

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS 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.)"

### MESMERISM AND HYPNOTISM.

#### PART I.

For a long time past the subject of Mesmerism has received from Messrs. Myers and Gurney a very considerable amount of attention. In collaboration these writers have contributed some essays of extreme interest and importance to the *Proceedings* of the Society for Psychical Research and to some periodicals (e.g., *National Review*, July, 1885, *Journal of Mental Science*, January, 1886). They have also dealt incidentally with the subject in the newly-published volumes *Phantasms of the Living*. And Mr. Myers has himself contributed to *Proceedings* of the Society for Psychical Research two papers, entitled respectively, "Human Personality in the Light of Hypnotic Suggestion," and "Telepathic Hypnotism and its Relation to other Forms of Hypnotic Suggestion." Lastly, he has recurred to the subject in the *Nineteenth Century* for November, 1886, in a remarkable article entitled "Multiplex Personality." This list by no means professes to be exhaustive; but even with its contents it must be obvious that I cannot find space to deal in any adequate measure. My aim is simply to draw attention to a subject of profound interest treated in these and other essays in a most suggestive manner. When I come to deal especially with Mr. Myers' more bold speculations it will be seen how they come home to Spiritualists, and are supported by our experience and knowledge.

I believe I have already mentioned in these Notes, at the time of its appearance in the *Proceedings* of the Society for Psychical Research, an essay on "Some Higher Aspects of Mesmerism," by Messrs. Gurney and Myers. In more recent essays I observe that they use, or at any rate Mr. Myers uses, the term Hypnotism. The term Mesmerism implies some specific action of one organism on another. This was the theory of Cuvier and of Mesmer. Hypnotism, which dates from Braid's great discovery, puts aside this theory as unnecessary, and regards the hypnotic phenomena as occurring in a self-induced state (as, e.g., one caused by staring fixedly at a small disc of metal). Both Mr. Gurney and Mr. Myers adhere to the old theory connoted by the term mesmerism; and they, with Dr. Despine, of France, are "almost alone among recent writers in adhering to it." It is to be noted, however, that Dr. Liébeault, of Nancy

("the most experienced of all living hypnotisers"), after twenty-five years' experience, and after publishing a treatise against the mesmeric theory, has recently become a convert to it. For my purpose, however, it is not necessary to discuss the question with any nicety. I shall use whatever term is employed in the essay on which I am commenting. I believe that in the experience of most persons will be found traces both of mesmerism and hypnotism.

The mesmeric treatment of disease to which I have so often referred in these columns need not detain me now. In the essay on "Some Higher Aspects of Mesmerism," it is stated incidentally that recorded experiments of both Mr. Braid and Dr. Esdaile show traces of both mesmerism and hypnotism. Braid did indeed disown the possession of any mesmeric power properly so called; but it is to be remarked that his experiments, which, on the hypnotic theory, ought to have been capable of reproduction by anybody, have not been rivalled by half-a-dozen practitioners in the last forty years. This points strongly to the possession by Braid in a very high degree of the magnetic power exercised by the true mesmerist. Dr. Esdaile had a more susceptible race to deal with in the Hindû, and his records teem with proof of the exercise of a specific influence on his patients. For instance, he records how, in six different hospitals, at intervals of months and years, he conducted a series of test experiments in this way, *relying on the result of a first trial only*. "Mesmerised water was medicated with tincture of rhubarb, tincture of cardamoms, aromatic spirit of ammonia, &c., and given to the patients at their usual time of taking physic, so that it was impossible to excite suspicion or expectation of anything unusual in them. The result was that a very large proportion of susceptible subjects were so profoundly entranced on the first occasion that they might have been operated on without pain; and their unhealthy sores were frequently burned with undiluted nitric acid without their feeling it, when sleeping from the effects of mesmerised water." A crucial test indeed.

But this is not by any means peculiar to the experience of Dr. Esdaile. In his article on "Multiplex Personality," Mr. Myers adduces a case (first recorded in the *Journal de Médecine de Bordeaux*, by Professor Pitres) which is valuable as proving that insensibility to pain need not be confined to the entranced condition, but may be prolonged by hypnotic suggestion after the trance is over. A hysterical (what is hysteria, gentlemen?)—a hysterical patient in the hospital at Bordeaux had an inflamed abscess, as big as a hen's egg, on the thigh, with excessive tenderness and lancinating pain. It was necessary to open the swelling, and the screaming patient would not allow it to be touched. Dr. Pitres hypnotised the woman by looking fixedly into her eyes, and then suggested to her that *after she had been awakened* she would allow the abscess to be opened, and would not feel the slightest pain. She was then awakened, and apparently resumed her normal state. M. A. Boursier proceeded to open and squeeze out the abscess in a deliberate way. The patient merely looked on and smiled. She had no recollection of the hypnotic suggestion, and was not a little astonished to see her

formidable enemy thus disposed of without giving her the slightest pain.

Is the will of the operator a necessary concomitant to success? Apparently not in all cases. The Rev. C. H. Townshend found that it was essential when he was dealing with Agassiz. He was distracted by the non-arrival of some expected letters, and Agassiz exclaimed, "You influence me no longer: you are not exerting yourself." Esdaile found the same: Elliotson and Bertrand thought otherwise. May it not be that some subjects are more difficult to influence than others, and that mechanical passes, which will influence a susceptible woman, will not touch an Agassiz who may need more heroic treatment? Be this as it may, the most remarkable cases are those in which the silent concentrated effort of will produces mesmeric sleep in an unconscious subject. Esdaile records that on the first trial he influenced a *blind man* by gazing at him silently over a wall, while he was eating his solitary dinner at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours, when he could not possibly know that Esdaile was near, and always with like results. Even more astonishing is a case, cited from *The Zoist* (April, 1849), in the "Higher Aspects of Mesmerism" article. Mr. Adams, a surgeon, of Lymington, describes how a medical student, a guest in his own house, mesmerised the man-servant of a common friend at a distance of nearly twenty miles. The time was arranged with the man's master. On the first occasion, the man fell into a state of profound coma at 7.30 p.m., the hour fixed. He said "that before he fell asleep he had lost the use of his legs: he had endeavoured to kick the cat away and could not do so." On the second occasion the fit overtook him at 9.30 a.m., as he was walking across a meadow to feed the pigs.

In connection with such narratives Mr. Myers's article entitled "Telepathic Hypnotism" is important. I regret that the sixty large pages which it fills (*Proceedings*, Part X., pp. 127-188) will not lend themselves to any compression or analysis such as my space permits. The experiments recorded were made by Mr. Myers, through the kindness of Dr. Gibert and Professor Pierre Janet, at Havre, April 20th-24th, 1886, Madame B. being the "subject"—"a heavy, middle-aged, peasant woman, with a patient, stolid expression, and a very limited intelligence and vocabulary: a somnambule from childhood." Dr. A. T. Myers was present, as were six other specified observers. The attempts made, all more or less definitely successful, were to entrance the subject, and to act on her from a distance of two-thirds of a mile. M. Gibert was the experimenter. In one typical case he entered his study in the Rue Séry, and tried to bring Madame B. from the Pavillon, Rue de la Ferme, to his house. The hour was 8.55 p.m. Dr. Myers and three other observers went into the street. At 9.22 Dr. Myers saw Madame B. come half-way out of the garden-gate, and retreat. At 9.25 she came out again and made for M. Gibert's house, though not by the ordinary or shortest route. She crossed and recrossed the street repeatedly, with closed eyes, and evidently in somnambule trance. At 9.35 she hesitated, and seemed about to fall. At 9.40 she grew bolder, and at 9.45 reached the street in front of Dr. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she grew calm. M. Gibert states that from 8.55 to 9.20 he thought intently of her; from 9.20 to 9.35 more feebly; at 9.35 he gave the experiment up; but in a few minutes began to will her again. This interval coincided with her hesitation in the street (9.35 to 9.40).

