

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

### BEFORE DEATH.\*

#### PART I.

Mr. Norman Pearson has published another of the speculative papers, which are so full of interest, and to one of which I have before drawn attention in these columns. In that paper—"After Death"—he was speculating on the soul's future state: this time he is speculating on the mystery of the soul's past existence before its union with the physical body. That which is immortal cannot, he opines, be eternal at one end only. He sets himself to face this problem, and to throw upon it such light as can be got from the analogies of modern scientific research. And first of all he defines Soul to be "that permanent something by which each individual's personality is constituted, and which we believe to persist after our present life and its transient attributes have disappeared." This definition contains a confusion in terms which pervades the whole essay. The writer confuses *individuality* with *personality*: the *Ego*, which is the essential self, with the *persona*, the mask which hides it. The *personality* of a man is that side of his true self which is presented to general observation; of his true *individuality* the outer world knows nothing. Making this reservation there is nothing in the definition that need be objected to. "Soul (to put it in another way) is the religious interpretation of the philosophical conception of the *Ego*."

In any attempt to trace the history of the Soul we are confronted by three questions:—1. Is it a special creation at the time of birth? 2. Has it had an ante-natal existence? 3. If so, under what conditions? Theology answers in the affirmative to the first question, regarding the creation, and most of God's dealings with the world as miraculous. Science repudiates the intervention of miracle in favour of the reign of inflexible law. What, then, are the processes of material law as we can observe them? The universe is popularly said to consist of matter and force. These show a development which proceeds on the strictest economical principles. "Nothing is either lost or added; nothing is either created or destroyed." Here, then, at the very outset is an objection to the theory of specially created souls. "If an entirely new soul is created for each child that is born, every birth witnesses a violation of natural laws." The unbroken testimony of nature is against such a conclusion.

Here the writer interrupts himself in order to meet a possible objection. According to the doctrine of Biogenesis, no

doubt, all life comes from some antecedent life; but when we get back to the lowest organisms on the brink of animate nature, there is found a gulf, on the hither side of which is life, while on the farther side there is indeed a realm of order, but it is a realm of the dead. All efforts to bridge this gulf fail. Animate existence contains a factor which cannot be evolved from the forms of force known in the organic world. Not now, rejoins Mr. Pearson. But who can tell whether what is true now was true of, say, the Silurian age: of the thermal conditions under which life first appeared on the globe? The gap between living and dead nature is sharply defined; but if we look across the gulf we may find evidence that "it represents, not an original division, but a breach of original continuity." This thesis is elaborated by a series of comparisons between crystalloid and colloid forms which leads to the conclusion that it is reasonable to suppose that "life in its operations may utilise, though it modify, the molecular affinities which produce the crystal. Life did not spring from crystallisation, but both alike sprang in due order from natural antecedents: and if the spontaneous evolution of life, unlike crystallisation, no longer occurs, it is only because the requisite conditions of the former have passed away, while those of the latter have survived."

What may be conjectured to have been the way in which life first arose? "Colloid no less than crystalloid matter depends ultimately for its coherence on the polar groupings of its molecules. Given, therefore, colloid matter of a certain complexity, and a high mobility caused by the thermal conditions of its environment, we may well suppose that the polarities of its molecules might fluctuate to a degree which would produce corresponding modifications of its character; and this, with the motion supplied by molecular vibration, would constitute a moving equilibrium almost sufficient to bridge the gap between animate and inanimate existence." Almost, but not quite. There is wanting "something that can change this passive capability of modification by, into a capability of active response to, external stimuli, and thereby give the process of adjustment that purposive and selective character which seems to be of the essence of life." In other words, there is wanting some form of sentience. Life gets its necessary mobility from matter: can it get its sentience from the same source? The answer Mr. Pearson finds in Clifford's doctrine of "Mind-stuff"—"that element of which even the simplest feeling is a complex." "When molecules are so combined together as to form the film on the underside of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience." And so from the dawning of sentience up to the intelligence and volition of the complex human brain. This mind-stuff is conceived of as material, for Clifford spoke of "a small piece of mind-stuff": an expression that means nothing unless mind-stuff is material. Roughly, matter and mind-stuff may be regarded as two forms of matter.

This primitive sentience is the first germ of soul. As physical life develops, soul grows out of sentience. Simple mind-stuff, when physical life ceases, is probably liberated in its original condition. (It goes back unchanged into

\* The Nineteenth Century. September, 1886.

\* Mind, Vol. III., p. 57. "The Nature of Things-in-Themselves."

what has been called "the great ocean of spirit.") But every advance in physical complexity brings higher mental needs and possibilities. When such a higher physical organism dies, the complex mental organism developed from mind-stuff retains its organic unity, and is susceptible of being assimilated by a physical organism on a plane of development equal with, or still higher than, the last. So we have the soul developed by orderly processes such as we are familiar with in the body. But, then, how do we get self-consciousness? How does consciousness acquire the power to turn from the perception of sensations as such, to a cognition of the sensations as states of itself? Mr. Pearson conceives that the answer to this difficult question is to be found in the structure of the mental organism. "The very fact that we cannot get at the back of our self-consciousness strongly suggests that this self-consciousness is not an independent entity, but a property of structure." Into the argument and illustrations by which this conclusion is sought to be illustrated and confirmed I cannot here follow Mr. Pearson. Nor can I dwell on the line of thought by which he shows that the unity of the *Ego* does not depend on identity of individual self—"the self of the child, of the man in his prime, and the man in his old age are not identical"—nor on the way in which he makes the facts of heredity bear on his structure hypothesis. I return to notice some points with special bearing on our beliefs as Spiritualists.

What, the writer speculates, becomes of the higher mind structures which cannot be subsumed into a higher unity by any organism at present known to us? "How are disembodied mental structures occupied during the intervals [of disembodiment] and what are the conditions of their existence?" This earth, surely, does not furnish the only sphere of development for the soul. If this be so, there is no reason why mind should not pass freely from world to world in the process of gradual development which each mind or soul is undergoing. If so, again, then "there is no reason why communication should not take place between *embodied* and *unembodied* mind-structures." So Mr. Pearson thinks "a very puzzling class of so-called spiritual phenomena may find a possible explanation," *e.g.*, Telepathy, and many of the cases collected by the Society for Psychical Research. "In spite of the ridicule which has been thrown on" that Society, Mr. Pearson is of opinion that it has collected a considerable mass of cases, "the facts of which seem to be conclusively established," though he rejects all explanations of them which involve "supernatural associations of the term spiritual." This, I may remark parenthetically, is fresh evidence of what I have always held to be the high value of the work done by the Society for Psychical Research in sifting and collecting facts. They have forced on the minds of such writers as Mr. Pearson a conviction that the facts are true, and they have provided for use a storehouse of these facts ready to his hand. I find it hard to conceive how any one can deny the value of such work. It is when we come to theories that we, Spiritualists, part company with them, and leave the theorists with Mr. Pearson, who is amusingly afraid of what he calls "supernatural associations of the term spiritual." Let me assure him that Spiritualists have no desire to import anything "supernatural" into the discussion. Equally with himself they believe in "the reign of law"; they reject no less decidedly the idea of miraculous interventions. But what is there supernatural or miraculous in spirit?

(To be continued.)

"M.A. (OXON.)"

A CHILDREN'S progressive lyceum was recently inaugurated by Mr. H. A. Kersey, at Newcastle. Sixty children entered their names.

MR. SINNETT will take part in a discussion on "Esoteric Buddhism," on Sunday next, at the Regent Hotel, 31, Marylebone-road, W.

## THE CONSOLATIONS OF SCIENCE.\*

(FROM THE *Truthseeker*.)

In the true sense of the word, this is a *live* book. It is not an echo, a more or less perfunctory presentation of conventional beliefs, a book for sale. It is one of the fresh original books on a subject which, we rejoice to say, is steadily and surely being brought into a clear light. Mr. Straub is a thinker and a painstaking student, and in this work he has given to those who will read it an immense aid to thought and a guiding light of unusual brilliancy. We do not profess to agree with him all along, but that is an advantage. Every man has his own experience, his own line of research, his own temperament, his own standard of comparisons, his own point of view. But we do say that this man, in this book, is never frivolous or careless, and never writes on a low level. The argument, from chapter to chapter, flows calmly and strongly on, with just enough of tenderness to engage the heart of the reader as well as his head. The book is essentially a book of facts and ideas based upon them, not of forced rhapsodies and hectic longings. Immortality is, in a sense, proved; if, indeed, high probabilities can prove anything, or if, in any way, the unseen can be inferred from the seen. It is difficult to give an analysis of the book, or a connected account of its complicated and yet closely reasoned argument; but we will let the writer of it speak for himself, by quoting a few good representative passages, of which we will only say, that where there is so much that is excellent it is not easy to choose.

