

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The *Globe* has given its readers a dose of Spiritualism lately. It devoted nearly a column on the 14th inst. to an Italian ghost story which was originally published in "one of the most respectable and trustworthy of the journals of Milan, and signed by Signor P. Bettoli, a well-known name in the Italian literature of the day." It is a very pretty story as it stands. The materials are good, and they are made the most of. A lawless band of gipsies in a secluded glen; a few sordid hovels, the squalid homes of poverty and crime; an imposing church tower, erected by the gipsies as a price of the land on which they squatted. This is the situation. The gipsies vanish, as if by magic, as soon as the church is completed. It is not alleged that they were diabolically spirited away, or that the vicinity of the sacred edifice was inconvenient, but at any rate they went, and went for good. They have not since been heard of. In place of them came something much more "creepy," as the children say. There were voices at dead of night, unembodied voices—or, should one say disembodied?—and lights that moved about where no lights ought to be, blue, phosphoric. Terrible, strange figures, clad in strange raiment of very ancient date, roamed about amid the mouldering remains of this very gruesome church and village. A priest, who attempted to sanctify the church by saying mass in it, had cause to rue his zeal. "He was thrown with violence from the place, even while on his knees before the high altar." We are not told how far he was projected, but the vagueness of the statement is all the more impressive. "Since that time the place has been utterly abandoned, and now, half buried amid weeds and brambles, it is almost forgotten."

But not quite. By chance there came that way a hypochondriac, "the brave companion of Gill and Palmer in their ill-fated African expedition, who was travelling through Italy to cure the hypochondria with which he has been affected ever since the fatal catastrophe by which his two companions had met their death." It occurred to him to try a new remedy for hypochondria. He would pass a night amid the haunted ruins, interview the mysterious apparitions, listen to the phantom-voice, and see how he felt then. "Il Signor Stewart (says Bettoli) is a man of about forty years of age, not strictly handsome, but of noble and serious aspect and of a powerful and energetic temperament." Not to be too critical of this description, Captain Stewart seems to have possessed certain qualifications which he would need in his adventure. His method of procedure was systematic. He surveyed the field of action, selected a ruined hut whose mouldering wall leant against the church porch. At night he shouldered a camp bedstead, and repaired to the haunted

spot. Then, "armed with two six-chambered revolvers, one in each hand, he retired to rest." (Here there should be some slow music, which is unaccountably omitted in the narrative.) What follows is quite on the lines that we might expect. Worn out with fatigue the gallant Captain was fast sinking into slumber, when he was aroused by a horrid noise; the darkness was dispersed by a blue, phosphoric light, and in the midst of this pallid vapoury luminosity were discerned the outlines of a human figure slowly approaching. "Who are you?" No answer. "Amid the subterranean noise and phosphorescent light the figure still continued to advance." Things were evidently getting serious. "Advance a step nearer, and I will blow your brains out" (a remark that shows some lack of familiarity with the nature and construction of apparitions). "The shadow still approached." Six shots from the revolver naturally produced no results, and some smoke. When the smoke cleared away the figure was still advancing. A most persistent ghost! and, considering the size of the ruined hut, which must have been pretty well filled with the camp bedstead, a ghost that was fairly independent of space! Then, of course, cold sweat on the brow, loss of consciousness, and the fainting on the pillow of the gallant Captain.

This is the sorry stuff that is good enough to fill a column in an evening journal which dubs Spiritualism "the most contemptible delusion of modern times." We may at least congratulate ourselves on the fact that we are not likely to be imposed on by such nonsense. It has long been a subject of wonder to me that Spiritualists should, as a body, be generally credited with credulity, while those who know nothing personally and experimentally of our facts, but criticise them blindly, are regarded as preserving the *juste milieu*. I have found, on the contrary, that the Spiritualist, who knows what he is about, is much less credulous than some, at any rate, of those who swallow such a story as the *Globe's*. He will not accept a thing as these folks seem to do merely because it is improbable: *credo quia impossibile*. He devises reasonable tests which do not occur to the ignorant observer. He avoids foolish and impracticable tests which occur readily enough to the ignorant critic. He is, as a rule, and allowing for exceptions, far more cautious and careful than those who call him credulous and silly. He is not indeed at all likely to approve the mental attitude of those who seek by minute verbal criticism, by microscopic hair-splitting, by hypothetical surmise, and by imaginative suggestion, to deal with facts which they cannot comprehend. But that will hardly be regarded by many as the happy mean. The Spiritualist who is wise (and not all Spiritualists are wise any more than any other class of men) will be more reasonable. He knows that the phenomena with which he has long dealt are genuine; objective facts of actual occurrence. He knows that they are capable of being simulated, opportunity being given. If asked to investigate a given group of phenomena he will approach them from the stand-point of knowledge. It will be his business to apply his

antecedent experience so as to decide whether he has before him a new group of facts or an ingenious and fraudulent imitation of the phenomena with which he is acquainted; and therein he occupies, I maintain, a position superior to that of the mere enthusiast who can digest the *Globe's* nonsense, superior also to that of the mere superficial verbal critic; the only position, moreover, which entitles a man to pronounce a judicial opinion.

