will hardly avail; for he well knows I am referring to the whole of his experiences in his investigations with me, during which time he certainly had perfected his system of producing a psychographic imitation by the aid of conjuring. His friend Mr. Munro, who accompanied him to most of the sésances, will no doubt testify that these particulars are correct, for he himself told me he was present at some of Mr. Davey's conjuring performances in 1884.

Perhaps, as Mr. Davey has explained that he was deceived in believing himself to be a medium, he will also explain how it was he went through the usual contortions of the incipient medium at the moment when my slate-writing was taking place, for then he had no friend to cheat him. Was this conscious or unconscious deception?

W. EGLINTON.

MISLEADING SPIRITS.

WHOEVER surrenders his individual judgment and places his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confiding his trust, or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the average spiritual message a veritable broken reed, if he attempts to lean upon it to the exclusion of the staff of his own reason.

At private séances of most public mediums the investigator will be covered with imaginary wreaths and flowers, and told of great things that are about to happen to him—of grand business successes which he never realizes—of journeys of profit and pleasure that he never takes. "The spirits have deceived me always," says one, "and I am beginning to cease to rely upon them altogether." "That is," we replied, "you are beginning to learn wisdom by experience." Another, who had but recently come to accept the belief of spiritual communion, and had even found himself possessed of considerable mediumistic power, but who had been frequently deceived by false messages, assures us that he has discovered an infallible rule whereby he can discern between good and evil spirits. It is no less than that given in 1 John iv., 1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ has come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." He says he now applies this test to all that come to him, and, he assures us, with the most satisfactory results. When he finds one equivocating, or hesitating to answer the tests satisfactorily, he commands it at once to depart.

What virtue there may be in this test we are unable to say, never having had any experience with so-called "evil spirits," or spirits to whom we deemed it necessary to apply any other test than that of our own reason and common sense. And this, we apprehend, is the true test. No one should trust in, or follow the advice of, a spirit out of the body or in, without first weighing that advice carefully by the standard of his own judgment.

The next step in the direction of honest communications is to develop one's own spirit, and come into a truer appreciation of the divine uses of spirit ministration. It is not to lead man into unbidden ways of life, that the way of communication with the spirit-world has been opened, nor to rob him of his individuality or self-reliance, and make him a mere weather-vane to shift with every change of the idle wind; but rather to assure him of another life, and of the necessity of making the best use of all his powers in this life as most essential to his happiness in the next.

The practice of continually consulting the spirits in business matters, or from idle curiosity, is most pernicious. It leads to a disregard of, or at least indifference to, the great lessons of life and duty that communion with the spirit-world is intended to teach.

There are mediums and mediums. With some, mediumship is a divine gift, beautiful and sacred. Around them are bands of bright spirits ever seeking to impart lessons of love, charity and humanity, for the uplifting of mortals. Approach such mediums with pure thoughts and intentions, and for spiritual help and comfort, and you will have no occasion to apply tests to determine the genuineness of the spirits that will come to you. But if you are on a worldly plane of thought, seeking rather for the things of earth, and the gratification of earthly desires, than for the things of the spirit, then you will need to exercise great caution lest you be led astray by deceiving spirits. "Prove all things, and hold fast that which is good."—*Golden Gate*.

WITCHES AND MEDIUMS.*

A HISTORICAL PARALLEL BY DR. CARL DU PREL.

Translated by "V."

PHENOMENA, which, considered separately, are beyond our comprehension, gain in intelligibility when viewed as a whole, as their connection with kindred phenomena is thus recognized, and they become separated from accidental accretions, which were formerly looked upon as being essential to them. Thus the existence of witches in the Middle Ages cannot be considered in an objective manner, because it cannot be separated from the incidental religious background, by which at that period every opinion was governed. The Middle Ages saw in witches the conscious abuse of mystical powers; if a parallel between them and mediums can however be proved to exist, we shall be able to obtain a better understanding of the former, because in the case of mediums, the colouring of sacriligion, and for the most part the voluntary use of mystical powers, are done away with. Neither the white magic of the saints, nor the black magic of sorcerers and witches, can be rightly estimated till they are separated from the ruling religious systems; and it is an equally false conclusion we draw at the present day, to say that mediums are nothing but impostors and jugglers, because the matter is looked at from the standpoint of materialists, who hold that nothing of a mystical nature is possible.