"It is only by special intellectual discipline of quite high order, that one may attain the ability to recognise not only the underlying forces of eternal nature, but also those external phenomena which, from their vastness, may not be brought within the scope of the senses. There is a sort of mental clairvoyance by which truly scientific minds are able to realise worlds which such as rely only on the very limited use their senses can render them, hardly know of. It is not difficult to see the mind, by this means, entering world after world, as its intellectual vision enlarges, to take in system after system of forces and laws that belong to special planes or strata of being, or as it is newly made acquainted with combinations of elements and forces in our own common world."

"He, more especially, who would do justice to the inquiry after the truth of immortality, must bring this accomplishment with him to his work; otherwise, he must expect but little satisfaction from his toil. Spiritual things, it was said, are spiritually discerned. And so, too, of the principles in nature that evidence a future life; they necessarily are more refined and therefore more subtle in their character, and require not only the use of good judgment, but strong realising sense, to properly apply them."

"Happily among the developments of thought in scientific circles of the present time, there is a marked tendency toward the spiritual side of nature. Perhaps not from design, but more from the direction inquiries in certain branches of physical philosophy have taken during the last few years. Causes of physical phenomena have been inquired after by more persistent and penetrative search. The 'affections' of matter have been considered more attentively and seen to be expressions of systems of nature farther internal than the plane on which physical philosophy has usually been regarded. Properties and forces in nature are seen to disappear from view beyond the senses and the means of physical analysis, transferring their causes as well as effects to regions unknown, and to connect with entities there no less real and substantial than are those they are identified with on the visible plane. This is not without a meaning which is strongly attracting attention."

"That there is a *something* in that region may not be doubted by him who is familiar with these facts, and is fairly disposed to credit what he sees. And that *something* cannot be less substantial—less consistent, in its own nature and state, than is the world which we realise about us. And the conclusion is scarcely avoidable that our existence, as to realisation, is but with *one* of the several states of nature—the crude, physical—with a higher related therewith, to be made in turn our abode on becoming released by the sundering of the ties that now hold us to this. That all scientists join in this conclusion would be quite too much to affirm. Yet that such is the attainment in science, as to the existence of these occult forces, traceable from visible to invisible nature, there would hardly be found a dissenting voice among recognised scholars."

"In order to ascertain what states may possibly exist to serve for the abode of the spirit, we must see what surrounding nature

\* *The Consolations of Science; or, Contributions from Science to the Hope of Immortality, and Kindred Themes.* By Jacob Straub, A.M. Third edition.

consists of,—how far it extends and what its laws and principles provide for; for however remote from this body of physical existence the qualities of that other existence may place it, the two states are connected and reciprocate in the one common system of cause and effect. Hence the spiritual is to be traced from the physical by the employment of the ordinary intellect of man directed toward the spiritual. And reflecting upon the surprising disclosures nature is all the time rendering to persistent genius, one becomes readily prepared to see that in variety of states nature is exhaustless. Worlds may exist within worlds, and, without impinging, occupy the same space. And thus planes of existence in universal extent, as to realisation separate, but in space identical, may be multiplied to infinity."

"Wherein the properties are not common or are essentially unlike, the one substance is a nonentity to the other. Glass, so far as it is transparent, is to the luminiferous ether *nihil*. It is not resisted, not impressed by it, hence to it is vacuous. Between the magnetic poles the diamond is practically a non-existence. As to the substance that plies between the points of the needles, the interlying adamant offers no resistance, occupies no space and excludes nothing. Between the substance which draws the needle to the earth's pole and that of the cohesive attraction in the diamond itself, which grasps the ultimate particles of an impalpable gas and binds them into a mass of unrivalled hardness, there is an analogy and a distant relation, but they are so wanting in common properties as to be essentially vacuous to each other.

"Substances, therefore, may occupy the same space simultaneously, in proportion as they are wanting in common properties or the same properties are effected by essentially unlike qualities. The variety of substances wanting in common properties, it is seen may be without limit; but the principle of their interlying one another, without impinging, is definitely known by the few illustrations cited. Within the same infinite space there may be universe within universe infinite in number, each complete and substantial within itself—the extreme ones having little in common, and connecting mainly through those filling the immense disparity between."

"Then as to where the spirit world may be located in space, it may be said that no substance essentially unlike it in properties or their qualities, will interfere with its existence anywhere. Our world and that, or a world of that state, may occupy the same space."

"However their origin, the mineral universe is an aggregation of special mineral ethers as numerous as the several kinds of substance that appear in nature. And of these, again, many ethers may be necessary in combination to render them recognisable objects. To each, also, there is a place in the order of nature that no other supplies. Each is a link in the chain of mineral being that may nowhere be wholly absent. A mineral universe is but an all-pervading mineral ether, generalising all the special forms, which, under favourable circumstances, would pass into crystallisation and become tangible, and enter into the composition of worlds, but otherwise would remain in their imponderable states. Then, though there might be no rocks, iron, silver, or gold on another planet, their ethers, more or less plentiful, would be there; while our own earth must contain many elements no chemist yet has found, and which may abound in tangible forms on other spheres."

"On every mineral world, swimming in the serum of infinite space, of requisite mineral representation, and of proper density and temperature, vegetation may safely be supposed to be decking the surface of nature as on our own. Every such terrestrial floor throughout His many mansioned house, the Great Father has over-spread with this living beauty."

"In modes of being, human life conforms to the peculiarities of the present state, and will, it may be assumed, have no trouble in appearing even more perfectly in the next, however unlike this it may be. So, likewise, might the vital forces of the vegetable exhibit extreme variations in their modes of manifestation in the same two states in which man is represented; and without the loss or change of identity."

"The extent of the duration of an individual's existence, is, in all cases, to be estimated mainly by ascertaining what its adaptations are; as an adaptation may not be supposed to exist without an objective reality. Nature is in no instance so lacking as to produce an aimless creation; or to create uses and not also the object of their application. Everywhere the means and the end are conjoined; and the one is no more a fixed verity than is the other. The principle applies to all living nature. The webbed foot is made for service in the water; but its existence is no more a certainty than is that of the water which its peculiarity indicates. Indeed, the existence of the water may be said to be the *prior* fact—the fact that determined the conformation of the foot. So, too, the wing was constructed with reference to locomotion in the air; the fin, through the water; the foot, on solid ground; the eye was made to operate in properties that are peculiar to the

light; the ear, to sound. But without the equal existence of these objective realities, air, water, earth, light, and sound, these peculiar conformations of limbs and organs would not be called for, and would have no existence.

"Furthermore, this principle is universally recognised. The naturalist, seeing a bird with webbed feet, says, It is aquatic—it is adapted to swimming; and there must be water hereabout. When the feet are prehensile, he says, This animal is adapted to climbing or digging, and lives on trees, or in the earth. When he takes up a tooth of required form he decides it to be from the carnivora—the flesh-eaters,—that the animal was hostile, and that in its age animals preyed upon each other. Its construction implies an adaptation—a use, and, as well, the *object* of the use.

"These are of the more simple instances wherein the principle is illustrated. Let us now proceed to consider another, one of a somewhat different class. A seed germinated—a plant was born, which, completing its orbit of being, reached maturity and ripened its fruit. Now, although natural history is not sufficiently matured to enable the naturalist, from any philosophy of the mode of the plant's life and form, to see that it is adapted to fruit,—the kind of fruit and the manner of its bearing, yet that its mode did from the first unfailingly point to it, no naturalist can doubt. The plant in its conception comprised its entire history; and the ending was as truly a factor thereof as the beginning. What from the beginning was its future was as truly a fact thereof as was its present. Its future was but its *untranspired* fact. Its feebleness may not in all instances admit of all the facts in the conception transpiring. The progress of the plant may be intercepted by some accident befalling it—it may be crushed or its supply cut off, and thus not suffered to come to maturity, while still the destiny in its conception remains the same.

"It required the existence of the *conditions* for the *ending* state as much as for those for the *beginning* state to constitute for it the mode of its being. The plan rested as heavily on the *conditions* of the *ending* as on those of the *beginning* state of its life.

