

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.)"

The subjoined letter from Mr. Smart makes some-needed corrections in my recent "Phases of Materialisation," for which my thanks are due. As the easiest way of getting the corrections on record, pending the publication of my projected book, the appearance of which many causes combine to delay, I print what he has been so good as to send me, without alteration. Mr. Smart, I trust, will accept this acknowledgment. He is right in his recollection that my friend Epes Sargent was keenly interested in the work on which he knew I had been engaged more or less regularly for a long time—I am sorry to say for more than twelve years at the present date.

I have read with pleasure your articles in "LIGHT" dealing with Mr. Spriggs' mediumship for spirit-materialisation, and must take this opportunity of expressing my thanks—as being naturally interested in the preservation of correctness in the records of the phenomena—for the care which you have exercised, although hindered by illness and hampered with other work, in securing the accuracy of the numerous extracts made, which, with one or two trifling exceptions, is marked.

There is, however, a twofold discrepancy in regard to the medium's height, which I feel anxious should be set right, inasmuch as it might be deemed to imply that, if we could not arrive at exactness in the matter of the height of the medium, whom we had always with us, we could scarcely have the right to claim confidence in reference to our measurements of the fleeting and evanescent forms; and this loss of confidence would be a pity, the more so as the discrepancies are clearly only typographical errors. On p. 211 of "LIGHT" (second column) the medium's height is given as 5ft. 6½in., and *this* is the true height; on p. 195 it is twice given, first as 5ft. 5½in., and, secondly, as 5ft. 6½in.—three different heights. With reference to the last set of figures—5ft. 6½in.—if you will kindly turn to p. 2,038 of the *Harbinger* (August, 1881), from which this is extracted (and which I have now before me), you will see the height there given as 5ft. 6½in. clearly, and not 5ft. 6½in., so that in this case the printer's error is at your end. As to the figures 5ft. 5½in., I find they do so appear in the *Harbinger* (p. 2,014, July, 1881), and this mistake was, therefore, at this end: but it seems only reasonable to suppose that it is one of the many instances in which a carelessly made "6" is read as a "5," and the error is not corrected in the hurry of proof reading. As the height is twice (after later and, therefore, more careful measurement) put at 5ft. 6½in., I should consider this point settled, and would suggest that a footnote would be advisable, or a correction in some other way.

As I am writing, I may as well mention that the words "John's height, 5ft. 1½in.," on p. 195 ("LIGHT"), first column, should be "John Wright, 5ft. 1½in."

I trust that your health is, or may be shortly, completely restored, and thus that you may be able to fully carry out your intentions in the production of the monument of evidence in support of this important phase which you have been rearing for the last two or three years, a work which, if I remember correctly the tenor of some of your remarks that I met with, the late illustrious Epes Sargent much wished to see accomplished.—Yours truly,

4, Brunswick-street South,

A. J. SMART.

East Melbourne, Australia.

July 16th, 1886.

P.S.—There are two other slight discrepancies which I have just noticed, and as one of them again affects the medium's height it is as well to name it. On p. 195 of "LIGHT," speaking of the child Lily, the height is (correctly) given as 3ft. 11½in., "being 21in. less than the highest register of the evening, and 18in. less than the medium." Eighteen inches added to 3ft. 11½in. makes 5ft. 5½in., a fourth different height for the medium. If, however, you will kindly refer to the *Harbinger* for August, 1881, p. 2,038 (from which the extract quoted is taken) you will see that the "18" is 18½, which makes matters right, as 18½in. added to 3ft. 11½in. gives correctly 5ft. 6½in.

The other mistake is in the *Harbinger* report itself (same page as last) which, speaking of Geordie's weight as, first, 139½lb., and, secondly, 117lb., states the diminution as 25lb. It is really 22½lb., which, being made probably into 23 as a round number, the figure 3 was most likely converted into a 5 by the printer.

A. J. S.

One Professor Scudder, who would seem to have a marked antipathy to cats, has been ill-advised enough to call my friend, Professor Elliott Coues, a "ghost-smeller." This is rude, not to say silly and childish. What is there, I would meekly ask, in the attempt that so many distinguished minds are now making to demonstrate by scientific methods the survival of the spirit after physical death that should be deemed unworthy? It is "truly scientific" in Professor Scudder to spend his years on elaborate researches into the habits of a recently-discovered bug; it is worthy only of jeers and sneers that Professor Coues should devote his mind to elucidating a problem that concerns all men that have souls to boast of! What ridiculous nonsense! There will come a time, and that soon, when all will wonder that a very large proportion of men, who claim an exclusive right to the appellation "scientific," should have no eyes for anything except that small section of investigation into truth with which they are pleased to concern themselves. Professor Coues' reply in *Science* is too good to be lost. Though long, I give it as a specimen of the way in which these jesters may be handled.

In the issue of your admirable journal [*Science*] for July 31st, 1885, the then editor, my esteemed friend Professor S. H. Scudder, a distinguished histologist of special eminence in entomology, does me the honour to notice my censorship of the American Society for Psychical Research, and passes the compliment of calling me "the well-known ghost-smeller," perhaps with some "occult" reference to my psychical researches.

Neither affirming nor denying this hard impeachment, I beg to cite Professor Scudder himself in connection with the interesting and instructive psychic researches now in progress concerning telepathy. I submit that the eminent entomologist is in his own person a demonstration of telepathy; and no false delicacy should make him shrink from offering himself as a good subject for telepathic experimentation on the part of the members of the American Society for Psychical Research.

No one among Professor Scudder's friends more sincerely

deploras than myself the painful affection of the respiratory passages from which he suffers when brought within a certain radius of a cat. It may be some mental consolation, if no alleviation of the difficulty of breathing, for the professor to reflect that his case is an interesting and valuable one for the purposes of psychic research, since it is able thus to offer an important contribution to the science of telepathy.

If I am correctly informed, Professor Scudder does not require to see the cat, or hear the cat, or smell the cat, or taste the cat, or touch the cat, in order to become painfully alive to the proximity of the animal, in the way above said. None of his physical senses is concerned in the psychic cognition of the cat and its painfully bodily result. This is telepathy, namely, thought-transfer without any known or recognised physical or mechanical means of communication. Professor Scudder is evidently telepathic with cats, as a psychist would express it. What subtle connection there is between the anthropoid and the aeluroid organisms in this case, resulting in such violent antipathy and respiratory derangement on the one hand, and such complacent sympathy or entire apathy on the other, is hard to say: though it may be suggested that asthmatic breathing resembles purring in some audible respects. Whether any real mind-reading is here involved is doubtful, because it is impossible to say what cats think of Professor Scudder; though what this amiable gentleman thinks of cats, while under the shock of the feline telepathic impact, and also subsequently, is well known to the large circle of his friends.

When I was appointed by the Theosophical Society its official censor of the American Society for Psychical Research—a delicate and difficult office, which I reluctantly accepted about a year ago in the interests of psychic science—it became incumbent upon me to explain to the Psychical Society any fact in psychic science which they might succeed in establishing.

I cannot admit that the said Society has established this case of telepathy, considering that I have been obliged to do so for them. But since one of their members has been the unwitting means of demonstrating feline telepathy, I pass the credit of the discovery over to the Psychical Society, with the compliments of the Theosophical Society, and offer my explanation of the matter. It is the same "Explanation of Telepathy" which was printed in the *New York Nation* of January 15th, 1885, after Professor Scudder, with tender regard for my reputation as a scientist, had declined to publish it in *Science*, of which he was then editor.

All animals, plants, and minerals disengage from their bodies a substance variously called "biogen," "od," "akasa," &c., this aura or ultra sensible emanation having certain modes of motion which are the direct means of "phenomenalising" or making apparent to the natural senses those effects known as "mesmeric," "magnetic," "nervauric," "telepathic," "spiritistic," &c. Professor Scudder happens to be so constituted, in relation to cats, that the feline biogen, impinging upon the Scudderian, immediately makes him think of cats, transfers his thought from all other objects of interest to cats, fixes his mind upon cats, excites a violent "psychic storm," or emotional disturbance, and results in the painful physical derangement above noted.

It would interest any student of psychics to ascertain whether the eminent entomologist who furnishes this case does not suffer in much the same way from various other animals, as horses and cows. I venture to surmise that such will be found to be the case.

Any other explanation than I have given does not occur to me as probable. A physicist or biologist, however, might base an opinion contrary to mine, on the ground of common zoological ancestry, heredity, atavism, and so forth, according to the general principles of evolution.

Not even a "well known ghost-smeller" should retort by calling Professor Scudder a hitherto unknown "cat-smeller," because that would not be polite, and because the learned professor does not smell cats, in point of fact, when he enters into telepathic relations with those zoological organisms. And then, too, his apparent inability to become cognisant of unembodied human intelligences by means of telepathy may be more a matter of necessity than of choice. Should he ever succeed in establishing telepathic relations with a ghost, let us trust he will find such method of communication less painful to his respiratory apparatus, and more conducive to his peace of mind.

Washington, D.C.

ELLIOTT COUES, F.T.S.,
Censor A.S.P.R.

