

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Mr. S. Baring Gould has in the current number of *The Gentleman's Magazine* an article on "The Eiesenberg Apparition." Christian, Duke of Saxe-Eisenberg (born in 1653), being unable to sleep one night, set himself to read a devotional work to compose his mind. As he grew more quiet he was roused by a knock on the door. In the corridor outside was the sentinel on guard, and in his antechamber slept an attendant. The door opened, and in stopt a stately figure, dressed in the costume of the sixteenth century, who announced herself as an ancestress of the Duke, dead now two centuries—wife of John Casimir of Saxe-Coburg. She had a request to make: that he would try to effect a reconciliation between herself and her husband, who had died refusing to forgive her an alleged offence. He had tarried between darkness and light, while his wife was in happiness, but not in perfect repose. The Duke was a little puzzled, and ventured to hint objections. But the lady was positive, and bade him prepare to see her and her husband that night week at the same hour. Then she vanished.

The Duke did not sleep much that night, and occupied himself with writing out an account of his adventure, which he sent by private messenger to a pious friend of the Lutheran Church, Pastor Hofkunz, entreating him to come to him at once. He came accordingly, and advised the Duke to mind what he was about, and especially to see that he was not lured into any heretical act, or papistical or superstitious ceremonial. Further, he advised him to spend the intervening week in reading the Bible, so as to guard against the wiles of the devil. The Duke discovered, by overhauling the family papers, that there had been such a person as had appeared to him, and that "she had actually worn a dress similar to that in which she appeared to him." When the fateful night arrived, the Duke awaited events in bed. (I should have thought myself that he would have felt more like action if he had been up and dressed: but tastes differ.) At the precise hour named, he heard a tap at the door. "Come in!" In came the same lady, and at once inquired if the Duke were prepared to accede to her request. He replied that he would, provided he was not asked to go through any superstitious ceremonial. Then the spirit replied that she wanted nothing contrary to Scripture. Her husband had wrongly suspected her fidelity, and had died refusing to believe in her innocence, though it was abundantly established. She begged the Duke to play his part in the drama of reconciliation now about to be enacted. But what was the poor man to do? The spirit replied that she would come with her husband the next

night, for though she, being innocent, could appear by daylight, her husband could only manifest himself by night. "Each of us will state our case, and you shall act as umpire between us. Then you shall unite our hands and speak a blessing over us." Very precise, and very mundane too. Vastly like a planned arrangement to take in a credulous person.

So the Duke prepared himself again by reading pious books. "Then he had two wax-candles lighted, and he laid on the table between them a Bible and a hymn-book." Between eleven and twelve at night the Duchess came and related all her story to the Duke. "Then, suddenly, he saw before him the form of the old Duke, John Casimir, in princely clothing, his face very pale." He put a very different complexion on the story. Then "Duke Christian was required to pronounce his verdict. It does not seem that any of the spirits of the dead who were mixed up in the affair had been subpoenaed to appear; and uncompelled, they could not or would not show." The Duke, left to his own devices, declared for the lady. "Duke John Casimir bowed and extended his hand. Christian took hold of it, and found it cold as ice: he laid it in that of the Duchess, which had its natural warmth. Then he recited a benediction, and they responded with an Amen." He sang a couple of Lutheran hymns to appropriate tunes—which hardly seems to have been necessary—and then the ghosts said "God will reward thee. Shortly thou shalt be with us," and instantly disappeared. When questioned, the sentry outside the Duke's door declared that he had seen no one, but had heard the Duke's voice as if singing and addressing some one. Two years after this the Duke died.

Such is the story, and it caused a good deal of discussion at the time. What was the explanation? First of all the Duke unquestionably believed that he had seen the apparitions. Dr. Veyse, in his *History of the German Courts*, is inclined to think that it was a plot to impress on a weak man the reality of a purgatorial state, and to win him over to the Catholic Church. But he did not join the Catholic Church; and that great body would have been very little better if he had. There are many details of the story that will not bear scrutiny. One specimen must suffice. How could the Duke find from family papers that the dress worn by the apparition was identical with one actually worn by the Duchess? He was not a representative of Duke John Casimir, and would not be likely, therefore, to have the papers in his possession; nor would they be likely to contain an account of one of the Duchess' dresses. Nor would the Duke be any more likely to have a portrait of the divorced Duchess. The fact was he was a dabbler in Alchemy, "his great desire was to see and converse with spirits," and he fully believed that he had attained his end. He believed that he had been visited by spirits who told him that if he would dig in a certain place (which unfortunately he failed exactly to remember), he would find amongst other trifles a sarcophagus of gold and a diamond weighing a pound! There is nothing antecedently impossible, in lying spirits telling the weak man stuff of this kind. But

it is more likely that some adventurers took advantage of his patent credulity and played upon it.

The North American Review for January has a very suggestive article on "The Good Works of False Faiths," signed by Gail Hamilton, in the course of which he quotes some eloquent words from a writer whom he magniloquently calls "a most royally-endowed child of Christian civilisation." The passage is in praise of Athenian culture. "All the triumphs of truth and genius over prejudice and power, in every country and in every age, have been the triumphs of Athens. Wherever a few great minds have made a stand against violence and fraud in the cause of liberty and reason, there has been her spirit in the midst of them, inspiring, encouraging, consoling: by the lonely lamp of Erasmus: by the restless bed of Pascal: in the tribune of Mirabeau: in the cell of Galileo: on the scaffold of Sidney. . . . If every good gift is from the Father of Lights, whence must Athenian philosophy have had its source?" And then he points the contrast. "Christianity is at present the crowning religion of the world, and it is carrying the good news to the new Free State on the Congo; but the same small vessel in which a Lutheran missionary sailed carried over also 100,000 gallons of New England rum." It is a horrible truth that the so-called civilisation of the West, represented by this nefarious traffic, does more to demoralise the heathen than all the efforts of single-minded men can do to elevate them by the teachings of Christianity. "If the religion of the heathen world is to be adjudged wholly and always corrupt, because Paul denounced the unrighteousness that he found in Rome, Corinth, Athens, and among the 'foolish Galatians,' by what token shall a religion be accounted Divine whose faith hardens into formulae, whose children for greed will imbue their hands in the blood of its martyrs, whose professors will carry shame and degradation, ruin and death, to the heathen with swifter feet than it carries to them the good tidings of great joy meant for all people?" It is a terrible indictment; and, more is the pity, it is true.

Dr. Willis, who had excellent opportunity for judging, gives the following interesting testimony to the psychical powers of the late C. H. Foster; powers which I have always regarded as unique in their way when in the prime of their perfection. The testimony is so precise and interesting that it may refresh the minds of some of our readers, as it will doubtless interest all. The quotation is from the *Banner of Light*. The letter is dated Hancock, N.H., July 19th, 1867, and is signed Fred L. H. Willis.

On the first of May I took a suite of rooms in the house where Charles H. Foster, the medium, had been giving sances for a month. He remained there until the first of July, so that for two months I had an opportunity of seeing much of his mediumship, and I must say that in my whole twelve years' experience as a Spiritualist, I have never seen a mediumship that for spontaneity and directness and positiveness compared with his.

I sat in his rooms for hours, at different times, either at the table with friends I had induced to sit with him, or outside the charmed circle, a witness of astonishing proofs of spirit intercourse.

At times his whole appearance would be that of a person standing by the seashore listening to the receding and incoming tides. At times a flood-wave would seem to bring him a part of a sentence, and then it would ebb and roll away, and he would have to listen and wait for its return before he could complete the sentence.

The interest with which I watched his sances during the delay that necessarily attended getting my rooms into shape for business, amounted even to fascination. At times, I sat spell-bound at the astonishing proofs he gave to strangers of the presence and identity of their spirit friends. Names that were not mentioned in any of the written questions would appear in vivid letters upon his hand and arm—a manifestation kindred to that of the stigmata so well authenticated as appearing upon the flesh of many of the Catholic saints and mediums of olden times—Brigetta, of Sweden, Hildegarde, and many others.