This same article contains a record of three cases in which the hypnotised subject showed evidence of self-induced *stigmata*, or bleeding at suggestion in a manner precisely parallel to the case of Louise Lateau. I quote an example. The subject was the well-known Louis V. "The doctor traced the subject's name on his two fore-arms with a blunt instrument, and told him, in the somnambule state, 'At four o'clock you will go to sleep and bleed on the lines which I have traced on your arms.' Shortly before four he was examined, and his arms were then without marks. At four he fell asleep, and on his left arm the tracings stood out in red relief, and a few small drops of blood oozed from them." No Spiritualist will omit to note the parallel between this case and the appearance on the fore-arm of some mediums (notably Foster) of writing in letters raised in red relief. I do not remember that these ever bled actually, but they are accurately described in the very terms used respecting Louis V.'s *stigmata*. Another more remarkable record tells how the hypnotised Louis held a conversation with himself, putting questions and returning answers. In the course of this he suggested that in a quarter of an hour there would be a V on the arm at a marked place (which he pointed out), and that it would bleed. At the specified time "the arm was examined; we saw a V, and the V was covered with blood." This bloody effusion was produced at a place suggested by his doctor two days before in the presence of two other medical men, Drs. Barth and Delarue of La Rochelle. The same phenomenon was twice produced during the same night. Yet Dr. Maudsley (*Natural Causes and Supernatural Seemings*) can write denying the existence of any such evidence in a single well-authenticated case!

"M.A. (OXON.)."

(To be continued.)

### SHRINES.

About a holy shrine or sacred place,  
Where many hearts have bowed in earnest prayer,  
The loveliest spirits congregate from space,  
And bring their sweet, uplifting influence there.

If in your chamber you pray oft and well,  
Soon will these angel-messengers arrive  
And make their home with you, and where they dwell  
All worthy toil and purposes shall thrive.

I know a humble, plainly-furnished room,  
So thronged with presences serene and bright,  
The heaviest heart therein forgets its gloom,  
As in some gorgeous temple filled with light.

These heavenly spirits, glorious and divine,  
Live only in the atmosphere of prayer;  
Make for yourself a sacred, fervent shrine,  
And you will find them swiftly flocking there.

—ELLA WHEELER WILCOX, in *New York Mercury*.

As Mr. Eglinton hears that his name has been used without his permission by Mr. Pollen to collect subscriptions, he has asked us to state that he knows absolutely nothing of the person in question beyond having helped him from charitable motives.

MR. J. S. SCHUTT, an excellent inspirational medium, recently replied to the Rev. Mr. Ashcroft at the Circus, Rochdale. The large building was uncomfortably filled, there being between 2,000 and 3,000 people at each address. What are we in London doing that the provincial Spiritualists should thus be enabled to command such a magnificent audience when we have never had anything like it in the Metropolis?

THE PERSIAN MONARCH.—An extraordinary fulfilment of a dream is reported in connection with this vessel. Before leaving New York, it is stated, one of the engineer officers on board had a dream, the vividness of which so impressed him that he committed it to paper very shortly afterwards, and it was shown to many on board at the time and has been inspected by others since. The dream was to the effect that his vessel, the Persian Monarch, on the homeward voyage, or voyage to London, became stranded on the Portland Breakwater, and remained there for nearly a week. The 340 head of cattle which were landed from the steamer when she stranded on the breakwater have been reshipped in another steamer and forwarded to London.—*Southern Times*, November 13th, 1886.—A correspondent writes:—The vessel was stranded about a month ago, and was only got off by a supreme effort after a week.

## PLANTS AND MAGNETISM.

BY DR. CARL DU PREL.

TRANSLATED BY "V."

(FROM *Ueber Land und Meer*, No. 46 (1886).

(Concluded from p. 557.)

Czapary likewise says that seeds when watered with magnetised water come up more slowly; but that in his experiments the strengthening of the growth was evident in the blossoms and fruit.

It will always be difficult to bring the plants chosen for these experiments under exactly the same external influence suited to the life of plants, and thus to prove the effect of the magnetism upon the magnetised plants, and it will be equally difficult to prove that the selected seeds of the different kinds of plants under treatment were originally of the same quality. This uncertainty may, however, be avoided if plants during the process of growth—when the difference in quality is more easily judged—are exposed to the difference in treatment, in such a manner that those samples treated magnetically, which have been more backward in growth, should be set apart and observed as to whether they overtake or surpass the more thriving and unmagnetised plants. For if the magnetism of plants is of value in regard to the formation of fruit and seeds, it may be expected that a further application of magnetic power by a very powerful magnetiser will result in a quickening of the growth.

Such an experiment as this is narrated by Lafontaine: a gardener had two geraniums, one of which was green and flourishing, the other seemed dying and only put forth one leaf at a time, which became yellow and fell off. The sick plant was magnetised and watered likewise with magnetised water. After a few days it brought forth several leaves which no longer fell off, and soon it was entirely covered with leaves, surpassed its healthy comrade, and bloomed the first of the two. The experiment is still more striking which was made by Dr. Picard, a cultivator of flowers in St. Quentin, with grafts. Out of six roses in exactly the same state of progression as regards vegetation, he left five to their natural development, while he magnetised the sixth five minutes at a time twice a day. He commenced the experiment on April 5th; on the 10th the magnetised rose showed two shoots of a centimetre in length, while the other five only began to put forth shoots on the 20th. On May 10th number one had two green shoots, forty centimetres in length, with six buds, the others had only a growth of from five to ten centimetres and as yet no buds. On May 20th, number one blossomed, and bore six beautiful roses, while the leaves were nearly twice the size of those of the others. When the blossoms were withered the rose tree was pruned, and in July bore eight new roses, and by a repetition of the process it reached the height in August of sixty-four centimetres. Other experiments proved to him that magnetised plants flourished better than others.

Finally, Picard tried the experiment of treating magnetically one branch only of a plant. He chose the middle bough of a peach tree with three peaches upon it, which he magnetised daily for five minutes. After only a few days they were distinguishable from the others by their size, and attained shortly the extraordinary circumference, considering the climate, of four and twenty centimetres, when they were ripe; the leaves and stalks of this branch were likewise noticeably thicker than those of the others. The peaches on the other branches only attained the circumference of from fourteen to fifteen centimetres, and were besides nearly a month backward in ripening than the first.\*

According to Petrus† it is necessary to magnetise plants

upwards, not the reverse way, that is, in the direction of the natural development, to produce favourable results.

There seems, therefore, unquestionably to be a difference in the thriving of magnetised and unmagnetised plants. Magnetism enriches plants in respect to their most important functions, the formation of blossoms and seeds, even at the cost of rapidity of growth, which is of less importance in plant life. In a similar manner with living animals the natural vitality is made use of; more power at the expense of lesser parts is expended upon what is of most importance for the well-being of the animal. So, according to Spallanzini, the head of the worm is perfected before the tail, and with fishes the development of the fins takes place in the succession most important for movement; thus, first the fins on the tail appear, then those on the breast and stomach, and lastly those on the back. If, however, in the case of magnetised plants there is a surplus amount of magnetism after the highest grade of seed formation is attained, it will be employed for the less important acceleration of the growth.

Magnetism, therefore, operates upon plants in the same way that it does upon human beings; the process of vegetation is stimulated, and existing disease is overcome. Conditions akin to one another must therefore exist in the process of growth both in vegetable and human life; the magnetic agency of man is imbibed by plants, and utilised in their growth; thus it must be akin to the magnetism belonging to plants themselves, the existence of which is betrayed by the fact that men can be on their side magnetised by plants. From this it seems as though, as Mesmer has conjectured, magnetism is spread throughout the whole of nature, though it may be modified in a special way in man. This relationship between the magnetism of plants and human beings seems likewise to be proved by the fact that different effects are noticed in magnetised plants, traceable to the state of health of the magnetiser.\* It has been frequently remarked that plants in a sick room wither more rapidly than others, and even have been known to die when tended by a sick person.

Now, whatever magnetism may be, a "stuff" or a simple kind of motion, whether it be identical with "od" or differing from it, it must share the same peculiarities as the other forces of nature, that of being able to transpose itself into equivalent parts of other forces. If we recognise the relationship of nature's forces to one another, it does not appear surprising that we should count electricity, which it is proved is spread through the nervous system of human beings, among those forces which assist the growth of plants.

Dr. Siemens has proved the action of the electric light upon the growth of plants.† By the electric light, subdued through panes of glass and with sufficient damp vapour, he has brought raspberries to perfection in hothouses in two months and a-half, strawberries in sixty days, and grapes in three months; and all had a finer flavour than those ripened gradually by the sun. Different kinds of corn grown in the open air, treated electrically, grew with surprising rapidity, and peas grown in the same manner were able to be transplanted two days after ripening.

The correctness of these observations is confirmed by other experimentalists. Lascelles Scott gives the results of his experiments in these words: "Electric currents of moderate strength sent through plants in an upward direction assist their development and increase their vitality, but electric currents which are applied to the plants in a downward direction retard their development and lessen their vitality."