According to the *Globe*, the *Journal des Débats* has been giving an account of French Spiritism. Spiritists in France, it says, are a numerous body, but not so numerous as the Spiritualists of England or America. There is the Society of Psychological Sciences, with the *Revue Spirite* as its organ. There is the Kardecian Society for Spiritualistic Studies, with its journal, the *Pensée Nouvelle*. Another group of Kardecists is represented by the *Union Spirite Française*. Next comes the Spiritist Union, with its organ, *Le Spiritisme*. Madame Lucie Grange, out in the cold, edits an obscure print called *La Lumière* (*lucus a non lucendo*). She claims (says the *Globe*) supernatural illumination, though, alas! the light is dim enough, and poses as a pseudo-religious sybil whose mission is to prepare the way for a new dispensation. The writer regards her as an honest but misguided enthusiast. These are Parisian, but the provinces make a good show. At Besançon there is the Groupe Bizontin, at Rheims the Spiritualist Union, and at Lyons the Fraternal Society for the Scientific and Moral Study of Magnetism. It is, however, at Marseilles and Bordeaux that French provincial Spiritualism has been most fully developed. Bordeaux was the birthplace of a celebrated Spiritualist named Jean Guérin, a barrister, who devoted his life and spent his fortune in propagating his faith in the South-west of France. His work has been taken up by an association called the League of Spiritualist Teaching, which publishes the *Ere Nouvelle*. This is a combative little print. At Marseilles there is a Spiritualist Athenæum, which holds very frequent sittings, and publishes a newspaper called *La Vie Posthume*. Marseilles is the headquarters of French Radicalism, and it is only in accord with the fitness of things that the Spiritualists of the town should constitute the Extreme Left of the body to which they belong. They are Positivists, and almost materialistic, if the term is not a contradiction, in their conceptions of the spirits. The "sentimental reveries" indulged in by their orthodox brethren find no favour among the rationalising Spiritualists of the great southern seaport.

It is greatly to be desired that French Spiritualism should be governed by some practical minds. Hitherto the name of Allan Kardec has been all-in-all. "Sentimental reveries," whatever the phrase may mean, are not Spiritualism. The revelations of the trance are too often so coloured by the medium through which they pass as to be vitiated when they reach us. And too often these so-called messages have been nothing more nor better than the ideas of those who have sat round a table, have put forth their imaginings in the form of a question to which an affirmative answer has been, or has been supposed to have been, returned. This is very different from the precise methods which have been in use elsewhere of late years. France is behindhand.

I see that some writers have made rejoinders to Miss Phelps's article, "Can Spiritualism Spiritualise?" Hudson Tuttle and J. J. Morse among them. The latter, in an article published in the *Religio-Philosophical Journal* of 29th ult., admits the black side of Spiritualism, of which alone, it would seem, Miss Phelps is cognisant. It is in America, I fancy, as it is here. The vulgar side of Spiritualism is naturally the best known because it is

vulgar, and so comes before the public, either because it cannot help it through the medium of the police-court, or because it has no shrinking reticence, but desires and craves notoriety. It must be again and again said that this is only one side, and that the worst of a many-sided subject. Mr. Morse replies excellently well to Miss Phelps. The subjoined extract commands my entire assent to its sentiments, and I welcome them with greater pleasure because they come from the mouth of a public medium, who is not ashamed, while magnifying his office, to look facts in the face.

"If we urge our rights in self-defence, we must not avoid our duties. Our duties are *ourselves*; to sift, examine and investigate always. We, above all people, cannot afford to take anything as granted, until proved. We must trace the dividing lines between hysteria and inspiration; between 'tricks that are vain' and genuine psychic facts; between marvels that are due to spirits and marvels that are due to latent powers and forces within ourselves; between 'messages' that are the reflex of buried memories in our own minds, and the veritable voicings from beyond the tomb; between intelligence and drivel—the windy verbiage of vacuity and verbosity—that is but mental slush—and the not too frequent breezes from the vernal hill-tops of inspiration's breezy heights. We must admit that death gives no licence that life denies. We must, in the words of our counsellor, 'turn up your [our] gas,' lest we see our rare and admirable agency become a lazaretto of superstition, folly, and intellectual senility. Truth never fears the light; error alone shrinks from its beauty. We must not be mocked or deceived, nor are we.

"Spiritualists! a new order is coming, an order of things that shall conserve the highest and best in all things; that shall cause Spiritualists to pursue their quest for truth's sake, and for its sake only. We have all that can help us; but the demands of the times are, character in our representatives, accuracy in our experiments, judicial calmness in our records, and a reversal of the methods that include the promiscuous public circle, where any Tom, Dick or Harry, can, 'for a consideration,' be amused, mystified, disgusted, or enlightened, as the chances may be. Public mediums are a necessary and useful class, and where they can give undeniable proof of spirit return, have as much right to pay, honestly earned, as a minister, physician, or any other craftsman."