An acquaintance of mine had her house robbed, not long since, of many valuable things. Entirely opposed to Spiritual-

ism herself, she was induced by a friend to go and see Mr. Foster. She was not introduced to him, but took her seat at his table an entire stranger. After a moment he said, "You have come to me in relation to some stolen property. I cannot do anything for you in that direction, for I do not often give myself to that business."

After some conversation, he consented to see what would come. Almost immediately he designated the articles that were stolen, saying, "Your silver you will never get, for it is melted up; but certain other articles you will get again." He then said the silver was marked in three different ways, and there appeared upon his arm the different sets of initials that were upon the silver.

Then followed several remarkable proofs of the presence of spirit friends, such as accurate descriptions of their personal appearance, and their names in full upon the arm.

Finally this remarkable interview was closed by a demonstration more startling than all the others. On the back of the medium's hand appeared the names in full of the persons concerned in the robbery, two of them being servants of the lady, and the third a male accomplice; and what was very singular, at that time the surname of one of the servants was not known to the lady herself.

Those who know Foster, know that he is no linguist; and yet the spirits through him give communications in languages with which he is entirely unfamiliar.

A gentleman called one day for a sitting, and a spirit manifested himself with sufficient clearness to be readily identified, but did not give his name. Foster, taking in his hand a piece of paper, said to the gentleman, "The spirit says he will write his name on this piece of paper, and you must hold my hand, with the paper and pencil in it, beneath the table while it is being written."

The gentleman did as he was directed, holding the hand of the medium in his beneath the table, and instantly the name of his spirit friend—a very learned man, who was Professor of the Oriental languages at the University of Heidelberg—was written in Hebrew, and the Hebrew text was accurately and beautifully executed.

This is but a sample of a vast body of testimony to the reality of phenomena occurring in Foster's presence. That his personal character was not one to bear inspection does not militate against the unquestionable fact that he was in his own way a medium of unique power.

MR. EGLINTON AT MUNICH.

A letter from Munich informs us that Mr. Eglinton reached that city safely after a very cold and tempestuous journey. He was met at the station by Baron Shrenk and Baron Schaeffelen, who accorded him a hearty greeting. Baron Shrenk, of whom our correspondent speaks as a gentleman of great ability, has long been an active Spiritualist, and is at the present time secretary of the Munich Psychological Society, which comprises amongst its members several men of social and scientific eminence, but (very unwisely, as we think) excludes ladies. Mr. Eglinton has already begun work, having given his first sance at the residence of Baron Schaeffelen, a retired Doctor of Chemistry and a leading member of society, when some very fine psychographic results were obtained with slates and pencils which had never been in Mr. Eglinton's possession. Mr. Eglinton had also arranged for private sances at the residences of Baron du Prel and others, including certain professors whose names must not be mentioned. These are to be followed by a series of sances with the Munich Psychological Society if satisfactory arrangements can be completed, and the results will be published in the *Sphinx*, which is the organ of the Society. Mr. Eglinton has also expressed his intention, before he leaves Munich, of offering sances to the editors of some of the most influential newspapers.

Our correspondent, in the course of his letter, incidentally mentions that the Prince and Princess Lichtenstein, whose names are well known to our readers, are just now in Munich, and that the Prince, who has been a great sufferer of late, is undergoing magnetic treatment. Prince Lichtenstein, he adds, is a medium of rare power, and obtains all the phenomena of physical mediumship, even to direct writing and materialisation.

From Munich Mr. Eglinton purposes going on to Vienna, and thence to Pressburg in Hungary.

A SPIRITUAL CENTENARIAN.

M. Chevreul, the distinguished scientist, has attained the age of a hundred years; and must, if all accounts be true, belong to a high type of intellectual and spiritual development,—i.e., of that true growth of the spirit which declares itself in outward expressions and actions consonant with the loftiest conceptions of life, of science, and of humanity,—that development which proves essentially the predominance of the spiritual over the intellectual faculties: the highest condition to which a human being can reach, from which progress to the most supernal heights may be said to be certain. Such a point of evolution does not necessarily imply possession of any external manifestations of psychical power, which, on the other hand, too frequently display themselves, rather incongruously, in persons of a low type of intellectual development, when they are characterised by folly, grotesqueness, and a dangerous tendency to deception; the possessor being enslaved by superstition, not the less powerful because dominating an uncultured mind, whose astral visions can therefore never be corrected by enlightened reason.

If the Paris correspondent of the *Daily News* may be relied upon, the venerable scientist has expressed himself in a way that accords with the complete reception, on his part, of certain fundamental principles of spiritual, or occult science. This is not only one of those many proofs—and a very gratifying one—which have within the last two years or so become so numerous, of a general progress of humanity in the direction of acknowledgment of these occult truths; but the fact of such a striking statement appearing in its fullest sense, without any palliating or disguising veils, in a daily paper, perused by many thousands of readers, presents one of the most remarkable evidences of the change that is creeping over all minds as regards the neglected secrets of the other side of Nature.

The account alluded to occurs in the *Daily News* of January 8th, 1887. The correspondent, in setting forth the glories of the "New Year's Fair" in Paris, begins by presenting his readers with a sort of word-picture of the illustrious centenarian.

"The oldest inhabitant of Paris, M. Chevreul, has not been much about this winter, having been often laid up from chest oppression, and the weather being rough and bitterly cold. But he has enjoyed glimpses, in the company of great-grandchildren, at the booths and shop windows along the Boulevards; and his rooms at the Jardin des Plantes are bright with fairings. On the whole, he has seen enough to feel that many of the most novel features of the Fair are indirectly due to his own researches after scientific truth, and especially in its practical bearings on light and colour. He has, therefore, reason to rejoice at certain new departures which have been taken this season on the Boulevards. The sense of colour has, he finds, grown within the present generation to a degree which he would not have thought possible twenty years ago. This he attributes to two things—the superior lighting of the world by stearine, mineral oils, gas, and electricity, and the discoveries of the tints and hues which lie in coal tar, of which the most accomplished painters of former times had no conception."

Thus from the infinite resources of Nature does man ever draw forth, in the advance of science, new materials, and learn new combinations of materials, by which to beautify and perfect his life on the physical plane. As he advances, Nature ever meets him with new, brighter, and better gifts; laying her treasures submissively at the feet of him who displays the mastership of intellect, of faith in her power to give, of *Will*:—a fact the scientist of a hundred years has evidently recognised, as his words strikingly reveal later on.

The correspondent dwells upon the delight with which this "Oldest Inhabitant" surveys the surprisingly beautiful books, especially for children, which this season has produced—feasts for the eye of the highest art in drawing and colouring. "Have you noticed," says M. Chevreul,

"how gentle and simple feast their eyes at the book-stands on the Boulevards; and whenever were there in the world's history such treats provided for the mind through the optic nerves?"—showing that the centenarian observes with an eye looking deeper than the surface the strides now being made in greatness, grandeur, and exquisite beauty of details in every department of arts and sciences,—evidencing intellectual evolution of unparalleled extent and rapidity. Never before, indeed, has precisely the same phase of human greatness been exhibited. England has not been behind France in this wondrous display of beautiful mental wares for the young—a blessed generation which is to mount with unusual advantages on our shoulders; and which we, the elders, pushed on by Nature in her evolutionary efforts, are doing our best to lift higher than ourselves. So may it ever be!