If we had a knowledge of all the forces inherent in man, he could no longer be the greatest of all riddles to us, which now he certainly is. That these unknown forces come into play in the case of witches and mediums scarcely anyone will deny who has read a sufficient number of accounts of trials of witches, and been present at a succession of spiritualistic séances. I, at least, have hitherto met with no one, who after inquiring thoroughly into the subject, has denied the genuineness of the phenomena in both departments; on the other side, I have never yet met with an enlightened sceptic, who, on inquiry, has not confessed that he has made no study of the subject in either direction; I have found a condemnatory judgment always given only from the standpoint of those clever wights who boast of their sound common sense.

If we no longer look for the cause of witchcraft among devils and evil spirits, human nature must itself be regarded as the source of mystic faculties. It must, however, in this case, be acknowledged that this source is the starting point for both black and white magic. In the Middle Ages magic was shared between God and the devil, as two distinct sources whence mystic forces proceeded, but it might be proved by drawing a very instructive parallel that the source of white and black magic does not differ, but is in both cases to be found in human nature; the only difference is in the direction which the mystic faculties take, and the use which is made of them. Therefore, I will neither exalt the saints nor abase the witches, nor yet put them both into the same category, as they may always be distinguished one from another, as the scientific discoverer of dynamite differs from a nihilistic incendiary. When we see that thought-reading, seeing and operating at a distance, the double and other phenomena occur in all branches of mysticism, however, far their aims may diverge, we must agree with the opinion of Agrippa von Nettesheim, when he said, in writing to Aurelius von Aquapendente: "We should not seek for the principle of such great (magic) operations outside ourselves."

*Nos habitat, non Tartara, sed nec sidera cœli,
Spiritus in nobis, qui viget, illa facit.*

Hartmann says that "The saints and the most pious

* Supplement to the *Wiener Allgemeine Zeitung*, Nos. 2193 and 2194.

sons and daughters of the Church have brought to light almost exactly the same phenomena as witches, assisted presumably by satanic help, exorcists and spiritualists." * And, indeed, within the Church, we sometimes meet with this objective criticism or commentary. Thus, Bonaventura says, that one may be holy without possessing mystic powers, and may be gifted with these powers without being holy; were it otherwise, he adds, jestingly, Balaam and even his ass, who saw the angel, must have been holy.†

Here I only intend to draw the parallel between witches and mediums, though it will be unavoidable to bring likewise into consideration somnambulists, the historical forerunners of mediums or possessed persons, in whom modern opinion, if it thought it worth while to take account of such things at all, would sometimes recognize somnambulists, sometimes mediums.

Now the possession of real mystic faculties is common to all in this category. Powers which are inherent in human nature may be conscious or unconscious, and the use of them may be either voluntary or involuntary. Therefore there are active and passive mystics, but the mystical powers, which as yet have scarcely begun to be the object of scientific inquiry, are on this account, as a rule, still very far from being voluntarily made use of, and the Hindoo adepts are almost the only individuals who have systematically striven after their development. If we distribute the classes we have named according to their characteristics, we find consciousness and will have no place among possessed persons. In the case of witches the active power is relatively the greatest, while somnambulists and mediums occupy a place between the two.

The mistake which men in the Middle Ages fell into was that of attributing the state of complete passivity only to those called possessed; while on the other hand somnambulists and mediums were looked upon as acting consciously and by the power of the will, and on this account the faculties of such persons were not in the least understood, but were confounded with those of witches, this being without doubt the cause of many innocent persons being put to death. The abuse of mystical powers in them was looked upon as a matter of course, because it was thought—and this is the great error of the Middle Ages—that these powers, if they were met with outside the Church, could only be developed through falling away from the faith and by a compact with the devil. This confounding of heresy with mysticism entirely displaced the right point of view. When mystical faculties came into play among the pious it was called white magic, developed in a state of grace; but if among the godless, then it was black magic, and could only be due to the devil, and the witches themselves seem to have been partly of this opinion. In order to account for the essential similarity of these powers in both classes, the words of Tertullian were cited: "the devil is God's ape, who imitates His works."

