

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTE ON SPIRITUALISM.

(Concluded from p. 388.)

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

But he does not offer his faculties for the automatic use on external planes by the essential beings with whom he thus grows acquainted. He cannot offer and they could not accept for the reason very obvious to those familiar with all these facts, that the regions which evolve vitalities corresponding with the necessities of the man's truly spiritual degree, are removed from the external degree of organisation into which he expands for contact with terrestrial facts, and could not by any passiveness of his organism project the activity into its outer forms, so as to create there speech or action. The love for men which radiates throughout the eternal worlds where man goes wandering in his essence, exchanging and gathering life, rushes along with him as to the verge of his inner realms, where he makes exit into his outer world, into the form in which he meets the earth. There he must turn and gather by act and effort of lonely personal will the pure vitalities into his heaving bosom to bear them earthward. Thence they flow, but through him, depending on him for their transmission to earthly or outer degrees of existence. His task it is, not that of angels, to apply this high vitality in his own realms. He is made man for this.

Each one of his activities in perfectly healthful and normal earth conditions has to be put forth by him from himself alone, not as agent, instrument, or medium of other beings. He stands in his ultimative or earth's surface as completely insulated as though he were not inwardly in contact with these higher vital universes. His will consents to one only inspiration, that of God, Who stands forth by it on earth, consenting to its action. Man does not, it is true, act in the earth without the energies stored throughout his inner constitution by virtue of its connection with the superior worlds. Nay more, consciously or unconsciously he makes continual appeal even for special acts to the powers that constantly revitalise his faculties from thence, even as among men on earth he collects through methods of obedience and consultation, the knowledges and powers generated throughout earth life, and held there in store for constant distribution. But while he takes thus to himself from man or angel, varied and infinite material for his performance, the selection among this material is his own, and in his strength of manhood the responsibility of selecting, elaborating, and projecting life material in the activities

of societary existence rests on the simple point of his upraised will, that knows no contact but with God. The Divine companionship does not dismiss itself halfway along the process of the passing forth of man's deepest principle by outer action. It does not hand that virgin will over at any point to powers less than the Divine, while it turns true to nothing less than God. There is at this day no good reason why any act of man for discovering good or applying it, should be performed by him with any abnegation of his wholly conscious will, for the childhood of earth is passed. The anæsthetics of spirit or of will, through which from time to time earth children in their malady were permitted to obtain a partial sensitiveness to conditions in the subsurface regions, and to acquire distorted knowledge of the imperfect sort of life within these while they were yet unfit to hear the strain of higher knowledge, cannot now be applied to a moral constitution of men. We stand as at first observed as lodgments with open doors. Powers for a diviner universal life enter at the wide avenues freely, not as in centuries past struggling through fissures. These powers come as the airs of a spacious firmament, offering not coercing, waiting as guests in the earth tenement upon the sovereign will of man which entertains them there. But this will must make order round it, in its house, the outer human organism. The growing ultimation in the nerve substances, has opened it wide also to the conscious and the unconscious entertainment of wills from the spiritual world, and these unlike the vigours of higher life attempt to deaden the will. The imperfections, the errors, and the crimes still widely spread amongst us, witness this vast though partial possession of man, his unconscious obedience to spirits. The extreme facility with which spirits often of a relatively purer and higher type accept the control of organism and will, when it is consciously proffered to them, evinces more obviously to those under whose notice such facts free of charlatanism have come the peculiar convictions of modern life. But the free spirit of man is straining more potently and more successfully than at any previous date to act in freedom. Its consciousness of this perfect freedom, of its instant access to the original sources of vitality, and its solitary responsibility in projecting Divine life to human service becomes the touchstone of that vast multiplicity of forces which from the higher worlds, the semi-associated worlds of occult life, the worlds of all earthly human organisms proffer reinforcement to his activity. As the co-operation genuine or pretended from these varied sources affects the freedom of his relations within the trinity of himself and God and mankind, so he knows the genuineness or the pretence of the co-operation. If the influences that approach him making vigour of body, making force or subtlety of brain, making increase of sentiment or desire, strengthen at once, and consolidate the freedom of that triune harmony, he may receive them—they are the Divine gifts from the wealth of his freedom, the accession of life which they impart is akin to his own pure essence. But if among the forces that approach man there are any which impair the perfection of his free contact with God, his free action with mankind; if there are any which subtly drain him of his elements of simplicity, of faithfulness, of open truth, of spontaneity, of tenderness, of humility; if there are any which project on him the hallucinations of personal conceit and personal in-

terestedness, these forces, as foul, no matter what their glitter, or their tenacity, he must reject. In the person of the true man, there is the passage, not the arrest, of all truth force. Egotism appears when forces pause, and rot, and the forces which do this, which obstruct substance in man, to feed upon it, are not the forces that are inspired from the high places, and rush to the work of making earth perfection.

The actual campaign by mankind against the embattled powers which project upon it the elements of egotism has now seriously begun. The highest aspirations of many centuries past have led towards it, and the way has slowly but thoroughly been prepared by inner and outer progress, by convulsions in the world's mind, its society, and its politics. But not till now could man arise in his completest strength, not till now could he begin to stand armed for a true morality in outer life, as mankind with womankind erect and armed beside him. Not before, because before the triune qualities of deepest human nature had not empowered each earthly breast alike to will a perfect harmony; but now, though man knows little what he is, though the most deeply knowing only begin to understand a fraction of the pure power for Divineness which more and more establishes itself as a universal property in all individuals, the power is in the world, in it, in man, and by this power each man and woman can and should ascertain what is the nature, the value, or the injuriousness of every power that plays through him or upon him, and should learn what to admit and what to reject. When this is taught and learnt throughout the world, the religious system of the future will have been established. The practised knowledge of all that hampers the clear and conscious receptivity of each being to the fires of Divine will, of all that obstructs their fertilisation in its onward rush towards the general service of earth is doctrine henceforth, church, and service of faith. But the devotion to this religion, however possible and necessary, cannot be easy; as natures are more composite and more vigorous it will be more difficult; because these attract inevitably to themselves more numerous those strains of force out of subsurface life, which it is their fate to meet and to subdue. The men of this new religion must evolve a wisdom, special in each to the peculiarities of their own personal faculty, by which the influence in their private spiritual freedom is liable to occur. Particular reference need not here be made to more than one of the innumerable forms of attack on man's integrity, habitually going forward in earthly life, the form to which this article has special allusion being the interesting and often fascinating conviction stamped upon many minds in days like these, of open vision, and easy apprehension of occult or mystical phenomena, that these phenomena possess now any practical spiritual value for man. Man, as he has grown to be, requires to make, and can afford to make no compromise with obscure sources of information, concerning his spirit or his world; whatever he may have done with occasional profit, and rare immunity in the grossness of his earlier states, he requires no evidence in the acute intensity of his present organism of emotion, of the marvellous form of forces that he is, of his high spirituality, of his necessary eternity; he requires rather that his senses of the overwhelming facts shall oftentimes be veiled, lest his own wondrousness bewilder him, and many men enjoy the rest of his partial overveiling. He dare not adopt any method of contemplation or research which weakens one of his vigorous faculties. He must not at least adopt them willingly. Those faculties have all become too highly organised and developed, too dependent upon each other's healthfulness, too much interbalanced in their action, to make it safe at this day for him to work on lines which induce paralysis or morbid overstrain of any one; and he cannot safely trust

as final knowledge what he acquires without the full co-operation of each part of his personal machinery. He cannot correctly deduce the laws of nature, especially of moral and spiritual nature, from facts made known to him or by him, during states either of trance or unconsciousness or self-induced pain and weakness, as by fasting or fatigue, or of suppressed will, because in all these states the harmony of his correlated powers of body, brain, and spirit is radically impaired. His own possession of certain indispensable functions is suspended, and these are handed over to the use of subsurface spirits.