The correspondent ends by the following remarkable quotation from—we must suppose—the very lips of the venerable man who stands as the central figure of his sketch:—

"The Oldest Inhabitant of Paris will soon be the oldest inhabitant of Dijon. He thinks he has taken all out of the great city that it can give him; and, being rich enough from the savings of a long life to live at ease, is resigning all his pensions and emoluments, which he thinks he has kept an unfairly long time. As he is enthusiastic about the nation which produced Sir Isaac Newton, he heard with real grief that its chief bard has plunged into the depths of pessimism. 'How can anyone,' he asks, 'be a pessimist when he comes to realise that *all force is spirit*, and that *spirit overrules everything? Matter is its vehicle of expression, and nothing more, and it is every day becoming a more and more willing and effective agent.*'"

A more philosophical and enlightened sentence could not be uttered. The last words exhibit an unusual insight into the secret workings of Nature, and declare a fact which can only be patent to a spiritual mind. Minds of an opposite character must inevitably remain crassly and stupidly blind to such profound effects of Nature in obedience to spiritual causes. These remarkable words prove that M. Chevreul has crowned the earthly glory of material science in which he has attained so distinguished a position, with an invisible crown of spiritual insight into a science which hovers an unseen blessing over humanity, unseen except by those who have spiritual intuition.

It is customary for Spiritualists to ascribe these evidences of the progress of our period to modern *Spiritualism*. But is this not narrowing down to too small an origin, a momentum brought to bear by the Divine cause through Nature upon universal humanity, and which is displayed in a thousand ways, from a thousand sources—*Spiritualism* being only one of its signs and proofs? Really and truly, what we call "*Spiritualism*" has ever existed in the world under one form or another. But it will be given to our day to remove the disfiguring veils of ignorance and superstition from the inner light of the true science underlying the misunderstood phenomena of an older time—the science of life, of the soul, and of the Word, by which Creation *is*. There will always be vast numbers of workers in this wide field of research. They are classed under various names; and to their researches and discoveries the world will owe its aggregate of spiritual knowledge, as well as to the school of Spiritualists. Of all these workers Spiritualists should not be the most narrow; wrapping themselves up in a kind of sectarianism, whose flats are deemed infallible dicta which all must accept, and to whom alone fall the *only plums* worth having, as by a sort of special Divine favour.

It would be better to enlarge our borders, and class *ourselves* amongst brethren engaged in the same field of research rather than separate ourselves in egotistic isolation as a kind of "hub of the universe" around which all else must revolve. Such a position would not be to co-operate

with the work of Nature, which is always in the direction of *universal* progress—knots of isolation becoming really knots of *non*-progression. Thus reasoning, one is driven to the conclusion that Spiritualism is not *the cause* of the universal progress of humanity to a higher plane of evolution; but is the inevitable outcome, or one of them, of a momentum forward, which in its proper time has manifested itself, and which is produced by the gradual growth spirit-wards of the whole human race, however backward may still be the myriads who are sunk in the darkness of ignorance and immorality. These, like the tenebrous tail of a comet, which is not usually seen, are being dragged onwards by the luminous head and front of progressed humanity, until at length they too will emerge into light.

“NIZIDA.”

COMFORT.

We cannot claim to possess the power enjoyed by our daily contemporaries of the newspaper Press of furnishing their readers with telegraphic intelligence from all quarters of that world to the affairs of which they address themselves. Our world is a wider and a newer one than theirs, and though communication with various regions of it is not difficult,—too easy, perhaps, sometimes,—we cannot so readily assure ourselves of the genuineness and authenticity of the message. Very illustrious, not to say exalted, correspondents from the spiritual world,—or correspondents claiming to be such,—find other means than we can afford them of justifying their claims, and perhaps of affording to thoughtful persons some measure of material for an estimate of their genuineness. If, therefore, we ever deviate from the rule imposed upon us by considerations of caution and the laws of space by publishing communications not absolutely verifiable, it can only be when we have very sufficient reasons for believing in the genuineness of the communicant in the spiritual world, and the integrity and reliability of the medium here. Such a communication is now before us. The medium is a lady whose almost unexampled psychological gifts are known to many of our readers, and whose reliability and integrity are unimpeachable. The communicant is a lady well-known personally while in this life to many Spiritualists, and by her writings probably to most of them, and the communication was made in visible presence and by word of mouth.

“She wished me to tell you,” writes the medium, addressing the husband of this lady, “that she has passed into the sphere universal which, employing earthly similitudes, may be described as being above and beyond all the stars that can be seen from this earth. But she said, ‘Tell him, also, that though I now dwell, so to speak, beyond the stars, I am as near to him as the air he breathes, and am more really with him now than when I was present in an earthly form by his side. When I look earth-wards,’ she added, ‘I am no more saddened by the sorrow and suffering of its inhabitants, for all are in an atmosphere of glory—the glory that is to appear very shortly. The snowy mountain tops of earth are engoldened by this bright spiritual condition, which is waiting to descend in blessing and to efface all sorrow. It looks so near to earth that one wonders how it is that you do not raise your hands and drag it down. It really is the Kingdom of Heaven, waiting to be taken by storm.’ I think she would have said more,” the writer adds, “but a servant disturbed us by coming into the room.”

AFTER clearing off all debts and expenses, the sum cleared by the Walsall Spiritual Society's bazaar amounted to over £15.

JOHN PAGE HOPPS' new work, *Spiritualism in the Old Testament*, may be had through any bookseller, on giving the name of the London publisher, E. W. Allen, 4, Ave Maria-lane, London. Price threepence. Post free from the author, Leicester.

REVIEWS.

*The Spirit of the New Testament.**

This book is set forth as an attempt to foreshadow the power of the soul in the evolution of the human race. In the preface, which indicates the scope of the book, the authoress states her object. It is to vindicate the true position of her sex, and to show the true significance of the life of the Pattern Man. “When woman becomes free and is spiritually united in perfect harmony to man, in marriage which is not of sense but of soul, then the arch-mystery of nature will be revealed.”

The book—a thick 8vo. of 525 pp.—is concerned with the discussion, in terms borrowed from the Bible, or perhaps we should say following the narrative of Holy Writ, of

THE ETERNAL SOUL.—“*In the beginning—God.*”

THE EMANATION.—“*The Spirit of God moved upon the face of the deep.*”

THE MATERIALISATION.—“*Man from the dust of the earth.*”

THE UNFOLDMENT.—“*The Kingdom of God is within you.*”

THE PERFECT CONCEPTION.—“*Behold! A virgin shall conceive.*”

THE REVELATION.—“*The seed of the woman shall bruise the serpent's head.*”

THE REGENERATION.—“*The two shall be one.*”

THE SUBLIMATION.—“*The last enemy that shall be destroyed is Death.*”

The authoress, treating the Gospel story, and the subsequent Epistles, reads them in the light of her own illuminating idea, and has produced a reverent and novel presentation of the familiar story of the New Testament. It is not for us to enter into elaborate criticism of this work. We desire only to introduce it to those whose sympathies will go with it. And we believe that not a few will read with acceptance what has evidently been a labour of love.

The Buchholtz Family.†

Among the enjoyments of a well-regulated mind must be included that derived from sharing with a friend a laugh at one's own expense. Our eccentricities and fancies, even our more serious beliefs (frequently held by us with exaggerated intensity which we sometimes mistake for earnestness when it is only self-esteem), are often reasonably and advantageously qualified by being presented to us with some kindly humorous exaggeration, or in some droll and unexpected aspect. No Spiritualist with a spark of humour in him—we are not so sure of the ladies (who, as a rule, do not like jokes)—could refrain from enjoying the laugh raised against him by Dickens' description of a railway journey with a Spiritualist who occupied himself by going over the alphabet to obtain a communication.

It appeared at length to be complete. “What have you got?” inquires the great novelist. “Very interesting,” says the Spiritualist. “It is as follows:—‘Good wine needs no bosh.’” His interlocutor suggests as an emendation—bush. “They say ‘bosh,’” rejoins the Spiritualist, firmly.

Again, in *The Buchholtz Family*, sketches of Berlin middle-class life, which in two years has gone through fifty editions, and has even entertained Prince Bismarck, as testified by a letter from the great man, given in the preface, the following passage, extracted from a chapter entitled “Ghost Stories,” is surely droll:—

“Frau Joachim asked whether Carl were coming to fetch us home, whereupon I told her he had had an attack of lumbago, which had come upon him so suddenly one might really have

* *The Spirit of the New Testament.* By a Woman. (London: E. W. Allen, 4, Ave Maria-lane, E.C.)