"When, therefore, we have the life *adaptations* of an order of being, we have with equal certainty its future—as unequivocally as that one and one are two. In some instances they seem hopelessly obscure, as in the plant in its early state, or in the butterfly in the larval state. In other instances they are, however, very simple, and readily apparent.

"Then to determine the term of duration after death, whether of man or beast, or any other type of life, it requires to be ascertained what is the function of its life, and thence what is the orbit of its movement that its destiny is to describe.

"Generic impressions, however obscure,—impressions that characterise a whole order or family of beings—are as fully to be relied on as evidence of the existence of the facts of being to which they point, as that a web-foot is evidence of water or an eye determines the existence of light."

"Man is characterised by this same law of prescience, by which, however obscurely and without the details of mode and circumstances, he foresees himself as surviving without limit—to be always in a state intent on advancing to the attainment of the next fact of principle; and so onward throughout the endless knowable unknown. And, whatever his theoretical acquirements may lead him to *reason* out contrary to this, it is doubtful whether this sentiment of continued future existence *can* be *educated* into complete silence in any instance. Education may do much toward *obscuring*, but it can do nothing toward eliminating this constituent principle of his being. That he prescences himself in a survival of death, is evident from the race-wide impression that in some form the dead are still living on. Every land has at least its superstition respecting this—that that which would occur to all as the most probable time when his final ending should take place, physical death, has not so terminated him and does not. Neither would it be of consequence to claim the fact to be a superstition. Then the principle of this prescience would be necessary in turn to explain the presence of the superstition. Therefore in *this* form the impression were as valuable as a matter of evidence, as though it were found formulated in the most lucid terms of his reason. The phenomenon is plainly due to the prompting of a sense having an adequate power over the volitions; and, being common to the race, it cannot be otherwise regarded than a generic function; and points to an endless life as truly as to simply existence beyond the grave. It is necessarily founded on those provisions in the constitution of his nature which determine the mode and the extent of his continuance in being—the requirements and destiny of a reasoning mind. And, however unrealising of it, this prescience cannot have reference to less than all of future life—an undefined vision of Self in all its coming history."

"The evidence as to the possibility of intercourse between the two worlds, must first be in respect to the part in it taken by the residents on the other side. We must first consider what possibilities are with them that would enable them to deliver messages

through to the people of this world—by what means at their command they could make themselves understood by us, or impart influences upon us, of which we might or might not have an understanding, or be aware.

"By the nature of the case, much of what should go into the answer to this inquiry, is matter that is exclusively vested in the limits of that world itself, and beyond our present means of ascertaining. Beyond those facts that are constitutionally essential to existence, or that necessarily follow from such facts, and must remain essentially the same in all worlds, we cannot presume to venture any statements. Of the details beyond what are thus facts arising purely from the necessities of being, we cannot be supposed to have anything very definite to say. However, it may quite safely be judged that they are more able on their part to overcome the intervening obstacles than are we—that possibly if the restrictions on our part were as well removed as on theirs, the measure of intercourse might be considerable.

"From the facts brought to view concerning the forms of substance in this state—that in the higher there are properties with prerogatives not appearing in the lower—it is hardly to be doubted that in each separate higher state of being, the passive substances, corresponding to these of the *mineral* with us, likewise present properties not met with in the lower world; which might constitute them available means of achieving more of the desired ends of their occupants. Then, too, might this avail of power, more than what we in this state are privileged with, include a more extensive mastery of the elements between them and us.

"Observe what new and wonderful means of intercourse have come to us in the last few years by means of more extended research in our higher and more subtle forms of substance. This intercourse transpires by means of ethers greatly condensed and crystallised and extended between parties over distances indefinitely great. But what are the facts in respect to this wire, doing telegraphic and telephonic service? We cut out a section and subject it to a not very high degree of heat, and it recedes from visibility. Continuing to be the same substance, the atmospheres of its atoms are so immeasurably extended as to render it invisibly rare, and altogether intangible. This dissolution has been but a process of its forces, induced by adjacent forces, and proves its own forces to be mainly the agents of its consolidation, not alone, but the parts, concerning itself, that constituted it the tractile medium for the dispatches.

"By casual or unskilled observation, these facts are not being considered; but, on reflection, it is plain enough that in this medium of intercourse, we are operating but a series of *forces*, one incumbent upon and actuating the other, in obedience to the causative force leaping forth from the intelligent will of man.

"And yet these forces, of which our explorers have learned but a few, and those imperfectly well, are constantly showing complications with other forces still more remote, the number, variety, and influence of which, none can tell. Probably to the ever rising intelligence they will only multiply and extend; as the enlarging telescope, instead of finding a boundary, only increases the number and the distance of stars. The remotest atom is a compound; and hence, too, every force, however remote, is a cluster, the whole surmounted by the Infinite Mind.

"With no death-producing causes remaining, manifestly there would be left none from which decrepitude could result to the accumulation of any measure of age. On the contrary, increase of age, in a general way, would stand for increase of attainments, instead of mere paralysis, wrinkles, and fadedness, and would show the extent of his continuance in being—the requirements and destiny of a reasoning mind. And, however unrealising of it, this prescience cannot have reference to less than all of future life—an undefined vision of Self in all its coming history."

It is a great thing, when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but Divine love for good ends working upon us.—CHAPIN.

THIS seems to me a great truth, in any exile or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow.—CARLYLE.

WHAT is the world, or its opinions, to him who has studied in the lives of men the mysteries of their egotism and perfidy! He knows that the best and most generous hearts are often forced to tread the thorny paths where insults and outrages are heaped upon them!—GEORGE SAND.

WHEN tempests lash the ocean into fury, fish dive down into calm waters and birds soar aloft into quiet air, man alone must remain in that superficial zone wherein the great forces of nature contend for mastery. So, in the spiritual world, he carries in his own bosom stormy billows that seldom rest. It is from conflict that he derives his power of spiritual development. He is tempest-tossed into Paradise.—FREDERIC R. MARVIN.

## THE HIGHER LIFE.

[The following exquisitely beautiful poem is from a recently published volume by Mr. A. E. Waite, entitled, "Israfel; Letters, Visions, and Poems." We hope shortly to review this Allegory of the New Age and the New Humanity; meanwhile, this gem will give some idea of the author's style and treatment of the subject.]

Where would'st thou seek it? In what spheres afar,  
That life unlike to thine?  
Say, hast thou dream'd of some more perfect star,  
Bright, beautiful, divine,  
Some star wherein thy soul shall find  
Those hopes so proud and high,  
Whose blooms unfolding in thy youthful mind  
By some sad chance did early fade and die  
If such thy thought, God grant thy soul at last  
Some painful path whereby that end to reach—  
That end of act, of aspiration vast,  
And strength and scope for each.  
But, ah, too oft thine earthly dreams incline  
To some luxurious state of idle ease,  
And things of sense debasing things divine,  
Thou dreamest dimly of enchanted seas,  
Of amaranthine bowers  
Of pleasant sunlight and of shady trees,  
And soft repose on flowers!  
Thou thinkest at the best—My years of toil  
Are labours all in vain,  
Since tempests rend and spoil,  
Or, on a barren soil  
Rotteth mine early grain;  
But in that land invisible, unknown,  
Crude fruits transplanted may to prime have grown,  
All blighted flowers have blown;  
Rest will be mine, more craved as years increase,  
And that best boon, long sought, eternal Peace!

Ah, we must seek some loftier goal to gain,  
We must not shrink from pain,  
Nor cry for peace and rest,  
Who would that higher life attain,  
The beautiful, the blest!  
To all true seekers comes a voice to-day,  
A Voice of Majesty, a Word of Splendour,  
Which bids us rise, forsake our former way,  
And all ourselves surrender.  
It doth not tell us in the eternal years  
The place to us assign'd,  
Nor whisper—"God will wipe away thy tears"  
To calm the anxious mind;  
It holds not out the hope of bliss to come,  
Throne, crown, or starry home,  
Nor blessing on our deed,  
Nor help in sorest need,  
Man's soul alone supports him in such service high.  
It shows the Perfect Way,  
It shows the path to-day,  
The path from night, the path to light,  
Sole refuge in the Soul's distress  
From vanity and littleness.  
It shows the method of the life divine.  
The life unlike to ours,  
It is the Spirit of that steep incline  
Which leads the hero not to languid bowers,  
But to the source of strength where he renews his powers.