The ennobling and re-invigorating currents which descend externally upon human nature from out its higher brotherhood of perfect realms, ministers for the most part to unconscious man, but as the sense of it grows clearer, we perceive the nature of its assistance to be not merely unlike but opposite to the nature of all the influence that flows from the subsurface world. It enters as light into each region of our organism, it induces loathing of all concealment, of every dark method of thought or action; it lurks nowhere, but imperatively urges each emotion or perception that it purifies to press forth to external work for men. Its established presence renders all practice of introspection and prolonged self-contemplation impossible, for with the bliss of seeing how great a work upon the earth each smallest man is called to do, it forces each one, even the greatest, to see in himself so intricate a participation of moral and physical constitution with the sad human family among which he grows, that he cannot pause upon the spectacle of his own deformities, but must arise hourly to the crusade against the earth deformity of which he is the fraction. Besides, the sense of this pure ministration is incompatible with any of the forms of partial faculty-suppression just mentioned. It is essentially and potentially individualising. It works ceaselessly in each individual towards the redemption of any faculty lost, injured, or weakened, as each individual, personally re-empowered by it, works inevitably at those points of the whole social organism which give him evidence of individuals lost, injured, or weakened. It silences all craving for knowledge not revealed through the safe genius of created man. It reinforces in each human breast its native satisfaction at the sublime gifts of art and science, that evolve slowly but ceaselessly on earth, won by sheer toil and with full array of energy by man for men.

It nurtures in man his native satisfaction at his call to life service here, his mild acceptance of all its conditions as elements of his service, and his instinct that, despite his littleness and his sin, he is of God, and lives with God, and accounts without fear to God for his least action when he seeks God throughout the human world.

EVERY natural fact is symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind, and that state of mind can only be described by presenting that natural appearance as its picture.—*Emerson*.

So these finer, more subtle spiritual qualities are those which seem most indestructible in those we have known and loved best, and we can as soon think of a ray of light being buried in the grave as of this immaterial illumination of selfhood being imprisoned in the tomb. It is a part of the eternal Light and Life, and partakes of its immortality.

SILENT INFLUENCE.—If a sheet of paper on which a key has been laid be exposed for some minutes in the sunshine, and then instantaneously viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on our brain. These traces, which, under ordinary circumstances, are invisible, never fade, but in the intense light of cerebral excitement, start into prominence, just as the spectral image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.

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

TRANSLATION FROM *Psychische Studien* (AUGUST).

(Continued from p. 389.)

b. Materialisations and dematerialisations of objects of the senses.

Under this head we have specially to deal with phenomena of temporary production of different bodies, sensibly perceptible only during the occurrence of the phenomenon. But before passing to the study of a phenomenon so extraordinary, which Dr. Von Hartmann, while allowing the possibility of all the usual phenomena of mediumship in their complete reality, and thus giving full credit to human testimony, has not been able to subject to the authority of this same testimony, when he comes to the explanation, denying to this phenomenon all objective value, and relegating it wholly to the subjective region—before, I say, we go on to the study of a phenomenon so extraordinary and difficult, we must ask whether we have not in the records of mediumship simpler, and, so to say, more ordinary facts relative to the same department—such as we were able to find in treating of transcendental photography—which might serve as preparatory to the more difficult phenomenon? These simpler phenomena do exist, and are known under the general name of facts of penetration of matter by matter, while they often present themselves under the more ordinary form of so-called “apports,” or things brought, and as “disappearance of objects from a closed room.” Facts of this kind have a large place in the repertory of mediumistic phenomena, and were parallel from the first with the facts of temporary materialisation. But being in their nature relatively *simple* facts, referring most frequently to lifeless objects, they were already in full development when the facts of materialisation were still in the rudimentary condition, these being in their nature *more complicated* phenomena, and dependent on a principle of evolution. The facts of penetration of matter by matter, though apparently very simple, are, nevertheless, of immeasurable importance. The significance of them cannot be enough dwelt upon, for we have here an evident and positive proof of a *transcendental fact*, i.e., a fact produced by forces having a power over matter of which we can form no conception.

The most important thing for our *critique* is that the principle serving as a basis for these phenomena has been conceded by Dr. von Hartmann, if only tacitly. After speaking of the “expansive operation of nerveforce which counteracts the cohesion of material particles,” he passes to a review of mediumistic phenomena “relating to the penetration of matter,” and which he calls “a specially improbable class of phenomena.” And he cites the cogent experiments of Zöllner, and the facts of “apports” of objects from a closed room, which have been observed innumerable times under the most stringent conditions. And when he begins to deal with the phenomena of materialisation, and to explain them by hallucinations induced by the medium, he chiefly relies on the facts of penetration of matter alleged by Spiritists, in order to deny the real objectivity of all materialisation-phenomena observed while the medium is secluded; since the latter can be confined by no fastening, no sack, no cage, “for if the somnambule medium can penetrate substances, he can produce himself as an apparition notwithstanding all such precautions” (p. 85).

The principle of the possibility of the mediumistic fact of penetration of matter is, therefore, conceded by Herr von Hartmann, as he also concedes the possibility of all other phenomena resting on the testimony of others. But while speaking of these facts, and using them for the support of his hallucination theory, he gives us *no explanation* of them; he hallucinates himself only to Zöllner's hypothesis of the fourth dimension of space, and prefers that of “a molecular disturbance of material cohesion,” leading even to explosion, as has likewise been observed. But once the penetrability of a solid material body by another similar body is even in principle admitted, it is clear that we cannot represent that to ourselves otherwise than as an instantaneous disintegration of the solid matter at the moment of penetration, and its immediate restoration afterwards; or, in mediumistic language, its dematerialisation and rematerialisation. It will be understood that this definition is only adopted conventionally, for want of a better description, to its applies only to the appearance of the phenomenon, not to its nature.

It is unnecessary here to multiply instances of similar facts, since enough of them have already been cited by Dr. von Hartmann himself. But I will adduce two which have the merit

of having been produced under the eyes of the observers, and not in any unexpected way, but as prescribed.

This is what the Rev. Mr. Colley testifies in a letter published in *The Medium and Daybreak*, in 1877.

“I have just witnessed a pretty little experiment that demonstrated the possibility of matter passing through matter. My spirit friend, ‘Samuel Wheeler,’ had been invisibly walking about my room with footfalls regular and unmistakable, and through the hand of Dr. Monck, in passes, had been throwing a storm of raps through my hand on the table that made it vibrate as under the strokes of a dozen auctioneers’ hammers, with the force of several postmen cracking off a *feu de joi* upon the front door. On the hand I felt nothing, though under the hand (the medium being several feet from the table) I felt the percussion as it were of a bag of boys’ marbles shot from the floor upwards through the wood into my palm.