† *The Buchholtz Family.* By Julius Stinde. Translated by L. Dora Schmidt.

thought it the work of some evil spirit. Frau Joachim laughed at me and said, 'I know, Wilhelmine, that you are always rather inclined to superstition, but your believing in evil spirits in this way is really carrying things too far.' 'I don't exactly say that I believe in evil spirits,' was my answer, 'but still a good many things do happen in this world which no one can explain properly, not even my own brother Fritz, who knows most things better than other people.' Frau Joachim laughed again and said that everything in life could be explained in a natural way. 'Indeed,' said I, 'well then! In the Bulow Strasse, at the Kuleckes', there is a table with the spirit of a deceased coffin-maker in it, and the spirit can be distinctly heard sawing and hammering away, if a number of people hold hands and form a ring round it.' 'I've heard of those Spiritualistic meetings at the Kuleckes', said Frau Joachim. 'And why shouldn't they have 'em? Titled folks have meetings, too, for spirit-rapping and animal magnetism, and the Kuleckes, we all know, like doing what the great folks do. At Baron von G.'s they lately put one of the men-servants into a mesmeric sleep and made him eat so many potatoes—he believing them to be pears—that the man was ill for two days afterwards.' 'Well, I call that wickedly trifling with the health of a fellow creature.'

"Not a bit; it's done for scientific purposes, and that's why my brother Fritz never misses one of the meetings. He says Fräulein Kulecke is a splendid medium.'

"Uncle Fritz says she has a perfect figure,' interposed my daughter Betti.

"Ah, I see!" said Frau Joachim.

"I resolved in my own mind to catechise Fritz!"

We will hope that Fritz got well out of it, and that we may yet hear more of Frau Buchholtz, and how she gets on with Spiritualism in some future record of the doings of "the Buchholtz Family."

BARON HELLENBACH, it is said, is preparing another philosophical work on Mysticism for the press. He is now at his castle in Croatia.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening we had a very interesting lecture on the vegetarian question from Miss Brown. Next Sunday, at eleven, Mr. Price will speak on "Mesmeric Healing." In the evening, at seven, there will be a Physical Séance (admission 2s. 6d.). Friends wishing to witness physical phenomena should attend.—F. W. READ, Sec., 79, Upper Gloucester-place, N. W.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Licensed for Public Worship.—This hall was opened for the public advocacy of the principles of Spiritualism, on Sunday evening last, when every seat was occupied. Addresses were delivered by Miss Young, Mr. Burns, Mr. Young, Mr. Butcher, Mr. Long, and Mr. Veitch. After the service a meeting was held to elect officers for the ensuing next six months. The following were elected:—President, Mr. J. Veitch; Vice-President, Mr. J. Butcher; Treasurer, Mr. Hawkins; Secretary, Mr. W. E. Long, 9, Pasley-road, Walworth. We should be glad to receive the gift of money or books from any who can spare them towards forming a substantial library for the use of members.—J. VEITCH, President.

DR. CHARCOT, of the Salpêtrière Hospital, Paris, is surely one of the most ingenious of medical mankind. He is a specialist in hysteric and hypnotic cases; and I read (in a contemporary) that, having satisfied himself as to the practicability of transferring paralysis, nervous contractions, and cataleptic symptoms from one patient to another, he is now about to extend his experiments to hysteric dumbness. "A female patient afflicted in this manner was placed back to back with a woman who had been for a long time cataleptic. By means of the magnet the dumbness was transferred from one patient to the other with the same regularity as marked the experiments in paralysis. By continuing these tests, Dr. Charcot hopes to be able completely to restore speech to tongue-tied patients." The mention of Dr. Charcot's name reminds me that he has written an editorial preface to a book which, artistically, is one of the most extraordinary on which I have ever set eyes. You know what Sir Charles Bell, what Lebrun, what Darwin, and Lavater have done in delineating the passions and emotions of the face; but for a series of terrific pictures illustrating the passions of the body, let me commend you to the *Études Cliniques sur l'Hystérie-Epilepsie ou Grande Hystérie*, by Dr. Paul Richer, one of Dr. Charcot's pupils. Dr. Richer is an accomplished draughtsman, and his bulky and most appalling volume is embellished with a large number of etchings and woodcuts portraying every conceivable variety of hysterical attitude.—G. A. S. in *The Illustrated London News*.

All these invisible beings are as substantial as the material beings.—ARISTOTLE.

PHANTASMS.

Colonel Meadows Taylor in his *Story of My Life*, published in 1878, recounts two incidents, the one involving the appearance, at a distance, of a living person; the other of one dead. It would be interesting to know why it is high science to believe in the possibility of the one and rank superstition to credit the other.

A Phantasm of the Living.

A strange incident befel me during one of my marches to Hyderabad. I purposely withhold the date and the year. In my very early life I had been deeply attached to a lady in England, and only relinquished the hope of some day winning her, when the terrible order came out that no furlough to Europe would be granted to me. One evening I was at the village of Dewar Kudia, after a long afternoon and evening march from Muktul, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over fatigue and heat, prevented sleep, and I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure so familiar to me, but looking older and with a sad and troubled expression. The dress was white and seemed covered with a profusion of lace and glistened in the bright moonlight. The arms were stretched out and a low plaintive cry "Do not let me go! Do not let me go!" reached me. I sprang forward, but the figure receded, growing fainter and fainter, till I could see it no longer, but the low sad tones still sounded. I had run bare-footed across the open space where my tents were pitched, very much to the astonishment of the sentry on guard; but I returned to my tent without speaking to him. I wrote to my father. I wished to know whether there was any hope for me. He wrote back to me these words: "Too late, my dear son. On the very day of the vision you describe to me, ——— was married."

A Phantasm of the Dead.

There were two companies of the 74th Highlanders at Shorapoor, with Colonel Hughes' force. One afternoon Captain ———, the senior officer, was sitting in his tent writing letters for England, as the mail letters had to be forwarded by that evening's post, and had had the side wall of his tent opened for light and air, when a young man of his company appeared suddenly before him in his hospital dress, without his cap, and without saluting him said, "I wish, sir, you would kindly have my arrears of pay sent to my mother, who lives at ———. Please take down the address." Captain ——— took down the address mechanically, and said, "All right, my man, that will do," and, again making no salute, the man went away. A moment after Captain ——— remembered that the dress and appearance of the soldier and his manner of coming in were highly irregular, and desired his orderly to send the sergeant to him immediately. "Why did you allow ——— to come to me in that irregular manner?" he asked, as soon as the sergeant came in.

The man was thunderstruck. "Sir," he exclaimed, "do you not remember he died yesterday, in hospital, and was buried this morning? Are you sure, sir, you saw him?"

"Quite sure," was the reply; "and here is a memorandum I took down from him of his mother's address, to whom he wished his pay should be sent."

"That is strange, sir," said the sergeant. "His things were sold by auction to-day, and I could not find where the money should be sent in the company's registry. But it may be in the general registry, with the regiment."

The books were searched. The address taken down was proved to be correct.

A. A. W.

THE address given by Mr. Eglinton at the last conversations of the London Spiritualist Alliance has been much applauded by our transatlantic contemporaries. The *Spiritual Offering* says: "We rejoice that Mr. Eglinton, and that other great medium, whose words he quotes, see and openly profess the need of a cultivation of the moral qualities, the intellectual endowments and the social virtues of the man, while they grandly exercise the gifts of the medium; and that they are resolved to be not merely instruments of others, here or beyond, but something good and great in themselves. We are sure they will on this account lose nothing of those powers and capacities that ally them to the spheres of transcendent wisdom and purity, but will, on the contrary, gain an affiliation with higher spheres of influence and usefulness and be able to do still greater work for the enlightenment and elevation of humanity. We trust their example will be generally followed."