The soul is tired alike of loss and gain,  
The sense is deadened to delight and pain;  
The heart alone still aches with dull desire:  
What can new life inspire?  
Thou mystic Voice, ring out through earth and sky,  
Proclaim the holy end!  
Bid man to self by self-devotion die,  
And so to life ascend.  
Cry out—"O spirit of a lineage high,  
Strong human soul, for man thy life expend,  
And so achieve Eternity!"

The stars in silence shed their tranquil light,  
While slowly seaward sinks the moon from sight,  
And dream-like creeping nigher  
On watchful eyes long gazing far away,  
The rising day  
(The dawn symbolic, the bright, the perfect day)  
Breaks in the east a tide of scarlet fire  
(A cleansing, sacred, vivifying flame  
To purge the world from shame,  
The world's desire)  
In silence sweeping o'er the shores of night,

And, lo, the soul from out the life of sense  
 Ascends with starry head !  
 To self indeed the soul is dead  
 Yet thrills with life intense.  
 It climbs the rocky stair,  
 It breathes the mountain air,  
 Ascending brightens, as it brightens glows,  
 More feels, more loves, more knows,  
 Till with gigantic powers—  
 Humanity for thee—  
 The perfect spirit like a Titan towers  
 King of the earth and sea !

The vision fades, the light recedes,  
 The mystic voice remains and pleads  
 In every human breast !  
 Let it be heard, the heart is stirr'd  
 Is not its teaching best ?  
 It tells us on this earthly sphere  
 To labour hard, to labour here ;  
 Not for ourselves, O friends, it bids us go  
 But because tears fall fast,  
 And faith and hope have pass'd,  
 And all around our path man wastes in want and woe !

And since beyond must be  
 Realms which no eye can see,  
 There may we find the soul  
 Free from all flesh control,  
 Free from the bonds of flesh,  
 Free to begin afresh !  
 Use cannot blind it then—  
 No, nor the words of men—  
 But some large sphere of action, not of rest,  
 Will bring new aims and higher,  
 Thoughts that will still aspire,  
 While in a nobler mission will the nobler man be blest.

### 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. Davey's Correspondence with "V."

To the Editor of "LIGHT."

SIR,—I am sorry Mr. Davey should feel so aggrieved by my mentioning his correspondence with me in 1884, in a recent article in "LIGHT." Up to that time I had kept profound silence on the subject, thinking that Mr. Davey, like many other Spiritualists, did not wish to have it known that he was one. His attitude in regard to Spiritualism, however, having recently become so public, I may say notorious, I thought myself absolved from the promise I had given him at his request not to mention the letters, but I was still careful only to allude to those points in them touching upon his somewhat enthusiastic admiration for Mr. Eglinton and his own mediumistic powers. I have no doubt he is quite right in saying that I made a mistake when I said the last letter I wrote him was in answer to the one in which he asked me for a specimen of my spirit-friend's handwriting. His letters have long been destroyed, so that I cannot refer to them, but I have a distinct recollection that the tone of the third one he wrote displeased me, and that I did not at all feel inclined to continue the correspondence. I am glad to believe, as he says, that the letters were written in good faith, for I have felt much mortified to think the trouble I took in answering the inquiries of a perfect stranger should have been so misapplied.

At the same time, I cannot in the least comprehend how a gentleman who says "that at that time he fully believed in the genuineness of these phenomena, and spared neither time nor trouble in endeavouring to further what he then regarded as the cause of truth," should devote the rest of his spare time to learning to imitate some of the simplest phases of slate-writing by means of conjuring tricks. It could not be for his own satisfaction, for he writes in October, 1884 :—"To those persons who have given any time at all to the study of psychological subjects the idea of trickery or juggling in slate-writing communications is quite out of the question," when at that very time he had learnt to perform the tricks, in which he afterwards attained so much proficiency as to baffle the penetration even of a Mrs. Sidgwick. It must, therefore, have been for the purpose of mystifying his friends and acquaintances, and showing them that what is known as slate-writing in some of its phases can be imitated by conjuring, thus forcing on them the belief that all

the varied forms of direct writing occurring in Mr. Eglinton's presence were but conjuring tricks, and very likely he got in time to believe this himself ; but the whole of these proceedings seem very incomprehensible in one who "spared no time or trouble in furthering what he considered the cause of truth," and I should be very glad if anyone could explain to me what seems such a curious anomaly.

With regard to my own letters, I do not suppose I should now write with so much openness to an unknown person. Though as firm a Spiritualist as I was then, and equally willing to assist others to the best of my poor ability, time and experience have taught me more caution. I cannot think, however, that I wrote to a perfect stranger anything that I should mind being read by any other person interested in the subject of Spiritualism, and if Mr. Davey wishes to make my letters public, he has my full permission to do so.—I am, sir, yours truly,

"V."

#### The "Test Envelope."

To the Editor of "LIGHT."

SIR,—In his communication on the above, Mr. Morell Theobald, speaking of the suggestion, which now naturally arises, that we, who examined the envelope, and attested our inability to detect any signs of tampering, were deceived, says that it is "a thing scarcely to be imagined after critical examination." Now this would depend on whether the rupture, as discovered by Mr. Hodgson, was such as an *ordinary* observer—whose observation might not be directed to the right place—would be likely to detect upon examination. I have not since seen the envelope, and therefore cannot speak as to this. I was very desirous that Mr. Hodgson should be present when we looked at it, because he has acquired a special skill in such investigations, which I, for one, do not pretend to.

I would recall attention to a case of a very similar nature. In July, 1878, Mr. Christian Reimers and Mr. Gillis believed they had obtained (through the mediumship of Mr. Williams and others at a dark séance) the long desiderated test of the interlinking of solid rings of wood and ivory. The rings were inspected by a number of persons, and nothing at all suspicious was detected. They were sent into Germany, and there "the keen eye-sight of a friend detected indications of breaks in the wooden ring," and afterwards, on putting the ring into water, it came apart. (See *The Spiritualist*, August 30th, 1878.)

I mentioned, when we examined the envelope, that I did not consider the test to be one of high scientific value, because of the possibility of obtaining an impression of the seal, and a fac-simile envelope. We did not examine the envelope under a magnifying glass, and though it seemed to me perfectly intact, it is evident that whatever value the test might possess depended on its ability to encounter the scrutiny of all the world ; so that the attestation of the few non-expert individuals who first examined it could offer only a provisional and *prima facie* case for better investigation. Any shrewd trickster would understand this, and would know what was to be expected, the test being avowedly designed by those who asked for it to endure the most skilled examination, which was sure to be instituted. To my mind, therefore, the case rather re-presents a problem often encountered by Spiritualists, than affords a valid presumption of ordinary human trickery.

C. C. MASSEY.

#### The Glass Tube Experiment.

To the Editor of "LIGHT."

SIR,—Your correspondent, "V." has fallen into two errors with respect to the glass tube experiment. To seal a tube hermetically means to close the ends by fusing the edges together, so that not the smallest opening can possibly remain. Again, the use of a hermetically sealed tube formed of very good conducting material, such as copper, which is a far better conductor than wood, would effectually prevent all electrical action within its interior ; and the better the conductor the better would its interior be protected from the effects of all electrical forces, however powerful. In thundery weather the surface of the ground, and all objects upon it, are highly electrified, the electrification being opposite in sign to that of the clouds ; so that if the spirits really required to make use of electrical resources, thundery weather ought to suit them very well.—I am, sir, yours truly,

September 25th, 1886,

X.



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

#### SUBSCRIPTION RATES.

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## Light:

SATURDAY, OCTOBER 2ND, 1886.

### ON RELIGIOUS EXCLUSIVENESS.

COMMUNICATED BY MR. LAWRENCE OLIPHANT.