How far are we removed, in this age of culture, Christianity, and delicate refinement, from the crude barbarism of the savage? How deep is the veneer? The inquiry is suggested by reading some remarks of Lord Wolseley's in addressing the cadets of the Royal Military Academy at Woolwich. I do not presume to put in my own words what his lordship is reported as saying:—

"He presumed that he was addressing men who meant to make the army a profession, and use it as a means of advancement, hoping to reach through its ranks to positions of eminence and honour. Therefore he would tell them that the highest essential for success in active service was zeal in the performance of a soldier's duty. They must let their superiors see that they were in earnest, devoted, self-denying, and ever foremost, and if they sought distinction it would surely come. Never let them lose an opportunity, not only of a campaign—for that might come or not, according to events—but of putting themselves in the way of operations involving personal risk. (A deep sigh from one of the ladies followed this remark.) I know, continued Lord Wolseley, that this advice is not in accord with the wishes of fond relatives and friends, but I am bound to tell you distinctly and deliberately that according to my experience and observation the surest way to success in active service is to face danger; in plain words, to take every opportunity of being shot. (A laugh.)"

What could be more pathetic than that "deep sigh from one of the ladies," doubtless some bereaved mother, or one from whose life the light had gone out in consequence of a too careful acting up to Lord Wolseley's advice? What more jarring than the laugh that followed the advice to these boys "to take every opportunity of being shot"? A sorry spectacle, to see a man, who is placed on high, and whose words acquire an added force from his position, preaching in these unadorned words this Gospel of Blood and Iron to boys with their lives before them, and with their soul's opportunities yet unused. I am no Utopian: I know that war is a stern and sad necessity until we outgrow our present state: but none the less, I declare that such sentiments, so put, revolt me. If those who have no interest in

diplomatic quarrels must sacrifice life professionally till men get wise enough to settle their disputes by means less crude and barbarous, let us at least regret the sad fate they meet and deplore the reason for their sacrifice. This "bloody business" is not to be gloated over amid "sighs" and "laughs," while common humanity shudders.

REVIEW.

"*She*." By H. Rider Haggard.*

In following up a well-defined success in fiction by a second venture on the same lines, an author naturally runs the risk of disappointing his readers, whose expectations have been raised to a point proportionate to the hold the first book has had upon their minds. Nor is this astonishing when it is remembered what powerful factors freshness of style and originality of thought are in the charms of romance. *She*, as following on the well-merited reputation attained by *King Solomon's Mines*, might without much wonder have fallen a little flat in general estimation, as the climax and interest are again laid in the unknown regions of Africa. The reader happily soon realises that anything *She* may lose by reason of being the second book of its class from the author's pen is amply made up for by superiority of thought and circumstance, design and execution. Every step of the road which carries the reader from Cambridge to the heart of underground Africa is described with an extraordinary realistic skill. So much is this the case that in the perusal of these pages it is difficult to conceive that the work is purely one of imagination.

In *King Solomon's Mines* there was what might be called a suggestion of the supernatural, which the reader was left to accept or reject as seemed to him best. In the present story the mystical or magical element is much stronger; indeed, it may be almost considered one of the principal features, backed up as it is by a good deal of philosophical thought and moralising which are aroused in the mind of the narrator by the terrible experiences through which he passes. It is this side of the romance that will prove attractive to the readers of this journal, and, therefore, the present notice will deal mainly with *She* in this connection.

It would seem from several indications that Mr. Haggard is fairly well up in some of the more recent literature dealing with psychical subjects, and it is to be regretted that he has not made a still closer study of occult science. On the other hand, out of his imagination he has struck the chords of many of the great mysteries of life and death which all students of mysticism are ever trying to solve.

The central figure of the story, "She who must be obeyed," shortened by her subjects into "She," is a magnificent conception. Queen over a wild and perfectly barbarous people, herself highly civilised and refined by long years of culture, her word and power are absolute. Her people see her only at rare intervals, and then never unveiled on account of her almost superhuman beauty. In talking on one occasion to Holly, the narrator of the story, she says: "My beauty endures, even as I endure . . . never may man to whom my beauty hath been unveiled put it from his mind, and therefore even with these savages do I go veiled, lest they vex me and I should slay them." Disobedience to her commands is punished by death, oftener than not by tortures too horrible to be described. This severity which "She" exercises over her subjects is not from any love of, or desire for, cruelty *per se*, for she is far too great and wise to take pleasure in pain and death; but her savage and anthropophagous people can be ruled by fear alone, fear not only of her royal and despotic will over their bodies and lives, but the still greater fear of her supernatural and magical supremacy. This is immense and awe-inspiring

even for the educated, but for these ignorant, cruel barbarians "She" is a being too dire and gruesome to be mentioned or thought of. The hero, one Leo Vincey (remarkable in no way except for his glorious physical beauty), is a direct descendant of Kallikrates, a priest of Isis, who, for love of Amenartas, of the Royal House of the Pharaohs, breaks his vows and flees with her from Egypt. The proofs of this descent, together with a sealed letter written by his father, are made over to Leo by his guardian, the man who recounts the history, when he attains the age of twenty-five. The perusal of these documents decides the young man to go in search of the place where his remote ancestor lost his life some 2,000 years previously. So Holly the guardian, Leo, and their servant Job, start for this unknown country, of the existence of which Holly, at all events, is absolutely incredulous. To his surprise, however, when they reach a particular part of the coast of Africa, certain landmarks mentioned in the ancient records of Amenartas are clearly recognisable, and eventually, after delays, dangers, and marvellous adventures, they do arrive at the country of Kôr, where they find the ever young and beautiful "She."