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

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Light :

Edited by "M.A. (OXON.)" and E. DAWSON ROGERS.

SATURDAY, JANUARY 29th, 1887.

SPIRITUALISM AND SCIENCE.

I.

Spiritualism is explicit as to definition, Science is not. Spiritualism asserts the continuity of life after death; the existence of intelligent agencies outside ourselves, and the possibility of communication with those agencies now. Whatever ramifications may start from the triple stem of these three main propositions, under whatever forms they may be presented, and by whatever names these forms may be called, the propositions cover the ground of Spiritualistic assertion and belief.

To the average mind the terms "scientific" and "unscientific" appear to be simply opposites, like "positive and negative," "up and down," "north and south." Scientific cricket is cricket played according to rules which are the outcome of the playing of successive generations of cricketers; unscientific cricket is cricket played *not* according to those rules. Had cricket been played differently by these same generations—for example, had the ball always been thrown instead of being bowled—then another style of playing would have been "scientific," and such playing as prevails would have been "unscientific." And this idea of methods as being "scientific" or "unscientific" is but the reflection in the popular mind of the meaning attributed to the words by more cultivated thinkers. Modes of thought, appreciation of facts, results of investigation, have gradually been brought together into one narrow line, and the result is what is called science, and the methods used scientific methods. Any other mode of thought, any other appreciation of facts, any other result of investigation, must lead to what is not science, and must be the outcome of methods which are not scientific.

This state of things would be of no great importance, would not affect the world's happiness or advancement, any more than that happiness and advancement are affected by the fact of cricket being either scientific or unscientific, were it not that the science thus produced claims a knowledge of all the conditions which surround any fact or group of facts, and claims further, as a consequence of this knowledge, that its results are right, and all other results utterly wrong.

The facts asserted by Spiritualists, according to this dictum, must either be within or without the ken of science; if within, the clear light of modern knowledge will show the Spiritualistic interpretation to be wrong; if without, the facts have no existence at all: they are not facts.

By what right then are these astounding claims made? By no right at all. Modern science is only certainly true on one condition, that the hypotheses on which it is based

are certain. These hypotheses, however, are in a state of continual flux. Science is a splendid house, only it is built on a shifting foundation, a condition assuredly inconsistent with that perfect stability which it arrogates to itself. And that stability is rendered still more imperfect by constant, reckless, and ponderous building.

It may be said that these are big words, but where is the proof? Let us take the theory of light. Newton's emission theory has been superseded by the undulatory theory of Young, and for the support of this undulatory theory there has been invented, as being necessary to explain the vibrations, a universal perfect fluid or perfect solid (for it is called by both names), the luminiferous æther. There is no evidence of the existence of this æther beyond the fact that the undulatory theory seems to demand that existence. But this is not all. For the phenomena called "dielectric" another æther is asked for which is not the luminiferous æther, but the dielectric æther, and this æther is also universal. Now, the investigations of Clerk-Maxwell point to the fact of light and electricity being modifications of the same form of energy. Is there then one æther, or are there two æthers? is there none at all, or is the undulatory theory wrong?

But let us go a step farther. If there be anything which is generally taken to be exact both as to its matter and method it is the science of mathematics. "Surely," one may say, "we know what a flat surface is, and what is a straight line." Yet, listen to Professor Clifford:—

"I do not mind confessing" (he says),* "that I have often found relief from the dreary infinities of homoloidal space [that is, the space in which are what are generally called flat surfaces, and straight lines] in the hope that after all this other may be the true state of things."

And what is *this other*?

"† A universe consisting of a number of, a finite number of, cubic miles—such that, if you were to start in any direction whatever, and move in that direction along a perfect straight line, according to the definition of Leibnitz, after travelling a most prodigious distance, you would arrive at this place. Only if you had started upwards, you would appear from below."

Where, then, is the straight line of our school-days? Nevertheless, so strong was the evidence in favour of this hypothetical space in the mind of a mathematician like Clifford, that he felt, as he said, consolation in the hope that it was true. But what, then, becomes of the fondly-cherished fundamental conceptions of pure mathematics?

The illustrations might be multiplied almost indefinitely; the evidence is indeed overwhelming. The conceptions on which modern science is founded are utterly vague. They are all confusion, and not impossibly all wrong. The discovery, for instance, of the real meaning of universal gravitation may shatter all present hypotheses, and a new science may have to be built on new foundations.

As if in tacit acknowledgment of this insufficiency of scientific explanation in general, a particular kind of science is sometimes dragged into use, and this is termed "Recognised Science." What is this? Science presumably is either wrong or right, either as to its foundations or its methods, and it is difficult to conceive of any recognition, even by a kind of human archangel, adding to its truth. Yet that certain theories and methods are preferred by gifted beings in the scientific hierarchy and so are "recognised," can be the sole meaning of the expression. Recognition by the general world is surely not meant. The public mind in this scientific age knows but two apostles of the highest truth, Tyndall and Huxley, as it knows but one solution for all troublesome physical facts—electricity. Darwin is indeed vaguely thought of in connection with our simian ancestors, and a few choice spirits in a dim sort of way may have heard of Helmholtz, but of other scientific names they know nothing, even as they know nothing of their work. So that

and *Essays*, Vol I., p. 322.
† *Ib.*, p. 322.

“public” recognition cannot be meant, and we are thrown back for this recognition on to the approbation and patronage of those who, in modern cant, are called the high-priests of knowledge. Alas! that it should be so; but we are of stern necessity compelled to regard “Recognised Science” as the small omniscience which asserts for the moment an absolute knowledge of truth, forgetful of change in the past, oblivious as to change in the future.

If it be true, then, that the fundamental actions on which elaborate systems have been built exist only as speculations, what is the value of the light shed by recognised science on the dark places of Spiritualism? Its value may be appraised in terms of the value of that Recognised Science itself.

Taking the physical phenomena alone, are they to be interpreted on the supposition of an imponderable æther which “the earth allows to pass through its substance, 8,000 miles though it be in thickness, far more freely than a grove of trees transmits the wind,”* and which, nevertheless, when passing through glass is such that † “the presence of the ponderable molecules interspersed through the æther within the region of space which is enclosed by the surface of the glass, may have the effect of altering the velocity of propagation of the æthereal vibrations within it, and very probably diminish it”?

Are the phenomena to be explained on the supposition of homoloidal space, spherical space, pseudo-spherical space, the four-dimensional space of Sylvester, or the “*n*-fold extended multiple” space of Riemann?

Before Spiritualism can allow Recognised Science to pass definite judgment on the facts it asserts, “Recognised Science” must show that the hypotheses on which its existence depends are correct. If it cannot do that, it must descend from the throne of omniscience which it has usurped, and humbly unite with Spiritualists in common working for the common truth.

No wish is involved in these remarks to detract from, or disparage, the splendid work of science; there is no disposition to decry the earnestness and energy of those who give up their lives in trying to discover the unknown God they fondly imagine is to be found in their own valley, and who from the very earnestness of those lives are rendered desolate when they are at last landed on the chilly shores of Agnosticism or Positivism. But we desire to assert in the strongest possible manner that there are other valleys and other hills to be travelled over before they can presume to map out the country which they suppose to be bounded by the narrow limits of the district in which they have elected to remain.

In this article the basis of the claims of Recognised Science to interfere with, and interpret, the physical phenomena of Spiritualism have been investigated; we reserve for another paper the consideration of that supremely important factor of Spiritualistic belief, the intelligent agent on the other side.

DEVELOPMENT AND DEGRADATION.

The remarkable article in *Blackwood*, “The Land of Darkness,” presenting as it does, in terms of our own cognition, the next step downwards in the round of moral evolution, points, even in its unfinished state, to no finality either as to degradation or elevation. This want of finality, inherent as it is in the nature of the case, suggests some considerations as to the real meaning of our existence on this planet.