I have come upon an unconsciously comic circular issued by the "Earth to Earth Society" in favour of Mr. Seymour Haden's system of burial in an open coffin as against cremation. There is a rapidly growing body of opinion that this latter system of disposing of the physical body when the soul no longer needs it is one that must prevail, especially in large cities. It is on sanitary grounds so advantageous that nothing but prejudice could, one would think, prevent its speedy adoption. Progressive thought tends inevitably to approve it, although to the old-fashioned mind it is not remarkable that it should be new, strange, and unacceptable. The reasons that may be considered to be of weight against the adoption of cremation are fairly obvious, and can be met. The resources of modern science are equal to the construction of a crematory that shall not be in any way offensive to the senses. The fear that cremation may shield some crimes by destroying the evidence on which the murderer might otherwise be convicted is chimerical, and can, at any rate, be guarded against. These are the chief points of objection beside the sentimental one. But what shall we say to this, put forward by the Earth to Earth Society against the adoption of cremation? "Because the burning of the body is of heathen origin, and a proceeding induced by the exigencies of war. . . . Because inhumation is regarded as a triumph of Christianity in extinguishing the flames of funeral piles which once blazed throughout the Roman Empire." And lastly what is to be replied to this Episcopal utterance? "If the bodies of the dead in our great cities were committed to public furnaces for extinction, Christianity would suffer, no less than public morality and public happiness." The point of interest to the Spiritualist is whether the facilities afforded by cremation would lead to the destruction of the physical body at too early a period. How long does the actual process of death last? When may the soul be deemed to be wholly separated from the earth-body? Communications from the other side point to the conclusion that the process is, at least in some cases, prolonged; and that the instant of what seems to the observer to be death may not always be the moment of final separation of soul and body.

On reading Mr. C. C. Massey's paper once more, it seems to me desirable to fix attention more closely on what is the central conception in it: this, namely:—Faith is an actual relation with the spiritual world: a relation which must first exist that it may be manifested by evidence in consciousness. In other words, Belief is the condition of evidence, not evidence of belief. This faith, of course, is a condition *implicit*, not *explicit*. It may be latent through a long lifetime, and only be quickened into outer manifestation by some external "accident." This apparent accident may determine whether the possessor of this latent faculty—a *conditio sine qua non* of success—becomes consciously and explicitly a Spiritualist. The Spiritualist, like the Adept, is "born, not made." If he be not so born, no amount of "experience" will make him explicitly a Spiritualist; though for a moment he may give an intellectual assent to the reality of certain observed facts, for which, however, he has no place in his mind, "no niche into which they will fit" as a permanent habitation. He will find them fading out with more or less rapidity, for he has never truly assimilated them. Or, it may be that no facts, however carefully observed, will seriously impress him. Or again, it may be that in his presence none of these facts are capable of being observed. It is important to dwell on these truths in their various aspects. They explain much that seems inexplicable.

"M.A. (Oxon.)."

ANSWERS TO CORRESPONDENTS.—J. Bowring Sloman (Toowoomba, Queensland).—We are in receipt of the 13s. received through W. E.

CORRESPONDENCE.

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

The "Test Envelope" Case.
To the Editor of "LIGHT."

SIR,—Referring to some remarks of mine on the "Test Envelope" case, Mr. R. Hodgson asks if I meant "that an ordinary human trickster would not have perpetrated the fraud because he must have known that the fraud would be discovered?" I did not express myself positively as to what an ordinary trickster would or would not do, and only meant what I said, viz., that to my mind the case rather suggested the re-presentation of a problem often encountered by Spiritualists. A shrewd trickster, knowing that the test was not intended merely for domestic satisfaction, but was designed to encounter the most deliberate and careful scrutiny beyond that circle, would, I think, be unlikely to accept the risk, especially as he (or she) in this instance had no distrust or discredit to apprehend from declining it in his (or her) own circle of influence, and had an excuse ready at hand which would "go down"—if with some disappointment—in that circle, and indeed considerably beyond it. Of course, Mr. Hodgson may reply that by the same token that same trickster might also count in the event of exposure upon some such indulgent reception of the fraud as has in fact been accorded to it by Mr. R. M. Theobald ("LIGHT," October 16th), or even by my "problem"-loving self. And were there no antecedent experience truly presenting such "problems," and thus implying alternatives to the hypothesis of ordinary trickery, Mr. Hodgson's conclusion—as I suppose it—would certainly be a logically sounder one than mine. Now, Mr. Hodgson and I are not likely to come to an agreement upon this matter as it stands, because I believe in such antecedent experience (and, therefore, in existing, not merely hypothetical, alternatives), and he, I imagine, does not. Ordinary human trickery is for Mr. Hodgson the only *vera causa*, whereas I accept the existence, as empirically proved, of other agencies which are in various ways deceptive, sometimes through the unconscious or innocent medium, but sometimes independently. There results such a simulation of human trickery and imposture as easily deceives the inexperienced, and confirms them in their delusion that it is the experienced, and not themselves, who are the dupes.

But as to this particular case, whether it belongs to the one order of experience or to the other, to that which Mr. Hodgson and I and all men have in common, or to that which I recognise and he does not, I can offer only an opinion, which any new facts coming to light might entirely alter. That opinion is formed with regard to the long series of phenomena occurring in Mr. Theobald's household, phenomena which I do not require absolutely cogent evidence—evidence, that is, on which a new experience could be founded—to believe genuine. My standard of probability (by which all evidence must be weighed) is necessarily different from Mr. Hodgson's, so that though I can still weigh evidence exclusively on the basis of experience which is common to us both, and have done this whenever it was a question of founding the new experience by mere exhaustion of possibilities in the old, I no longer recognise that principle as a sound rule of judgment for myself.

I may add, as to my own part in this incident, that I, as well as Mr. Bennett, suggested Mr. Hodgson's presence at the examination of the envelope. Mr. Morell Theobald, when he invited me, asked me to recommend other witnesses, and in my letter in reply I named Mr. Hodgson and Mr. Gurney (being unaware that Mr. Bennett had named the former). I was much pre-occupied at the time, and bestowed no thought whatever on the different possibilities of opening an envelope surreptitiously. The test, in fact, did not greatly interest me, because I thought it necessarily defective by reason of another possibility I had in view, and which I have already mentioned. Indeed, I was so sure that the cogency of the test might, and would be critically disputed in this way, that I attached much less importance to my own and others' examination of the envelope than I otherwise should; and while signing the result of my inspection, I warned Mr. Theobald expressly, that if the matter was publicly discussed I should hold myself at liberty to point out that the test was not, in my view, a conclusive one. And its worthlessness is still better evinced by Dr. Herschell, in his letter in "LIGHT," of October 9th. So much for the value of some tests designed to dispense with "continuous observation."

October 22nd.

C. C. MASSEY.

Mr. Eglinton and "Professor Hoffmann."

To the Editor of "LIGHT."

SIR,—My attention has been called to certain statements of Mr. Eglinton (in "LIGHT" of October 16th) as to my sittings with him, which I must ask you, in common fairness, to allow me to contradict as publicly as they were made.

Referring to the only instance in which a word has ever been written on the slate in my presence, Mr. Eglinton says:—

"Mr. Lewis attempts to vitiate the value of the experiment by skilfully, but not impartially, suggesting that the writing was produced 'as it began to grow dusk.' The sun sets on October 15th, I believe, at seven minutes past five, and as the sitters waited for 'about forty minutes' before the writing was obtained, it would be exactly when the sun was declining that the result was obtained, when there was abundance of light to flood the room. Twilight ends on this date at 6.54. The gas was lighted about 5.40, to give extra illumination, thirty minutes after the word was written."

I will not follow Mr. Eglinton in his astronomical calculations. It must be plain to the most limited capacity that the actual amount of daylight at a given time and place depends upon many other considerations besides the nominal moment of sunset, and that while there may still be ample daylight, say, on the top of Primrose Hill, a ground-floor back room in Nottingham-place, shut in by adjacent buildings, may stand in need of artificial illumination. I have only to say that the statement I have italicised is absolutely untrue. The gas was lighted the moment the slate was withdrawn from beneath the table, it being then too dark to read the word without such assistance. I refrain from comment.

Mr. Eglinton further declares that the result in question was obtained at my "tenth and last" sitting, leaving it to be inferred that as soon as I had obtained this solitary item of affirmative evidence I at once abandoned the investigation. As a matter of fact I had two subsequent sittings with Mr. Eglinton, but in full light and with the slate screwed to the table. At these, which took place on October 27th and November 17th (1885), respectively, matters reverted to their usual course, viz., no result; and not being disposed to waste time further, I then discontinued the investigation.

Mr. Eglinton complains in another paragraph that I "make no acknowledgment that three or four (séances) were given gratuitously." For the ten séances I attended on behalf of the Society for Psychical Research, and which are the séances referred to in the report quoted, Mr. Eglinton's usual fee was in every instance paid. I had previously had two séances (absolutely blank) with Mr. Eglinton on behalf of the *Pall Mall Gazette*. Whether these were given gratuitously I cannot say, not having been a party to the preliminary arrangements, but I fail to see how the fact, if true, would affect the value of my testimony.

I have conducted my investigations throughout, and stated its results, with studious impartiality, and I am, therefore, the less disposed to submit tamely to an attempt to distort my evidence.

I subjoin a brief corroborative statement from Mr. Marcus H. Lewis, the gentleman who sat with me on October 15th, 1885, the date specially referred to by Mr. Eglinton, and remain, your obedient servant,

ANGELO J. LEWIS
("Professor Hoffmann").