The above observations are confirmed by Petrus.

Grandeau sowed at the same time two tobacco plants, from one of which electricity was kept, and while the one

\* Lafontaine: *L'Art de Magnétiser*.

† Petrus: *Etude du Magnétisme Animal*.

\* Hartmann: *Philos. of the Unknown*.

† Aksakow: *Psychische Studien*.

deprived of electricity in two months' time was only sixty centimetres in height, possessing only ten leaves, and weighing only 140 grammes, the one treated electrically was a metre and a half in height, had fourteen leaves and weighed 273 grammes.

Poggioli had before then made the discovery that plants will grow quicker in a violet-coloured light between magnetic poles, and this seems again to point to a connection between organic and inorganic magnetism.

The conclusion arrived at by the French Academy of Science that the phenomena of organic magnetism are not produced objectively, but are due to the imagination of the magnetised persons—a view put forward even at the present day by their gifted followers—is, therefore, proved in this case to be false. The effect of magnetism upon plants shows indisputably that an objective force is brought into operation, which proceeds from the magnetiser. This learned body of Paris, which has so often been obliged to recant its over-hasty decisions, was not able entirely to confound its contemporaries by its decree in this matter; for even at that time it was known that animals are susceptible to magnetism. When Herr von Ségur was speaking with the Queen Marie Antoinette on the subject of magnetism, which at that time was the topic of the day in Paris, she brought forward, as a check to his enthusiasm, the decision of the Academy of Science, namely, that the effects were only the result of exalted imagination. Herr von Ségur replied: "Your Majesty, since veterinary surgeons have magnetised horses and have testified to the effects produced by this means, I should like very much to know whether the horses possessed too much imagination or the *savants* too little."†

### 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 Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—I should like cordially to endorse the opinion expressed by Mr. Robert Theobald in his letter of October 22nd.

For Spiritualists to withdraw from the Society for Psychical Research in consequence of the attitude taken by some of its members towards psychography in general, and Mr. Eglinton in particular, is to attach undue importance to the Society.

Such action, moreover, on the part of Spiritualists, would have the disadvantage of being completely misinterpreted by outsiders and by those whose opinion on the matter, gathered only from what they have heard and read, is in suspense.

They would come to the conclusion that Spiritualists shrank from having the phenomena investigated by those assumed to be specially competent.

We surely have sufficient confidence in our belief to disregard expressions of opinion adverse to our own.

Mr. Theobald remarks very truly that all concerned are on their trial. Is it then nothing that we see that some members of the Society for Psychical Research appear to judge evidence not so much by the credibility of witnesses as by the conclusion to which such evidence would tend? People who cannot appreciate Mr. Hodgson's paper in the October number of the *Journal* must be deficient in the sense of humour. The sum of it is that almost any conclusion—you may have your choice of two or three on occasion—is more likely to be correct than the one to which the evidence on any particular occurrence may point.

"It may actually be," says Mr. Hodgson, "that no examination at all was made by the witness; it may be that, although made, the examination was not made in the perfect manner now described; it may be that the examination, although faultless and made at the sitting, was not made on the occasion alleged; or it may be that, although the examination was made as described, and on the occasion alleged, events, perhaps unnoticed, or regarded by the witness as insignificant, intervened

between the examination and the apparent production of the writing."

After this, why should it be necessary to complain, as he does further on in a particular case of slate-writing, that "the conditions of the holding, the modes of taking and withdrawal and re-insertion of the slate, are none of them specified," when it follows that the baldest and most meagre account of a séance must be the most correct, or rather the most free from error.

Any conclusion is to be jumped at, any explanation is to be adopted, even such as have been refuted over and over again, rather than accept the one to which an accumulated mass of evidence points.

Mr. Hodgson seems to have a sense that his own statements might be rejected as untrustworthy if subjected to the criticism applied to the statements of others. Thus in his anecdote of the juggler he regrets that he has not got the signature of the lady and gentleman; not only so, but we are not told their names, and the story is without corroboration actual or possible. Nevertheless, most people would be willing to accept Mr. Hodgson's narrative as true, with the remark that there may be observers as acute as himself, and that corroboration, like every other condition necessary to the reception of evidence, is not essential in each particular case, if the evidence is strong enough without it.

Mrs. Sidgwick has in the *Journal* for October referred to my letter in a previous number as to the identity of Mr. A. with S. J. D.

I am quite content to leave this whole matter as it stands, as I conclude it is a matter of common knowledge that Mr. A. and S. J. D. are one and the same person.

Mr. Theobald says very truly of certain members of the Society for Psychical Research, that "their minds are made up in advance" at the stage at which they have arrived; and so are ours, at the stage at which we have arrived, in the opposite direction. Let us neither claim nor admit infallibility. For Spiritualists to leave the Society for Psychical Research would be to assume that the public at large admit the infallibility of the Society in questions of the kind. Let us be careful not to admit by implication anything of the kind. Publicity, inquiry, research, are what is demanded by those who believe in the phenomena of Spiritualism. If conducted by prejudiced persons, good; if by unprejudiced, better still. Only let us be as watchful of the mental processes of others as they are of ours.

I am neither a believer nor a disbeliever in Madame Blavatsky or Theosophical wonders. I was present on the first occasion when the credibility of the pretensions put forth by the Theosophists was brought before a public meeting of the Society for Psychical Research. I listened with dismay when we were asked to accept a number of statements on the authority of some one who was not present, and whose own evidence, whether much or little, was still on the road.

These statements were made before a room full of people, numbers of whom doubtless would not be present when the matter was again gone into, and the evidence produced. It occurred to me that the Society was making a woeful departure from the rules by which it ought to be guided, and I regret that no protest was made at the time. The inquiry so unfortunately commenced suffered from its inherent defects, and has left it an open question whether the strongest circumstantial evidence against Madame Blavatsky might not have been concocted by her enemies the Coulombs.

We must remember, however, that if Mr. Hodgson had not very strong convictions on these matters he probably would not have taken the trouble to go to India. It is strength of conviction one way or the other that produces activity and inquiry, and that is what believers in so-called supernatural phenomena demand. Let Spiritualists who talk of leaving the Society for Psychical Research read Mr. Massey's letter in your issue of November 6th.

Mr. Massey has withdrawn from the Council of the Society and from the Literary Committee because, as he clearly shows, the Society has abandoned those methods and precautions which have hitherto governed their investigations. Mr. Massey feels that he could no longer be of service on the committee. He does not, however, withdraw from the Society; and let Spiritualists be content to follow his example. Let us not forget what the Society has done. The labours of the Literary Committee have placed what I may call the whole family of ghost stories on a pedestal they have never occupied before.

It is impossible not to sympathise with Mr. Eglinton, but Mr. Eglinton must remember that he is a public man. He is a public man making professions of powers which only admit of

\* Dupote: *Le Magnétisme opposé à la Science.*

one of two interpretations. Either he possesses abnormal powers beyond common human experience, or he is a conjurer. Now, he is too reasonable to expect that everyone is to believe in his powers, yet to one or other of the two above conclusions all in time who consider the matter must arrive. It is, I think, a pity that Mrs. Sidgwick should have expressed herself in print as she did, as the conclusion to which she had arrived as to Mr. Eglinton's alleged powers could have been stated clearly enough without such expression. I only wish Mr. Eglinton could take it all in the philosophic spirit prescribed by Mr. Theobald, but we cannot be judges in the matter of the feelings of others.

I have been a believer in the phenomena of Spiritualism for many years, and have mixed with those among whom the belief is very rare.

I believe that all Quixotic action on behalf of Spiritualism is a mistake. Spiritualists should remember that whether others believe or not must be of infinitely more interest, and maybe of importance, to others than it can be to themselves. In short, it is not our affair. An attitude of quiet confidence that does not think it worth while to combat invincible prejudice, or to refute objections that have been refuted over and over again, is the attitude most likely to excite the interest of outsiders and lead to inquiry as to the grounds on which such confidence is based. Let not, then, Spiritualists leave the Society for Psychical Research, a Society which has done good work in the past, and may again do good in the future.

Clouds, Salisbury.

PERCY WYNDHAM.

November 17th, 1886.

#### A Suggestion.

To the Editor of "LIGHT."

SIR,—Might I venture to suggest that the London Spiritualist Alliance should have printed some collecting cards which could be distributed amongst Spiritualists, and who might be able to return them filled in with small subscriptions obtained from their friends? This has so often proved an excellent method of raising funds, because of the dislike people of limited means have of sending small donations direct to a society, that I commend it to the notice of those concerned in raising the necessary money required for the work of the Alliance.—Yours truly,

November 16th, 1886.