It is at this stage of the story that the real psychic interest commences. The reader is brought face to face with the much discussed question of Re-incarnation. It is treated as an accepted fact, and not as a theory open to argument or speculation, Leo Vincey being in himself a re-incarnation of his ancestor, Kallikrates, whom he is represented as resembling in every detail of face, form, and personal attributes. "She" says:—

"All we who live have thus lived before; nor is the very shape that holds us a stranger to the sun! Only we know it not because memory writes no record, and earth hath gathered in the earth she lent us, for none have saved our glory from the grave."

"She" would avoid the necessity of rebirth as ardently as the Eastern sage, but from entirely different reasons. The one longs for release and rest from earthly bondage, while the other dreads even the gap of bodily unconsciousness that must lie between one birth and the next. This presentation of the subject leaves out altogether the higher and more philosophical side of the question, which is that of soul evolution, repeated incarnations being, from the latter point of view, the education necessary for the development of the higher and more divine part of man's nature, and not merely for the acquisition of place, power, or the good things of this world. "She" herself, grand, intellectual, and adorable as she is, and who by her occult power has cheated death for over 2,000 years, has apparently during that time occupied herself only with the physical and intellectual side of nature, and not at all with the Divine. Her appreciation of things spiritual, of the glory and majesty of the soul, as apart from the body, its states after death, and potentialities while embodied, are all outside her scheme of philosophy, so far as the reader can judge by her words. "She," in a measure, understands some of the mysteries of life, but these tend to make her fear death, although she speaks of it as only "change." Her main reason for living all these weary years among a savage people, uncheered by any sympathetic companionship, is the hope, or certainty rather, that Kallikrates will re-incarnate and join her at last, and live in all the pleasure of the senses and material bliss. The notion that a higher, more intense, and purer kind of love should be possible for the souls apart from the limitations due to incarnation on the physical plane seems not to have dawned upon her in all the long years supposed to have been spent by "She" in studying the hidden laws of Nature. Yet all who have watched a sensitive, whose soul, under mesmeric influence, has been set free, and have seen with what distaste and loathing that soul is induced to return to captivity, will hardly understand how "She," who, by the hypothesis, is not only a psychic but one who has studied occult

* Longmans and Co.

philosophy, can have elected to remain in bondage for purely selfish and personal ends. The true seeress realises and knows that the astral senses are immeasurably keener and more capable of appreciating pain and pleasure than are those of the body.

The senses of the soul are muffled, deadened as it were with cotton wool, and obscured, and can only work with difficulty through the grosser senses of the body. To be able to free the astral body or soul from the cumbersome envelopment of the flesh is the all-important step that leads to spiritual enlightenment. If "She" has this power it is not brought before the reader. All her words go to show that life in matter on this earth is the one desirable goal for humanity to strive after. From this point of view, "She" represents a perfectly normal person who has accidentally become possessed of the secret of prolonging life, and the power of slaying her enemies, rather than one who has either natural clairvoyance or profound mystical knowledge. Her thoughts are broad, free from all trace of conventionality, and these thoughts are clothed in most exquisite and poetic language. She moralises about the universe and its laws with an intellectual grasp of their overwhelming immutability that carries away her listeners and makes them think her wisdom is beyond that of mortals. Yet she ever returns to the present, to which she holds on with a tenacity bred by distrust of, or in, any other state of existence.

"To the tomb, and to the forgetfulness that hides the tomb, must we all come at last! Ay, even I who live so long. . . . Behold the lot of man! Certainly it shall overtake us, and we shall sleep. Certainly, too, we shall awake and live again, and again shall sleep, and so on and on, through periods, spaces, and times, from æon unto æon, till the world is dead, and the worlds beyond the worlds are dead; and naught liveth save the Spirit that is Life. . . . As yet Death is but Life's Night, but out of the night is the morrow born again, and doth again beget the night. Only, when day and night, and life and death, are ended and swallowed up in that from which they came, what shall be our fate, oh, Holly? Who can see so far?"

Again, when Holly, in declining her offer of lengthened life, says:—

"Nay, oh, 'She,' I will live my day, and grow old with my generation, and die my appointed death and be forgotten. . . . For while the flesh endures, sorrow and evil and the scorpion whips of sin must endure also; but when the flesh hath fallen from us, then shall the spirit shine forth clad in the brightness of eternal good, and for its common air shall breathe so rare an ether of most noble thoughts, that the highest aspiration of our manhood, or the purest incense of a maiden's prayer, would prove too earthly gross to float therein"—

"She" answers:—

"Thou lookest high. . . . But so it hath ever been; man can never be content with that which his hand can pluck. If a lamp be in his reach to light him through the darkness, he must needs cast it down because it is no star. Happiness danceth ever a pace before him, like the marsh-fires in the swamps, and he must catch the fire, and he must hold the star! Beauty is naught to him because there are lips more honey-sweet; and wealth is naught, because others can weigh him down with heavier shekels; and fame is naught because there have been greater men than he. . . . Well, thou dreamest that thou shalt pluck the star; I believe it not, and I think thee a fool, my Holly, to throw away the lamp."