It is difficult to suppose that the hell, so vividly and, as one feels, so correctly portrayed by Mrs. Oliphant, is the outcome of the short period—short, that is, as we count time—spent in this state of existence. The vision, like all such visions, whether ancient or modern, whether contained

in the sacred records of various races of men, or in their profane histories, is described so as to convey its meaning in the most vivid manner to the generation which the vision is intended to teach. But this fact does not by any means exclude the probability of the punishment or probation being the result of conduct in other, and it may be numerous consecutive stages of existence.

If anything could be more certain than the vast disparity of condition among men, as to happiness, power, and so forth, it would be the futility of all attempts that have been made to explain that disparity. From the teaching of a Church which forbids all progress by preaching contentment “in that state of life to which it has pleased God to call” men, to the cold and ghastly methods of political economy, all attempts at explanation have failed. Sin and sorrow have neither been explained nor diminished by the gospel according to St. Paul or by that according to Adam Smith.

But if this state of existence be in some way, as it probably is, a hell to those who have elsewhere deserved and needed discipline, and a heaven to such as have won a higher form of probation than that which they have passed through lower down, there is some hope of solving the problem.

We have amongst us brutality, lust, and selfishness, apparently unbridled, but even by those whose lives are steeped in these and other forms of iniquity, the name of God can still be heard, and Himself can be sought after without fear, whatever may have been the evil they have done elsewhere; here there is still hope, and they will not fall into the Land of Darkness except by their own act. The money-grubber may still cry out for salvation even on the flags of the Stock Exchange; the murderer of innocence, while life remains to him, may regain some holy aspiration, poor and small though it be; and the grinder of the faces of the poor may yet have the chance of making reparation, outside of the dark land, for his shameful sin. These can escape the hell below, though æons may pass before they reach the heaven from which they fell.

We have with us also, amid all this selfishness, lust, and brutality, those who are struggling against its influence on themselves. The “spirit of the place” has not entered into them, and they fight steadily and valiantly their way back to higher things even through the dark valleys of despair. Such need purification, so they are here; but with them “at evening-time there shall be light.”

But there are others, and these are in great numbers, who seem, except in a few instances, neither to rise above nor sink below the dead level of common-place morality. They are neither good nor bad; they pass out of the world as they came into it, leaving but little trace behind. We say but little, that *little* being the result of the small sin which has lowered them, or the small sorrow which has raised them. They cannot sink far downward, as they cannot rise far upward. Is the hypothesis a false one that supposes such individuals (if we may use the term) to be those who have risen out of, a very short way out of, a lower state of existence? To such this state would be a heaven. In ages to come they may in turn be sent back here or to some other place of probation for the development of their higher character, or for the punishment which has overtaken them on account of the misuse of the faculties which they have gradually won.

On this theory, which seems likely enough to be to a great extent correct, this state of existence resembles a railway station, where the passengers have the choice of returning, or going on in either direction, and where they may learn of each other such facts, if they will do so, as should influence their decision. But the line in either direction soon becomes a single one, and return either way more nearly impossible.

II.

MR. E. D. FAWCETT will greatly oblige by sending us his postal address.

* Stokes, *Burnett Lectures*, p. 23. † *Ib.*, p. 23.

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

(TRANSLATION FROM *Psychische Studien.*)

(Continued from page 29.)

XII.

FURTHER LOGICAL INCONSEQUENCE OF DR. VON HARTMANN'S HALLUCINATION THEORY WITH HIS THEORY OF NERVE-FORCE.

(c) We have seen that a materialised hand can make an imprint on sooted paper and can detach part of the black. The question here naturally arises: What becomes of the molecules of the black thus detached? Since the hand is formed at the expense of the medium's body—proceeding from, and returning into it, as has often been observed—we must conclude that the black detached by the hand must be upon the body of the medium, and since the apparitional hand has its origin in the medium's hand, it is upon this hand that the soot must be found. And this is actually the case. Numerous experiments have been made with the design of exposing the fraud of the phenomenon—by sprinkling the objects moving in the dark with different colouring matters; or, directly, by smearing the apparitional hand with such colours, but most often with soot. And as the medium's hands—though hands and feet were bound during the séance, and the bonds were found intact—appeared smirched with the same substance, it was supposed that this was an evident proof of his fraud, and even Spiritualists announced his "exposure" with triumph. But when, later on, more experience had been gained, and it was known that the duplication of the body of the medium played a great part in the phenomena of materialisation, it had to be recognised that the transfer of the colouring stuff to the medium's body was by no means a proof of his dishonesty, but was the result of a natural law. This conclusion is, of course, founded upon experiments in which every possibility of fraud was excluded—the most cogent being when the investigator held the medium's hands in his own. If I am not mistaken the first ascertainment of this phenomenon goes back to the year 1865, and was due to the exposure of the "Allen boy medium." "Exposures" have always contributed much to the development of mediumistic phenomena; we have to thank them even for the experiments of Mr. Crookes, and, finally, for the whole course of materialisations effected under the eyes of the witnesses.

The experiment with the "Allen boy," instituted by Mr. Hall, editor of the *Portland Courier*, U.S.A., was published in the *Banner of Light* of April 1st, 1865, and is reprinted in *The Spiritual Magazine*, 1865, pp. 258-259:—

"Our morning papers in this city are rejoicing over what they term the detection of the Allen boy in his tricks. Some gentlemen saturated their hair with 'lamp black,' and when it was pulled by the spirit-hand the boy's hand was found to be blacked, and forthwith he is denounced as a humbug and an impostor.

"It is not the first time, Mr. Editor, that mediums have been abused because their hands are marked by anything the spirit-hand touches, and the frequent recurrence of this *trick* to expose a trick, and the uniform result, have led me to think that underlying this may be in operation a law that we scarcely understand, but which will inevitably produce like results. When the Allen boy was 'exposed,' I determined to investigate it, Dr. Randall and Master Henry Allen having kindly consented that I should have liberty to investigate the matter as much as I chose.

"The results thus far have convinced me that my theory is, in the main, correct, and that not only the Allen boy, but other mediums for physical manifestations have been grievously wronged. I am satisfied that whatever the electrical, or spirit-hand, may touch, will inevitably be transferred to the hand of the medium in every instance, unless something should occur to prevent the full operation of the law by which this result is produced.

"In company with several well-known and prominent citizens in this city, yesterday afternoon I had a sitting with the 'boy' to test the truth of this theory. Sitting, as usual, in a rocking-chair, the musical instruments being on a sofa behind me, and the boy sitting at my left, holding my left arm with both hands, his right hand being tied to my arm, the handle of the bell was blacked, and the spirits were requested to ring it, which they immediately did. I instantly threw off the covering from the boy's hands, and unclasping his right hand, which was tied to my arm, the fingers were found to be blacked, as if he had taken hold of the bell himself. To make the experiment still more satisfactory, the gentlemen present, after the boy had washed his hand, tied both his hands to my arm with a strong cord, and the other end of the cord was held firmly in the grasp of one of them, who pulled so hard that the pressure on my arm was absolutely painful.

"Under these conditions, all being satisfied that the boy could not move either of his hands a single inch from their usual

position on my left arm, my coat was thrown over my left arm, covering it and the boy's hands. Outside the coat I placed my right hand upon the boy's right hand, demonstrating, beyond the possibility of doubt, that the boy remained perfectly quiet. Thus being prepared, the invisible powers behind commenced playing on the instruments; they again seized the bell and rang it. I immediately uncovered the boy's hands; and when he let go his grasp upon my arm, where I felt it had quietly remained clasped during the manifestation, his hand was found to be blacked as before. This test was conclusive.

"Portland, Maine.

"JOSEPH B. HALL.

"March 23rd, 1865."

I have myself had the opportunity of confirming this fact, by an experiment which I instituted with the celebrated Kate Fox (Mrs. Jencken) when she was here in St. Petersburg in the year 1883. I sat in front of her at a small table; as it was a dark sitting I had placed both her hands on a luminous pane of glass, so that they were completely visible, my own hands resting upon hers. At the side, upon a table, was a slate with sooted paper. I wished one of the hands which were producing effects (*eine der wirksamen Hände*) to make an impression on the paper. This succeeded, and the finger tips of the medium, corresponding to the impression, were found blackened.