NEMO.

#### Astrology.

To the Editor of "LIGHT."

SIR,—From the beginning of this world the heavenly luminaries, in addition to their being created and appointed for times and seasons, were for "signs" also of many things both present and future. The stars in their courses are said to have fought against Sisera. (Judges v. 20.) A star from the East directed the wise men, who doubtless were astrologers, to the place where the Infant Jesus was born. Several other astrological statements are written in the Scriptures, which Christians generally accept as of Divine origin and authority.

To this science, as to many others, there are two sides, dark and light; two uses, good and evil. It is not all dark, all evil. The signs are for mankind on the earth, for information, warning, and direction; and from the earliest records of antiquity their teaching and power have been declared and made manifest.

The ancient Egyptians seem to have been special students and adepts in this science; and to this day there are in our midst some real, or so called, Egyptians who are well up in the knowledge of it.

Take a recent case, published in the papers recently as "an extraordinary fact." It is said that Archer, the rider who has just committed suicide, was accosted on the race-course by a gipsy woman, who, without knowing who he was, asked him to cross her hand with silver. He laughingly did so, and she, muttering to herself, glanced at his palm, and immediately dropped his hand saying, "A sudden end, young gentleman, and by your own hand." This was in August or September, 1879. Archer laughed incredulously, but in about seven years from thence, his own hand verified the warning.

Another case. A gipsy woman, a complete stranger, met and accosted my brother on the high road, and said to him "Young man, you are born under a watery planet, and if you are not very careful you will be drowned." She asked no fee,

and received none. She went on her way, my brother on his. In some few months afterwards he was drowned.

I have a more important case to report in my next letter.—  
Yours truly,

M. D.

#### The Magnetoscope and Magnets.

To the Editor of "LIGHT."

SIR,—I have met with the same barrier as "W. B. P.," viz., I have been unable to obtain any information whatever as to the construction of Dr. Leger's magnetoscope. I am sure such information would be very welcome to others besides myself.

Will any of your readers also be so kind as to enlighten me on the following, which has puzzled me very much:—

1. If the earth is a magnet, what are the poles of the head and feet of a man in walking?
2. What will be the action of a magnet if suspended over the brain?
3. What is the action of the south pole of a bar magnet on the brain?

I may state that in trying to solve the above questions, I held a horse-shoe magnet over the centre of the forehead. The effect was a peculiar tension, with a singing noise in the ears,—what was the action in this instance? Was it that of drawing the magnetism from other portions of the body, and saturating those faculties nearest the magnet; or that of inducing opposite polarity in that portion of the brain near the magnet?—I am, yours truly,

G. W. L.

102, Astbury-road, Queen's-road, Peckham, S.E.

November 15th, 1886.

#### A Correction.

To the Editor of "LIGHT."

DEAR SIR,—In your edition published this day, at page 562, an error has crept into Mr. Eglinton's statement, viz., that I "gave to the editor of a defunct Spiritualist paper £2,500." Now this is not fair towards that journal.

When I was asked the question, What it cost me for my experience during twenty years in supporting Spiritualism in all its phases? I replied, "I keep a diary, and I know it has cost me £150 yearly, viz., in going to see every medium I could, and noting the differences between them, feeling them properly; besides subscriptions to a general fund frequently got up in London, &c., &c., and finally to the defunct newspaper, which got a lion's share."

Now I do not grudge the outlay to that paper or the mediums one bit; I never cared what the world said of its being a fallacy; Mr. Crookes proved it true *through my medium* years ago, and I subsequently have proved it a fact for years in the same family (viz., that of Mrs. Cook and daughter), so I feel thankful to have known them!—Yours truly,

CHARLES BLACKBURN.

34, Ladbroke-grove, Notting Hill, London, W.

November 20th, 1886.

#### ANSWERS TO CORRESPONDENTS.

- A. ENGEL (Paris).—Received, and will appear in due course.  
 WM. SHROSBEE.—Declined with thanks. The composition is not quite up to mark.  
 WANTED.—Two copies of *Ghostland*. State lowest terms to Editor of "LIGHT."  
 M. H. RICHARDSON.—The extract you send will come in very appropriately very shortly. Thank you.  
 "V."—Thanks for the translation from the French; also for your private letter, with its enclosure. Your request with regard to it shall be borne in mind.  
 S. EADON.—If you wish it, your MS. can be returned. It has, however, been passed for publication, but we can really not guarantee its appearance on any particular date.  
 ERRATUM.—In the list of visitors to St. James's Hall on the occasion of the last *Conversazione* of the London Spiritualist Alliance, *Mrs. Pepper* should have been *Mrs. Pappé*.  
 F. W. READ.—The announcement of your society was omitted last week because it referred to a medium whom, for good reasons, we have long since refused to advertise or refer to in these columns.  
 R. WOLSTENHOLME.—Your letter got mislaid, which we much regret. Shall be glad to help you when next you come South, or indeed any of the Blackburn friends. We are pleased you think well of the special number of "LIGHT."

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

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager," and all communications intended to be printed should be addressed to "The Editor."

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

#### NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, NOVEMBER 27TH, 1886.

### FACTS AND THEORIES.

Some of the readers of "LIGHT" may possibly recollect a discussion in its columns a year ago—October, 1885—in which the question was whether the foundation of experience is laid by facts of observation or testimony, or by such a development of intelligence as prepares the mind for the understanding of them. It was (in a somewhat novel and disguised form, perhaps,) the old controversy between idealism and the school which regards experience as wholly "given" by its objective element. It was the metaphysical question forced on our attention as an eminently practical one, for it concerned the prospects of a new scientific undertaking, and the methods by which facts of psychical or transcendental origin could become part of the knowledge of mankind. My reason for recurring to the subject is that the view which I then ventured to urge, and which was regarded by some as highly paradoxical, has just received a confirmation, or illustration, of a remarkably explicit and instructive character.

No one of us, probably, was so sanguine as to suppose that the great array of carefully selected evidence for telepathy, and phenomena included (rightly or wrongly) under that head, which is to be found in the work of the English Psychical Society, *Phantasms of the Living*, would effect an immediate conversion of the scientific world or general public. Still, most of us must have been curious to know what would be said of it, at least by those who are loud in their professions of freedom from prejudice on these subjects. I had come to the conclusion, myself, that the non-acceptance of this evidence would be due less to any positive prejudice or antagonism than to simple inability of intelligence to explain the facts. Every possible source of information which would have prepared the mind for evidential verification has long been discredited as "mysticism." The idea that we have anything to learn from a "pre-scientific" period (except in the way of historical comprehension of our own superior "progress") is quite inadmissible to many who vainly imagine that modern science in acquiring much has dropped nothing, and that, contrary to all analogy, the line of human advance in enlightenment is a straight one. But I hardly expected so frank an avowal as comes to us, it seems, from no less a person than the President of the American Society for Psychical Research, Professor Newcomb. My information is derived from the remarks of Professor Sidgwick at the recent meeting of our Society, reported in the November *Journal*. From these we learn that Professor Newcomb is not only dissatisfied with the evidence, but that it has, in his view, "almost entirely removed any ground which might have existed for believing thought-transference a reality." And now mark the reason. "He objected that we had 'constructed

no theory of thought-transference,' no 'statement of general laws, setting forth the conditions under which thought-transference can be brought about.'" It is a man of science who is speaking, remember (no pseudo-metaphysician, like myself, for instance), and who is laying down the conditions upon which evidence shall or can be entertained. And I hope Professor Newcomb will not exchange what is a thoroughly honest and genuine position for that "criticism" of evidence which Professor Sidgwick asks of him. He may fairly leave that to the *Saturday Review*, whose article in its number of November 13th must have been read with considerable amusement by some members of our Psychical Society who were fresh from perusal of recent numbers of the *Journal*.  
C. C. M.