“Then, recognising an amount of power present, I put a slate and stump of lead pencil (having no slate pencil) under the table in hope of getting some direct writing. This, however, was not accorded, a sign only being written, humorously to show the pencil was good for naught; and said ‘Samuel’ in control, prettily petulant at the pencil being of the wrong sort. ‘Shall I burn it or drown it?’ ‘Drown it,’ said I. ‘Then,’ said he, ‘put your hand on the top of the water-bottle’—super things had not been removed. So I covered the neck of the decanter with the palm of my hand. ‘Now,’ said he, ‘watch closely.’ The pencil at this time was on the slate at my feet, and had never once been touched by the medium, who at this time was some distance off. ‘Now,’ said ‘Samuel,’ through Dr. Monck, waving with his hand as he walked his entranced medium to the far extremity of the room—‘Now, watch closely, look, look,’ and instantly the inch of pencil fell, as it were, through the back of my hand on the glass into the bottle, and floated on the top of the water.—London, November 1st., 1877.

“THOMAS COLLEY.”

Somewhat later, Mr. Colley published the following experiment. At a séance with Monck, he (Mr. Colley) wrote on a slate:—“Can you put this slate on the *fifth* stair going up from this room outside?” With writing downwards I placed this on the floor, as in the former case, and asked aloud if the intelligence would also write something of its own on *this* slate; and no sooner had I resumed my seat, grasping Dr. Monck's hands across the table as before, than a heavy body pushed my legs aside, and a flash of light, beyond the brilliancy of the two gas-lights burning at the full, darted from beneath the table towards the door (which was locked), and, at the same instant, a crushing noise was heard such as I afterwards found a slate would make when thrown violently against the door. Yet, though the flash of light was seen, and the crashing noise was heard, still nothing of the slate was seen in its transit, except that at the same instant with the crash one side of the frame of the slate flew back and struck against my leg as it fell under the table. This intimation being given that the slate, as requested, had been taken through the locked and closed door out of the room, and that the astounding marvel of the passage of matter through matter had once again in my experience been effected, I arose, still holding Dr. Monck's hands, and in this way walking towards it, I unlocked and opened the door, and *there lay the slate on the fifth stair*. I took it up and found the writing I had desired on this slate was pertinent to the mystery accomplished, for in answer to the question I had written, ‘Can you put this slate on the fifth stair going up from this room outside?’ were written, by way of response, these words, ‘Judge for yourself, here it is—Good-bye.’—*The Medium*, 1877, p. 741.

(To be continued.)

FAITH AND WORKS.

No answer comes to those that pray,
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And do not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone.
But he who prayeth, and is strong
In faith and deed,
And toiled earnestly, ere long
He will succeed.

J. C. ROCKWELL.

MRS. HARDINGE-BRITTEN IN THE NORTH OF ENGLAND.

Though little heard of in London, Mrs. Hardinge-Britten is doing excellent work for the cause of Spiritualism in the North of England. Her recent visit to Newcastle-on-Tyne has given an opportunity to the Press of that city to deal with the subject, an opportunity we are glad to see they have not abused, as witness the following :—

Besides passing a warm tribute to Mrs. Britten's powers the *Newcastle Daily Chronicle* thus deals with the general question of Spiritualism :—

"A good deal has been said and written on Spiritualism that cannot bear investigation, but several who have discussed the subject have produced works which are the results of solid study. Some years ago a society was formed at Cambridge, composed of members of the University, for the purpose of investigating phenomena usually described as 'supernatural.' Cicero reminds us that 'It was the method of the Academy to interfere with personal judgment, but to admit those opinions which appear most probable, and to set forth all that may be reasonably stated in favour of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced.' It is in this Socratic temper that Spiritualism should be studied. In all questions there are essentials and trivialities, and care should be taken to winnow the chaff from the wheat. The adhesion of the Owens to the Spiritualistic school was one of the most remarkable examples of a change of views which the modern world has witnessed. In the case of Robert Owen, the change did not come until he had entered the gloaming of existence; but his son, Robert Dale Owen, devoted all the vigour of a highly-trained intellect to the investigation of spiritual phenomena. We may or may not accept the doctrines which his *Footfalls on the Boundary of Another World* was written to teach, but it is impossible to read that erudite work without acquiring knowledge and humility. Half-a-century after Harvey's discovery of the circulation of the blood, the Academy of Medicine at Paris listened to those who classed it among the 'impossibilities'—a proof, surely, that the learned are not always wise. A generation has passed away since Dr. William Gregory, Professor of Chemistry in the University of Edinburgh, wrote his famous work on animal magnetism. That volume, by a man of undoubted genius, marked an era in the study of 'Spiritualism.' Some two years ago it was republished, and though slightly revised and abridged, it still preserves its dedication, by permission, to the Duke of Argyll. To-day some of our most accomplished naturalists are the apologists of this creed. It may indeed be objected that nearly all the distinguished men who have embraced Spiritualism have been open to Hume's criticism. That sagacious but sceptical philosopher reminds us 'That the passion for surprise and wonder being of an agreeable nature, gives a sensible tendency to the belief of those events from which it is derived.' It would, indeed, be difficult were analysis only carried deep enough to find any operation of the human mind respecting which a caution might not be needed. But excess of admonition is apt to create feebleness of character. In 1831, the Royal Academy of Medicine in Paris, after an investigation extending over six years, pronounced in favour of the reality of animal magnetism, but in 1837 this decision was retracted. These facts furnish conclusive evidence of the instability which often characterises learned societies. It is, however, no longer within the power of such bodies permanently to arrest truth."

The *Newcastle Daily Leader* of the 23rd ult. also contained a descriptive report of Mrs. Britten's meetings of over a column in length. It thus records its impressions :—

"Mrs. Britten possesses a tall and commanding presence, has a good complexion, and is not at all ethereal to look at; but her eyes have a strange, "far-away look" that conveys to you an impression of immeasurable distance. Her voice is pleasant, and so solemn at times as to give every support to her position as a seer."

* * * * *

"While a hymn was being sung questions were sent up which at once brought about recollections of "heckling," and many were imbued with the spirit, for the papers were sent up in handfuls. The scientific alderman with deliberate courage attacked the pile, and as he was the sole selector, he at once gave off a topic to the lady and her guides to be going on with—'The Origin and probable destiny of Man!' Why, have not all public speakers "guides?" Why they stumble over the commonest subjects and would be altogether at sea without notes! Mrs. Britten rose majestically, and, looking far away and talking over the heads of her audience, she at once proceeded to discourse and declare on the chosen subject,"

CORRESPONDENCE.

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

Mr. Podmore and Spiritualism.
To the Editor of "LIGHT."

SIR,—There seems little cause for surprise to find Mr. Frank Podmore led by the letter of Mrs. Sidgwick in the Eglinton controversy. As long ago as April 9th, 1880, in a long tirade breathing out threatenings against Spiritualism, which the *Spiritualist* of the above date was obliging enough to insert, under the title of "A Voice from Laodicea," Mr. Podmore made the following remarks: "If Spiritualism with all its present extravagance, grotesqueness, absurdity, could at once gain the adherence of the world, do you think that the world would be the better for it? At the best, we should gain a more or less distinct perception of an universe, which seems but an enlarged edition (*sic*) with the folly and purposeness somewhat more accentuated!" One can but tremble for the fate of the universe in Mr. Frank Podmore's hands!