Every conception or idea in the Middle Ages was bound up with religion, and therefore the fact was not recognized that mystic powers of themselves had nothing whatever to do with belief or unbelief. Thus a false value was given to an incidental circumstance. Our modern physiologists are guilty of the same error, only they attribute these powers not to religious but to physiological conditions, that is, the morbid or diseased state of the individuals generally affected. The logic of these savants as a rule is as follows: phenomena are frequently noticed among mad persons, which coincide with those related of the so-called possessed, therefore all such possessed persons were nothing more than lunatics; when a person dreams, he has visions, therefore every one who has visions is a dreamer; hysterical persons

often see during their periods of hallucination divine or demoniacal manifestations, therefore every mystical influence or impression is due to hysteria; cataleptic subjects lie motionless and without sensation, like ecstasies, and so ecstasies are nothing but persons in a cataleptic state, &c. &c.

As we see, truth fares even worse with our modern physiologists than with theologians; for the Church, at least, has never denied the facts of mysticism, even though its false interpretation of them went so far as to cause the Maid of Orleans, who received communications from the other world, to be burnt as a witch, while the same manifestations in the case of a Theresa were the cause of her being canonised as a saint.

It first became evident that witches, as far as regards a large portion of the phenomena observed in connection with them, are to be looked upon as passive agents, when magnetism and somnambulism were re-discovered. Mesmer acknowledged himself that his discovery threw light upon dark and incomprehensive periods of ancient times and of the Middle Ages, upon the oracles, sybils, prophets, sorcerers, magicians, theurgists, and demonurgists, since in all these things it was only a question of modification of somnambulism.* Ennemoser goes still further when he says: "The mesmeric patient often exactly resembles a witch, and he either is one, or a witch is nothing more than a mesmeric patient."†

In all times the alteration of the weight of the body in persons in the ecstatic state has been remarked—a phenomenon quite contrary to the laws of gravity as known to us at the present day. Since, however, modern physics are even already beginning to ascribe gravitation in certain instances to electro-magnetic attraction, perhaps there is a possibility of accounting for this mystic phenomenon in the same way. There seems to be no doubt that in certain conditions related to the somnambulant, the natural force of gravity of the human organism is overpowered by a force acting in a contrary direction. Already I have endeavoured to show in another place‡ that facts lie at the bottom of the ordeal by water of witches, and that in this instance, likewise, superstition was only in fault in giving the wrong explanation. It may be anticipated that this lessening of the specific weight, especially when it is more or less connected with the somnambulant state, will not be limited to the action of water. Indeed, in the Middle Ages themselves we find instances in proof of this theory. One of the accounts in history the most difficult for modern sceptics to understand is that of the scales used for weighing witches in Oudewater. This town acquired the privilege in the time of the Emperor Charles V. of using the town scales as witch-weighing scales and of proving those persons, who, wishing to free themselves from suspicion of witchcraft, presented themselves willingly for this ordeal to be either innocent or guilty. The burgomaster and the judge of witchcraft looked at these persons and formed a pretty correct opinion as to their weight. When they were placed in the scales and were found to be heavier than they had been adjudged to be, they were let go free; but if they were lighter they were brought to trial. These town scales enjoyed such a high reputation, that persons even came from foreign countries to subject themselves to the ordeal. The Emperor Charles died in the year 1558, but even in 1693 reliable accounts are to be found of the continuance of this kind of trial. Balthazar Becker, a preacher of Amsterdam, and author of *The World of Magic*, wrote, at a time when the trials of witches were much on the decrease, both in the Netherlands, France, England, and some of the German

* E. v. Hartmann: "Der Spiritismus."

† Bonaventura: De Profectu Religios.

* Mesmer: 2me mémoire.

† Ennemoser: Mesmerische Praxis.

‡ "Die Gegenwart," No. 11.

States, of these witch-weighing scales, that even in his time many persons were weighed by them. According to Soldan, the last trial at which these scales were used, in 1754, was for the purpose of trying two accused persons.