### THE SPECIAL FUND.

The Council of the London Spiritualist Alliance have asked for the contribution of a sum of £600 to enable them to assume the conduct of "LIGHT"; to acquire the property and business of the "Psychological Press"; and for other objects specified in their recent circular; and the president of the Alliance plainly stated, at the late *Conversazione*, that unless the sum were speedily raised ———. But, no! we will say nothing here about any alternative, because we confidently hope that the question of an alternative will not be permitted to arise. True, we learn that up to the present the prospects are not very encouraging; but we cannot bring ourselves to believe that the paucity of responses to the Council's appeal is due to anything else than an unintentional delay consequent upon other and pressing occupations. To entertain for a moment the slightest suspicion that the amount asked for—in order to concentrate and economise the labours of many energetic workers in the Cause—will not be fully and cheerfully subscribed, would be to cast upon the many thousands of well-to-do Spiritualists in this country the reproach that they are less warm-hearted, and have less public spirit, than many a little Bethel, which would raise the money in a week! We think, then, that the Council of the Alliance need be under no apprehension that their purpose will be allowed to fail; but they are naturally anxious, in the near presence of the new year, that the response to their appeal should be *prompt*, so that they may be in a position at once to complete the needed arrangements. They will publish their first list of contributions in these pages next week, and we hope that by that time the list will be so long and so large as to give to the Council the unwonted pleasure of complete satisfaction! A form of subscription will be found on our first advertising page.

If Mr. A. D. Nind will be kind enough to give us his present address we shall be greatly obliged.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY (Regent Hotel, 31, Marylebone-road).—On Sunday next, November 28th, at 11, Mr. Hopcroft's séance (admission 6d). In the evening, at 7, Mr. Tindall will lecture on "The Teachings of Spiritualism and Objections Answered." He will also discuss the question of reincarnation which is arousing great interest in the London Occult Lodge at the present time. F. W. Read, Secretary.

SEÑOR CASTELAR AND SPIRITUALISM.—It is well-known that Señor Castelar, the eminent Spanish Republican, is a Spiritualist. Here is a little sketch of the man from the Paris correspondent of one of the weekly papers:—"Castelar is still the lion of the season. I met him a few evenings back in the society of his sister Concha. She is unmarried, plain, quiet, sweet-mannered, dresses very plainly, and, I am told, was a second mother to the illustrious Emilio when he was a child. I said to her, 'Your brother is better than great—he is charming.' She replied with difficulty, in French, 'You would say so if you saw him at home with his family,' by which she means herself, the old servant, and some relatives, none of whom are wealthy. 'There may,' she went on, 'be as good or better men in the world; but I never met one of them. His face at home never looks sulky or clouded. A cross word never falls from his lips, and he has, ardent as he looks, inexhaustible patience with everything and everyone.' I noticed that Emilio Castelar often went over to Concha to point out to her the interesting and celebrated persons. She is a devout Catholic, but no bigot. He has dropped all Catholic dogmas, but sticks to the outward forms of the Catholic religion, and is what is known here as a Spiritualist. I never saw a man who has in as great a degree the capacity to bring joy and gladness with him. His presence lights up the room where he is. Concha travels about with him when he journeys, because she says she could not bear in his absence the gloom of their dwelling at Madrid."

## MEDIUMS AND "TRICKERY."

### A PLEA FOR SYSTEMATIC RESEARCH.

There is probably not a public physical medium on the globe who has not been declared to be a fraud, or guilty at times of fraudulent practices. That the most reliable mediums do, in the presence of some investigators, simulate fraud, if not practise it outright, is beyond question.

We say, "in the presence of *some* investigators," not of all. Some of the grandest manifestations of spirit power ever witnessed have occurred in the presence of mediums whom others have charged with deception—manifestations so open and irresistible that, to be seen, would be to convince the hardest sceptic in the land of their genuineness.

Why, it may be asked, do mediums, possessing such gifts, ever resort to trickery? The question is easier asked than answered. But who is to determine exactly how much of the deception is due to the medium, how much to mischievous and undeveloped spirits controlling him, and how much to the inhospitable aura of the investigator? Shall we condemn and reject a medium, who, in the main, gives the most positive assurance of genuine mediumistic power, but who, occasionally, for some unaccountable reason, simulates the tricks of the juggler? If we do, there will be but few public mediums left. On the other hand, would it not be wiser to endeavour to ascertain the cause for such deception, and seek to remove it?

The seeker after truth, who "asks for bread and receives a stone," thinks he has just ground for complaint, and so indeed he has, in the present state of our general knowledge of mediumship. He feels that he has been trifled with in the most sacred sentiments of his being, and it is quite natural that he should feel indignant, and act accordingly. But, perhaps, the very next person who seeks to hold communion with his loved ones, through the same medium, will be overwhelmed with positive proof of their presence.

Our mediums should be encouraged in well-doing in every possible way; and they should be discouraged from sitting with unreasonable sceptics, or inharmonious persons; and never should they endeavour to force the manifestations; but if, after a few minutes' séance, they find the intelligences upon the other side unable to communicate, they should candidly say so, and dismiss the investigator.

We are aware that it is a hard task for most mediums to refuse a séance to any respectful or respectable investigator. They are naturally kind-hearted, and are sometimes really over anxious to give the evidence sought for. And then the question of remuneration is often a serious one with them. They need the money, and really cannot afford to lose their time; and while it would be just that they should be paid for their time, whether the séance is a success or not, yet they do not like to receive pay where no satisfaction is given. For this reason, it may be, that they are sometimes induced to resort to tricks, and then tricky spirits are ever ready to assist them in their deceptions.

It is sadly to be deplored that the good and the bad are so mixed up in public mediumship, and that the mediums, as a class—together with many investigators as well—are not on a higher moral plane. But shall we reject the current coins because we find an occasional counterfeit with the good money?—*Golden Gate.*

We understand that Mr. W. Eglinton is making arrangements to leave England for a prolonged period. He has received invitations to spend the winter in the South of France; after which, if inducement offers, he may go on to Munich, Vienna, and Constantinople, which, it is probable, he will leave for Peru and Chili.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive "orders" through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

## A SEANCE WITH MR. EGLINTON.

Shortly after writing to you in "LIGHT" some time since, an opportunity happily occurred which allowed me to verify the observation I then recorded. The sitters were the same, and we sat in the same order, viz., Mr. Eglinton, Mrs. —, and myself. We had hardly sat down before we had reason to think manifestations of considerable power would occur. The second communication was a volunteered one, a long and friendly letter from "Ernest," in answer to no request, simply a letter as to a personal friend, full of private matter of importance. This letter filled the whole slate. During the writing of it I many times broke the contact, and on every occasion the writing ceased, recommencing on re-establishing the connection. The first few times Eglinton knew nothing about what I was doing; but after I had thoroughly satisfied myself as to the facts, I called his attention to them.

The phenomena that occurred at this séance were so varied that perhaps a description of the whole might interest many of your readers.

### The Book Test.

I went to one of the bookcases in the room and selected a small book. Mrs. — then took a slate, and, unseen by either Eglinton or myself, wrote the number of a page; I then, unseen by the other two, wrote two other numbers: the first to indicate a line on the page selected by Mrs. —, and then another number to indicate the word of the line. The book, unopened, was then placed on a slate with a piece of pencil, and held under the table. In a few minutes writing was heard going on; and when ended, we found the following written on it, in "Joey's" handwriting: "P. 36, line 14, word 3 is 'it.'" The book was then opened for the first time, p. 36 found, line 14 counted down, and the third word in it was "it."

### Passage of Matter through Matter and not in Contact with the Medium.

I placed a sovereign inside the Brahma lock slate and locked it. Mrs. — then took it and held it in her left hand under the table. Mr. Eglinton held an ordinary slate with a piece of pencil on it under the table, too, at the same time, in order that any necessary communication might be given, but without touching the locked one. After a time a sovereign was thrown on to the floor, a yard from the table, and the one in the locked slate had disappeared. This is not absolutely satisfactory because the coin was not marked beforehand.

### Lifting a Considerable Weight.

I had never seen any strong physical phenomena, and made a special request that I might do so. I asked a question that could be answered by "yes" or "no," at the same time asking that it might be answered by raps or tilts, when, instead of either, the table rose bodily on all four legs and came down again on the floor with force. I then said, "Was that meant for 'no'?" when the table repeated the movement three times in succession. The lifting was peculiar. All our hands were on the top of the table, except the medium's right, which was holding a slate in the usual position. In rising, the furthest side from us rose about nine or ten inches, while that on our side rose only about four inches.

### Moving of a Duster.

I requested that something on the table might be made to move. This did not come off. But while we were awaiting an answer by slate-writing to another question and talking, the duster which Mr. Eglinton uses to clean his slates, and which was lying on the table, suddenly flew off the table across the room with tremendous rapidity, "like a flash of light."