STATEMENT OF MR. MARCUS H. LEWIS.

Referring to the séance of October 15th, 1885, when I sat with Mr. Eglinton, in company with my brother, Mr. Angelo J. Lewis, and the word "unpalatable" was produced on the slate, I say without hesitation that the gas was lighted *the moment the slate was withdrawn from under the table*; it having by that time grown so dark that it was barely possible to see that there was writing on the slate at all, and certainly not to read it without artificial light. Indeed, Mr. Eglinton had just previously asked whether we would like to have the gas lighted, but we expressed our willingness to sit a little longer without it, and, a few minutes after this, the sound of writing became audible, and the word was found as stated.

We sat on two subsequent occasions (October 27th and November 17th) with Mr. Eglinton, but without result.

MARCUS H. LEWIS.
2, Weymouth-street, Portland-place, W.
October 24th, 1886.

The Spiritualist Panic.

To the Editor of "LIGHT."

SIR,—May I express my individual opinion that some of our Spiritualist friends are too panic-stricken by the action of the Society for Psychical Research, and are a little hasty in resolving to cast it out from their fellowship, with all its members, and their works and ways? Why should this be? These gentlemen, I doubt not, are perfectly honest. They are diligent in their researches, and, of course, wish to be fair in their reasonings upon them. And if, as you say, "their minds are made up in advance," such is also our own case, in a general way; and the only question for them is what is the avenue they shall select to reach their foregone conclusions. We must not complain if their foregone conclusions are different from ours. The confusion and wrangle arise from the fact that they and most of us are mistaking the real issue.

The members of the Society for Psychical Research think that Spiritualism is on its trial. And so, in a very important sense, it is, and so far as that is really the case we have no right to interfere with the judicial process. The blunder is in thinking that they are the triers, the judge, jury, and counsel all combined, and that Spiritualism is only a passive, mute defendant at their bar. The truth is that they also are on their trial, and so are we, all of us. These researches and controversies are bringing to light the real attitude which we are all taking in reference to truth, fact, and character; what sort of allegiance we are paying to the laws of nature, the laws of thought, the laws of evidence, the laws of occult force, the Divine laws of duty, reverence and veracity. And yet Spiritualists are actually asking for a verdict from the Society for Psychical Research. A verdict! And from a poor little human Society, whose apotheosis is not yet completed!! I can only express my amazement by typographical notes of exclamation! Some of your correspondents seem to think it time for the trial to be wound up, and sentence passed. Surely this is giving the Society for Psychical Research a false position; transferring it from the dock where it is really standing, to a throne which it can never ascend. The sentence and verdict which we must only care for is one that cannot possibly be pronounced by any human tribunal, or in any of the known terms of human speech. Where is our Christian philosophy flown to, that we need to be reminded of these holy verities?

Surely, we do not want a merely logical victory, and we are not likely to get it. The leading members of the Society for Psychical Research are most able and accomplished persons, and in any tilt of logical fence they are likely to unhorse most of us poor, uncertificated Spiritualists. Determined logical antagonism will always find methods of explaining away any facts that the reasoner is averse to accept. Mr. Hodgson's wonderful *tour de force* in this line, in the current number of the Society's *Journal*, is a most valuable contribution, not to the logic of the case, but to the facts in a larger point of view which must come up for judgment. As a mere piece of reasoning, it is of no more importance than the contortions of an acrobat or the attitudinising of a rope-dancer. The writer is evidently doing his best to reach his foregone conclusion, just as we all are. Mr. Eglinton is only a subject for his scalpel, not a human being with nerves, emotions, valuable personal interests in the shape of character, reputation, &c. I do not for one moment suppose Mr. Hodgson would damage Mr. Eglinton if he could help it; he would probably give him half-a-crown if he wanted it. But Mr. Eglinton is on the dissecting table, and the logical vivisection must proceed. I do not myself admire the experiment, and no good can possibly come of it directly; but this side of the matter is really of very little importance, and if Mr. Eglinton would only smilingly acknowledge the receipt of Mr. Hodgson's verdict, with a simple—"Yours to hand:—wishing you better fortune next time,"—so far as I can see there might be an end of the whole transaction.

For the real, but little acknowledged, law of the case is this: Truth does not emerge as the result of the clash of contending assailants and arguments. It comes by a gradual and organic change in the mental and moral conditions of the combatants, and victory remains with neither or with both. As Spiritualists, arguments can do very little for us, and still less against us. We may feel ourselves very much worsted in argument (this is a very old experience with me) but our foregone conclusions, which are part of ourselves, are not in the least disturbed by this very unimportant circumstance. We are all not merely seeking items of knowledge, but knowledge itself, to become incorporated and consubstantiate with our very being. Bacon tells us that

"knowledge is a double of that which is," and that "the truth of being and of knowing is all one"; or, as he puts it in his verse:—

"Learning is but an adjunct of ourselves,
And where we are our learning likewise is,"

and the issue here is one of deeper import than anything capable of being registered in the minutes of the Society for Psychical Research or any other society.

I do not think the result is doubtful. We are all in earnest. The ladies and gentlemen of the Society for Psychical Research, I am sure, would all be Spiritualists to-morrow if they could see facts with a different optical apparatus. The attitude of the cultivated public to Spiritualism is not what it was twenty years ago, and for this welcome change we have some thanks to bestow on the Society for Psychical Research. People are more disposed to think for themselves, and decline the dictated conclusions of *savans* and bigwigs. And the progress continues, and will proceed with or without, more probably with, the aid of the Society for Psychical Research. We have survived Faraday, and Tindall, and Ray Lankester, and Dr. Carpenter. Why should we cower before the uplifted rod of lesser critics and censors? Mrs. Sidgwick's fist is not so heavy as Huxley's, and whether they mean it or not, I believe all these critics are helping on the truth. The general body of the Society for Psychical Research is, I hope, more fair than some of their loudest representatives. If any one supposes that the precious farrago of philosophical and juridical jargon, which the editors* of the *Journal* think good enough for their readers this month, really represents the temper and belief of those who, not being Spiritualists, are interested in occult inquiries, I believe he is much mistaken. The article is really an affront, not to us, but to the subscribers to the Society for Psychical Research, to whom it is solemnly presented, not as a jest, but as a serious contribution to the discussion of a difficult subject.

Well! well! It doesn't matter! Let us wait for the next number of the *Journal*, or the next but one, or the next but fifty, and meanwhile keep on good terms with the Society for Psychical Research, as a worthy "pioneer in the mine of truth," albeit somewhat grimy with its recent underground researches.

R. M. THEOBALD.

25, Lee-terrace, S.E. October 22nd, 1886.

P.S.—If Mr. Hodgson wishes to prove that Mr. Eglinton's performances are only conjuring tricks he is bound not only to give a perfectly lucid explanation of the *modus operandi*, but to produce a colourable imitation of the same. What is the use of wasting so many words on the exposure of a trick, when a simple exhibition of a fac-simile would carry home the argument with irresistible force? His excuses for declining this, the only conclusive method, are quite inadmissible. Good conjurers do not depend on metaphysical presumabilities for success; they do not bargain for sympathy, credulity, expectancy, non-continuous observation, rapturous complicity, or friendly forbearance from too curious prying. They defy detection, and invite the keenest scrutiny of the most suspicious spectators. If Mr. Hodgson cannot quite come up to this standard, there are other alternatives:—Let him associate himself with an expert, or let him educate himself to the attainment of a fairly approximate competency, and in the meantime withdraw his charges, so far as he can do so. I do not think Spiritualists would expect too much—they would only ask for a *colourable imitation*—a performance that would resemble Mr. Eglinton's in all respects if the metaphysical conditions were supplied. Mr. Hodgson cannot evade this obligation; all his elaborate discourse is only "*words, words, words*," unless he can illustrate it practically. If time is required, let him take time. He has no moral right to bring this frightful charge against Mr. Eglinton unless he is prepared to sustain it by something better than subtle disquisitions which only wrap the case in a fog of mystification. And what right has the Society for Psychical Research, which Mr. Hodgson represents, to blast Mr. Eglinton's character unless they can prove their case absolutely? Is this the morality of a Society which makes it a special aim to understand and respect the interior and spiritual forces which are hidden beneath the crude and visible appearances of life? Do they intend habitually, as they are now doing, to play with edged tools, and hack away a man's reputation by charges of imposture which they cannot sustain? These charges must recoil. If a critic (or a society,) poses as a solemn executioner of justice, and kills character with his pen, he ought to be as careful as if he were

* Mr. R. Hodgson is the editor of the *Journal*. That fact gives additional significance to his recent utterances.—ED. OF "LIGHT."]

wielding a sword instead. If he is not, he is no longer an executioner, but an assassin. It really is more important for the Society that it should behave decently than it is for us; and it is to be hoped that, after a little friendly remonstrance, and if needs be warm censure, they will mend their naughty ways, learn modesty, and confess that after all they are only groping and purblind inquirers, not Olympian Judges.

Mr. R. Hodgson.

To the Editor of "LIGHT."

SIR,—I have just read Mr. Hodgson's very amusing and ingenious squib in the *Journal for Psychical Research* for October. I assume it to be an exceedingly entertaining skit, a really felicitous *jeu d'esprit*, of course intended for a *reductio ad absurdum* of the amateur detective methods too much in vogue with some of us as applicable to the treatment and estimation of evidence for the occurrence of abnormal psychical phenomena, though probably the article is just a thought too long-winded and elaborated for that jocose species of light literature.