I only bring forward this instance of scales being used for weighing witches, because they are evidently associated with a universal problem, which plays an important rôle, not only in the Christian mysticism and demonology, but among the new Platonic ecstasies, and the Hindoo Brahmins and Fakirs, as well as among somnambulists and sleep-walkers. If our physiologists did not consider it beneath their dignity to inquire into such matters, they would find a rich fund of material in the literature connected with the subject, and since somnambulism can be artificially produced by magnetic passes, the phenomenon of the alteration of the weight of the human body is certainly worthy of experimental inquiry. The physician Charpignon describes the case of a somnambulist being raised up in a horizontal position by the hands being held over the "Sonnengeflecht" (?), and of another being elevated from the ground, so that there was a space between it and his feet, simply by hands being laid upon his head. Lafontaine placed a somnambulist in some scales, and she lost in weight when he magnetised her. Zöllner relates that Slade raised him and the chair on which he was sitting a foot from the ground by simply placing his hands on the back, the chair following his hands like a magnet. The magnetic attraction of somnambulists through the magnetiser is fresh in our memory from Hansen's performances, and Professor Kieser speaks of a somnambulist being raised from the ground through the touch of the magnetiser's thumbs.

Since electricity is proved to flow through the human nerves, and since weight probably only depends on a special law of electricity, it is not impossible that it may be modified, when, in the act of magnetising, foreign electricity may stream forth upon an organism. It is, however, to be concluded from the essential resemblance which exists between induced and natural somnambulism, that the floating in the air of ecstasies in every age was brought on, so that Professor Crookes could write "of rising in the air, which explains certain miracles narrated in history." Eunapius relates that the Alexandrian philosopher Jamblichus, on account of his piety, floated in the air, and it is greatly in favour of the theory of unconsciousness and loss of memory in a state of somnambulism when we read, that Jamblichus laughed at his pupils for their credulity, when they told him of his floating in the air. The same fact is narrated by Philostratus of the Indian Brahmins, in his biography of Apollonius. The physician Billot had a somnambulant patient, who often called out when she went about the room on crutches, "I am rising in the air, I am being lifted up, and I am afraid of being carried through the window!" That which in this case was only a muscular sensation, however, really occurred with the medium Home. "We all know" (writes Wallace), "that at least fifty persons of high character can be found in London, who would vouch for the fact that they saw this phenomenon happen with Mr. Home." One of the witnesses, Lord Lindsay, asserts that he saw Home first floating about the room, and then in a horizontal position float through one of the windows and back again through the other, eighty-five feet above the ground. When, however, Home was examined on the subject by the Dialectical Society he said just as Jamblichus did: "I remember nothing myself of being carried out through one window and in again through another, since I was unconscious; but there were many witnesses of the fact."

Christian mysticism abounds with similar accounts; it is only necessary to remind one of Franz von Assisi,

Filippo Weri, St. Theresa, Ignaz von Loyola, Copertino, Savonarola, etc. It is narrated of the Seeress of Prevorst, as it was of the Maid of Orleans in her time, that when playing with her young friends she appeared to be rather flying than running, a transition state of the ecstatic floating. The physician Elless says of his somnambulant subject: "Her movements became more and more undulating and floating, so that her body moved to and fro with inconceivable lightness and in the most graceful manner as though she were flying." Du Potet once saw a so-called demoniac suspend himself on a shelf in a room contrary to the laws of gravity, without in the least staggering; the light wooden frieze was only fastened to the wall by a few weak nails, and must have broken if the weight of the man had not been lessened.

A somnambulist of Kerner's, in an access of insanity sprang from the height of two storeys without being in the least injured. It was noticed in like manner in the case of the possessed children of Morzine and Chablais in 1847, that they ran into the forests, climbed up trees with the greatest ease, and swung themselves upon the highest branches, just like the possessed persons of Quersy in 1491, of whom it is recorded that they climbed up the trees like cats and hung suspended from the branches.

Under these circumstances, it is not at all improbable that sleep-walkers, whose condition is so closely related to that of somnambulists, are not only rendered capable of clambering in a marvellous manner into the most dangerous places, by reason of the absence of dizziness in the then unconscious state of the brain, but likewise by a real lessening of the weight of the body. Perhaps, too, the frequent sensation of flying or floating occurring in dreams may be only due to the absence of muscular feeling and the imaginary increase of that centrifugal force common in a dreamy state, which under certain conditions becomes apparent in the human organism. In 1845 a young girl who was a sleep-walker at Charmes (Meurthe), sprang from the window to the ground, a height of forty feet, without sustaining any injury.