Her long incarnation has apparently taught "She" but to cling more closely to this life and to find in it the only road to happiness and knowledge. Her soul during this time has remained as it were dormant, the spiritual and intuitive faculties sacrificed to the intellectual. Even the strength of her love for Kallikrates, which has endured so long, instead of elevating her to noble and spiritual thoughts, has served but to harden her nature and feed the hatred she bears for Amenartas. She curses her continually, alive and dead, in the past, present, and prospectively, and resorts to evil incantations over the embalmed body of her lover, to make her curses more potent. She marches to her ends without fear, remorse, or hesitation, just as ruthlessly—and with more success after her long life of experience—as she did 2,000 years previously. Then, she stabbed Kallikrates to the heart and laid him a

corpse before Amenartas, his wife; now, when once more he returns, again, as grim fate would have it, shackled with a wife, "She" wipes her out of existence as if she were a fly, and by the strength of her will and weird powers of attraction draws him to her arms while the dead body of the poor, loving woman lies almost at their feet.

With immense skill Mr. Haggard has contrived (in spite of her blood curdling disrespect of life) to invest "She" with a wonderful charm which places her on a platform in many ways above those who follow the everyday morality of right and wrong. When her long waiting is rewarded, and she is for a time the companion of Leo and Holly, the better parts of her nature shine out, and her passion dissolves into a higher and more elevated form of love. The mists raised by disappointed passion, selfishness, and hate seem to roll away, and she begins to realise that her acts have not always been guided by the wisdom or justice that should temper absolute power. She says:—

"Much evil have I done—perchance it was evil but two nights gone to strike that girl who loved thee cold in death—but she disobeyed me and angered me, prophesying misfortune to me, and I smote. Be careful when power comes to thee also lest thou too shouldst smite in thine anger or thy jealousy, for unconquerable strength is a sore weapon in the hands of erring man. Yes, I have sinned—out of the bitterness born of a great love have I sinned—but yet do I know the good from evil, nor is my heart altogether hardened. Thy love, oh Kallikrates, shall be the gate of my redemption, even as aforetime my passion was the path down which I ran to evil. For deep love unsatisfied is the hell of noble hearts and a portion from the accursed, but love that is mirrored back more perfect from the soul of our desire doth fashion wings to lift us above ourselves, and make us what we might be. . . . I swear, even in this first most holy hour of completed womanhood, that I will abandon evil and cherish good. I swear that I will be ever guided by thy voice in the straightest paths of duty. I swear that I will eschew ambition, and through all my length of endless days set Wisdom over me as a guiding star to lead me unto Truth and a knowledge of the Right. I swear also that I will honour and will cherish thee, Kallikrates, who hast been swept by the wave of time back into my arms—aye, to the very end be it soon or late."

Much more might be said of this powerfully written book, and many more extracts of equal or greater merit might be given, but to be thoroughly appreciated it must be read in its entirety. To the general reader *She* will be accepted probably as a new and most welcome departure in the realms of romance. To the student of mysticism it should in many ways be still more interesting. The latter will perceive the combination of imagination and intuition on the part of the author, as well as the traces of a not too deep study of the occult lore of the day.

TO CORRESPONDENTS.

C. B., G. H. W., S. W., H. K. B., and J. R.—Next week.

D. R.—A pretty fancy, but not within our special scope.

E. M.—Your reply to Mr. Haughton is too late for insertion this week.

WE much regret to see that *Mind in Nature* will cease to appear after the present number. It has been published in Chicago by the Cosmic Publishing Company for the past two years. On its staff were such men as Professor Elliott Coues, David Swing, Dr. Shufeldt, Right Revs. S. Fallows and Cleveland Coxe, to say nothing of five eminent physicians who made a special study of diseases of the nervous system. It is a bad sign that a journal so ably written, so well brought out in every way, should not find adequate support.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday morning next, at 11, Mr. Price will hold a meeting for mesmeric healing. In the evening, at seven, I shall read a paper by Mr. Tindall on "Practical Occultism: the Problems of Mediumship," being the second of the series on Occult subjects.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last the guides of Mr. J. A. Butcher gave an address on "Spiritualism: Its Purposes." The hall was crowded by an intelligent audience, who evinced great interest in the address, which was very ably and clearly given. Next Sunday Mr. J. Cartwright will give an address; subject, "Dr. Talmage and the Religion of Ghosts."—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

HOW I INVESTIGATED SPIRITUALISM, AND WHAT I MADE OF IT.

By J. H. M.

PART II.

When I rose from the circle, after witnessing the table-talking phenomenon in my own home, under conditions of my own making and with sitters composed exclusively of members of my own family, I confess I felt both interested and impressed. But I was astonished to find how quickly this feeling faded from the mind amid the distractions of busy surroundings. After the lapse of forty-eight hours I began to doubt my own experience, and to question the reality of the phenomenon I had witnessed with so much interest. Altogether it was so novel and strange, so apparently absurd and impossible, so completely outside all previous experience that the mind refused to retain more than the vaguest impression of manifestations that at the time of occurrence had excited the utmost astonishment. Consequently I sat down at our second séance on February 8th, 1884, if not a greater sceptic than ever, certainly determined to be cautious in observing, and with my mind bent on resisting all impressions without good and sufficient grounds. We had scarcely taken our seats at our usual table than the movements commenced. In response to our inquiry the name given was—*Margaret Fortescue*.