W. R. TOMLINSON.

The Late D. D. Home.
To the Editor of "LIGHT."

SIR,—When in Paris recently, I had the pleasure of reading your excellent remarks on the articles that appeared in some leading English newspapers immediately after the death of Mr. D. D. Home. It is the misfortune of journalists to be sometimes obliged to write about matters of which they know nothing; and it was painfully evident that more than one of the writers who professed to summarise the career of Mr. Home knew nothing of it. This was especially the case with the Paris correspondent of the *Daily News*. I pass over the leading article in that journal—you have already characterised its vulgar scurrility as it deserved—but as one who knew Mr. Home long and well, I should be glad, with your permission, to expose certain gross misstatements of facts contained in the letter of the Paris correspondent of the *Daily News* especially as that account has been so extensively copied.

Mr. Home did not die in "a neglected-looking detached house standing in a shady garden full of weeds." The Parc Montmorency at Auteuil is one of the most charming spots in that pleasant neighbourhood, and the house in which D. D. Home spent his last days on earth is as pretty and fresh-looking a villa as any in Auteuil. House and garden are both of them trimly kept and cheerful—the weeds and the look of neglect existed solely in the imagination of the correspondent. So with the statement that "the only cheering influence was that shed on him by his wife's birds," and the description of "a row of cages filled with starlings, blackbirds, linnets, canaries and Java sparrows." The only caged bird in the place was one little Russian songster, a great pet of both Home and his wife.

I cannot help remarking when I mention Madame Home, that the tone of vulgar compassion which the correspondent of the *Daily News* adopts in speaking of that lady was quite uncalled for. "Some marry for better, for worse," says this well-informed gossip. "She only married for worse." Only a very coarse-minded person could have had the bad taste to write this. It would have occurred to most people that Madame Home herself was the sole judge of whether she married "for worse" or not; and I may add that all who know Madame Home know that she was perfectly happy in her marriage. The letter of Lady Caithness proves how noble and unwearying was her devotion to her husband. To the last he remained her one thought, her sole care; and she found her happiness in making his, whose rare qualities she only, of all the world, could fully appreciate. "The nobleness of my husband's mind and heart"—these are Madame Home's own words—"have always made me proud of him, and I was the happiest of women." Who has the right to pity her? Certainly not an anonymous newspaper correspondent, who probably never exchanged ten words with Madame Home, and perhaps never even saw her.

It seems to me, indeed, in reading over the letter of the *Daily News* correspondent, that this person can have had as little acquaintance with Mr. Home as with his wife. The account of his life is as incorrect as that of his last days at Auteuil, and reads like a few scraps of gossip picked up in Paris by the writer, and retailed as facts. It is quite untrue that Home's health was wrecked by the effect on him of his English lawsuit—it did not give way until seven or eight years after—

wards. It is just as false that "on the occasion of his first marriage he forsook Scotch Calvinism for Greek orthodoxy"—he did not join the Greek Church on his marriage, or, indeed, at all. Mr. Home could not possibly have told the correspondent that his mother had a vision concerning him before he was born, as he always stated the vision to have occurred during his early childhood. He did not speak with a Scotch accent. As for the description of Home as "evoking the dead," nothing could better illustrate the writer's absolute ignorance of the man whom he pretends to have known so well. Mr. Home invariably declared that the manifestations which occurred in his presence were quite independent of his will, and that he could do nothing to obtain them. He was the instrument—nothing more.

There are other inaccuracies in the *Daily News'* account, but I will not encroach further on your space by contradicting them. I think I have shown that Home was treated in his death as he had been in life—the world was told more falsehood than truth about him.—Faithfully yours,

J. VEITCH.

S. J. D., alias Mr. A.

To the Editor of "LIGHT."

SIR,—I am glad to find that this shifty individual has been unearthed, and his authentic name and address given to the world.

His last letter was as paltry and evasive as the preceding ones. If he has any regard for his repute, or an atom of honesty or shame, he will now inform us in the clearest manner, first, at what point and in what manner Mr. Eglinton baffled his observation, Mr. Davey being then no conjurer.

Secondly, being now "a skilled conjurer," he is bound to prove that he can attain the same results as Mr. Eglinton did, under precisely the same conditions, as described by himself.

I am curious to see how Mrs. Sidgwick deals with her protégé.

G. D. HAUGHTON.

The Society for Psychical Research and Theosophy.

To the Editor of "LIGHT."

SIR,—Permit me for one to express my decided satisfaction at the course which "LIGHT," true to its name, is taking with regard to the somewhat dark doings of the S. P. R. May I hope that Spiritualists, whose organ is "LIGHT," will now reconsider, and, perhaps, find cause to modify, or retract their perhaps hasty verdict on Madame Blavatsky, into which they were led by the report of this same S.P.R., whose methods in other directions they have now come to regard as unjust and unfair. I have always felt that *even* were this verdict well founded after all, what we want to commend to the world are *certain ideas*—not certain men and women—and if *certain ideas be true*, it may be good that people should be led to see that it does not in the least matter who utters them.—Yours,

August 15th.

I. O. (F. T. S.)

["I. O." is in error in thinking Spiritualists founded their "verdict" on Theosophy in consequence of the Society for Psychical Research report. "I. O." should read an article entitled, "The Collapse of Koot Hoomi" in "LIGHT," for January 2nd 1886. p.6.—Ed.]

A Problem for Mr. F. W. H. Myers.

To the Editor of "LIGHT."

SIR,—I am by no means anxious to once again renew the controversy re the Society for Psychical Research report on Theosophical phenomena. As one unconnected with the Theosophical Society, and, consequently, in a position to exercise full independence of thought, it seems to me that the case against Madame Blavatsky has completely collapsed. However, on this point a difference of opinion will always exist between those who know one and those who know both sides of the evidence. The subjoined extract from a letter of Colonel H. S. Olcott to a correspondent in England should prove interesting to some of your numerous readers. In this connection "The Mahatma, Koot Hoomi has shown his continued interest in Theosophical Society affairs by two recent phenomena which consisted in his inserting notes in letters addressed to third parties while passing through the post! The first instance was in a letter from Ezekiel of Poona to Mr. T. Subba Row, the other in one to myself from Tookaram Tatya of Bombay, the MSS. being identical with those of the various specimens puzzled over

by the Society for Psychical Research experts. Their two pretended cheating forgers, "H. P. B." and Damodar being out of India (the former in Germany, the latter in Tibet) their pretty theory comes a cropper."

It has already become apparent that—like the sister society in America—the Society for Psychical Research is "constitutionally" unable to deal with Spiritualistic or other phenomena without attempting to compress into the narrow compass of physical formulæ and symbols, those occurrences, the true significance of which is only realised by the spiritual self in man. The same deplorable fiasco witnessed in the impeachment of Madame Blavatsky—a lady whose *Isis Unveiled* is among the most erudite and scholarly works of the century, unequalled in its mystical insight—has been once more repeated in Mrs. Sidgwick's attack on the good faith of a medium, the reality of whose phenomena has been attested by scores of observers of equal and superior intellectual prowess to herself. The first point to be established seems to me this:—Do these investigators of "psychic" lore believe in a "Psyche" at all?—Yours truly,

X. Y. Z.

THE MESSAGE.