This lessening of the weight in the case of sleep-walkers has certainly not yet been the subject of experimental enquiry; but one might be permitted to hazard the supposition *a priori* that if a bed on which such a sleep-walker slumbered could be placed on the scales during the deep sleep of the occupant, an alteration of the weight, according to the depth of the sleep, might be proved to take place by a registering apparatus. I have sought in vain in literature for any justification of this assumption; only with Tritheim, the celebrated Abbot of Spanheim, I found a notice referring to it. He writes to the Emperor Maximilian: "We see that these persons, who from fervent love to God, despise the fleshly life, in the ecstatic condition are raised from the earth towards heaven, and not only by their elevation of soul, but by divine power, can, as we imagine, lay aside the weight of the body in such a condition." And further on he relates that once in his youth he was sleeping in the same bed with three other lads, one of whom walked in his sleep: "When he rose the third time from the bed he walked over us and stood on his feet upon us, but we were not hurt in the least; it was just as though a little monkey had jumped upon us . . . he ascended quickly and nimbly to the top of the house and climbed on to the roof like a sparrow. I repeat what I saw myself, and not what I heard told as a miracle." Under these circumstances, we may give some credit to the statement of a somnambulist, of whom Professor Bähr says, that when bathing in the Elbe in the magnetic state, she did not sink; and who herself said: "Magnetism can both increase and diminish the weight; in my convulsions I become heavier. If it were possible to weigh a person walking in his sleep, he would be found to weigh nothing." (?)

Newton, the discoverer of the law of gravitation, confessed that he did not know what weight was. It would, therefore, be most illogical to reject the phenomenon of alteration of weight, because it is contrary to the, to us, enigmatical force of weight itself. Still less grounds would exist for so doing, if the fact of gravitation be only a special instance of electro-magnetic attraction; for in all circumstances connected with mystical phenomena, animal magnetism plays a conspicuous part, and gives evidence of its relationship to mineral magnetism by a whole series of analogies. Now since, according to the use it is made of, it can increase as well as lessen the weight, by adding to the amount of attraction or repulsion, the same thing must also be thought possible in the case of this mystical phenomenon.

(To be continued.)

SCIENCE AND SPIRITUALISM.

(Banner of Light.)

Rather than manifest their present suspicion, or, what is still worse, their affected contempt, for Spiritualism, it ought to be more and more apparent to scientists that they are to receive a positive benefit from its revelations and suggestions. For behind the visible world of nature lies an unseen universe of forces, the study of which only serves to explain and make more clear the mystery of the phenomena of nature. It is all the time bringing into view the secrets for which science professes to be making its tireless quest. And in like manner the world of mind becomes freshly illuminated by the truths which Spiritualism continually reveals. As Alfred R. Wallace observes: "Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is 'the product of organization.' Spiritualism, on the other hand, recognizes in mind the cause of organization, and, perhaps, even of matter itself; and it has greatly added to our knowledge of man's nature by demonstrating the existence of individual minds, indistinguishable from those of human beings yet separate from any human body."

More than this even: Spiritualism acquaints us with forms of matter, or material forms, which materialistic science has no power of itself to recognize; it imparts to us a knowledge of "an ethereal chemistry, whose transformations are far more marvellous than any of those with which science deals." By this means we are enabled to see that "there are possibilities of organized existence beyond those of the material world," which removes the last obstruction to a universal belief in a future state of existence. This question of spirit, or rather of disembodied, organization, is one which theology itself has never presumed to confront with an answer. Believers have been forced to be content with a vague thought of an ærial existence, with no more individuality than that of a cloud which is all the while changing its form. The priests have told us always to be content with the simple act of believing, assuring us that the mystery of the future, which, for humanity, is that of organized spirit-existence, will in due time be revealed. But when it is actually revealed, they turn and denounce the revelation because it too plainly interferes with their tenure of power over men's belief.