### One of the Sitters Touched.

It was requested that I should be touched; and I held my hand under the table accordingly. We sat some minutes, when suddenly Mrs. — exclaimed, "Something came between us," meaning herself and Mr. Eglinton. When asked what, she said she did not know, but something dark came from under the table and touched her arm about six inches from the table. She both saw and felt it, and it remained touching her for a very short though appreciable period of time, and she said it was like what one might suppose being touched by a bat would be. We then had written on a slate in "Joey's" handwriting, "We could not touch you, but we did Mrs. —."

Another curious fact is that all communications were addressed to me, not my wife.

I give these particulars as facts, observed by a man whose

business of life is the observation of phenomena connected with the human subject. I offer no explanation, nor do I accept any theory with respect to them. I am an inquirer into their nature, and four months ago I had never seen a so-called spiritual manifestation of any kind.—I am, sir, yours faithfully,

1st M.B., LONDON.

### DEATH NOT THE END.

If this life were the all of being—with its sundered ties, its bitter partings, its keen agonies—what a fearful failure would it be—how empty and unsatisfactory! How cruel the plan that could implant in the human breast the sweet hopes and longings for a continuance of existence in a world where we could find the loved ones that death has taken from our arms, and then deny us the fond fruition of our hopes. Surely, the Good Father could not so cruelly mock us.

Who thinks He has—who accepts death as the end, and annihilation as the highest wisdom of the Eternal One in the creation of man—can surely never have loved. Indeed, it were madness to allow the affections to centre upon any human being; mothers should learn to hate their children, children their parents, wives their husbands, and husbands their wives, or, at least, to become wholly indifferent to them, if the fondest and holiest emotions of the soul were to be thus trifled with.

But, thanks to the Divine Soul whence emanates all life, there is in reality no death. "What seems so is transition," and relates wholly to externals. And this great truth we are permitted to know beyond question. Thus the assurance comes to us that we shall meet with our idols again, in a world far more real and enduring than this.

How this knowledge fills the mother's heart with a holy joy, and robs the grave of its cruel sting. Henceforth, for her, hope takes the place of despair. She recognises, even in death, the plan of a loving hand, and her soul becomes strong to endure, knowing the glad welcome that awaits her in the "many mansions" of her Father's house, whither her darlings have gone.

Nay, more, she need not wait till then to feel their presence—the "touch of a vanished hand," or the pressure of loving lips that she had once thought silent for evermore. A way has been opened for their return, and they may now, and do often come to nestle close to hearts that are heavy, bringing the glad assurance that they still live to love and bless.

In the realisation of this glorious truth, duty becomes a pathway strewn with flowers, while through the darkest hours of this mortal life there is ever seen the "light in the window" to guide the weary wanderer home.—*Exchange.*

CAN our readers inform us where *Some Objections to Spiritualism* can be obtained?

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C.;" and not to the editor. Cheques and P.O. Orders should be crossed "——and Co." All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

A HINT FOR SPIRITUALISTS.—The best way to make unpalatable truths familiar and attractive, and to break down the popular prejudice and fear and antagonism, is to see that they are allied in their advocates to large charity and generous sympathy, to a love of mankind, and to readiness and ability to serve humanity. The cry of suffering humanity is loud and constant; the woes of men are of infinite variety, and universal. Man's first and greatest work is to shed a little light into the dark places of human life, to alleviate the sorrows of men by removing their burdens when possible; and, when not, by strengthening to bear them by real compassion and genuine and penetrating sympathy.—F. SYDNEY MORRIS, in *The Agnostic Annual* for 1886.

It would almost seem that Spiritualism is not the only movement suffering from the lack of funds with which to carry on its work. On the occasion of the Eastbourne Corporation attending to hear the annual sermon at the old parish church, the preacher, the Rev. Mr. Shepherd, denounced the meanness of the well-to-do in modern society. He had noticed that on a previous Sunday the attendance had included many ladies, some of them wearing bangles and bracelets from the wrist to the elbow, and yet among these were persons who would put into the plate a button or even a brightened farthing. The collection amounted to only some 250 coins in a congregation of 800, an average of about a penny a piece. This was not honouring, but dishonouring God.

### THE SPREAD OF SPIRITUALISM.

How many, many times, since the first tiny rap was heard in the humble home of the Fox family in Hydesville, New York, has the "delusion" been exposed and exploded. There is scarcely a secular paper in the land that has not repeatedly (to its own satisfaction) shown up the whole thing to be a deception, and thereby consigned Spiritualism to the shades; the Church, with singular unanimity, has inveighed against it, declaring it to be the work of Satan; science has devoted an entire evening to the investigation of its facts, and pronounced them untenable,—"clever jugglery," "involuntary muscular action," "thought-transference," and anything but what they really are, the absolute evidence of a conscious existence beyond the border land of mortality.

Notwithstanding all this, the belief is making progress in the world with amazing rapidity, and that, too, among the very best minds and the best people that society can produce. It is everywhere pressing forward and coming to the front,—in the church, in the school, among all phases of intelligence.

And why should it not? Are not the dearest treasures of millions of our race among the mighty hosts who have passed on to the "pale realm of shade," from whence we have been taught that "no traveller returns"? But when they do return, and make their presence known to the living, why should not the living accept the glorious truth? Indeed, how can they help it, when their loved ones come back to them with overwhelming evidences of their identity, assuring them that they still live and love them—that they exist in a world more real, and far more beautiful than this, and that life to them is far more complete than it ever was in the mortal?

The fact is, Spiritualism is a kind of "delusion" that will not stay "exposed." The smart newspaper reporter or self-opinionated "fraud detector," who thinks he has annihilated the whole business to-day, finds on the morrow that some of the most intelligent members of his own family have been convinced of its truth by overwhelming proof.

A lady of our acquaintance, a great sceptic, and given to treating all spiritual manifestations with ridicule, became suddenly entranced, not long ago, in the midst of her sport, and was made an unwilling instrument for the truth. She now receives messages from her spirit friends in independent slate-writing, and in other ways, and, together with her husband, rejoices in the glorious fact of the demonstrated life beyond the grave. And so the good work is going forward in spite of all obstacles.—*Golden Gate.*

### HOME SEANCES.

Noting the increase in London of the development of private mediums, through whom excellent phenomena are occurring, "LIGHT" says, and we most emphatically endorse the remark, "There is no better method of studying Spiritualism than by holding home seances; and if more attempts could be made to organise select circles for that purpose, not only would investigators help themselves, but the cause generally."—*Banner of Light.*

This is the work which the *Journal* has been emphasising for many years, and it is therefore with special pleasure that we second the endorsement of our esteemed Boston contemporary.

More real spiritual growth comes to a seeker in one winter's home circles than will be got by a lifetime of unmethodical and desultory investigation. Again, if one is not deeply interested, if he is not ready to give as much time and thought to the subject as he would to an important matter of this life, or if the pursuit is begun in the hope of being entertained merely, then it had best be deferred, as a rule. Unless with the acquirement of psychical knowledge there also comes spiritual growth, it were as well the task had not been undertaken.

There are in hundreds of cities and towns many home circles and many private mediums. In the families of ministers, judges, lawyers, doctors, bankers, merchants, farmers, mechanics and labourers, we know of mediums through whose powers sweet consolation, encouragement, and spiritual rest come daily or weekly to those so fortunate as to belong to the charmed circle. Let these circles multiply.—*Religio-Philosophical Journal.*

A NEW local society is being formed, and it is proposed to call it the Kensington Association of Inquirers into Spiritualism. Mr. W. O. Drake, of 99, Ledbury-road, W., is the prime mover in the matter.

## THE RE-INCARNATION THEORY.

(FROM THE OCTOBER NUMBER OF THE "Sphinx.")

I may, perhaps, be permitted to add my unpretending opinion to that expressed by the writer of this article. I am, as he is, convinced of the fact of oft-repeated re-incarnation of the spirit of man upon the earth and other planets; but I find Allan Kardec's system in respect to this subject not altogether logical, or, at least, far from clear. That a repeated re-incarnation of the human essence (the transcendental subject) must be admitted in view of his more complete development has been set forth in Germany as well as in France; among others by Du Prel in his *Philosophy of Mysticism*. If this be the case, no *continuous* development of this subject between the intermediate period of death and birth can be imagined, for if this were possible apart from the material sense-body, a regular re-incarnation would be superfluous, and consequently there would exist no grounds for such an idea. Now all Spiritualistic experiences seem to prove such progress among the "dead" in a spiritual manner. What follows from this? Evidently that soul and spirit are two distinct forms of being of the human essence or subject, and that the "soul" which originates with the incarnation of a man is gradually after his death first dissolved or taken back into his spirit, and that as a rule it is not one and the same soul that is several times re-incorporated, but only one and the same "spiritual" essence of man. This seems to me to be likewise the view promulgated in Kardec's book; but I cannot find this definition clearly set forth, and, therefore, would not recommend his logic to be adopted.