If, however, by any unlikely chance it were intended for a serious argument to prove Eglinton a mere conjurer, then I should have to characterise it as the boldest, most dangerous, and most eccentric attempt to discredit human testimony (and so by implication all history, all science, as well as all legal evidence affecting the safety of society, and the administration of justice) with which I am acquainted—for it would then simply resolve itself into the personal assertion of Mr. Hodgson that whatsoever facts a body of presumably sane and veracious witnesses have attested probably did not occur, whereas, on the other hand, whatever they allege not to have occurred did probably happen. This is a development of Hume's scepticism with a vengeance. Mr. Hodgson must be able to see very far indeed into a stone wall, as compared with other people. It is rather a large order! One duckling at least—or shall we say one gosling?—has turned out a swan! When the medium felt "a spirit named Walker" writing on his arm, there was one brother fox among the geese, and he knew better—nay, were there not two? There was also Mr. S. J. D. Or should we rather say three? for was there not a certain Mr. A. likewise? That is a moot point, however! Were this paper to be understood as committing the Society as a body, there would be only one course open to those members of it who are Spiritists also. But then I do not so interpret the pronouncement either of Mrs. Sidgwick or of Mr. Hodgson.

I may take this opportunity to say that, though Mr. Eglinton (in "LIGHT") has quoted from my letter to him quite enough for his purpose of showing that I was well satisfied with the genuine character of the slate-writing phenomena, yet the quotation as it stands might give the impression that I was also satisfied with the *identity* of the communicating intelligence, which was not the case.—Yours faithfully,

October 22nd, 1886.

RODEN NOEL.

Slate Writing.

To the Editor of "LIGHT."

SIR,—On p. 480 of "LIGHT," in giving my evidence in favour of the genuine nature of Mr. Eglinton's slate-writing there is an important misprint. In paragraph seven you print—"I am certain the sounds of writing came from the slates, as the sounds have always *ceased* as I placed my ear nearer and nearer to the slates."

The correct reading should be, "I am certain the sounds of writing came from the slates as the sounds have always *increased* as I placed my ear nearer and nearer to the slates."

G. WYLD, M.D.

Transcendental Photography.

To the Editor of "LIGHT."

SIR,—I am preparing myself with the object, should circumstances favour me, of trying a little "spirit photography," and I should be thankful for any hint which some of your readers who have already tried the experiment may kindly be able to give me.

I should like to know if any particular preparation of dry plate is better than another, or if a wet plate be preferable? Is a long or short exposure best? Should the medium be the person photographed, or be present only, or take any, and if so what, part in the production of the negative?—I am, &c.,

MORSUS.

Electrical Conditions.

To the Editor of "LIGHT."

SIR,—The effect of electrical action on Spiritual manifestations having lately been a subject of discussion, it occurred to me that a reference to an experience I had with the Davenport Brothers might be of interest at the present time.

It was the custom of the Brothers when they wanted advice from their spirit-friends to darken a room or get into the cabinet, when the spirits would at once begin talking, sometimes in a husky sort of whisper and sometimes in a loud and distinct voice.

When at Brussels, we were one night holding a séance in my bedroom. A thunderstorm suddenly occurred, a record of which I made in my book, *Spiritual Experience, and Seven Months with the Davenport Brothers*, from which I extract the following:—

"Our conversation was cut short by a flash of lightning, followed by a loud peal of thunder. 'I must go now,' the spirit said. 'Does the lightning affect you?' I asked. 'It does not affect me but it affects my conditions,' was the reply. A light was struck, and the séance brought to a close."—I remain, yours faithfully,

Eastbourne.

ROBERT COOPER.

October 19th, 1886.

A CRITICISM AND A COMPARISON.

The Rev. Minot J. Savage, the well-known American divine, who has recently been on a visit to England, thus writes to the *Religio-Philosophical Journal*:—

"I am also glad to see, taken from 'LIGHT,' an excellent article on 'Witches and Mediums,' by Dr. Carl du Prel. That London journal is full of rich food for thought. It is well to have, in that great city, so able an exponent of Spiritualism, which must command the respect even of those who differ from it.

"In comparing the *Secular Review* with 'LIGHT'—one a representative of English agnosticism and materialism, the other of a spiritual philosophy and natural religion—the contrast is striking. The first is negation, the last is affirmation. One breaks in pieces and leaves the shattered fragments in wild and hopeless confusion; the other destroys only to rebuild, using the fragments as stones in the walls of the new and nobler temple. One is cold, the other glows with warm radiance. The range of one is narrow, only three score and ten years in time, and only the life on this earth; that of the other revives beyond the grave to a progressive eternity in lands fairer than day. One chills us with the sad thought of infinite space without life or soul; the other peoples the vast expanse with life, and makes us feel the infinity of wisdom and love and design as well as of law and force."

NOTICE.—Several letters from correspondents stand over till next week.

DR. DIXON.—It is with extreme regret that we learn of the continued ill-health of this veteran Spiritualist. His medical attendant has now forbidden him to either read or write, and in consequence he is unable to continue the valuable services he has so long and ungrudgingly given to "LIGHT," in the matter of translations from the French. The readers of this journal are more indebted to Dr. Dixon than they can imagine, and we gratefully acknowledge the indebtedness on their part as well as our own; at the same time expressing our heartfelt regret at the cause which necessitates Dr. Dixon's retirement, let us hope only temporarily, from active work for Spiritualism.

THE DOWNFALL OF BUDDHISM.—Sir Monier Monier Williams, Boden Professor of Sanskrit at Oxford, deals in the *Rock* with the "popular impression" that Buddhism is the religion of the majority of the human race. He says:—"The numerical position of Buddhism in the world will be found to be very much below that with which it is commonly credited. It has entirely died out in India proper, the place of its origin, and it is rapidly dying out in other Asiatic countries. My own belief is that 100,000,000 of Buddhists (monks and laymen) for the whole world would be a liberal estimate in the present day. It seems to me, too, that owing to exaggerated ideas in regard to the population of China, and to a forgetfulness of the millions who worship no one but their ancestors, the number of Confucianists is generally overstated. On the whole, I have no hesitation in affirming that even in numbers Christianity now stands at the head of all the religions of the world. Next to it I am inclined to place Hinduism (including Brahmanism, Jainism, demon and fetish worship), while Confucianism should probably be placed third, Mahommedanism fourth, Buddhism fifth, Taoism sixth, Judaism seventh, and Zoroastrianism eighth."

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

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NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, OCTOBER 30TH, 1886.

REPETITION OF PHENOMENA.

Any one who has watched the growth and progress of mediumship must have seen how in some individuals the first indications of it dwindle away and disappear without coming to perfection, while in others the development becomes a regular process, passing from a simpler to a higher form in the same person. In the case of some who receive the spirit from the first influence (for it is communicated "by the laying on of hands") the resulting manifestation will often be of a lower or simpler kind than that of the person communicating it. This is often seen in the case of those whose mediumship has been developed at public séances. It increases in power as time goes on, and at length may even become as strong as that of the one from whom it was originally derived.

There are other changes, to some of which I wish to advert, which will explain some obscurities and apparent contradictions. Let us consider speaking mediumship. In the first manifestation of this form, the mouth of the medium is, or seems to be, moved, and it is hardly possible to suppose that the utterances come from another intelligence. As development progresses, the organisation of the medium appears to be less and less instrumental in producing sounds; and as it goes on, and the medium becomes entranced, the *direct* voice or voices converse with the party assembled, without any sign of a connection between the speaker and the medium being apparent. It seems as if the increase of power had enabled the communicating spirit to project the influence beyond the person of the medium.

This observation applies also to the writing. When the power first shows itself, the hand is moved gently. It gains strength, and often moves with great rapidity over the paper, drawing a series of curves and circles which at length resolve themselves into letters and words. With many persons this form of communication stops here. It may be that in these cases it is not exercised often enough, or is exhausted in automatic writing before a stronger manifestation has appeared. But under favourable circumstances, the conditions of which we do not know, the influence is ultimately apparently projected beyond the medium, and, as in the case of the voice, writing, called *direct*, is made without any perceptible connection with him.

This last phenomenon, though not common, has, it is well known, frequently been witnessed in the last twenty years both in America, in England, and in France. Baron Guldenstübbe's book, entitled, I think, *Les Esprits*, contains very wonderful instances of direct writing on paper laid on the tombs in St. Denis. The character of the writer of the book was beyond question. He had no "paid

medium" with him, but on the occasions of which I had an account both from himself and from Mr. Dale Owen, the party, after laying the paper on a monument, went to a little distance and did not approach it until the writing was completed. This was in Greek of different periods, in Latin, and, I think, in French.

Direct writing has been obtained in a remarkable manner in the presence of Mrs. Everitt, and it appears to me a noticeable fact, that when she sat with Mr. Eglinton two separate pieces of writing, as from two writers at once, came on the slate.

Instead, then, of trying to argue with persons who believe that Mr. Eglinton produces slate-writing by conjuring such as has never been seen before, would it not be wise for some automatic writer, or writers, to try the experiment of getting a communication under the same circumstances as those in which it has been received from Mr. Eglinton? If only a word, nay, a distinct mark were obtained on a locked slate in this way, the question of the possibility of psychography would be so far settled; and the great varieties in the manifestations would be shown to depend on the degree of power in the mediums.