We have thus in these experiments the proof, that the hand which is seen to appear and to produce physical effects, is no hallucination, but really a phenomenon with a certain corporeity, because it is able to take up and transfer colouring matter adhering to a surface. This transference, however, is not absolutely necessary, or invariable in relation to form and place; for this effect is not constant. Cases are known, in which hands sprinkled with colouring matter have not transferred the same to the medium's body. But it is not necessary for my thesis to carry investigation into this direction; for such cases would of themselves be proof to Herr von Hartmann that the apparitional hand was only an hallucination. On the other hand, those cases have a special importance for us, in which the transfer of the colouring matter to the body of the medium is on a spot not corresponding to that of the materialised organ on which it was sprinkled. Thus we read in *The Spiritualist*:—

"Once Mr. Crookes put a little aniline dye on the top of the mercury; aniline was a powerful agent in producing stains, and Mr. Crookes' fingers were marked by it for a long time afterwards. Katie King dipped her fingers in this, and Miss Cook's fingers were not found to be dyed afterwards, but the marks were upon her arm." (1876, I., p. 176*).

Mr. Harrison (editor of *The Spiritualist*) testifies to another experiment of this kind with the same medium:—

"At one of Miss Cook's séances, some violet ink was rubbed on the back of a spirit-hand for the purpose of experiment, and the smear—larger than half-a-crown—was afterwards found on the arm of the medium, near the elbow." (*The Spiritualist*, 1873, p. 83.)

It might be antecedently conjectured that in the case of a "duplication" a transfer, and, in the case of a formation of a different sort, a disappearance of the substance adhering to the materialised body would take place.

And here (though not directly belonging to head IV.) the interesting fact of the reaction upon the medium of a sensation perceived by a materialised organ may be included. Upon this I find the following in Epes Sargent's *The Scientific Basis of Spiritualism* (Boston, 1881):—

"Dr. Willis says, referring to his own mediumship: 'On one occasion a gentleman drew a knife from his pocket with a long, keen blade, and taking no one into his counsel, watching his opportunity, pierced with a violent blow one of the psychic hands. The medium uttered a shriek of pain. The sensation was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exultant, thinking he had made a most triumphant *exposé* of trickery, and fully expected to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if the knife had passed through muscle and tendon, and the sensation of pain and soreness remained for hours.'" (p. 198.)

We perceive from this fact that the apparitional hand was no hallucination, and also that it was not the hand of the medium.

(To be continued.)

THE *Matlock Register* recently gave a most favourable report of an address given by Mrs. E. W. Wallis.

FROM the last annual report of the Newcastle Spiritual Evidence Society, it would appear that that Society is in a very flourishing condition.

* Statement by Mr. Varley, F.R.S.—Tr.

CORRESPONDENCE.

[It is better 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.]

Experiences in Psychography,
To the Editor of "LIGHT."

SIR,—So overwhelming has been the testimony given to the truth of Mr. Eglinton's marvellous powers as a medium for psychography, that I scarcely expect you will think it worth while to afford space in your valuable paper for the following account of a remarkable séance I had with him last Wednesday. Still I will venture to send it.

I went with a friend, Miss L. We entered the séance-room about 3.40 p.m., so that there was as much of daylight as there well could be, on a sad-looking wintry afternoon. Miss L. is an investigator, and has scarcely got beyond the stage of inquiry which fain would attribute these marvellous manifestations to "electricity," or some other imponderable force. The evidence of intelligence evinced, however, by this same "electricity" has, I believe, considerably shaken her ideas upon the subject. As for myself the chief gratification was the undoubted proof of the presence of unseen operators, who evidently heard us talk, and saw and read the words we wrote, as well as our unspoken thoughts.

We three sat around the plain table so often described in your columns, for fully one hour and a-half, during which time we had a rapid succession of absolute tests of the truth of the fact that we were in close converse with unseen friends. The slates were used in the usual way. Sometimes Mr. Eglinton held one up against the under flap of the table with his left hand, whilst his right was on the table holding Miss L.'s left hand, her right being firmly grasped by myself. At other times two slates, with a granule of slate-pencil between them, were held by all three of us, our hands being visible on the table, and *not* hidden beneath it. Sometimes the celebrated locked slate with its silver key was used. And once a large sheet of paper—which I had marked myself by cutting out of it some tiny notches, and which my brother had also marked privately, in a manner unknown to myself—was placed between two slates (the paper being folded with a bit of lead pencil between the folds), and was written upon during the time that we all held our joined hands upon the top of the slates.

Miss L. wrote several questions on the slates, no one but herself having the least idea of their purport. In each case a clear and perfectly explicit reply was written, in a few minutes, all of us hearing the scratching sound of the writing, as it was done.

Once Mr. Eglinton placed between two slates, three scraps of different coloured pencils. Then, at his suggestion that some figures should be asked for, Miss L. requested that the figures 4562 should be written in blue. *Instantly* the sound of writing was heard. Then I asked for 1887 to be placed under the other figures, in red. This was instantly done, judging of course by the sound. Then Mr. Eglinton desired that the figures should be added together. This we heard done, and upon opening the slates, we found that all our requests had been accurately complied with, thus:—

4562 written in blue.

1887 written in red.

6449 written in white.

Half-a-sovereign was put between two slates, with the request that the date of it (of which we had no knowledge) should be written. Without a pause came the answer, which was found to be correct, 1877.

Miss L.'s railway return ticket was then placed between the slates in the same way, and we asked for the number to be given. "There is no number to the ticket," was found written, and sure enough, on examination, this was found to be the case.

As to the sheet of paper I have referred to, as having been marked both by myself and my brother, I had no idea in what way he had done it, but I ventured the remark, "Perhaps R. wrote some question in Latin, or in cypher." When we took the paper out from between the slates, we found the words: "There's no question written upon this paper to which we can reply. You perceive, for the purpose of investigation, that it is immaterial whether we write upon paper or not," &c. . . .

This writing was not done straight down the sheet, but on opposite sides of the paper, so that one half of the message was

exactly facing the other half; also, the large page was folded, and a few words were given at the side. All this writing was done inside the folded sheet.

One request I made in writing was that "if my dear old friend J. B. was present, he would try to write a few words for his nephew, or his old friend R. K." Very shortly, Mr. Eglinton said, "I hear a name, Jane or James." Upon opening the slates we found "James is present, but cannot manage to give the message." I was the only one who knew that James was the name of the friend to whom I had referred.

During the séance, the table was tilted, and once or twice completely lifted up five or six inches from the floor.

Perhaps the most striking feature of this excellent séance was the following: Mr. Eglinton took up two slates with the usual scraps of pencil between, and we all three held it up away from the table. Rapidly came the sound of writing, and apparently a few words only were given, as the sound ceased in an incredibly short time, not more, I suppose, than twenty seconds. But on looking at the slate, we all gave an involuntary exclamation of surprise! for it was closely covered with neat writing, the last sentence being written at the very edge, round two sides, in order to complete the message and give the well-known signature of "Ernest." It was no small pleasure to me to find that the message was for myself, as I was not the least expecting that it would be so. Upon copying this message into my diary, I find that it contains 219 words.

Let me merely add, that if all this converse between ourselves and our invisible, but most intelligent, and evidently sympathising friends, was not conducted under circumstances of "continuous observation," I do not in the least understand what that very formidable expression means. But perhaps that is exactly what the inventors of this convenient phrase desire.—Yours truly,

23, Quentin-road, Blackheath.
January 17th, 1887.

F. J. THEOBALD.

The Gift of Healing.

To the Editor of "LIGHT."