The death-blow is given to religion, as God's universal religion, when people are taught to regard themselves as a chosen people; all bodies of people are chosen people, every individual throughout the world is a chosen individual. The only question is what each one or each group is chosen to do. For any of us to hold ourselves as more especially chosen than others is fatal to all power we might have of doing the work which we have been chosen for; this idea in the mind disturbs the proper direction of power currents in the following manner:—

Thinking that we are the recipients of a superior quality of blessing from on high than other mortals makes us afraid to allow the vitality which they hold in their systems to approach us. We breed in ourselves a conceit that we know what in them is unfit to feed us—a knowledge which no earthly man or woman is great enough of heart or wise enough of head to possess; a knowledge which is possessed for us, as parents have knowledge for their children, by the great races of angelic ministrants in the deep spiritual regions. If we assume that we have sufficient knowledge for our guidance about who shall take life elements from us, and who shall give them to us, we may not only become paralysed with fear lest we should not guide these mysterious, intricate currents aright, but we commit inevitably two sins of a far more serious and active kind—the sin of omitting to give our life to all men and women as God may be pleased to show opportunity, and the sin of interfering with the mighty, delicate, and entirely superhuman work of distributing and combining life currents between the organisms of the whole human family. We should not arrogate to ourselves the work of angels; remembering what we are, we may be satisfied with the least commission to become the yielding instruments of angels in their world-wide work. We cannot know of a single man or woman living, however debased, but what they hold throughout their constituent atoms of vitality some for which we should be the better and the stronger; but if we hold aloof in fear of what in them may hurt us, we miss the chance we should have had of receiving from them the one element which might have corrected or improved our state.

Perfect humility must be entirely fearless. A real sense of our own imperfectness, a deep appreciation of our own inability to perform the special work for which God has specially chosen us, as He has specially chosen all the people throughout the world for other special works, will leave us absorbed in one only thought, the thought about the work and what it is, and how to do it from day to day, from hour to hour, minute to minute. The thought,

while we are striving thus to act, that we can weigh and balance the science of vital currents becomes more and more impossible—the little work to which each hour points tells each fresh hour more clearly what it is,—that fragment of the mighty work of our outer and inner world for which that hour chooses us. We do not pretend to weigh and balance whether in the contact with our fellow creatures we feed or drain them, whether the life we give them is in bulk and gross, or infinitesimal and subtle, which of their myriad organs or of ours grows in the contact, who, in the process of co-partnership for an instant's use, adds flesh and bone, or which adds spiritual power. We can assume no accurate knowledge as to which one is better for his body's vigour, which one for his sickness or his weakness, which one is safer or more used by God—the one who sees the forms of life within the surface or the one who is protected from the difficulties entailed by inner vision; the deeper insight we can gain into the work which is done in the outer world by the management of the inner elements of all men, which is the angels' work, the less will men dare to interfere with it, the more will men yield themselves to be directed into all varying services among their fellow-creatures, and the more they will endeavour to free themselves of all the fears and anxieties, all the preference for special work, all the desire to seem one thing or another, all the reluctance to change occupation, lose position, or suffer suspension of their powers—the more will they accept in their contact with their fellow creatures, to which any apparent duty calls them, all the benefit which must necessarily lie for each in contact with any other organism. As to the evils which might accrue to one through the presence or the *rapprochement* of another, it may be often well to know them, but never well to fear them. If we know them or suspect them, it is that this intelligence is permitted to us in order that we may bear them the more usefully, as we understand the disease better, where pain is not concealed by opiates, but it can never be for us to decide what risks or pains we are to avoid. We stand ready for all things—and for every little that we may suffer, the gain from the most despised of men may be to us the gain of more infinite blessedness than we would dare to ask for. This fearlessness, this sense of full-grown strength sufficient for all out-giving, belongs to the health condition of each maturing spirit, and should, therefore, be regarded as the natural, normal and simple quality of men and women, a quality with which they will without fail always feel sufficiently themselves to be largely endowed whenever they have obeyed the requirements of such periods of training as they may temporarily embrace. There have been, and may still be, many occasions and many long periods of time when the courage of people fighting for morality cannot show itself in the external associations of life. There are times when the sick of spirit must necessarily, like the sick of body, hold in their vigours and retire into quietude, and cut themselves off from the claims upon the vital forces of all their friends; also when they will observe a strict retirement in order that others may not suffer from the moral emanations stirred up in their spirits like impurities that disease rejects from the outer person; and so long as anyone, looking to God for guidance and instruction, sees clearly as his first and only duty the submission of all his vital energies to the discipline and training of a spiritual hospital, it is rational and proper for him to set temporarily aside all thought of seeing or of enacting other duties, neither, if he is strong and whole of purpose, will they obtrude upon him; but when he loses the sense that his diseases claim all the whole absorption of his powers and time, when he emerges with a renewed strength from out his painful rest, the sense of many duties will crowd thick upon him. They are the poles which draw the magnets of his increased and purified faculties. In-

junctions of nurse and physician are not only superfluous—they impede his more perfect health. His personality, which for a time perhaps radiated a subtle poison, now throws out life and health. The weak, the vicious, or the needy, who for a time he made himself forget, that he might not be drained of his low-ebbed strength, and die physically of useless sympathy, now call him to be enriched with every vigour, because his healthful organism, that pours forth a little of its over-abundant particles to add to theirs, opens itself in each performance of this humanest act, to a more rich infilling of the Divine life that surcharges all the universe. Therefore, when there is clear duty to any and every action, there to give life is only to receive it, there to be drained, perhaps to very faintness, is but to hold the cells of life wide for an instant, till they re-infill. So those who have paused in sharpest anguish of inaction and preparation may be most sure that they have power for highest, richest, and minutest living of heart, and brain, and body.

### SPECIAL NUMBER OF "LIGHT."

On October 16th we shall, in accordance with the announcement in another column, publish a special supplement to "LIGHT" for that date, containing Mr. Eglinton's reply to Mrs. Sidgwick, together with a vast amount of testimony to the genuineness of that gentleman's mediumship. We wish to bespeak a perusal of the announcement, and likewise the hearty co-operation of our friends in circulating this special number of "LIGHT."

### TRANSITION.

We regret to record the passing away of Dr. Hayle, of Rochdale, in his 78th year, on the 17th ult. Dr. Hayle was a constant reader of "LIGHT," and for many years was a devoted Spiritualist. *The Christian Life*, from which we give the following tribute to his personal character, fails, however, to state this fact:—

"Our knowledge of this excellent man arose from his connection, some years ago, with the Unitarian congregation of Newcastle-on-Tyne. He was then practising in the town as a homœopathic physician. He came into our religious body from the Independents, and always spoke gratefully of the religious and mental freedom he enjoyed in our midst. On a few occasions (in the absence of the minister) he occupied the pulpit of the Church of the Divine Unity, and always with great acceptance—the devout spirit which he brought into the service especially fitting him to utter words of religious instruction and exhortation. He also officiated as lay preacher from time to time in other pulpits in the North of England. Dr. Hayle was a genuinely good and pure-hearted man, and was greatly respected and beloved by all his Unitarian fellow-worshippers. His intelligent and amiable wife shared with him their general esteem. When he and his family left Newcastle in 1862 for Rochdale, where he succeeded to a homœopathic practice already established, a presentation was made to him and Mrs. Hayle (June 13th, 1862) in the name of the congregation of the Church of the Divine Unity, as a farewell token of esteem. The manner of man that he was may be partly judged by the following passage, which occurred in the remarks of the speaker upon whom the duty of presentation devolved: 'We have all felt it a privilege to come in contact with a spirit so calm, so gentle, and so loving as yours; which ever sought truth with a pure heart and single eye; and always manifested that "equilibrium of the moral nature" to which you have referred in one of your own published discourses. Concerning the deep realities of spirit life, the language of formal eulogy does but jar upon the ear. I use not the language of formal eulogy, but of profound appreciation, when I say there is not one of us who has not felt benefited by your bright example of that "charity out of a pure heart" which is "the end of the commandment"—of that love which your own spiritual experience has taught you to be the fulfilling of the moral law of both Divine and human nature.'"

MR. GERALD MASSEY is arranging to deliver his lectures in the provinces.

A PRIVATE circle in Croydon is obtaining strong physical manifestations.

PRINCE GEORGE of Solms, Spiritualist for twenty-five years, has recently been in London, and has had some very successful sésances with Mr. Eglinton.

### TWO PSYCHICAL NOVELS.\*

By A. P. SINNETT.

#### PART II.

Mr. Sinnett's most recent novel, *United*, is largely concerned with mesmerism and clairvoyance. Edith Kinseyle is a psychic whom Sidney Marston mesmerises, and whose clairvoyant visions are detailed with much picturesque force. The thread of the story, which we conceive to be of greater constructive power as a novel than Mr. Sinnett's earlier effort, is unwound by the two characters we have mentioned, and Mrs. Malcolm, a lady who also has her fits of clairvoyance, and is mysteriously guided into a close friendship with Miss Kinseyle for the avowed purpose of developing her latent faculties. There are, of course, other characters: Terra Fildare, who is a strong contrast in her magnificent passionate beauty to the sensitive and delicate, highly organised and spiritual Edith Kinseyle; a wicked Count, from whose wiles Miss Fildare is rescued by occult means in the very nick of time, and others with whom the story is not very closely concerned.