S. E. DE M.

THE LATE MR. J. P. TURNER.

We regret to announce the sudden decease of Mr. John Pemberton Turner, of Birmingham, which took place on Saturday evening, October 16th. Our late friend was well known as an active and ardent supporter of Spiritualism, and also of every movement political, educational, or religious, which aimed to enlarge freedom or to further the general good. For many years he resided at Leamington, while carrying on a manufacturing business at Birmingham. He was also a man of considerable culture, and he was one of the few men that are found in these days to have the courage of their convictions. Opinions which he had once thought out he held fast against any odds, and this regardless of the odium that might attach to their advocacy. He was a pleasant companion and a sincere and warm-hearted friend. But he is no more with us; in a moment, while conversing with his family, the cloud fell around him and veiled him from mortal sight. The body remained a lifeless ruin, but the genial and busy and earnest spirit had passed from earthly surroundings, and had found its home in the eternal world. At his interment in Handsworth churchyard the funeral procession passed between long rows of his work people, and the tears of many told that they mourned a friend as well as an employer. To all who knew him the world they live in feels now to be much poorer for his loss. Comfort, however, comes with the thought that our friends who thus leave us do but pass on before us to a better and a brighter world. For

"When Death's ocean closes round us, let what will, O Lord, betide,
Though the bright world fade behind us, Thou wilt guard us,
Thou wilt guide,
Thou wilt still be with us, Father, with us on the other side."

THE LONDON SPIRITUALIST ALLIANCE.

We wish to draw the special attention of friends to the announcement in another column of the forthcoming Conversation of the Alliance to be held on Thursday evening, November 11th, in the Banqueting Hall, St. James' Hall. All London Spiritualists should make an effort to attend as matters of considerable importance to the movement will be brought forward. A larger number of tickets have already been issued than for any previous meeting, but in view of the nature of the proceedings it is desired that the gathering shall be thoroughly representative.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, October 31st, at eleven, séance (Mr. Hopcroft), and at seven, Mr. Veitch will lecture on "Spiritualism, Demonology, and Witchcraft." This is a subject rarely dealt with, and should prove of interest to students of the occult. On the following Sunday Mr. Price will lecture on "Mesmerism: Its Use and Abuse," to conclude with experiments.—F. W. READ, Secretary.

JUSTINUS KERNER & THE SEERESS OF PREVORST.*

BY CARL DU PREL.

Translated by "V."

CONCLUDED FROM PAGE 522.

Our science is closer allied to the comprehension of such beings as these than is generally supposed. If we wish to have a scientific conception of natures like these, we must institute a scale of comparison of normal persons, and analyse and inquire into the normal functions of the soul, in what way a variation of them in the mystical direction is to be imagined. Now it is the senses and the brain which communicate with the outer world. These, as we are taught by Darwin, are products of development, and are, therefore, capable of further development. In the biological process they have always been raised higher, and we know not what further gradations they may be capable of, the germs of which must evidently be innate in us. The senses and the brain, on account of their peculiar nature are, therefore, the mediums of our perception and knowledge, but at the same time the limits of them.

Our consciousness is not susceptible to every outer impression; one portion of nature, as undefined as it is great, remains concealed from us. Modern psychics speak of a threshold of the sensations; they distinguish those influences of the outer world, which in consequence of their attractive power (*Reizstärke*) overstep this threshold and thus come to our consciousness, from others, which from deficiency in this power remain unknown. Let us imagine this threshold of the sensations, which in the biological process has always been variable, to be likewise capable of variation in individual cases—if it were not so it would be capable of no increase biologically—and we have before us a being who by reason of his susceptibility to the lesser attractive power (*Reizstärke*) sees and recognises things concealed from the normal man, because the limits of his perceptions isolate him from them. Thus it is Darwinism itself which leads us towards mysticism. Exact science has led to the recognition of the fact that we live surrounded by many things which we cannot see, but has forgotten the necessary conclusion, namely, that the limits of sense may be passed by exceptional individuals, by which means most remarkable results to the world may be arrived at.

Such a being as this was the Seeress of Prevorst. She lived in a world closed to us; it might almost be said that with her the being of a future world cast its shadow before, because in her was shown as an individual what biological gradation can develop: the transplacement of the limits of sensation. She lived in a closer connection with nature than we do. Metals and plants, animals and human beings operated upon her in a manner inconceivable to us.

To the seeress herself as well as to her physician, her experiences, especially those which under the phenomena of mediumship are still denied by ignorant scepticism, were

things difficult of comprehension. Kerner, however, was far from denying the truth of things he could not understand. He describes them simply and without adornment, and leaves it to the reader to find an explanation. Kerner does not, however, alone assert the reality of these facts; *savants* of all kinds, professors, doctors, and private persons confirm them, and many sayings or assertions of the seeress have been shown by them after research among archives to be in accordance with authentic documents, of which no one had any previous knowledge. It is a matter of course that such facts as these should be denied by persons who had never seen the seeress, nor taken the trouble to examine the evidence. Where the greatest want of judgment was apparent was in the unbridled attacks by which, in the daily papers, the facts were sought to be denied by assertions that the seeress herself was an impostor, and Kerner her dupe.

It would be according to such antagonists—whose calumny shows the poorness of their understandings—too much honour to defend the object of their attacks. Kerner was respected not only in his character of poet and physician, but in that of her true friend; the seeress was indeed but a

simple country girl of blameless character, and whoever knew her could not sufficiently praise her in this respect. Shortly before her death she put her enemies to shame by giving expression to her feelings in verse—as is frequently done by persons in the somnambulant state—as follows:—

“Wie soll ich Euch denn nennen,
Ihr, die ihr mich betrübt?
Ich nenn' auch Euch nur—
Freunde;
Ihr habt mich nur geübt.”

TRANSLATED.

By what name shall I call you
Ye, who my soul have grieved?
You too as friends I'll cherish,
You've proved I've not deceived.

With sceptics on this subject, as at the present day, it is utterly useless to



Justinus Kerner

argue. They all have the same tactics: the more proofs are brought forward the more their demands increase. They are among those blind who will not see. But besides these persons, worthy opponents of the seeress in regard to mysticism were not wanting. David Strauss, whose scientific system was much upset by the remarkable events occurring in Weinsberg, but who was intimately and cordially associated with Kerner, writes thus in his *Characteristics and Criticisms*: “Ours is not the opinion of those persons who account for the facts narrated in Kerner's work, by saying that they are partly imposition on the part of the sick woman, and partly due to false observation on the part of the physician, a supposition the groundlessness of which is not only evident to eye-witnesses, like the author of this essay, but which must be acknowledged by every unprejudiced reader of Kerner's work.”

And in describing his visit to Weinsberg he speaks of the seeress in these words: “Her face so full of suffering and yet so noble and refined, overspread with heavenly light, her language the purest German”—this is likewise a frequent phenomenon in somnambulists without reference to their condition or education—the delivery soft, slow, solemn and musical, almost like a recitative; the substance

* From the September number of the *Sphinx*. The illustrations have been kindly lent by the editor of that journal.

matter of transcendent feeling, which coming and going now like dark, now like light clouds, or as strong winds or gentle zephyrs passing over the strings of an Æolian harp, conversations with or respecting holy or unholy spirits, carried on with such evident truth that it was impossible to doubt we had before us a seeress in communication with a higher world." At that time Strauss was reckoned one of the most convinced adherents of the seeress, and he retained his attachment to Kerner to the end of his life.

As to myself personally, when for the first time I took a picture of the seeress in my hand, I involuntarily called her a sister of Dante, and comparing it with the Raphaelesque portrait of the Italian poet placed by Witte as a frontispiece to his translation of the *Divine Comedy*, the resemblance is in fact most striking, though the strong features of Dante appear in the seeress refined to feminine delicacy.

There were not wanting those who explained everything by the sickly state of health of the seeress, and spoke of hallucination,—a word that is brought in opportunely wherever anything cannot be understood; but, besides the fact that people in perfect health were often witnesses of the phenomena in Weinsberg, that not only members of her family but Kerner himself, her nurse, strangers, and even the house dog sometimes saw the phantoms of which the seeress spoke, it is well known that the vitality of the brain may, even during very severe bodily sufferings, be not only normal but increased. In support of this, the evidence of Dr. Off may be likewise referred to, who dissected the body. He found the brain so admirably constructed, and so healthy in every part, that he declared he had never met with a healthier or better formed brain in any human being. Other celebrated physicians were, during the lifetime of the seeress, so convinced of her honesty and uprightness, that they sent patients whom their skill could not benefit to her, and, like many somnambulists, she not only gave a diagnosis of the disorder, but frequently prescribed healing remedies. The cure of the Countess Maldeghem especially brought great renown to the seeress.