HUBBE SCHLEIDEN,  
Editor of *Sphinx*.

The foregoing passage is translated from the October number of the *Sphinx*, and follows a short article, entitled "Allan Kardec's *Buch der Geister*," in which the writer, "A. Z.," speaks very highly of the German translation, recently published, of Kardec's *Livre des Esprits*, and finishes by saying he hopes it will find as many readers as the original work, which has already gone through thirty editions.

The "Spiritist" doctrine of re-incarnation has always been to me as repulsive as it seems preposterous, and I have only briefly glanced at Kardec's book, the communications in which seem to bear little evidence of authenticity. Many of them are through the mediumship of two lively girls (if I recollect rightly), scarcely the source a high class of spirits would be likely to choose through whom to manifest. It seems to me contrary to all ideas of the goodness and justice of the Almighty Father, the great First Cause, the Omnipotent Creator of the Universe, to condemn the spirit or "transcendental subject" of a human being, when once released from the body in which it has performed its earthly pilgrimage, to re-enter a new-born infant, in order to again undergo all the trials, temptations, and sufferings incident to this mortal life—and for what purpose? For that of its fuller development! Now in all the communications we receive from the other world we are distinctly told (though details may differ) that when our spirit leaves the mortal body it does not go to the haven of rest imagined by the orthodox, but to different spheres of probation, progress, and usefulness, until it finally attains perfection; so it would seem to be needless, as well as wanton cruelty, to re-incarnate a spirit or soul for the purpose of that development which could far better be accomplished in the other world.

The editor of the *Sphinx* seems in some measure to recognise the same thing, but he complicates a question already sufficiently incomprehensible by the distinction he makes between soul and spirit. Thus he appears to suggest that when a soul or spirit (as it is generally called) is freed from the body in which it is imprisoned during earth-life, it will go over to the other world, but that as a rule the spiritual essence (*geistige Wesenskern*) may be several times re-incarnated, for what purpose it is difficult to imagine. Thus, as it seems to me, while myself, my "Ego," or my "transcendental subject," is progressing in the next world, my spiritual essence may be incorporated in the body of an infant, who must likewise possess a soul. When this infant in course of time dies, his soul likewise will go to the other world, but my "spiritual essence" may be re-incarnated again in another infant. Let us suppose this process to be repeated, say, four times, and my long-suffering "spiritual essence" at last set free, there will be five "souls" in the future world, and only one "spiritual essence." What is to become of the latter? to which of the souls will it belong? or will it be divided among them? They seem all

to have got on very well without it, as far as we can judge. I must say, though this theory is to me a far less unpleasant one than that promulgated by Allan Kardec, it is even more incredible and incomprehensible. Re-incarnation, as generally understood by "Spiritists," and as I gather from the communications in the *Livre des Esprits*, means neither more nor less than that the individual Ego, soul, spirit, or whatever it may be called, of a human being, may, after the decease of the latter, be re-incorporated in another new-born human being, even after it has spent some time in the other world; an idea as horrible to contemplate as it is contrary to all my conceptions of the goodness and justice of God, and one which I think must have originated among earth-bound spirits either in or out of the flesh.

"V."

## APPARITIONS.

In the number of "LIGHT" for July 28th, 1883, is a story of haunting, by the late Mr. Sam Bough, a well-known landscape painter, communicated by Mrs. Alaric Watts. The same story was given to me by another lady, taken down by her from Mr. Bough's mouth, almost in the same words, with a little variation in one or two unimportant incidents. The following was taken down in the same way by my friend, and repeated to Mr. Bough for his correction.

H. WEDGWOOD.

### The White Woman of Plumpton Meadows.

"I was sketching in Cumberland some years ago, when I stayed at a farmhouse. The farmer and I went to a village at some distance, and it was getting dusk as we returned. The farmer proposed that we should take the short cut across the Plumpton Meadows. It was a fine summer night, but there was a light mist rising from the meadows. I should say it rose about three feet, so that one could see the upper part of the body of anyone drawing near, while the lower extremities were bathed in the mist.

"'Marshy ground here, farmer,' I said, 'Watter Meadows,' says he. As we went on, I saw something coming towards us through the mist. I said, 'What's that, farmer?' He growled something about it being 'a whait keaw.' But I saw very well it was not a cow, but a human figure, and as it came close to us I saw that it was a woman. She seemed to be clothed in her night-dress and she pointed to the ground with the index finger of her right hand. She came close to us and glided past us through the mist; as she passed us I could see that her feet were bare. We saw her for a long time until she was lost to sight in the increasing mist. I said to the farmer, 'What on earth is that?' 'It's the Whait Woman o' Plumpton Meadows,' says he. 'She's often seen a-walkin' here.' 'Did you ever see her before?' 'Weel, I did see her, well on to thretty years now when I was a halfpenn's lad. She looked the vera saam as she did this naight.' 'What makes her walk?' 'Oh, I dunnau, folks says she was murdered, but I dunnau. Lets git whoam, sir.'

"I crossed the Meadows afterwards several times, but never saw her except on that one occasion, when she was quite close to me.

"SAM BOUGH."

DR. ANNA KINGSFORD has just published a new work entitled *Astrology Theologised*.

MRS. FAIRFAX'S elocutionary classes at the Albert Hall are studying Edwin Arnold's *Light of Asia*, and are considerably aided by their teacher's familiarity with English literature on Buddhism. These lessons have, consequently, an educational value outside their distinctive elocutionary purpose.

THE *Standard* devotes two columns to a review of Madame Blavatsky's new book. It is surely significant when a paper of its importance indulges in the statement respecting her alleged experiences that "we do not propose to enter into any argument as to their truth, still less to ridicule them. They may speak for themselves."

THE great trouble with the existing societies which bear the name of Psychical Researchers, is that they approach the Spiritualistic philosophy by materialistic methods, and, as a consequence, are barren of results; while at the same time their reputations, so justly gained in the various departments of the lower or earthly sciences, cast a glamour over the ordinary thinking public, and their puny experiments and pompous publications are regarded as authoritative.—*Religio-Philosophical Journal*.

### JUMPING AT CONCLUSIONS.

Mrs. Sidgwick, the wife of Professor Henry Sidgwick, of Cambridge, published an article in the June number of the *Journal of the Society for Psychical Research*, headed "Mr. Eglinton," in which she charges that eminent medium with fraudulent practices—with being a "clever conjurer"—and that, too, without any personal experiences with him.

This was quite in keeping with the Society for Psychical Research in question, whose object seems to be to set up theories of their own and then force all divergent facts to accommodate themselves to their theories.

Mr. Eglinton, unluckily for the Society, and especially for Mrs. Sidgwick, refused to submit tamely to the unjust imputation, but gathered together a vast array of evidence of his genuineness,—from scientists, prominent laymen, and others,—evidence of the most conclusive kind, amounting in the aggregate to some forty-four finely printed pages in "LIGHT," all of which Mrs. Sidgwick and the Psychical Research Society will probably treat with the same arrogance of opinion with which they are disposed to treat all facts that do not square with their ideas of truth. Mr. Eglinton has proved himself in this entirely equal to the occasion.—*Golden Gate*.