SIR,—In the recent article in the *Pall Mall Gazette* giving particulars of an interview with Mr. George Milner Stephen, two very important statements occur which are not only incorrect, but are likely to deter many from placing themselves under the care of a mesmerist, and on this account should not be allowed to pass unchallenged.

Mr. Milner Stephen is reported as saying, "That mesmerism implies the throwing the patient into a mesmeric sleep." This is the great bugbear of the treatment, and a popular delusion. For many years past we have been constantly fighting our way against public prejudice, and I declare most emphatically that to relieve pain or to cure disease by this process it is neither necessary nor desirable to induce the mesmeric sleep, and, as a matter of fact, the patient does not lose consciousness or self-control for a single moment. Then he says, "That an ordinary magnetist admits that he cannot cure more than four persons per diem"—an outrageous libel on the magnetiser. If the work is properly done and conditions are favourable, the exhaustion is very trifling, and the power practically unlimited.

It is not my desire to detract from any credit that may be due to Mr. Stephen—on the contrary I wish him God speed with all my heart—yet in justice to many who are working patiently and unostentatiously for the relief of suffering humanity it is only right that it should be understood that the gift of healing is no monopoly, and that, call it by whatever name you please, it must soon be recognised as a powerful agent for the cure of most diseases.—I am, yours faithfully,

15, Upper Baker-street, N.W.
24th January, 1887.

W. R. PRICE.

"Clairvoyant Visions."

To the Editor of "LIGHT."

SIR,—The communications of your correspondent, "Caroline Corner," relative to ocular visitations, induces me to relate certain experiences of my own which to some extent appear to resemble hers. Often waking suddenly from sleep, in the night or early morning, the room will appear flooded with light (sometimes of a pale rose tint), mostly pure white, in the midst of which certain objects are sketched upon wall and ceiling, as it were in shadow, with an accuracy of detail pertaining to a photograph. The pictures are mostly of plants and flowers, palm or fern like, sometimes in motion, occasionally over lattice

work interlaced ; with birds thereon. At times the objects are of geometrical form, brilliantly coloured, but always accompanied by the flooding of soft, pure light. The appearances remain for, maybe, two to three minutes, fading away gradually till all is darkness. I may add that the chief peculiarity I have noticed is a feeling of serenity and peace which seems to attend these visitations. I have not hitherto attached any definite idea to the experience, being only a very tyro in matters appertaining to the occult. But the letter of your correspondent moves me to ask whether, among your readers, there may be some who can suggest how justly to discriminate between the objective and subjective in such a case. Herein, it seems to me, lies a difficulty.

Hampstead.

January 12th, 1887.

J. P.

"Supernatural Voices."

To the Editor of "LIGHT."

SIR,—This in response to "Adair." It is recorded of St. Thomas Aquinas that he used, while dictating to his secretary, to pass into a state of ecstasy and still continue to dictate, his outer man, when he awoke, having no knowledge of his words. Often his knowledge came to him in immediate answer to prayer for light respecting problems which perplexed him, by means either of vivid ideas or of words seen or heard. Sometimes he was overheard in conversation with the illuminating influences which manifested themselves to him as personal entities. It was only after much pressure that he consented to relate these experiences, and then only under promise of secrecy.

The famous mystical writer of the fifth century known as St. Dionysius the Areopagite relates similar experiences of his own, claiming Divine illumination as the source of his knowledge.

The Neoplatonist Proclus, with others of his school, similarly describes the process of illumination, and specifies Hermes as the special opener of the intuition and "messenger of the Gods." The Hermetic books claim to be due to the same agency.

A distinction of an important kind is to be drawn between voices which come from an extraneous source and are heard by the physical ears and those which come from within and are audible only to an interior sense. And also between knowledge obtained by telling and that which is obtained by discernment.

The practice of confounding the prophet and the saint with the mere "medium" is an error of the gravest kind, and fatal to the true Spiritualism: It is true the former may have mediumistic gifts, but these are not what make him saint or prophet. Mediumship is due to a peculiar condition of the physical organism, and implies neither intellectual, moral, nor spiritual development, whereas that which makes the prophet and the saint is precisely such development and no peculiarity of organism, and the very possession of such development is a safeguard against the liability to be "controlled" which is the characteristic of the mere medium.

E. M.

Swedenborg.—An Explanation.

To the Editor of "LIGHT."

SIR,—When I said that no such idea as Re-incarnation was to be found in the vast range of Swedenborg's works, I of course meant as supported by himself. I could not suppose that Swedenborg—the omniscient—had never heard of the Pythagorean doctrine of Metempsychosis.

The two passages cited by Mrs. Penny show that he scouted the idea. For he says, "Several other conjectures of the same kind were stated by the rest of the company, which, as being utterly absurd and groundless, I pass over in silence."

The second passage is no less decisive. It is positive and not negative as the same writer strangely states. "Nor can the soul migrate back to the earth. . . . therefore the soul is under the permanent necessity of living in its own sphere and in no other," which sphere is of course spiritual. Existence begins in "ultimates," to use the Swedenborgian phrase, but having once cast off the mortal coil we do not return to it. Kardec most absurdly states that the liberated spirit after long abodes in the spiritual sphere returns to the earthly. We return to a prison after having escaped from it, which prison is a bar and a hindrance to spiritual endeavours and aspirations.

G. D. HAUGHTON.

The Origination of Souls.

To the Editor of "LIGHT."

SIR,—I write not to re-open the discussion on Re-incarnation, but to offer a suggestion in solution of the chief difficulty described by your esteemed correspondent, Mrs. A. J. Penny, in her almost pathetic appeal in "LIGHT," January 15th, as standing in the way of her complete acceptance of the doctrine of a multiplicity of earth lives.

This suggestion is to the effect that the function of physical generation is not, as she seems to suppose, the "propagation of souls," but the supplying of the conditions requisite for the incarnation of souls already existent. On this hypothesis, not only is there no room for conflicting claims between the (supposed) proper natal soul of the individual and the Re-incarnating soul ; but the origination of souls—a Divine prerogative—ceases to be regarded as subject to human caprice.

Concerning the origination and "revolution" of souls—the latter is a Kabalistic term—I have nothing to add to what is said in *The Perfect Way*, believing, as I do, that that work contains the whole truth on the subject, although strangely ignored by all the writers in the recent discussion.

E. M.

THE CONSCIENCE AND FUTURE JUDGMENT.

[The following poem has appeared in print a long time ago, but our memory does not enable us to give credit to the source from which it comes to us.]

I sat alone with my conscience,
 In a place where Time had ceased,
 And we talked of my former living
 In the land where the years increased,
 And I felt I should have to answer
 The question it put to me,
 And to face the answer and question
 Throughout an eternity.
 The ghosts of forgotten actions
 Came floating before my sight,
 And things that I thought were dead things
 Were alive with a terrible might.
 And the vision of all my past life
 Was an awful thing to face,—
 Alone with my conscience sitting
 In that solemnly silent place.
 And I thought of a far-away warning,
 Of a sorrow that was to be mine,
 In a land that then was the future,
 But now is the present time.
 And I thought of my former thinking
 Of the Judgment Day to be,
 But sitting alone with my conscience
 Seemed judgment enough for me.
 And I wondered if there was a future
 To this land beyond the grave ;
 But no one gave me an answer,
 And no one came to save.
 Then I felt that the future was present,
 And the present would never go by,
 For it was but the thought of my past life
 Grown into eternity.
 Then I woke from my timely dreaming,
 And the vision passed away,
 And I knew the far-away warning
 Was a warning of yesterday.
 And I pray I may not forget it,
 In this land before the grave,
 That I may not cry in the future,
 And no one come to save.
 And so I have learnt a lesson
 Which I ought to have known before,
 And which, though I learnt it dreaming,
 I hope to forget no more.
 So I sit alone with my conscience
 In the place where the years increase,
 And I try to remember the future
 In the land where Time will cease.
 And I know of the future Judgment,
 How dreadful soe'er it be,
 That to sit alone with my conscience
 Will be judgment enough for me

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