We are introduced to Miss Kinseyle at "the majestic age of six," a quaint child, whose mental furniture is of the most unconventional type, and whose predilections are distinctly spiritual, ghostly, and occult. She sits in the gloaming looking out for a mysterious White Knight whom some yokel professed once to have seen. She affects Kinseyle Court, an unoccupied mansion near her father's house, where there was a haunted "Countess's Study," in which she dreams, and moons, and has her visions. There she first meets Mr. Marston, who, with Mrs. Malcolm's brother, is hunting over England, in obedience to occult suggestion, for this very highly-gifted lady. When Mrs. Malcolm and Miss Kinseyle are brought together the rest of the story unfolds itself naturally in a way that we will not spoil the reader's interest by indicating.

Miss Kinseyle, under the magnetic influence of Mr. Marston, reveals clairvoyantly a serious weakness in her lungs, which threatens her life. This can be remedied by the transference of the vital power of her mesmeriser to her own enfeebled system; and her death can be avoided by the assignment, if we may borrow the term, of his whole stock of vitality to supplement her failing energies. That, in a nut-shell, is the idea which has probably been suggested to the author by a consideration of the many authentic cases of magnetic healing which have been recorded. There is nothing repulsive or revolting in the notion, even though it may be held to go a step beyond what experience affirms as practicable; and it is worked out with great dramatic force, and with much vividness of detail. The hopeless love that leads Sidney Marston to lay down his own life to save, as he believes, the life of his beloved is sketched with great pathos. Quite independently of the interest that the subjects treated must have for our readers, the novel is a story of unquestionable power.

One of the incidental questions treated by Mr. Sinnett is that of the Ego in its relation to bodily consciousness. The soul, he believes, has existed before its connection with this life. It has descended into Incarnation, has "grown a body," as he quaintly puts it.

"You see, it is nonsense, really," he said, "to think of the soul, incarnate in the body, as having taken its rise there. It is far too great a manifestation of the exalted potencies in Nature to be grown in that casual fashion. If it lives after the body, as we all feel quite sure it does, it certainly lived before also. In other words, its real habitat or home is on the spiritual plane or planes of nature. Its manifestation in the body is, so to speak, a descent into that state of existence. Not necessarily an unimportant process, or an accidental collapse of its higher attributes; not a fall, but a descent with a purpose: a descent in search of fresh experience, of fresh energy—as typified by

\* *Karma*, (London: Chapman and Hall, 1885.) *United*, (London: G. Redway, 1886.)

the classical fable. Now, I should be disposed to regard that descent as the growth by the soul through its contact with matter—of the body, it develops in each case—which we are often too much in the habit of regarding as *the person*, complete as we see it. But it does not in the least degree follow that we should necessarily suppose that the whole soul—if I may use that expression—subsides into the body each time it attaches itself to a body, and partially transfers its consciousness to that body. It is a difficult idea to realise, because each person feels to be a complete entity in himself. But still it is very comprehensible that the centre of consciousness, which is impressed with that feeling, might, when transferred to another plane of nature, wake up to the use of a host of new faculties, and thus find its consciousness immensely expanded, without being any the less conscious of identity with itself as formerly functioning in the body."

Its consciousness is limited by its environment, and, in all probability, the Ego known to our friends, and even to our own selves, is a very small fraction of that Higher Self which will be revealed when freed from the body. This idea, which is worked out very suggestively in many passages [*e.g.*, Vol I., pp. 185 sq., 200 sq., 276 sq.], bears again on the question of spirit-identity, to which we have referred before in the course of this notice. It is an idea which we meet with in the writings of the German school of thought that concerns itself with psychical matters, and it is one that illuminates many difficult problems otherwise perplexing to the student of the occult. The author's speculations as to the identity of the Guardian Spirit with the Higher Self involve some mystification. The Higher Self of Edith Kinseyle, known to her as her Guardian, as also to Mrs. Malcolm as her own Guardian also, is a Protean entity.

"You remember [says Edith] also all that Mr. Marston used to explain about our Guardian, Marian. She is our Guardian Spirit in one sense, but then she is not separate or different from us, as one living person would be separate or different from another. I do not want you to look upon this"—touching herself lightly with the tips of her fingers—"as the spirit you have been reverencing; and *this* me, this phase of me, is not of course anything of the kind; but when I rejoin her there, she and I are one. She is just what Mr. Marston used to call it—my Higher Self."

"It sounds mystic and unintelligible, perhaps, but it has all come to be so perfectly simple and straightforward to me, that I am sure you will understand it too. And yet, you know, you must not think of us as so many isolated people going about in our Higher Selves on the spirit plane of nature. There is something very curious about that. When I look at my Higher Self from the body with clairvoyant sight, of course there, you understand, is the Spirit Queen of my former visions in a definite shape, radiant and beautiful; but when I fly to her, then I am all thought and feeling, and in the most intimate relations with the thoughts and feelings of that other centre of thought and feeling we have been in the habit of calling Mr. Marston, as with others also. Whenever I appear in the future to you, I shall appear in the shape you have been used to, only much plainer and clearer, and more companionable."

The story would have gained, we think, by the omission of some of the quasi-comic element introduced by a little elemental spirit called "Zephyr," who plays pranks, cuts capers, changes colour, and behaves himself as a sort of harlequin. He is, doubtless, what Eastern occultists believe to exist as an elemental spirit, akin to those fabled beings whom mediæval writers describe as gnomes, salamanders, sylphs, and so forth, the spirits of the various elements; and is introduced as expressive of this belief. Occultists allege that these beings play a large part in producing Spiritualistic phenomena; and to this idea the author evidently inclines. We are not concerned, however, with a speculation so shadowy, and we think, moreover, that the omission of Zephyr altogether would have benefited Mr. Sinnett's novel as a work of art.

THE great avenging angel does not crawl to kill the serpent with a mimic fang! He stands erect, with sword of keenest edge that slays like lightning.—GEORGE ELIOT.

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

(CONTINUED IN *Psychische Studien* FOR SEPTEMBER.)

(Translation continued from p. 399 of "LIGHT.")

This experiment was repeated twice, with other witnesses. (*Medium*, 1877, pp. 761, 786.)

On the last occasion the slate was instantaneously transported two English miles from the place of the séance to the room of one of the sitters.

If once the fact of the penetration of matter—that is, of the instantaneous dematerialisation and rematerialisation of a present object—is admitted, we are logically driven to the question: why the force producing this dematerialisation should not be able to change the form of the dematerialised body, when the latter is rematerialised? If the force productive of this phenomenon is nerve-force, as Dr. von Hartmann seems inclined to believe, we have to remember that this nerve-force can produce permanent impressions on bodies, that is, *certain* molecular changes, corresponding not only to the organs of the medium from whom it emanates, but even to any other form which it may please the somnambule "phantasy" of the medium to impress. And herein this nerve force, since it decomposes any body whatever, makes itself the disposer (*Herrin*) of all its atoms, and informing a new body by means of these atoms, bestows on it the form which the somnambule will of the medium wishes to produce. This conclusion is not opposed to the logic of Dr. von Hartmann's hypothesis, and we know of no reasons he can have for denying it, presupposing, as I again repeat, that we have here to do with the nerve-force, and the attributes which Dr. von Hartmann ascribes to it.

And pursuant to this reasoning, we have the right to modify this conclusion, as follows:—The force, which should have such a power of decomposing matter, need not be obliged to decompose the whole mass of a given object—it would suffice in its process of objectivisation or formation to use only a certain quantity of the atoms of this matter, in order to produce either a copy of the object, or an object of different form. And Spiritism in fact presents us with these two kinds of phenomena, known under the name of *duplication*, and under that of materialisation in the proper sense, including alike *lifeless* and *animated* objects. The dividing line between these phenomena can, of course, not be quite exact, as it is a question only of the degree of corporality. One understands also, that these phenomena will be more numerous than those in which there is a complete transformation of one body into another; of the latter kind I know only the materialisation phenomena with Mrs. Compton in America. But as standing alone in the annals of Spiritism, it would be useless to give the details.