I sat one night alone,
On rock-ribbed barriers of the sea,
And watched the ripples break and flee
With hushed and measured moan.
It seemed as if the waters knew
My thoughts and all I wished to do.

A rush of memories came,
And filled my hot and fevered brain.
My childhood days came back again,—
My every hope and aim;
And all the ghosts of faded years
Brought sad, sad tales and bitter tears.

An angel saw me there,
And soothed my brow and calmed my mind:
"Don't seek the shadows. Leave behind
Your sorrows, looking where
The path of life is bright as day,
And grief unseen will pass away."

I smiled once more, and sought
To write the words where all might read,
And thus to sow my little seed
For harvests, not for nought.
I wrote them in the wavy sea,
But soon they all were gone from me.

I penned them in the sand,
But wind and wintry sea came by,
And said my precious words must die,
For they controlled the land.
One place remained for them alone,—
I carved them deep upon a stone.

But cruel time disdained
My work, and wore it all away.
In tears, disconsolate I lay;
It seemed no hope remained.
"At least," I said, "a soul must live,—
The message to some babe I'll give!"

I've told it to a child,
To carry to posterity;
For God, I know, will let it be,
If one is reconciled
To see the happier side as right,
And turn the shadows into light.

Charles K. Bolton in Christian Register.

Thy task may well seem over hard
Who scatterest in a thankless soil
Thy life as seed, with no reward,
Save that which duty gives to toil.
Yet do thy work: it shall succeed
In thine or in another's day;
And, if denied the victor's meed,
Thou shalt not lack the toiler's pay.

—WHITTIER.

OFFICE OF "LIGHT,"
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CHARING CROSS, S. W.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

Light:

SATURDAY, SEPTEMBER 4th, 1886.

A LETTER FROM MR. S. J. DAVEY.

My attention has been called to certain statements made by Mr. Eglinton in "LIGHT," August 28th, 1886.

Mr. Eglinton had previously referred to me in "LIGHT," July 31st, 1886, as one of those "who have specially studied and practised the art of simulating the slate-writing phenomenon under conjurers' conditions"; he explicitly mentioned certain of my sittings with him in 1884, my reports of which were published in "LIGHT," and he then proceeded to say that I had informed him that I was "an expert in trick-writing . . . and in the use of trick-slates."

The impression apparently produced by Mr. Eglinton's statement was that at the time of writing my records published in "LIGHT" in 1884, I was entitled to be ranked as an expert in producing slate-writing by conjuring.

In "LIGHT" of August 21st, 1886,* I called attention to the fact that such an impression was erroneous.

Mr. Eglinton now alleges that he is referring to the whole of my sittings with him, and he says that during this time I "certainly had perfected" my "system of producing a psychographic imitation by the aid of conjuring."

Now, in the first place I had not during that time perfected any such system as Mr. Eglinton describes, nor do I claim even yet to have perfected such a system.

In the second place, although Mr. Eglinton mentions that I have had "perhaps seven or more psychographic sittings," he neglects to mention that all the sittings held after the two recorded in "LIGHT," in 1884, were, with one exception, blanks. This exception, I believe, Mr. Eglinton will find I am right in saying was held at 11, Langham-street, on January 15th, 1885, but the details of this have not been publicly recorded.

I desire, then, to state emphatically that at no time during my sittings with Mr. Eglinton was I such a specially qualified expert as he would have your readers believe.

August 30th, 1886.

S. J. D.

[As regards Mr. Eglinton's statements, they, of course, can only be founded on what Mr. Davey, and Mr. Davey's friend, Mr. Munro, told him. Mr. Eglinton says that Mr. Munro told him that he was present at some of Mr. Davey's conjuring performances in 1884. That information, coupled with Mr. Davey's own statements to Mr. Eglinton, seems to us sufficiently to justify the latter in ranking Mr. Davey among the experts who have testified to his psychography. But the question of Mr. Davey's proficiency at the date of his reports in "LIGHT" is, in our view, of secondary importance. If he, or any other conjurer, can produce the appearance of the conditions which he

* I wish to make a note in reference to my communication published in "LIGHT," August 21st, 1886. I there referred to my séance of October 9th, 1884, as being my second séance with Mr. Eglinton; it should be termed the third, the second having been held on October 8th, and having been a blank.

seemed to observe with Mr. Eglinton, and the writing under such apparent conditions, so as to induce an inexperienced witness to write such a report as those he wrote himself, it will be time enough to talk of mal-observation as a possible explanation. Mr. Davey does not pretend to do this, or explicitly to maintain that the production of such impressions as his own at those two sittings — all the manipulations being apparently performed by himself, and Mr. Eglinton's part being apparently a merely passive one throughout,—is within the compass of conjuring possibilities. We suppose that a conjurer must be even seen to do something to take some active part in the proceedings, to make what he is not seen to do possible at all. Mr. Davey, is of course, at liberty to retract his evidence, but his retraction will remain open to suspicion under the peculiar circumstances of the case, as long as he evades any explanation of it from the point of view of his present experience as a conjurer.—Ed.]

A SCIENTIFIC BASIS OF BELIEF.*

The Rev. John Page Hopps, is the author of a pamphlet entitled, "A scientific Basis of Belief in a future Life; or the Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe," from which we quote:—

"If faith in God or Immortality depends on the conviction of the Bible, faith is already doomed. The marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration is the antecedent to all belief.

"The inquiry into a future life or an unseen universe is a strictly scientific one. But all the science we can attain to is relative to our limited capacities. The first thing to do is to take the whole subject out of the realm of mystery, unreality, fantasy and awe, and make it a subject of cool thought, and, if possible, of scientific experiment. We have too long been accustomed to speak of the dead in a vague, dreamy, unreal, way. A future life can only mean the actual going on of the human being in spite of the incident called 'death.'

"The science of the present day, in hypothecating atoms as the ultimate constituents of matter, confesses that it does not know what an atom is. Even in relation to the world of sense, it is confessedly true that the ideal world, or world of consciousness, is immeasurably more vital than what is usually called the world of matter. Huxley himself affirms that the inner world of consciousness is the only one we know at first hand—that the external world is only an inference from our sensation.

"The illustration requires a little close thought. We hear the sound of a bell, but in the exciting cause there is nothing like the sound of a bell. Certain waves of air—in themselves only forms of motion—produce in us, as sound, something wholly different from what they themselves are. We are not conscious of the waves of air, but only of the effect produced on us. This will show what science means when it says that we are more directly certain of states of consciousness than of states of matter.

"In ordinary sleep, the fields through which you wander, the money you handle, the fruit you eat, the trees you see swayed by the wind, the people you meet, the ocean whose bright waves break on the shore, are all perfectly real to you in dreams; and you think they are real for the time; so true is it that consciousness, thought and sensation are more immediately real to us than matter."

MR. W. COLVILLE is speaking three times every Sunday in the San Francisco Temple, to audiences of from 1,200 to 1,500.

MR. EGLINTON will return to London on September 12th, and may be addressed as usual, 6, Nottingham-place, W.