Modern science, although, as we said before, it possesses some hints for the explanation of the Weinsberg phenomena, numbers Kerner's work among the forbidden books. Like the Romish ritual, it has its index of forbidden works, and stands in this respect upon the same plane with it. It is not permitted to read, still less to believe books which run counter to the tendency of the science of the day. It is true that science is far from ripe for a complete explanation of such phenomena. The few data forthcoming are spread among so many different branches of science, that on this ground alone, by the splitting up of science into specialities, a comprehension of Kerner's book can hardly be arrived at. What is said by the seeress of her inner system of numbers accords remarkably with the sayings of those philosophers who, like Pythagoras and Plato, arrive at their opinions more by means of intuition than by reflective understanding; for with somnambulists likewise there is no reflective knowledge but simply intuitive perception. The manner, too, in which the seeress explains the mystical drawings of the sun-circle and life-circle which she produced, corresponds very remarkably with the ancient Hindu representations; and finally what is narrated of her somnambulant faculties reminds one forcibly of the faculties of the new Platonic philosophers in Alexandria, as well as of the Hindu philosophers, who, it is well-known, endeavoured to develop somnambulism in themselves, in order to arrive at philosophic views which were not to be attained through the powers of the mind. Besides this, all that is narrated by physicians in later times of the faculties developed by dying persons are found united in the seeress, so that Kerner's saying is proved true, that she was like a person suspended, as it were, between life and death.

In the Middle Ages it would happen that according to the direction the somnambulism took, which then was only explained by the religious system—as was partly the case with the seeress herself—some persons were burnt as witches, others canonised as saints. Thus we find in the Christian mystics and in the accounts of witches, phenomena similar to those of the seeress, such, for instance, as her specific lightness in the water, which reminds us of the ordeal by water of witches. It is therefore not surprising that the science of to-day, which by reason of its extent makes it impossible for special *savants* to inquire into all the departments connected with this subject, has made it the ruling fashion to disbelieve in any phase hitherto not studied, and this has been lamented by Kant, Schopenhauer, Lessing, and others as far as concerns the appearance of spirits. Those persons who wish to pronounce a condemnatory judgment upon the Seeress of Prevorst, cannot be absolved from the duty of first taking a review of the Hindu, Greek, Alexandrian, and German philosophy, as well as of the mysticism of the Middle Ages, but especially from studying thoroughly somnambulism. Any one who has not fulfilled these conditions is in no position to deliver his verdict. On this account Kerner's book, as well as that written by Gerber in his vindication, *The Night-side of Nature*, should be recommended to the perusal of those who really wish to learn something; but those who are determined beforehand to deliver a condemnatory judgment must be reminded that their voice will carry no weight if they have not complied with the afore-mentioned conditions. If, however, this duty has been performed, they will without doubt discover that the desire they commenced with to condemn has passed away in the meanwhile.

Kerner was in no way "infected" with modern Spiritualism. Rather was he the pioneer of this phase of mysticism, later on to be developed in America, the rudiments of which, without scientific control, were condemned by him. At the present time, indeed, few Germans would wish to lay claim to Spiritualism; but later on, when it is pruned from its outgrowths, they will willingly do so. In the meantime it is easily understood that Kerner's book shares the same fate with Spiritualism, which, slain over and over again for forty years by its antagonists, still survives; which, not understood by its enemies because they do not study it, is miscomprehended by its adherents because they study it by itself. The afore-mentioned conditions cannot be neglected by any who wish to understand either the Seeress of Prevorst or Spiritualism, especially those who allow themselves to be guided by the words of Goethe:—

"And be advised,
Love not the sun too much, nor yet the stars,
But come and follow me into the realms of night!"

Once, when in company with Gabriel Max, whom we have to thank for the illustrations to this memoir, I travelled to Weinsberg; we too were received in the ever hospitable house of Kerner; we, too, slept in the little garden-house in which the tones of Lenan's violin were once heard, and we likewise broke off little pieces of stone from the ruined fortress of the "Weibertreu," which, set in rings of gold, we took back to our wives. On the evening of the second day we stood in the high lying churchyard of Löwenstein, where, bright with the rays of the setting sun, shone the metal cross erected over the grave of the seeress by the Count of Maldeghem. Above us, as it happened, a balloon was sailing towards the east in its aerial course. It seemed like an exhortation to us to turn to science for more certain results; for if on the wings of the spirit we raise ourselves above the earth, are we not in danger of the fate of Icarus? Has not, indeed, an adept like Faust uttered the complaint:

"Ach! zu des Geistes Flügeln wird so leicht,
Kein Körperliche Flügel sich gesellen!"

TRANSLATED.

Ah! with the wings of spirit not so easily
Can wings of spirit incarnated associate!

Why then, it seemed to say, shall we not hold fast to that science, which has borne us so much fruit already, and announces the time by this aerial voyager, when at least with bodily wings we may raise ourselves above the earth. But the charm which takes possession of everyone who has entered upon the domain of mysticism does not allow of a limit to the results to be obtained through science. The hope cannot be vain which man has never quite abandoned, that we may yet obtain more certain information about that mysterious country which we seek with the wings of the spirit. If it may ever be that the veil be removed from our sight which conceals those things which are beyond the grave, then there can be no doubt that we shall not only know how to live better but how better to die, and—who knows?—we may even die like the Seeress of Prevorst—a cry of joy upon our lips.

Frederica Hauffe died on the 5th August, 1827, at Löwenstein, near the place of her birth. But Kerner's experiences in the department of mysticism are not limited to her, and to the day of his death he maintained the opinion that the boundary line may be passed which separates the realms of man from those of so-called spirits.

On the 16th of April, 1854, "Rick-le" died after a short illness, and from that time forward Kerner longed for his own release. The days of glory of the "Kerner house" were now gone by, and Kerner began to experience the infirmities of age; his eyesight failed him, and little by little he gave up his journeys and his profession, then his promenades, and during the last two years of his life he was confined to his room. But, as David Strauss writes, visits were always welcome to him, he was always pleased to hear people talk or feel their presence when he no longer could see them well. In conversing he forgot his sufferings, and his old humorous manner reappeared. Only eight days before his death he assembled around him a number of his Weinsberger friends to taste the Munich beer which had been sent him as a present by Prince Adalbert, of Bavaria. A few days later he was attacked by influenza, which shortened the struggle of his still lively spirit to maintain its hold on the failing body. He died at the age of seventy-five on the night of the 21st-22nd of February, 1862. He rests in the churchyard of Weinsberg, in conformance with his will, under a simple slab, upon which nothing is to be read but the inscription: "Frederica Kerner and her Justinus."

[An advertisement of *Pioneers of the Spiritual Reformation*, a biography of Kerner and William Howitt, will be found in another column.]

EXTRAORDINARY GHOST STORY.—At the village of Holnest, near Yeovil, a "ghost" is creating a scare among the inhabitants for many miles around. Mrs. Mowlem, who has occupied the cottage she lives in for the past six months, has recently had her household disturbed at night by strange noises. Within the last fortnight, however, the noises have much increased. The sounds commence with violent rattling of the windows, and then the walls begin to tremble, the doors begin to bang, and rapping noises are heard all over the house at the same time. Scores of people have heard the noises nightly, and every effort has been made to discover the cause, but without effect. One night, after a lot of people had been to hear the sounds, the occupants of the house retired to bed soon after midnight, when all the bedsteads began to violently shake. The mistress of the house, thoroughly believing that an apparition was in the room, summoned up courage to speak out these words, "In the name of the Lord why troublest thou me or this house?" The whole of the inmates distinctly say that they heard a voice answer, "Follow me." The mistress opened her bedroom door, and on the landing of the staircase saw an apparition which again greeted her with the words, "Follow me." With a candle in her hand she followed it downstairs and into the kitchen, where the apparition, fixing its gaze on the woman, said, "Under this floor you shall find money." It then instantly vanished. The woman describes the apparition as "like a man having fair hair, whiskers and beard, and wearing a beautiful white shirt." The kitchen floor has since been taken up, but no money has been found. The visitors fairly believe it is a supernatural visitation, and say that it is impossible to be the outcome of practical joking. The house is visited by hundreds daily.

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

(TRANSLATION FROM *Psychische Studien*.)

(Continued from p. 448.)

We pass on to the materialisation of flowers. The "apport" of them into a closed room has been very frequently certified, but their materialisation has been a phenomenon of rare occurrence. The first instances of this kind were obtained by Mr. Livermore through the mediumship of Miss Kate Fox. (See his letters in *The Spiritual Magazine*, 1861, p. 494, and elsewhere.) From the testimony of A. J. Davis, in *The Herald of Progress*, we learn:—

"In a circle in the State of New York there have been many cases of the self-formation, chemically and artificially, of fine, perishable flowers from corresponding elements which always pervade the atmosphere. These structures by spirit resource were presented to the members of the circle. Each flower placed in their hands was completely palpable to the senses. Their scent was quite distinct to the smell. And their stalks and leaves could be handled and held. In one case a spirit-flower was by instruction laid on the chimney-piece, and the person who put it there resumed his seat; thereupon all eyes were directed to the flower, and in the course of twelve minutes the whole plant had completely disappeared!" (*The Spiritual Magazine*, 1864, p. 13.)

In Wolfe's *Startling Facts*, p. 508 and p. 530, we read:— "Under the table-cloth a spirit light could be seen, which became gradually more luminous and condensed, till a fine flower was completely materialised. When ready, it was pushed out into the room, far enough to disclose to view the whole hand which held it. It remained for closest inspection half a minute, before it was again withdrawn, but it was soon re-exhibited. Our eyes were not further than twelve inches from the flower. The size, form, and colour of this flower resembled a hundred-leaved rose."