In the fact of *duplication* of lifeless objects, the most frequently observed has been the duplication of substances. It is a tolerably familiar fact that the duplication of the hand of the medium with the sleeve of his coat is seen while the medium's hands are being held. Among the best proved facts of this sort I may cite those occurring in the electrical experiments of Mr. Crookes with Mrs. Fay, which Herr von Hartmann regards as completely excluding all personal participation by the medium:—"Fastening by grasping the polar extremities, as applied by Crookes and Varley in the physical sittings with Mrs. Fay, may be considered sufficient." (*Spiritism*, p. 17 n. Tr.) And see! the hand, which showed itself between the curtains and reached out the books to the sitters, wore a sleeve of blue silk, identical with that of the medium's dress, and we have for this the very important testimony of Mr. Cox himself. (*The Spiritualist*, 1875, I. 151.)\* From Herr von Hartmann's point of view this must have been a hallucination, which has here, however, no *locus standi* (*Existenzrecht*). The medium would certainly have avoided producing an hallucination of her own dress; and as for the spectators, they were, of course, not at all in expectation of such a surprise. A similarly valuable fact of this sort happened, and indeed more than once, at a dark sitting with the Davenport Brothers, when a match was suddenly struck and Davenport was seen sitting with his hands bound to a chair, and his complete double, clothed as himself, was seen to disappear into his body. (*The Spiritualist*, pp. 154, 470; Ferguson's *Supramundane Facts*, p. 109. To which may be added the interesting testimony of Mr. Clifford Smith, *Spiritual Magazine*, 1872, p. 489. Compare also the

\* [Serjeant Cox saw the whole form which handed the book to him. It was identical in appearance, dress, bracelet, &c., with the medium's.—Tr.]



report in *The Spiritualist*, 1876, I. p. 180). Speaking of the duplication, we are naturally obliged to mention at the same time the duplication of human forms, of which we have already had an anticipation among the phenomena of transcendental photography. But I will not enter into further details here, as we shall return to this subject later. We now proceed to the succession of materialisation-phenomena, and, first of all, to the

#### Materialisation and Dematerialisation of Lifeless Objects.

I do not forget that I have to treat this question exclusively from the standpoint of the hallucination hypothesis. Dr. von Hartmann rejects the consentaneous testimony of sight and feeling, even of many persons together. The materialisation of an object under the eyes of the witnesses, and its gradual dematerialisation observed by the same witnesses—for general judgment and ordinary experience the highest proof which has many times been afforded at mediumistic séances—are for Herr von Hartmann *eo ipso* a proof of hallucination. I must therefore seek to prove the phenomena by permanent effects, of which the most positive would be *durable* (not transient) materialisations. Here, however, even the most complete proof already ceases to be such, because there is nothing in an once materialised object to distinguish it from other objects. This sort of proof could have no other basis than that on which rests the phenomenon of the penetration of matter, viz., *human testimony*, and sustaining myself on this testimony, I hope to be able to adduce some tolerably satisfactory facts. And here transcendental photography comes to our assistance; for in it we have a positive proof of invisible materialisation of all sorts of lifeless objects, of which the most usual are: Substances (*Stoffe*) and flowers. See Plates V. and VI. The substances seen on these photographs are usually nothing peculiar, for they are only accessories; nevertheless, they sometimes present remarkable peculiarities. Thus Mr. Hallock tells us that on one of Mumler's photographs, representing Mr. Livermore with a portrait of his deceased wife, "the drapery around that figure was most exquisitely fine and beautiful, especially under the microscope, being comparable only to a butterfly's wing or other natural object." (*The Spiritualist*, 1877, I. p. 239.) We have already seen ["LIGHT," ante, p. 247] that upon one of Mr. Slater's photographs there appeared "a kind of transparent lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric."

*Note.*—I have just made the acquaintance of Mr. Slater in London, and seen the photographs of which I have before spoken, and have received from his own mouth confirmation of the further above-given details of the origin of these photographs. He is now occupied with scientific studies in electricity and meteorology. His address is 10, Upper Highlever-road, North Kensington, London, W.

London, July 2nd, 1886.

ALEXANDER AKSAKOW.

Guided by these precedents, we are entitled to suppose that the materialisation of similar objects must also be produced in the province of materialisation perceptible by the senses. And, in fact, we find in mediumistic phenomenality numerous reports of the materialisation of textures and flowers. Facts of the 'apport,' or bringing of these objects under conditions excluding all possibility of fraud, are innumerable, and as Dr. von Hartmann has not thrown doubt on the reality of this phenomenon, I need not here labour its confirmation by citing experiments of this kind. At first people were inclined to attribute a supersensuous origin to the textures with which the materialised forms were clothed, but the difference was soon learnt between the transcendental 'apport' of a texture and its temporary materialisation in the strict sense of the word. The first phenomenon is, as we have seen, the forerunner of the second, and it is with the latter that we are now concerned. We have logically arrived at the hypothesis, that the phenomenon of materialisation might be produced at the expense of a given object, without completely dematerialising it. And according to observation, and statement of the "intelligences" which produce this phenomenon, that actually happens. Temporary materialisation of a texture would thus be produced at the expense of the textures worn by those sitting in the circle; the texture serves as medium for the materialisation of a texture. I find the following in a communication on this subject:—"It is impossible to form such material unless corresponding material is worn by the medium or sitters, for everything in the material world has its corresponding quality in the

spirit world. White is usually chosen by spirits, but if dyes of a vegetable nature were placed in the séance-room, almost any spirit could change their white drapery to the colour of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with either drapery materialised by spirits, or material made in your world." (*The Spiritualist*, 1878, I. p. 15.)

I know of only one experiment in this direction, which was instituted by Mr. Clifford Smith, and obtained by transcendental photography. The object was to prove the transcendental materialisation of a substance at the expense of a natural substance, by the reproduction of the pattern of the latter. To this end, Mr. Smith took from his own house a plaid table cover, and went with Williams (the medium) to the photographer, Hudson. This is his report:—"Mr. Hudson had gone out, but soon returned. We went straight into his studio. Mr. Hudson could neither have ever seen the cover, nor be aware of my design. I asked him, 'Will this pattern come out distinctly in a photograph?' He replied that it would, and proposed to take a photograph of it. Merely for this purpose I hung it on the back of a chair; but just as he was about to take the picture, I was impressed to request Mr. Williams to place himself near the table cover, but outside the range of view of the picture, hidden behind a curtain. I observed the cover, which remained upon the chair; the result was a spirit-form, veiled in white, the face scarcely perceptible for the envelopment; but the characteristic feature was that over the shoulder there was *an exact copy of the table cover*, just as I had thrown it over Mr. Williams at my house, the pattern coming out distinctly, still more distinctly on the spirit-form than it would be seen on the chair, *and yet the cover was visible on the chair the whole time.*" (*The Spiritual Magazine*, 1872, p. 488.)

One of the most authentic cases of the materialisation of substance is that which was produced at Mr. Crookes' séances with Miss Cook by the materialised form known as Katie King. Mr. Harrison, editor of *The Spiritualist*, testifies to this fact as follows:—

"The form calling itself 'Katie' was sitting outside the doorway of the room used as a cabinet; inside the cabinet all through the séance we all saw what we believed to be the entranced form of Miss Cook; her head was away from us; we saw her dress, her hands, and her boots, but it is true we did not see her features. Katie sat upon the floor outside the cabinet, with Mr. Crookes on one side of her and Mr. Tapp on the other, both of them quite close. Among the observers were the parents of the medium, also Mrs. Ross-Church and myself, as well as several others whose names I now forget. Katie cut about a dozen pieces from the lower part of the skirt of her wide dress, and made presents of them to different observers; great holes were left in the dress, some few of them large enough to put a clenched hand through. I then said in effect, and quite spontaneously, the moment the thought came into my mind—'Katie, if you can make that dilapidated dress as good as it was before, as you have done on previous occasions, it will be a very good case.' It must be remembered that this was by bright gaslight, with plenty of witnesses. I had no sooner made the remark than she quietly covered the portion of her dress which had holes in it with another portion of the dress which had no holes in it; then uncovered the former part once more, the whole of the quiet slow movement not occupying more than three or four seconds. The skirt was at once perfect—not a hole to be seen. Mr. Crookes asked if he might examine it, and she gave her consent; he drew the lower part of the skirt inch by inch over his hands, examining it closely, and testified that there was no hole there, no marks or seam of any kind. Mr. Tapp then asked similar permission, and after a long careful examination gave the same testimony." (*The Spiritualist*, 1877, p. 218.)