DR. HERSCHELL's forcible reply to Mrs. Sidgwick has been transferred to the columns of the *Religio Philosophical Journal*, and several other American papers.

WE are requested to announce for the information of friends that Mr. Charles Blackburn has removed to 34, Ladbroke-grove, Notting Hill, London, W. Mrs. Cook and the Misses Cook have also removed to the same address.

THE man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under a hallucination more serious than any which he affects to deplore.—*Epes Sargent*.

* London: Psychological Press, 16, Craven-street, Strand. 1s. 1d., post free.

MINISTRATION OF THE DEPARTED.

Mrs. H. B. Stowe, several years ago, in the *New York Evangelist*, argued the possibility and probability of a communion with the spirits of the departed as follows:—

"In early life, with our friends all around us—hearing their voices, cheered by their smile—death and the spiritual world are to us remote, misty and fabulous; but as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hillside of life, the soul by a necessity of its being, tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this. For with every friend that dies, dies also some peculiar form of social enjoyment, whose being depended on the peculiar character of that friend; till, late in the afternoon of life, the pilgrim seems to himself to have passed over to the unseen world, in successive portions, half his own spirit; and poor indeed is he who has not familiarised himself with that *unknown*, whither, despite himself, his soul is earnestly tending. One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. Could we firmly believe this, bereavement would lose half its bitterness. As a German writer beautifully expresses it: "Our friend is not wholly gone from us; we see across the river of death, in the blue distance, the smoke of his cottage"—hence the heart, always creating what it desires, has ever made the guardianship and ministration of departed spirits a favourite theme of poetic fiction.

"But is it, then, fiction? Does revelation, which gives so many hopes which nature had not, give none here? Is there no sober certainty to correspond to the inborn and passionate craving of the soul? Do departed spirits, in verity, retain any knowledge of what transpires in this world, and take any part in its scenes?

"All that revelation says of a spiritual state, is more intimation than assertion—it has no distinct treatise, and teaches nothing apparently of set purpose, but gives vague glorious images, while now and then some accidental ray of intelligence looks out,

—like eyes of cherubs shining
From out the veil that hid the ark.

"But out of all the different hints and assertions of the Bible, we think a better inferential argument might be constructed to prove the ministration of departed spirits, than for many a doctrine which has passed in its day for the height of orthodoxy.

"First, then, the Bible distinctly says that there is a class of invisible spirits who minister to the children of men. 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?' It is said of little children, that 'their angels do always behold the face of the Father which is in Heaven.'

"This last passage, from the words of our Saviour, taken in connection with the well-known tradition of His time, fully recognises the idea of individual guardian spirits.

"It is strangely in confirmation of this idea that in the transfiguration scene, which seems to have been intended purposely to give the disciples a glimpse of the glorified state of their Master, we find Him attended by two spirits of earth, Moses and Elias, 'which appeared with Him in glory, and spake of His death which He should accomplish at Jerusalem.'

"It appears that these so long departed ones were still mingling in deep sympathy with the tide of human affairs, were not only aware of the present, but were also informed as to the future.

* * * * *

"Have we not memories which correspond to such a belief? When our soul has been cast down, has never an invisible voice whispered, 'there is lifting up?'"

WITCHES AND MEDIUMS.

A HISTORICAL PARALLEL BY DR. CARL DU PREL.*

Translated by "V."

(Concluded from page 396.)

Crookes proved that this power is capable of being transferred. In common with his comrades, Wallace, Huggins, De Morgan, and Varley, he made the trial of the alteration of weight of inorganic substances, in the presence of the medium Home, by an apparatus he had himself invented, and which was beyond the comprehension of the medium. He found objects change in weight from twenty-five to 100 pounds. By the light touch of his hands, Home obtained a greater increase of weight than Crookes could by the whole weight of his body, that is 140 pounds. He called this force, operating at a distance, and without absolute contact, "psychic force." This force is connected in an incomprehensible manner with the human organism, and is innate in every one, being especially strong in mediums, although even in these it has its ebb and flood periods, and sometimes is altogether absent. Professor Butlerow has spoken of similar experiments, in which the normal alteration of the dynamometer was raised from 100 to 150 pounds, while Home's hands were so in contact with the instrument that every mechanical exercise of power on his side would rather have decreased than increased the weight. The same experiment was made by Professor Hare, with an apparatus with which the medium came in contact, not directly, but only through the medium of water, when the spring-balance indicated a force of eighteen English pounds. Finally Crookes constructed an apparatus which could only be worked by very strong force, and with which any touch of Home's must have been insufficient; nevertheless, the spring-balance denoted a very considerable alteration, even when his hands were held three inches off. At other times an alteration was remarked at a distance of from two to three feet. This psychic force, which Crookes likewise found in several members of families of his acquaintance, was always connected with a corresponding absorption of vital power.

Weight, therefore, is no fixed unchangeable force; but in the human organism another force must exist which, in certain circumstances, combines with the first, but which likewise can act in opposition to it and may be transferred to inorganic bodies. No more is needed to bring these mystical phenomena in some degree within our comprehension, though they would none the less be facts if we could not understand them in the least. Since, however, this force is subject to great fluctuations, and is often absent altogether, many failures must be looked for to begin with; and there is a logical difficulty in the way of experimenting with professional mediums, in the case of a force which is not at their voluntary command at certain fixed hours. Many professional mediums will doubtless be wrecked upon this rock, as they will try to supplement their deficient power by artificial means, if the insufficient precautions taken by the experimenters allow of their so doing. Exposures, therefore, will never be found wanting.

It is related in the Bible that Simon, the magician, was raised in the air before the eyes of the Apostle Peter. In order to show that such magicians are identical with persons known at the present time as mediums, and that other analogies exist between both, we will recount the arts of which this Simon, according to Clement, Peter's disciple, boasts himself. It might, indeed, be thought to be almost the complete programme of a modern medium; when we read: "When I am bound, I can free myself. . . I can cause trees and shrubs to grow up suddenly; when I am thrown into the fire I am not burnt; I can alter my

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

countenance so that I am not recognised ; and I can fly in the air, like a bird." *

Let us add the following, so as to make the parallel clear : The freeing of the medium from artfully contrived knots belongs to the phenomena of ancient times. It is not to be denied that by constant practice a medium might be able to get free from some kinds of bandages ; but it would be illogical to assert that, therefore, he is able to release himself from hundreds of different contrivances for tying him securely at every séance at which he is present. As to the rapid growth of trees and shrubs, it is sufficient to call attention to the fact that Indian fakirs, as well as some mediums, Mrs. Esperance, for instance, possess the power of producing this. The French *savant*, Jacolliot, gives accounts in recent times of this power among fakirs ; but I find it mentioned as long ago as 1705, in Christopher Langhans's *Travels in the East Indies*. With regard to Mrs. Esperance, the *Herald of Progress* (Sept. 3rd, 1880) gives a drawing of an *Ixura crocata*, with an account of its sudden growth, which was sent to me by Professor Sellin, an eye-witness of the phenomenon. I shall take an opportunity later on of going more into detail on this by no means quite incomprehensible matter. As to the immunity of mediums from fire, this dates back to the exposure of the three children in the fiery furnace, and there exist hundreds of persons in London who can bear witness to seeing Home hold glowing coals in his hand, and of his transferring this immunity from burning to other persons and inanimate objects. He even put his face in the flame proceeding from a fire in the chimney, so that the flames sparkled through his hair. The "enlightened" will, no doubt, say that this was done by jugglery ; but one of the best conjurers, Bosco, rejects this idea as untenable.