Here was a new friend; we were evidently extending our circle of acquaintances in the celestial spheres. No individual of that name was personally known either to myself or any member of my family, but as this fresh acquaintance proved communicative and anxious to reply to our inquiries, we were soon on quite intimate terms. When on earth, she informed us, she lived at Derby, but died at Manchester at the early age of eighteen years. She claimed to be the appointed guide of my son John, and gave a number of communications which, although interesting to the writer as forming a portion of his early experiences, do not constitute such definite links in the chain of evidence as to warrant reproduction. On a subsequent occasion, when holding converse with this intelligence at the house of a friend, a smart knock at the front door caused a collie dog in the room to bark loudly, at which the table was violently agitated, giving several singular starts. I inquired, "Did the barking of the dog annoy you?" "Yes," was the reply. Somewhat mischievously I asked, "Did it irritate your nerves?" "Yes." The idea of disembodied spirits possessing nerves appeared to me a trifle incongruous, and I requested an explanation. The reply came written automatically by the hand of my son John:—"I am now partly materialised, and then I get nerves again.—*MARGARET FORTESCUE*."

This, to me, somewhat ambiguous reply became much less so as I advanced in the knowledge of spirit existence and mastered the alphabet of the conditions that govern the return of the spirit to earth.

The tedious and unsatisfactory method of communication through the table by means of spelling out the alphabet was discarded by our friends as soon as they found themselves able to write their communications automatically by the hand of my son John. The *modus operandi* was very simple. A pencil and paper being provided, my son seemed to go off into a sleepy or semi-dazed state, but never quite into insensibility. In this condition communications were written by his hand, signed by a number of different names, many of which were previously entirely unknown to us, the handwritings for the most part varying with the different spirits. After lengthened study of the communications received in this way by the hand of my son I am unable to resist the conclusion that many of the facts so communicated were absolutely outside the knowledge of the writer, and entirely independent of his own brain. True, at times, the

intelligences would complain of activity on the part of my son, and regret their inability to use his brain as they would desire, expressing their wishes in such commands as "You *must* let your mind be at rest.—*MARGARET FORTESCUE*." But, generally speaking, they were able to say all they required.

At a séance held on February 8th, the communicating spirit purporting to be my father had requested us to "answer questions out loud." During the latter part of his life my father had suffered much from deafness, and in consequence of this expression it occurred to me to inquire if spirits carried with them to the spheres any of the infirmities incidental to mortal existence. "Do you suffer from deafness?" I asked. The reply astonished me not a little, as the language and method of expression were very characteristic of my father's way of speaking. "When I am in my sphere I have no deafness, but when I come to you I have to materialise myself a little, and I pick up a little of my old deafness.—*J.H.M.*"

The receipt of this communication and the singularity of the expression set me thinking how I could contrive a test that might throw some light on this difficult question of identity. If this communicating spirit, if spirit it were, which purported to be that of my deceased father, were in reality the person he represented himself he could not but be perfectly acquainted with facts unknown to anyone but myself and my parent. I was the youngest of our family and knew nothing of the early childhood of my sisters, but I remember to have heard my father speak of one circumstance that occurred in his married life that left a lifelong and vivid impression on his mind. In my mother's second confinement twin girls were born. One of the twins in being taken away to be brought up by hand was accidentally killed by the woman who removed it. In the good woman's anxiety to protect the baby from the cold she had accidentally smothered it in her bosom on the way to her home. My father must have grieved for the loss of the little one and its untimely end. I knew he had pet names for these twins, but for the life of me I could not recollect what they were. All the better test, I thought, if he can tell me. Having forgotten the names myself there was the less probability of his being able to take it from my brain. I inquired if he remembered the name of the twin that died on the night of its birth? Through the table came the word "Goldie."

"Are you sure the name was Goldie?" I asked. "I can only remember Goldie, but if you like I will try and think."

I left it at this, considerably disappointed. I could make nothing of "Goldie." It brought no recollection whatever to my mind. "Just what I have read," I thought to myself. The moment you come to the point and require a test that will afford some solid ground of confidence, either the power ceases, or the conditions are not good, or the test is refused. Several nights passed and the matter had entirely escaped my mind. We were sitting and engaged in conversation with "Margaret Fortescue" on the subject of trances when the spirit purporting to be my father, quite unbidden, wrote:—"I think I used to call the twin Goldie, or Snowdrop, or Violet.—*J.H.M.*"

It was some few minutes before I could recall the circumstances to which this communication referred. When at last it dawned on my mind I felt considerably nonplussed. My father would, during the interval, appear to have been trying to recall the pet names of the twins. I could make nothing of "Goldie," and regarded his reply at the time as exceedingly unsatisfactory. But this communication entirely changed the complexion of the case. The twins were born in the early spring during very severe weather, and I have a profound impression that Snowdrop and Violet were the pet names I remember to have heard my father once use when speaking of their birth. At the death of my sister Jane (one of the twins), who died at the age of thirty-four, I remember my father crossing over to my mother and whispering in her ear—"Snowdrop and Violet are together now."

What did it all mean? I felt more at sea than ever.

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SATURDAY, FEBRUARY 26th, 1887.