Similar experiments have more than once been instituted with other mediums. (*The Spiritualist*, 1877, I. 182; "LIGHT," 1885, p. 258.) Dr. von Hartmann, referring to facts of this sort, concludes as follows:—"It is clear that this is a case of combined hallucination of sight and touch." (Tr. p. 98.) But the difficulty is that *the cut-off pieces do not disappear*, and I have seen the piece which Mr. Harrison cut off. So we have the dilemma, that either the garment was hallucinatory, and then the piece could not have been cut out and preserved; or the garment was real, and then the hole could not have been repaired in this way. To escape this difficulty, Herr von Hartmann adds:—"When, on the other hand, the figure lets the spectator cut off pieces from its garment, which feels stout, like earthly material, a doubt arises whether there is *here* hallucination of touch, or an *apport* of a real object." How does Herr von Hartmann solve this doubt? "If the samples afterwards dissolve, or are not to be found after the sitting, their hallucinatory character is to be considered proved; if they

afterwards exist, and can be priced per piece, their reality, and at the same time their earthly derivation, are indubitable." Herr von Hartmann says to us: if not an hallucination of touch, it is "an *apport* of a real object." Coming from Dr. von Hartmann, this word is imprudent. He has no right to speak of an *apport* as an explanation of any mediumistic phenomenon. The *apport* is a transcendental, inexplicable fact, at least Herr von Hartmann has given us no explanation of it.\* Thus to explain the origin of a fabric by an *apport* is to explain the inexplicable by the inexplicable, and Herr von Hartmann is bound to give us natural explanations. If he gives this explanation from the standpoint of the Spiritists, who admit the *apport*, he has still no right to allow the Spiritists this standpoint, for he has taken up the pen to teach them "the three methodological principles, which the Spiritists violate." And of the third of these he says:—"We should as long as possible try to do with natural causes" (p. 112 Tr.), and to show that in Spiritism "there is not the slightest occasion to overstep natural explanations." (p. 101 Tr.)

A fact, proving that a materialised substance is not an *apport*, would be its gradual disappearance, not at a séance under the hallucinatory domination of the medium, but outside these conditions. And this gradual dematerialisation photography might confirm. But that is an experiment for the future.† At present we have only some reports establishing the fact of the materialisation of whole textures in great quantity under the eyes of the spectators, the cutting off of a piece of such texture, its preservation during some days, its gradual dematerialisation, and its final disappearance.‡

(To be continued.)

### MEDIUMSHIP.

The great Medium once asked of his over-confident disciples, "Are ye able to drink of the cup that I shall drink of and to be baptised with the baptism that I am baptised with?"

Would that those aspiring to the gift of mediumship might ponder on these words. Yet who would not be a medium? "Fools will rush in where angels fear to tread." "Oh, that the talent belonged to me," exclaims Ambition, "then would I possess the very key to Heaven and have at my command the spirit realm!"

Ah! perhaps only to find unworthy influences seeking to control you, and you yourself led captive. "If I were a medium," says Avarice, "I would call upon the unseen world to open earth's treasure house to me, and grow rich beyond my wildest dreams." Yes, to find the bright promise broken and the glittering wealth almost within your grasp turn to dust and ashes.

"Would that the power were mine," sighs Sensual, "then would I, heedless of right, drink deep of life's cup of pleasure, till, satiated with this world's joys, I should pass on to the participation of greater in the world beyond." Nay, but to pay the heavy penalty of crime and weep bitter tears of remorse for a life of sin and wrong.

Mediumship is not power, is not a stepping stone to wealth or pleasure, but a trust, received through much tribulation and beset by many snares, to be used only for the spiritual advancement of mankind.

Let those who can, accept the gift, but never use it for self aggrandisement, the pursuit of pleasure, or the perpetration of wrong. Then will all be well, and "they who are wise shall shine as the brightness of the firmament, and they who turn many unto righteousness as the stars for ever and ever."—"Deep Thought," in *Beacon Light*.

THERE is a wide difference between the knowledge of men and the knowledge of man. To know man, it suffices to study one's self.—DULOS.

\* [That is, if the thing brought was beyond the medium's "range of action" (range within which the "nerve-force" can operate). Otherwise, the *apport* is certainly covered by von Hartmann's hypothesis.—Tr.]

† [I attempted it very early in my own investigations. A "spirit-form" being about to give me a cutting from its "materialised" veil, proposed first to "fix" it for me, by manipulation, that it might "last." I eagerly requested that this might not be done, as its disappearance in my possession would be the best of tests. But I was not indulged.—Tr.]

‡ [M. Aksakow does not give the reference to these reports. I am not able to supply it, and cannot say what evidential value the reports may possess.—Tr.]

### "BRUTAL CONTENTMENT."

In a letter to *The Medium and Daybreak*, of a recent date, Jesse Shepard utters some wholesome truths in a blunt way:—

But few in America have the time or inclination to sit down once a day and ponder over the intricate revelations of a new philosophy. . . . They sit quietly down, say nothing to any one after being converted, and pass their days like so many cattle browsing through life, fully secure in their own uneventful career in this world. I think this is where Spiritualism makes people more selfish and material; they become so perfectly satisfied in the knowledge of immortality, that all else is swallowed up in the general materiality and selfishness of human nature, and brutal contentment gives place to mental progress and spiritual unfoldment.

In other words, they thank the Lord that they have found a religion that will save their souls without costing them a cent! Just there is where they commit a most serious mistake.

Immortality is desirable only as it brings happiness to man. Far better oblivion than a continued existence of misery. But this is a matter concerning which man has no choice. The fact of a future life, with all that such an existence implies, is his, and it is for him to make the most of it. If he imagines that the bare knowledge of such a life will relieve him of all responsibility to his fellow-beings, and pave the way to his happiness hereafter, he has failed to profit by the primary teachings of Spiritualism.

The Spiritualism that does not broaden one's nature, and sharpen one's sense of duty, is something worse than downright materialism. Let no one hug the delusion to his soul that indifference to the things of this life—to the many needs of humanity—will bring that spiritual growth and unfoldment without which there can be no abiding rest and happiness in the hereafter. Every duty left undone here will clamour for fulfilment there. There is no escape from it—no vicarious atonement to relieve one of the burden of his neglected opportunities.

"Brutal contentment" is the contentment of physical indolence and moral indifference—the contentment of a mere selfish or animal life. It is the contentment of the swine that fattens on the acorn, never for a moment looking up to the source of its blessings, nor caring aught for the welfare of others. How can one be a true Spiritualist and settle himself down into this kind of contentment? He is not a Spiritualist, but merely a Spiritist—that is, one who knows that death is the gateway to another life, but who fails to profit by the knowledge. The true Spiritualist is one whose spiritual nature has been touched as by a live coal from the altar of Divine love. To him the knowledge of a future life means something, yea, everything. He feels the glow and glory of a noble purpose to so live as to reap the richest fruits of the spirit in the life to come.

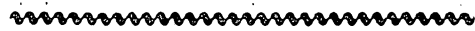
Jesse Shepard evidently knows whereof he writes, for no one has had a larger opportunity for observation in a field wherein he has been such an efficient worker. Through his own marvellous mediumship thousands have been brought to a knowledge of the truth. But it is evident there is something more than outward conversion necessary. There is a deeper work of the spirit to be effected than any that can be accomplished by an acceptance of the phenomenal facts of Spiritualism—that is, for those who sit down in "brutal contentment" with said facts, thinking they have escaped eternal punishment, and have nothing else to do to secure the blessings of eternal life.—*Golden Gate*.

TAKE COURAGE AND GO AHEAD.—The world will remember of you just what you remember of yourself. There is nothing but evil gained in remembering the evil in yourself of five or ten years ago. That is not your present self at all. That is a dead and buried individual. A man or woman who has any "go" in them changes into quite another self every ten or twelve years. They grow into improved individuals with all the additions and variations. They repented once of their wickedness and then set to work making themselves over again. There is no sense in a lifetime of repentance or a lifetime of remorse. The surest proof of real repentance is getting up as quickly as possible to make yourself into the other fellow. The world takes every man and no man at their own valuation, and for what they are to-day.—PRENTICE MULFORD.

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