Finally, the transformation of countenance spoken of by Simon, the magician, comes, in the case of mediums, under the head of transfiguration ; the floating in the air we have already sufficiently shown to be a phenomenon familiar in Spiritualism.

Besides these old magicians, Jamblichus and the works attributed to him on the "Mysteries of the Egyptians," can only be thoroughly understood by those who are familiar with Spiritualism. They will recognise the convulsive motions of the medium, in reading that the body, "seized by the Divine Spirit" is sometimes motionless, sometimes strongly agitated. The immunity from fire, and the ordeal by water of witches, will be recalled to them by the words : "They walk upon burning coals and cross streams in a marvellous manner." He likewise mentions the ecstatic rising in the air, so often remarked with mediums. At a séance at which I was once present, one of the spectators, although a very tall man, had to stand up and stretch out his arm to its fullest extent, so as not to let go of the arm of the medium, Eglinton ; he estimated the height the latter had risen above the ground to be about eight feet. The learned theologian, Harless, in describing these passages, has left out a detail which apparently seemed to him too absurd to transcribe, but which is to be found in both the Greek and Latin editions. It is to the effect that the body seemed to grow in height and breadth. This, however, has been noticed several times in the case of the medium Home. Mr. Jencken says : "The length of the body generally takes place from the hips upwards, to the extent of several inches, and on one occasion I measured an unusual increase of length in the body, which was fully eight inches. The diminution of the height is equally wonderful. I was a witness of Mr. Home shrinking to the size of about five feet in height ; and I measured in similar instances (as narrated in *Human Nature*, of March, 1869) the expansion and contraction of the hand, arm, and leg. Fortunately these expansions and contractions were witnessed, besides

myself, by at least fifty persons, and the fact is established at the present time beyond a doubt." *

Lord Lindsay thus describes the same phenomenon : "On another occasion I saw Mr. Home increase eleven inches in height. I measured him standing against the wall, and noted his increase of height ; but not satisfied with this, I placed him in the middle of the room and set a candle before him, so that he cast a shadow upon the wall, the height of which I likewise noted. When he awoke, I measured him again in his normal size, as well as the shadow, and the results were the same. I can swear that he neither raised himself from the ground, nor stood on tip-toe, as I had a complete view of his feet, besides which a gentleman who was present placed his foot upon one of Home's and laid one hand upon his shoulder, and the other on his side, where the lower ribs approach the hip He stood almost upright in the middle of the room, and before the lengthening in height began I placed my foot upon his. I can take my oath, therefore, that his heels were not raised in the least from the ground. When Home grew in height, while standing against the wall, Lord Adare placed his foot upon one of his, while I measured the height upon the wall. I likewise once saw him grow longer while in a horizontal position on the floor. Lord Adare was present, and Home seemed to grow at either end, and pushed me and Adare away." †

The enlightened ones, of course, will say that Home is a wonderfully clever impostor. I might, however, just put this question to them. Who among the Alexandrian philosophers were the impostors, seeing that they did not experiment with mediums, but were mediums themselves ? And if the "enlightened" reply that the whole school of philosophy in Alexandria must have consisted of impostors, I will make my reverence, not before their intellect, but before the results of their enlightenment.

Similar phenomena were mentioned as occurring among the Caribean magicians, long before anything was known of modern Spiritualism. "They are frequently seen in an ecstatic state, when, with their senses dormant, another spirit seems to have taken possession of them, and speaks from their mouths" (like trance-mediums), "acts by means of their organs, and sometimes lifts them up in the air, or makes them appear taller than they are by nature." ‡ So in the Middle Ages the Abbot Wilhelm von St. Agatha visited a possessed person, of whom it is said : "The woman began to increase in size before his eyes, till she grew to the height of a tower." Bodinus says in like manner : "the devil raised her in height till she reached the roof."

Those who are not yet satisfied with this parallel between ancient and modern mysticism are recommended to examine the Romish *Rituale Exorcistarum*. The signs it gives as indicating possession may be set side by side with the phenomena described as belonging to somnambulists and mediums. The *Rituale* names : "1. Knowledge of the future. 2. Clairvoyance in space. 3. Thought-reading. 4. Understanding foreign languages. 5. Speaking foreign tongues. 6. Intellectual exaltation. 7. Increase of physical strength, beyond that of sex and age. 8. Floating in the air for a considerable time."

It is thus seen that Spiritualism throws a light upon phenomena which have been observed in every age, but which in every period have been ascribed to different causes. Jamblichus, from the standpoint of his philosophy, calls those persons "inspired of God" who in the Middle Ages, from the standpoint of the Christian faith, were declared to be possessed by the devil, and who at the present day are looked upon from the materialistic standpoint as impostors and conjurers. As a proof of our ignorance, we adopt the conclusion that our forefathers for centuries believed in

* Widmann : *Faust*.

* Report of the Dialectical Society, 11-18.

† Ebendorff.

‡ Lafitau.

things without any foundation; and we accuse chroniclers of the highest estimation of superstition. Zeller, in his *Philosophy of the Greeks*, whose description is most satisfactory as long as he confines himself to the rationalistic portions of this philosophy (that, for instance, of Aristotle), loses all objectivity when he comes to speak of the new Platonic philosophy. If he were acquainted with Spiritualistic facts, it would be impossible for him to say that the labours of the Alexandrian philosophers must lead "to the extinction of superstition, mysticism, and fanaticism in scientific life," and particularly that Jamblichus, in his *Mysteries of the Egyptians*, set forth a speculative theology, commencing with the highest metaphysical principles, but "knew how to find the way quickly enough to the densest superstition." When men of undoubted reputation declare themselves in favour of mysterious phenomena, it is always the last resource of rationalism to accuse them of being a compound of genius and madness. When Zöllner devoted himself to the study of Spiritualism, he was declared to be mad, and when he was followed by Fechner and Weber, the latter were said to be old men in their dotage.

In England, when public opinion looked upon the growth of Spiritualism as a calamity, and selected Crookes as the proper man to put an end to this delusion by means of scientific researches, Crookes took the matter in hand, and instituted a series of experiments in his own study with every imaginable precaution against deception, with a girl not much more than a child as medium. When, however, he declared himself in favour of the Spiritualistic theory, it was said that Crookes, too, was no longer to be relied upon. It was just the same with regard to Wallace, and quite recently, in the January number of the *Deutschen Rundschau*, it was said of him by Professor Preyer that he had lost his scientific reputation since he had taken up with Spiritualism. Since, however, Zöllner, Wallace, and Crookes, both during and after their Spiritualistic experiments, wrote books far beyond anything ever written by Professor Preyer, the latter would do well to abandon such a doubtful hypothesis for a physiologist to entertain, namely, that in one and the same head genius could alternate with imbecility. It might almost be said with as much reason that the same pair of eyes could at one time be sharp-sighted, and at another nearly blind.