MAN'S HIDDEN POWERS AND FORCES.

No. I.

Mr. C. C. Massey has recently pointed out to us that students of the objective phenomena of Spiritualism have too much neglected to observe the effect of the composition of the circle on the manifestations obtained through the medium. It has been too carelessly assumed that he is responsible for all that happens. Our readers will not need to be reminded how completely Mr. Massey disposes of this assumption. The composition of the circle has much to do with results. In another direction Spiritualists have not been sufficiently observant, as we believe. They have not paid sufficient attention to the inherent powers of the incarnate human spirit. It is only very recently, and that chiefly in consequence of the labours of those who do not share our belief as Spiritualists, that the occult powers and forces which there is reason to believe exist in a measure in every man have received any attention at all. That there is now a tendency to ascribe all the phenomena which Spiritualists have comprehensively set down to external spirit-action to these natural but unknown powers and forces, is perhaps a natural reaction. While we feel sure that any such sweeping conclusions are erroneous, as most sweeping conclusions are, we are ready to admit that a rich field of investigation has been neglected hitherto by the great mass of Spiritualists. Even now many shrink from any line of investigation which seems to lead away from the citadel of their faith, drawing them they know not whither. They will not go a-field: they have found what they want, and they will stay at home and enjoy it. But this is on the part of such the very mistake that they are so ready to condemn in their opponents, who will recognise neither angel nor spirit outside of man. Both classes are too sweeping in their statements: each may with advantage take a leaf from the other's book. Man is not less a spirit because he is temporarily embodied: there are spirits who did not put off all interest in the affairs of this world when they were delivered from the burden of the flesh.

We may, perhaps, illustrate our meaning in respect of these occult powers in man by taking some examples which lie ready to our hand in the last number—last, we regret to say, in every sense—of *Mind in Nature*. That excellent journal has for the last two years discussed with moderation and candour mental phenomena of an unrecognised and occult nature. In this current number there are some cases, no better and no worse than many others familiar to the student, which may serve to illustrate what we mean.

First, we have some cases of psychometry* recorded by

* *Psychometry*; by Professor Buchanan, Boston, U.S.A., may be recommended for perusal. Also Professor Denton's *Soul of Things*.

an English contributor, Mr. Murray-Aynsley. He had sent some MSS. to the editor and that gentleman had experimented with a psychometrist, putting into her hands a letter from Mr. Murray-Aynsley enclosed in a blank cover. She was powerfully affected, and could not shake off a feeling of drowsiness, which seemed akin to the mesmeric or hypnotic condition. The experiment was repeated on another occasion with precisely similar results. Now here we have a person powerfully affected by simply holding in her hand a letter that had come several thousand miles across the ocean, and of which the writer, the substance, and the very handwriting were equally and wholly unknown to her. This power, though existing in greater measure among the more nervous and highly-strung races, such as the French and American, has been found and tested among ourselves. It is a power so little known as yet that we may hope that further investigation may show that it exists in greater measure than we think.

Turning now to a class of phenomena made more familiar to us by the labours of the Society for Psychical Research, Professor James D. Butler, LL.D., of Madison, Wisconsin, gives an experience of his own which is very striking.

"On the 3rd of August, 1869, having with one companion accomplished the then rare feat of climbing to the top of Liberty Cap, one of the giants which hem in the Yosemite, we lost our way in descending as soon as we reached the base of the precipitous rock, and that at sunset, and three hours' tramp from shelter.

"At that crisis, however, in the very opportunity of opportunity, a sure guide to our uncertain steps appeared in that wilderness. This pilot, as needful and as welcome as Virgil to Dante, wandering in the jaws of the Inferno, was a man who had once been a scholar of mine in the East, and whom I supposed to be then living hundreds of miles further south. In truth, however, he had been some time herding sheep in a valley collateral to the Yosemite, but a day's march from where he found me. He knew that I had thought of a tour to California, but had not heard that I had actually journeyed to the Pacific slope at all. But, the night before, he was thinking of me, his teacher long ago and far away, and it was borne in on his mind that I might not be far away, perhaps even in the Yosemite. So strong was this impression that, the next morning, he went down into the valley in quest of me. He there read my name in *Hutchings' Record Book of Arrivals*, learned where I had gone, followed on and on till night-fall brought our glad reunion."

And this is no new thing upon the earth. Plutarch sets forth in his *Life of Pompey* that after his defeat at Pharsalia, Pompey fled seaward, and got on board a fishing smack in hope of crossing the Ægean to Asia. While on board they sighted a vessel, the master of which was one Peticius, known to Pompey. This man had dreamed the night before that he saw Pompey in a dejected condition, not at all like his usual mien, conversing with him. He was in the very act of telling his dream to the people on board, when one of the seamen told him he had sighted a river-boat, the crew of which were making signals. Thereupon Peticius looked and recognised Pompey just as he had appeared in the dream, and at once took him on board. A classical instance of telepathy, and one more demonstration that there is nothing new under the sun.

BOOKS WANTED.—Will our readers kindly refer to a request from Mr. Redway which appears in our advertising columns?