### A FATAL WARNING.

In his treatise on "Spirits," John Beaumont relates a very singular account of an apparition seen by the daughter of Sir Charles Lee, and related to the Bishop of Gloucester by the lady's father. It is considered one of the best authenticated stories on record. Sir Charles had a daughter by his first wife, who died in childbirth. At her own desire, Lady Everard, sister of the deceased lady, had the child with her to raise and educate, and kept the little girl till she was of marriageable age. Ultimately, Miss Lee was engaged to Sir William Perkins, and the marriage was agreed upon, when it was prevented in a singular manner. "Upon a Thursday," to quote the Bishop's own words, "Miss Lee, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked her why she had left a candle burning in her room. The maid said she had left none, and that there was no light in the room but what she had brought with her at that time. Then she said it was the fire, but that, the maid told her, was quite out, and said she believed it was only a dream. Whereupon she said it might be so, and composed herself to sleep again. But about two she was awakened again, and saw the apparition of a little woman between her curtain and pillow, who told her that she was her mother; that she was happy, and that by twelve o'clock that day she would be with her. Whereupon she knocked for her maid, called for her clothes, and when she was dressed, went into her closet and came not out again until nine, and then brought out with her a letter sealed and addressed to her father. She gave it to her aunt, the Lady Everard, told her what had happened, and desired that when she was dead it should be sent to him. But the lady thought she had suddenly fallen mad, and thereupon sent presently away to Chelmsford for a physician and surgeon, who both came immediately, but the physician could discern no indication of what the lady imagined, or of any indisposition of the body. Notwithstanding, the lady would have her bled, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers, and when the prayers were ended, she took her guitar and hymn-book and played and sung so melodiously and admirably, that her music-master, who was there, admired it. And near the stroke of twelve she arose and sat down in a large easy-chair, and presently, fetching a strong breath or two, she expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, and the letter was sent to Sir Charles at his house in Warwickshire, but he was so afflicted at her death that he came not till she was buried. But when he came, he caused her body to be taken up and to be buried by her mother in Edmonton, as she had desired in her letter. This event occurred in 1662, and there is no record of any further manifestations in the house."—*Chicago Morning News*.

EDWARD WOOD, a trance medium, who did much excellent work in the early days of provincial Spiritualism, recently passed away at Huddersfield.

### THE UPWARD STRUGGLE.

BY CLARENCE CHACE.

'Tis said the world is growing better day by day,  
That each year's ending  
Casts o'er the earth some purer, brighter ray,  
Her darkness rending;  
That all this sad and weary strife  
Is leading toward a higher life.

I trust 'tis so; I feel within my inmost soul  
That all our striving  
Must lead, at last, to some enduring, perfect goal,  
Where, once arriving,  
The heart shall find its longed-for rest,—  
The soul shall be supremely blest.

Yet, when I think upon the world of sin,  
The vile life reeking  
From every pore of those whose hearts within  
No light is seeking  
Entrance, it seems that hope were vain;  
To such, the future only pain.

Behold the drunkard, in whose helpless, wandering brain,  
Hell's fires are burning;  
Behold the wretch whose hideous crimes for self and gain  
Have killed the yearning  
That once inspired a purer heart  
To better ways, from guilt apart.

Behold the one whose sin has shut out all that's pure,  
And sweet, and tender;  
Behold her, who, a paltry pittance to secure,  
Would fain surrender  
Womanhood and virtue—all of worth—  
Living for naught above the sordid earth.

Not these alone, but such as grasp and strive for gold;  
Who only labour  
For the things that perish; who quietly behold  
A suffering neighbour,  
And feel no kindly promptings from within,—  
Feel no compassion for the souls that sin.

Think of the weak, the wandering, and the imbecile;  
Think of the thronging  
Mass of struggling human forms that struggle still,  
Yet with no longing  
For the light of Heaven-born day;  
Will they walk in darkened paths alway?

When, oh when, upon the wings of passing years  
Of earth's awakening,  
Or Heaven's unfolding, shall these, through penitential tears  
And sad heart-breaking,  
Pray for the sun of truth to rise,  
Pine for a glimpse of Paradise?

Ye whose thoughts are high, whose purer spirits feel  
Love's great heart beating,  
To whom the life immortal doth reveal  
A tender greeting  
From the angels, pause awhile,—  
Weep for the wayward and the vile.

Of all earth's wanderers who need compassion's balm  
And love's sweet healing,  
They the most whose barks have reached the awful calm  
Of death to feeling;  
Death to every impulse pure,  
Death to all that can endure.

What though we stand behind the gloomy prison bars  
Of dire oppression;  
Yet shall we soar away beyond the glittering stars  
A grand procession!  
But if our hands have forged the chain,  
Alas! the thought is full of pain.

Yet sometime, sometime in the great beyond, shall dawn  
The light of morning,  
Even for those who far from virtue's path have gone,  
All goodness scorning;  
Yea, from the glorious heights above  
Must dawn the light of perfect love.

OUR subtlest analysis of schools and sects must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work the life-and-death struggles of separate human beings.—GEORGE ELIOT.

## LONDON SPIRITUALIST ALLIANCE.

16, CRAVEN STREET, CHARING CROSS, W.C.

## Members of Council.

President:—W. STANTON MOSES, M.A.

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Hon. Secretaries: { MORELL THEOBALD (for General Purposes).  
W. PAICE (for French Correspondence).

Librarian:—B. D. GODFREY.

1. The Council of the London Spiritualist Alliance are desirous of submitting to its Members, and to Spiritualists generally, the following facts in relation to its organ "LIGHT," and to the special work of the Alliance therewith connected.

2. "LIGHT" has been maintained for some years by a "Sustentation Fund," supplementary to its subscription list and sales, raised with some effort, from year to year; and, from its commencement in 1881, by the services given wholly gratuitously, of its Editors—services which it has become impossible for the present Editor any longer to render on such conditions.

3. The work of the Alliance associated with the publication of "LIGHT" has been supplemented by a depôt for the publication and sale of books on Spiritualistic and Occult subjects, and for affording information to inquirers.

4. This work has also been conducted under the superintendence of the present Editor of "LIGHT," and is in the same condition as respects the services of that gentleman as has now become the Editorship of "LIGHT."

5. "LIGHT," although the organ of the Alliance, is not at present under its control. It is the property of the "Eclectic Publishing Company, Limited." Mr. Farmer owns the Publishing and Bookselling Depôt referred to.

6. As, however, neither is a source of present profit, and funds for the now needful payments for Editorship and Superintendence are not available, the Council has reason to believe that the management and control of both would readily be handed over to it on very equitable terms as to a division of future profits, if the Alliance were in a position to assume such responsibilities.

7. The circulation of "LIGHT" has been a gradually increasing one for some years. The past year's sale and subscriptions have amounted to a larger sum than that of any former year; and the profits of the Book Depôt have been sufficient to cover all expenses except those of supervision.

8. The Council are, therefore, in a position to affirm with confidence that it is with an increasingly prosperous and not a failing enterprise that they are now called upon to deal.

9. After giving the matter their most careful consideration they are of opinion that the time has arrived at which they might with great advantage (if indeed it may not be said that they must, if possible), take over the conduct and management of "LIGHT," and of the Book Depôt; but this they can only do with the practical assistance and support of the Members of the Alliance and of those who are interested in Spiritualism and in the possession by it of an Organ or Voice in these arduous days. If support cannot be secured to some such scheme, the Council are unable to see any alternative but that "LIGHT" and the Book Depôt should be given up at the conclusion of the year.

10. The best services in the Council individually and collectively will be readily given in furtherance of the scheme now propounded by them; and they are assured that they may confidently rely on the important literary help with which "LIGHT" has hitherto been favoured by the staff of unpaid literary collaborators who have contributed so essentially to make the journal what it is, and which will, it is anticipated, enable the Council further to improve it, when their control of matters connected with it shall be direct and effectual.

11. In view of these circumstances, and especially of the critical condition at the moment of affairs as respects the Editorship of "LIGHT," the Council are desirous of raising by voluntary subscriptions or donations, the sum of £600, inclusive of the amount hitherto subscribed annually to the "Sustentation Fund," which amounted in the present year (1886) to £200; and they venture to ask the Members of the Alliance and friends of the cause—all in fact who have derived knowledge or comfort from Spiritualism—to co-operate in placing that sum at their disposal.

12. With this aid, they will be enabled to conduct "LIGHT" for the next year, paying a reasonable honorarium for Editorship, and to keep afloat the Bookselling Depôt. They feel a lively assurance, from the gradual increase, year by year, in the receipts from both sources, that, if they can be kept afloat for a year or two, they will prove not only self-supporting, but a source of profit material as well as moral, to the cause of Spiritualism.

13. A form is subjoined which can be returned to any Member of the Council, or to the Honorary Secretary, Mr. M. Theobald, 62, Granville Park, Lewisham, S.E., and in which such contribution as you may be kindly disposed to entrust to the Council in furtherance of their work, as above set forth, can be entered.

(A Form for return to the Secretary will be found on the first page.)

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

BARON CARL DU PREL (Munich) in *Nord und Sud*.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside or 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 (33) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a va number of witnesses. . . . In short, the testimony has been so abundant and constant, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

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

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

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

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

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

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

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

(Continued on next page.)

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, Keller, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

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

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

### ADVICE TO INQUIRERS.

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

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

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

### Miscellaneous.

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This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited. Members of the Alliance are eligible for joining its Research section. Donations solicited.

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