If science is, as it professes to be, a knowledge of the universe in which we dwell, through the continual discovery of its laws and the ultimate comprehension of causes, then the student of science should close his eyes and ears to no sort of evidence, whether already subjected to classification or not, that may add to his store of knowledge or suggest the pursuit of truth in new directions. To do so is wholly unscientific, and the recusant one can rightly claim to be a student of science no longer. Therefore he cannot turn his back on Spiritualism; for Spiritualism is a diligent observer and collector of facts, and must be admitted to rest wholly upon them. It is no matter that they lie in a hitherto unexplored field. Science has nothing to do with choosing the field in which it will work; it knows no fields, is restricted to no conditions, and presumably searches for truth wherever it is to be found. If spiritual phenomena, as is often said, contradict the laws of nature, all that science has to do is to show that it is already in possession of the entire body of those laws, and consequently has no discoveries to make and not even any truth to verify.

Science goes on its way undisturbed. If it is met with suggestions wholly new to its line of observation, it cannot refuse to entertain them for any such reason as that; its business is to probe the meaning of those suggestions, to investigate their origin, and to follow their lead faithfully. If it contents itself with less than this, it convicts itself of blind partisanship, and from that moment ceases to be science. As for any alleged contradiction of natural laws with which the asserted facts of Spiritualism are charged with being guilty, that is something to be considered only when it has become established that every law in nature is already so well ascertained that it cannot be contradicted or contravened by still further discoveries, more recondite than any yet made. If science ventures to declare that observation and discovery have reached their limit in any single direction, it cannot, in consistency, deny that they may also have been reached in all other directions; and that, of course, would imply the end of investigation and search, as well as the possession of all the knowledge which the universe of God has to yield up to us. At that point, science gives up its being and dies.

It is not Science that hesitates and falters, is timid and irresolute, excuses and palliates; it is the inherited and contagious prejudices of human education, according to a system which forbids exploring for truth beyond the boundaries which custom, intellectual cliqueism and ecclesiastical authority impose. It is not Science that needs to be excused but those who profess to be its devotees. Not yet have they wholly learned to trust themselves confidently to its free and fearless lead. It is to be charged to human weakness, to which habit belongs, and not to the native love of truth wherever discovered, that Science to-day treats Spiritualism with alternate indifference and supercilious arrogance. The two are just as much one spirit and one body as truth itself is continent of universal harmony. If Spiritualism has opened a new domain, and has been collecting and reporting the new facts found therein, true and genuine Science, instead of scorning its suggestions, will show its eagerness to adopt them, that it may extend its conquests as far as possible into the vast universe, and exalt while it emancipates the human mind beyond all the dreams of the slow and slumbering past.

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and titles a thousandfold,
Is a healthy body and a mind at ease
And simple pleasures that always please;
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is conscience clear,
Though toiling for bread in an humble sphere;
Doubly blessed with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For minds and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labours close.
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep
Brings sleeping draughts on the downy bed
Where luxury pillows its aching head,
The toiler simple opiate deems—
A shorter route to the land of dreams.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrine of love, the heaven of life,
Hallowed by mother, sister, or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold
And centre there are better than gold.

FATHER RYAN.

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 Süd*.—“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.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction,

based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘sommambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or fragility. 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.

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The Cardiff Spiritualist Society (President,

W. REES LEWIS; Secretary, R. BROOKS, 3, ANGEL-STREET, CARDIFF).—Meetings are held at MR. COOPER'S, CROOKHERBTOWN, on SUNDAYS, at 6.30 p.m.

Newcastle-on-Tyne Spiritual Evidence Society,

130, Pilgrim-street.—President: THOS. THOMSON, 3, Ryehill, Newcastle-on-Tyne.

Glasgow Association of Spiritualists, 2, Carlton-

place, Glasgow.—President: J. ROBERTSON, Esq. Permanent Lecturers: Mr. and Mrs. E. W. WALLIS; Secretary, Andrew Drummond, 8, Newhall-terrace, Glasgow.

Exeter.—Free Spiritual Research Society.—

Reading and Seance Rooms at 13, The Mint, open every evening; also Sunday services at 10.30 and 6.30.—Sec., R. SHEPHERD, 67, Howell-road, Exeter.

Camberwell and Peckham Association of In-

quirers into Spiritualism.—81, WELLS STREET, CAMBERWELL, S.E.—Friends and Inquirers are cordially invited to join the Association; applications for Membership to be forwarded to the Secretary at the above address, where every information will be given; "LIGHT" and the Medium can be had.

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