As these materialisations were transient, they can be no answer to Dr. von Hartmann's hallucination-theory; I have every reason to believe that photography could have given the necessary proof of their objective existence; and this experiment will some day, I doubt not, be instituted; for the present I adduce these facts only as the natural forerunners of materialisation of flowers and fruits produced before the eyes, and which had the character of permanent corporeity. The most remarkable of such facts are those which were produced through the mediumship of Mrs. Esperance at Newcastle, and were fully reported in *The Medium*, 1880, Nos. 528, 538, and 542; also in *The Herald of Progress* of 1880 (Newcastle). This phenomenon was produced in three ways:—(1) in a tumbler, (2) in a box of fresh mould, (3) in a bottle containing sand and water. The sésances were for materialisation; the medium had withdrawn herself into the cabinet, and the operator was—a materialised form, which professed to be a young Arab girl named *Yolande*. Here are some details of the three kinds of production, often repeated, of this phenomenon, under the eyes of numerous witnesses. (1) Mr. Fitton had a glass containing a little water placed on the palm of his hand in full open view of all the sitters; there was nothing else in the glass, but upon *Yolande* making some passes over it, he saw a small rosebud in the glass; it proceeded to spread until it was half opened, whereupon *Yolande* took it out and handed it to him. (*The Medium*, 1880, p. 466.) (2) For the production of a whole plant the mysterious operator required a wooden box with fresh mould, and a fresh, healthy plant to serve as medium, all which were provided by one of the sitters. At the sésance of 20th April, 1880, the box with the mould was placed in the middle of the room, with the plant, a hyacinth, to be used as a medium, near the box. *Yolande* moistened the mould with water which was handed to her, covered the box (filled with this mould) with a veil, and retired into her cabinet. From time to time she came out, regarding the veil for some seconds, or making passes over it, and again retired. After about twenty minutes "the veil seemed to rise of itself, and gradually its circuit and elevation increased." *Yolande* then took it off, and then was seen in the box a large fine [*Pelargonium*] in all its freshness, twenty-nine inches high, with leaves from one to five inches wide. It was transplanted into an ordinary flower-pot, and continued to thrive, while the plant provided as a medium soon faded. (*The Medium*, 1880, p. 306.) Similarly, in the sésance of 22nd June, in the course of half-an-hour a large, fine strawberry plant, quite ripe, and others in different stages of progress to ripeness, were produced. (*The Medium*, 1880, p. 466.) The plant which on this occasion served as medium was a geranium.

(3) The production of a plant in a bottle of water at the

sitting of 4th August, 1880, is thus described by Mr. Oxley in *The Herald of Progress* of Newcastle (No. 8):—

“Coming out of the cabinet Yolande motioned for a bottle, water and sand (which had been bought just before the séance), and crouching on the floor she called Mr. Reimers, who, following her instructions, put some water and sand in the bottle. She then placed the flask near the middle of the room, and making some circular passes over it, she veiled it with a small light coverlet of white material, and then drew back nearly to the cabinet, about three feet from the bottle. Immediately we saw something rise and spread, till it attained a height of about fourteen inches (as well as I could judge). She then got up, and when she drew away the small white coverlet we saw a plant with a number of green leaves, actually grown out of the bottle, with roots, stalk, and leaves quite complete. Yolande lifted the bottle with the plant and brought it across to where I sat, and placed it in my hands. I took the bottle, and I and my friend Calder examined the plant closely, and it was then without blossoms. I put the bottle about two feet off from me, and when Yolande had gone back into the cabinet, there came raps for the alphabet. ‘Look now at the plant,’ was spelt out, and my friend Calder, on taking up the bottle, exclaimed, ‘Oh, there is a blossom on it.’ And sure enough there was a large blossom on it. In the few minutes, during which the plant had laid exposed at my feet, it had grown some six inches, had put forth more leaves, and had opened a large and beautiful blossom of a scarlet or salmon-colour.” (*The Medium*, 1880, p. 529.)



and had opened a large and beautiful blossom of a scarlet or salmon-colour.” (*The Medium*, 1880, p. 529.)

That this phenomenon was not an hallucination is proved by the fact that Mr. Oxley on the following day took a photograph of this plant, which proved to be an *Ixora creata*, of which there is a woodcut at the head of Mr. Oxley's article in *The Herald*, and also in Mrs. Hardinge Britten's book, *Miracles of the Nineteenth Century*. Mr. Oxley, to whom I applied for some explanations, has had the goodness to send me a fine photograph, which contains the whole plant, with the glass water-bottle, through which is to be seen the roots of the plant, and a little lower the sand, out of which it was probably taken in order to be photographed; in his letter Mr. Oxley personally testified to me the extraordinary production of this plant, and added, among other things:—“There were not fewer than twenty persons present, who were witnesses of this phenomenon by a subdued light, but one sufficiently clear to see everything which went on. . . . The coverlet closed tight over the mouth of the bottle round the neck, and we all distinctly saw it rise from the mouth of the bottle.” Mr. Oxley was further kind enough to send me a part of the plant itself for comparison with the photograph—its umbel consisting of the blossom and three leaves, and which, after the photograph was taken, was cut off and put under glass. Taking the measure of the dried plant, the leaves are seen to have had a length of 17-18 centimetres and a breadth of six centimetres; as regards the blossom, it consisted of a bundle of about forty pistils of some four centimetres length, each of which protruded from a small flower with four petals.

As Dr. C. W. Sellin, of Hamburg, was present at this séance, I have naturally sought to procure his evidence, and addressed to him the following letter:—

St. Petersburg, 7th-19th April, 1886.

DEAR SIR,—You having been present with Messrs. Reimers and Oxley at Mrs. Esperance's séance, on the occasion of the rapid up-growth of the plant which was handed by Yolande to Mr. Oxley, your evidence would be very important for me, and I venture to solicit your replies to the following questions:—

- (1) By what light did the phenomenon in question occur?
- (2) Had you yourself undoubtedly seen the vessel in which the plant appeared, and that there was nothing in that vessel except sand and water?
- (3) Did you distinctly see the plant growing up by degrees from the vessel, and attain the size described in the account?
- (4) Did you also see that the plant, when it was handed to

Mr. Oxley, was without blossom, and that the blossoms on it first appeared afterwards?

(5) Do you entertain any doubt whatever as to the genuineness of the manifestation, and if not, in what way do you explain it?

I shall be extremely obliged if you will answer these questions.—Yours, &c.,

ALEXANDER AKSAKOW.

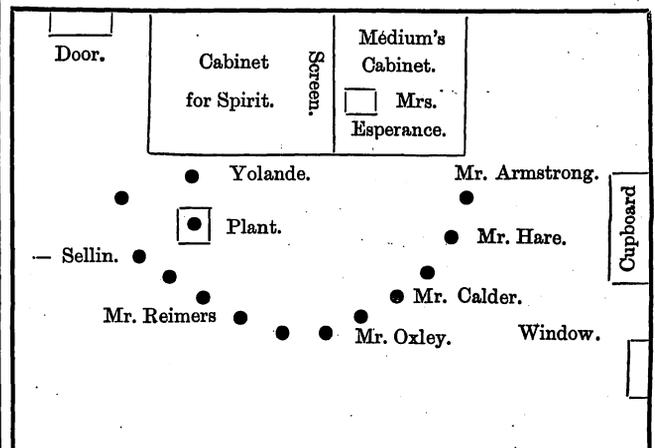
In reply to the above, Herr Sellin has had the goodness to send me the following particulars:—

Hamburg, May 5th, 1886.

Borgfelde, Mitteweg, 59.

DEAR SIR,—Kindly excuse my delay in replying to your inquiry of the 19th April, which first reached me on the 27th, on my return from a fortnight's visit in England. I hope my answer will not now be too late.

In order to make my remarks more clear, I append a rough sketch of the room and cabinet:—



You are not to take the proportion upon the accompanying drawing too exactly; it depends indeed much on the position occupied by myself as observer of the phenomenon, and you will easily see that a more favourable one could scarcely be imagined.

Now as to your questions:—

(1) “Strength of light.” Very difficult to answer exactly. The lighting of the room was from a window, hung with red curtain, behind which burned a gas jet regulated from the room. It was turned down and up repeatedly. During the production of the plant the light was only weak, yet always strong enough to clearly distinguish not only the outline of Yolande, but also the bottle covered with white material, and to perceive exactly the gradual rising of this coverlet, corresponding to the growth of the plant. I was, as the drawing shows, only about three feet from the bottle, and can therefore most positively testify that the white coverlet rose in three minutes to the height of about sixteen inches. Then when Yolande took off the covering veil from the plant, from which my gaze had not been for a second diverted, I at first thought I recognised in it the gum-tree, the *Ixora creata* being quite unknown to me. The light was strong enough to perceive every leaf distinctly, so that I became aware of my mistake already before the plant with the bottle was brought to Mr. Oxley by Yolande.

(2) The vessel, the bottle which is quite faithfully copied in the *Herald of Progress*, with a neck not quite an inch wide, I have distinctly seen, not only before, but also repeatedly afterwards, as the light at the fetching of the bottle, sand, glass of water, and a newspaper, was stronger than afterwards. On this point there can exist no doubt.