When we see that the phenomena occurring with somnambulists, witches, persons called possessed, and mediums, have been remarked to take place in a similar manner in every age, we have only one alternative; either to assume that mankind for from two to three thousand years have been the dupes of a colossal superstition, and that we ourselves, at the present time, are on the point of relapsing into this state of superstition; or, which is much more probable, that the short period of enlightenment during the one or two centuries preceding the present epoch has been in error, as far as mysticism is concerned. The last hypothesis is evidently much simpler than the first, and, according to the weight of evidence in its favour, I feel bound to adopt it.

It would carry me too far at present to enter further into a comparison of the phenomena connected with this department. Anyone is capable of doing this who will take the trouble of examining the literature on the subject, and I shall frequently refer to the topic in future works. I will only here bring forward one or two other points. We find thought-reading, and—notwithstanding what Herr Preyer says—without contact with the saints, possessed persons, witches, somnambulists, and mediums; the untying of complicated knots and extrication from bandages; speaking in foreign tongues and attraction of inanimate objects with somnambulists and mediums; swallowing needles by possessed persons, as well as by the ecstatic virgins in the Tyrol; rappings, spirit-writing, acting at a distance; mysterious

stone-throwing with witches as well as with mediums. And to-day it may be said of somnambulists and mediums, in the words of St. Paul: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." *

It is not possible to account for these parallel phenomena, occurring in all ages and among every nation, by the theory of imposture. Imposture and conjuring are capable of development; but in this case we meet with an extraordinary kind of conservation of identical phenomena in whatever epoch or country they take place. We are obliged, therefore, to inquire how it comes to pass that during the period of enlightenment a belief founded upon facts can have been almost completely obliterated from the knowledge of mankind in such a way that anyone who in our day makes a study of it, even in the most scientific manner, incurs the reproach of being mad. The most simple explanation to give would be that during the age of enlightenment such facts no longer have taken place, and this seems really to be the case. In the Middle Ages witches were exterminated wholesale by fire and sword, because their nature was misunderstood. Soldan puts the number of persons who, during the eleventh century were burnt or otherwise put to death, at nine-and-a-half millions.† Now, since mediumistic powers have never been very common at any time, this process of extermination seems like an indirect raid by persons of normal character, and consequently by men of rationalistic opinions. The necessary consequence of this was the objective diminution of witchcraft, or mediumistic power, while the period of enlightenment, in its superior wisdom, thought it had stamped out a simple subjective form of madness. Since, however, during the last 100 to 150 years, enlightenment has abandoned the work of extermination, the objective redevelopment of the nature of witches (or mediumistic power) is become possible, and this is confounded by the enlightened of our day with a subjective falling back into an old superstition.

I certainly think that natural science will yet find an explanation of mystical phenomena, though not the science of our day, but science when it is enriched by the discoveries of new forces in human beings and new relations between mankind and nature. I believe likewise that science will be forced to acknowledge the existence of an "intelligible" world. But since every branch of science proceeds on the supposition that the department it investigates is governed by laws, I am convinced that so far from mankind losing belief in miracles, they will find the old miracles capable of scientific explanation, instead of simply denying their existence, and that the laws in relation to the "intelligible" world will be openly proclaimed.

It is no dream,
No castle-building time, that we call life,
To catch the gleam
Of heaven in the strife,
Our toil must tend to reach the better life,
There is much room
For gratitude—much room for tenderness
In all the gloom
Of sorrow, much to bless,
If we wilt labour more and murmur less.

THE one secret of life and development, is not to desire and plan, but to fall in with the forces at work—to do every moment, duty aright.—*McDonald*

* 1 Cor. xii. 7-11.

† Soldan, *Geschichte der Hexenprocesse*, i., 453.

SPIRITUAL PHENOMENA.

[Mr. Herman Snow, having been criticised in the matter of Spiritualistic opinions by a correspondent of the *Christian Register*, the Unitarian organ, published at Boston, thus replies through the same journal.]

* * * First, in regard to the material phenomena, it is a mistake when it is asserted or implied that the more important and reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their control, some close imitations have thus been produced. But is it not likewise true that nearly everything of especial importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: A new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is generally held beneath a table, one end by the hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty being kept in full sight on the top of the table. Under these conditions, communications are rapidly and audibly written upon the folded slates, often in the handwriting and over the signature of some clearly recognised friend, now of the spirit world. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houdin, of France, Samuel Bellachini, court conjurer at Berlin, and Hermann, prestidigitateur of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Congress for 1881, during quite a full and fair consideration of the subject of Spiritualism, it was stated by Canon Wilberforce concerning Maskelyne and Cooke, two noted sleight-of-hand exhibitors, that "they have been more than once publicly offered a thousand pounds if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched before the séance.

* * * To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious beyond. And, for such a purpose, the tiniest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument.

The phenomenal phases of Spiritualism, then, I regard as of a decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: First, are the material sounds and movement caused by persons still in the body? If not they must be referred by the sceptical mind to some subtle action in nature not yet recognised and understood. And, perhaps, it might do them good to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty,—the mysterious forces convey in the most decisive manner the manifestation of mind, and are often strikingly characteristic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far by the most difficult step in our investigation; for, as your correspondent suggests, the study of mental action in all its mysterious ways is as yet but imperfectly understood,

even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence: that intelligent, connected sentences, like the messages referred to necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capacity, or any other subtle action of Nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some individual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary conclusion must be that they come from some invisible presence. In many cases this may be a difficult point to decide; but in my own the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium,—a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favourable and diligently improved opportunity I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advanced—certainly not wholly without rational support—that, amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost any evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limit assigned me. I will, however, briefly add that the claims of Spiritualism cannot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful character. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends.

Christ told His disciples that when He went away He would send a comforter that would abide with them always. This second advent has been looked for and prayed for ever since His departure. Has it not been fulfilled in these spiritual manifestations of this period? It has assuredly been literally fulfilled in all of its beneficent purposes. What can be more consoling and comforting to the way-worn pilgrim here to know of a certainty that "death has no sting," because we do not die, and that the burthens of life will be removed when we reach the other shore?

To know that we are the living identities of dead bodies, and that we carry that identity with us through all time, and may be recognised by kindred spirits and dead friends, as readily as here on earth; and it may be well to know, that the fruits of our deeds, either of good or evil, will go with us. Indeed, it is a light to our feet in the path of life, a halo of glory to our heads in a future life. This is simply the teaching of Christ, nothing more or less. It is simply the new birth which He taught, and which could not be then understood, and, singular to say, it appears to be as little understood by His followers and teachers now as then; although they have ample opportunity of verifying it, it may be well said of them, "they are the blind leading the blind." If they recognise these spiritual visitations, they fail to accredit them; but on the contrary, deride and ridicule spiritual manifestations, which are now so common that they cannot be ignorant of the fact.

LIFE is short. Man has two minutes and a-half to live, one to smile, one to sigh, and a half to love—for in the middle of this he dies; but the grave is not deep—it is the shining tread of an angel that seeks us. When the unknown hand throws the fatal dart at the end of man, then boweth he his head, and the dart only lifts the crown of thorns from his wounds.—*Jean Paul Richter*.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1882.

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience of the impossibility of convincing anyone, by a

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

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, 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*, 1884, 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 séances, and what to expect.

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

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

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

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

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

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

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

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

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

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

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

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