The course of the affair was as follows;—After Yolande had distributed her roses at the beginning of the sitting, she retired into the cabinet, whence by raps were demanded the above-mentioned articles. Oxley reports that already before the sitting it had been decided (probably by automatic writing) that these things should be in readiness. Mr. Armstrong, whom I have every reason to believe a thoroughly honourable man, was the conductor of the sitting, and provided these things. Yolanda, who after a slight diminution of the light had again come out of the cabinet (Mrs. Esperance was meanwhile not, or not completely, in trance, still speaking at first from the cabinet, and coughed repeatedly), then motioned Mr. Reimers to her, indicating to him by signs to lay the newspaper on the floor, the bottle upon it, and to fill the bottle up to a certain height with sand, and to pour part of the water upon it. In this process Reimers was on his knees at first, and Yolande knelt opposite him on the opposite edge of the newspaper. When Reimers had finished, Yolande kissed him on the forehead, and motioned to him to return to his place. She herself then stood up and covered the bottle with a white veil. Where she got the same, whether it was torn off from her spirit-garments, or, as Oxley thought, “created,” I cannot say. Only this I know, that after the covering I could quite accurately observe the veiled bottle

on the newspaper, and the phantom, up to the moment when the latter drew off the covering.

(3) Is already answered in the above.

(4) That at the removal of the veil the plant had no flowers I can answer for with full assurance, because the presence of that fist-sized horticultural umbel blossom would have prevented my idea of a gum-tree. On the other hand, I cannot assert positively that there was not possibly a small bud on it; true, I saw none, but if one was there in the first weak beginning of development, I might well have overlooked it. The evidence on this point must rest wholly on the declarations of Mr. Oxley and of old John Calder (who is not to be confounded with Alexander Calder). It was first some minutes later, when by a stronger light the plant was again in the eyesight of all present, that a bud was decidedly there, in the stage shortly before blossoming. The plant in the bottle was then placed in the cupboard till the end of the sitting, in which interval some half-dozen other different phantoms emerged from the cabinet, addressing themselves to different persons present. When at the close it was taken down for Mr. Oxley to carry it home with him, I had the opportunity of again seeing it, and found in it three blossoms of the umbel, with their fine orange colour, well opened. Next morning, when we took it to the photographer, the whole umbel was in full bloom, as shown in the drawing. On looking at the leaves, I was struck by the fact that one of them showed a small rent, which, however, had crusted quite naturally. At the sitting of 5th August, when an *Authurium Scherzerianum* (Central America) was similarly produced in a flower-pot containing mould, I asked how this crusting of the leaf in a plant produced only a day before, was to be explained, and was answered that by a too hasty removal of the veil *Yolande* had made this rent, which had crusted with a rapidity corresponding to that of the growth.

(5) Looking to the whole course of the affair (I have examined the place, where the bottle stood, by daylight, on occasion of a visit to Mrs. Esperance's room, and could discover no trace of a trap-door or the like) I can have no doubt whatever of the genuineness of the manifestation, although the rent in the leaf staggered me at first. As to the explanation, however, I am, of course, in presence of a *problem (Räthsel)* as in the case of most of the physical phenomena. It is possible that this was a mere case of *apport*, as it doubtless was with the roses taken out of the basket. These roses were of genuine earth quality; I kept mine for a long time and threw them away when they were withered. But in this case there remains the difficulty of implantation in the bottle. The neck was so narrow that I must regard it as almost impossible for the whole developed root to be inserted in the bottle and be arranged quite naturally in the moist sand. In that case, of course by intentional spirit-deception, the appearance of a growth of the plant in the bottle must have been produced by the gradual lifting of the veil. I must confess that this supposition is wholly opposed to the gradual rising of the white veil in an exactly perpendicular direction, as quite distinctly visible to me.

There remains the suggestion that the phantom, while Reimers filled the bottle with moist sand, or afterwards, when it itself spread the coverlet over the bottle, inserted a graft or a seed-corn of *Ixora*—I am too little of a botanist to conjecture which is most probable—and then by a force unknown to us brought about an abnormally swift development. I am at present inclined to this explanation. The analogy of the accelerated development of plants under the influence of electric light certainly favours it.—Yours, &c.,

C. W. SELLEN.

It is certain that nothing comes from nothing, and that these plants were not created out of nothing. But that we have not here to do with a (mere!) phenomenon of *Apport*, is already clear from the fact of a gradual *development*, which is just the characteristic of materialisation,* as can be judged from the cases in which it has happened even under the eyes of observers. This process of development comes especially into view through the fact that the plant, after it had been exposed and closely examined, grew yet six inches in height, and put forth yet more leaves, and a large umbel-bloom of five inches diameter, consisting of half a hundred small blossoms—a proof that in the part of the plant produced in the first phase an immeasurable concentration of vitality and of material elements was present, which still remained in the latent condition. Since the materialised plants of which we have just spoken had not the character of plants which served as medium, and since the *Ixora* to all appearance was produced without the help of another plant, we are led to suppose that we have here a *mixed* phenomenon of *apport* and of materialisation; so it might be supposed that these plants were dematerialised on the spot, and then, under protection of their typical essentiality,

* [If we consider that all growth, vegetable and animal, is the materialisation of an *object*—that is, the bringing into unity of combination; material particles previously uncombined, or otherwise combined—we see that the whole mystery of this phenomenon resolves itself into one of the *time*—the *acceleration* of the process.—Tr.]

were gradually rematerialised at the séance with or without help of the vital essence of another plant. Be that as it may, the process is still one of materialisation, under the eyes of the observers themselves, and its non-hallucinatory character is thereby proved.

That in this sort of phenomenon we have not to do with simple "*apports*," is seen from the case of a *failure* of a similar experiment. At one of these séances everything was as usual provided:—the wooden box with mould, the water, a veil-cover, and a plant to serve as medium. *Yolande* appeared, made all her manipulations, and "at length pushed the box from her with such a manifest expression of utter disgust as would have excited merriment on a less interesting occasion; this meant that the soil obtained was too bad, *that it had become acid and musty*, the mustiness would grow under spirit influence, and nothing else would grow." (*The Medium*, p. 466.) It is clear that the soil and its quality would have had nothing to do with an *apport*.

It remains to me to mention, to complete the series of materialisations of lifeless objects, *the materialisation of a metal through the mediumship of a metal*. We have already a forerunner of this phenomenon in the *apport*, or in the disappearance and reappearance of metallic objects, which have happened many times at séances; but as a fact of materialisation I know of only the following case, and as it concerns a gold ring I may here mention its special forerunner, the *dematerialisation of a gold ring*, while held in the hand. The witness is Mr. Cateau von Rosevelt, member of the Privy Council of Dutch Guiana. When in London he had a séance with Miss Kate Cook (sister of the celebrated Florence Cook), at which among other things the following fact occurred:—"Mrs. Cook (the mother of the medium) handed to me two gold rings, which I placed in the hands of Lily, (the materialised form) who put them on her finger. I said to her that as she could not wear these ornaments in the spirit-world, she had better give them back to me to return to Mrs. Cook. She drew off the rings, and I received them laid in my right hand. 'Hold them tight, said she, 'because I am going to dissolve them.' I held the rings firmly between my fingers, but they got smaller and smaller, and in half a minute had entirely disappeared. 'Here they are,' said Lily, and showed me the rings in her hand. I took them and handed them to Miss Cook." (*The Spiritualist*, 1879, II. p. 159.) We now pass to the corresponding fact of the *materialisation of a gold ring*. The following phenomenon, observed at a series of private séances with a private medium, Mr. Spriggs, is mentioned by Mr. Smart in "LIGHT," 1886, p. 94:—"The same materialised form once materialised a gold ring, the solidity of which was proved by ringing it and by pressure; the peculiarity was, that to assist the process of materialisation a gold chain was borrowed from one of the circle by the form, who laid it on the table and made passes over it, as if to extract some of its finer elements." (*Conf. The Medium*, 1877, p. 802.) We must suppose that this ring disappeared with the form, so that this phenomenon will not avail in my reply to Dr. von Hartmann, but will have its importance for those who do not share his hallucination theory.

I quite understand that in dealing with the subject of the materialisation of lifeless objects from the standpoint of the hallucination hypothesis, the proofs which I have adduced are not numerous, and are still far removed from being regarded as completely convincing, still less as being produced under conditions corresponding to the demands of positive science. The difficulty lies, as I have already pointed out, in the character itself of the phenomenon to be proved, and in the paucity of the experiments made in this direction, as attention and interest have naturally been concentrated on the materialisation of human forms. The facts mentioned are such as are only incidental and occasional, and were not results of a systematic and special investigation for proof that we have not to do with hallucination, because the evidence of all the senses, and of all the persons present the whole time of the production of the phenomenon was regarded as completely satisfactory. My aim has been only to show that if transcendental photography presents us with the strange phenomenon of pictures of lifeless objects which are invisible to our eyes, this phenomenon can find its foundation in the corresponding and not less strange phenomenon of the materialisation and dematerialisation of visible lifeless objects. And I am even surprised that in the materials before me I have been able to find even these few scattered facts to complete the chain of analogies in this whole province.

(To be continued.)

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1853), “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, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author. Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature"*. By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals answer questions and spell out coherent communications.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘sommnambule,’ ‘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*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a dear and near member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

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

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

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; or 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 im posture, 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 sances, 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 sance.

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.