We hear that Mr. Fryar of Bath is about to publish a treatise on *The Isiac Tablet of Cardinal Bembo*, with a photograph and several explanatory diagrams, from the pen of Dr. Wynn Westcott, who was last year elected an honorary member of the Hermetic Society, and is the author of several occult works explanatory of the origin of Freemasonry, and the Kabbalah, and Ancient Mysteries. This tablet is a gem of ancient Egyptian art, and has puzzled the savants of every age to decipher it.

TRANSCENDENTAL PHOTOGRAPHY IN THE DARK.

M. Aksakow suspends his formal reply to Dr. von Hartmann in the January number of *Psychische Studien*, to give an account of some very remarkable experiments with Mr. Eglinton in London, in the course of last summer.

Having heard through Mr. Eglinton at St. Petersburg of a private circle in London which had already obtained good results in transcendental photography, M. Aksakow sought and obtained an invitation to join it, for the purpose of carrying out some experiments of this kind *in the dark*. The sittings were held at the recently-built town house of "a wealthy nobleman, a Gloucestershire landowner" (whose name M. Aksakow is not at liberty to publish), the circle having originally consisted of only three persons, the host, his wife, and a gentleman friend of theirs. It was this invitation which brought M. Aksakow to London. The members of this circle had been only two years acquainted with the mediumistic phenomena, and had at first no intention to experiment in photography, none of them having any knowledge of that art. But at one of their private séesances they received a communication that their mediumistic aptitudes were particularly favourable to the production of spirit-photographs, and that if they procured the necessary apparatus they would be instructed how to proceed. This was done, and, following the instructions of the invisible operators, the first transcendental photograph was obtained on the 22nd April, 1886. Up to the time when M. Aksakow joined the circle, eight photographs had been thus obtained, some of them (he says) of surpassing beauty.

"I now proceed" (says M. Aksakow) "to describe my own experiments. They took place twice a week at the house of the nobleman of whom I have spoken, in a small room on the third floor, 10½ ft. long by 9½ ft. wide, having one window looking out on a courtyard, and a door opening on to a corridor. The shutters were closed and hung with two woollen cloths fastened by tacks, there being also a thick curtain over the window. The first sitting was on the evening of the 21st of June. The host, his wife, their friend, Eglinton and myself took our seats round a small table—in all five persons. Eglinton soon fell into trance, and in the name of one of his guides addressed himself to me. In a few words I explained the nature and aim of the experiments I had devised, and it was answered that Eglinton's principal guides had already consulted with those who conducted the photographic experiments of the circle, and hoped to succeed; it was further said that I was to make whatever arrangements I thought necessary to secure the genuine character of the phenomena, so that the experiment should not lose its value by any objection of this kind; and then I must arm myself with patience, as for them also the attempt was a novel one. Other instructions were given for a first trial, but as on this occasion there was no result, it is useless to go into these details.

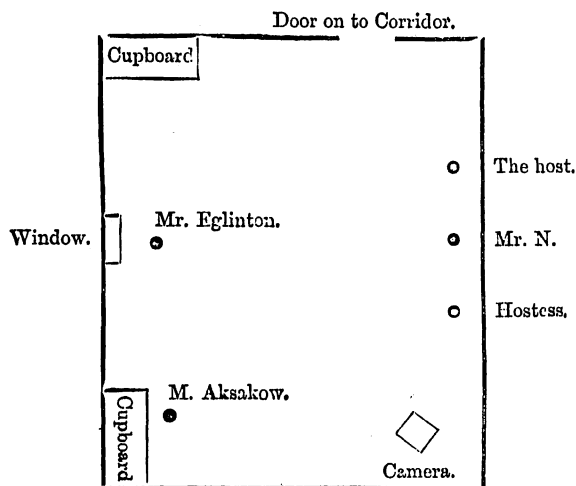
"The second experiment was on the 23rd June, and again without result. We saw luminous points, in the dark, like glow-worms, but much brighter. After sitting for half-an-hour we were told that this time there would be no exposure, but success was hoped, and next time the focus was to be placed at a distance of two feet from the medium. I then remarked, to avoid any misunderstanding, that my object was to prove the objectivity of the phenomenon of materialisation;* that if we should obtain in the dark the photograph of a form we had not seen before, that would amount to no more than a transcendental photograph in the dark.† It was therefore desirable that we should be first able to see the form in the dark, by means of its self-luminosity, and that it should then, after ceasing to be visible, be photographed. It was replied that this was exactly what was intended.

* In order to meet the hallucination-theory of Dr. von Hartmann.

—Tr.

† Which need not be of a *materialised* form in the sense of one which could be seen in the light.—Tr.

"The third experiment was on the 28th June. This time I brought with me, pursuant to the suggestion of my host, my own Britannia dry plates, which I had bought at Marion's, Soho-square, the size, corresponding to that of our host's camera, being 4 × 5 inches. We sat at half-past nine in the evening. Again we asked for the necessary instructions, and directing ourselves by them began the experiment. We extinguished the gas, and lit the red lantern, the light of which had no influence on the sensitive plate. I took a parcel of unused plates from my small travelling pouch, and selected two which I marked; our host put them before my eyes into the dark slide, and the other plates I folded up in a black calico cloth and put in my pocket. We then lighted the gas; Eglinton sat on a chair two feet in front of the window, our host arranged the focus, and then Eglinton covered himself with the curtains hanging down at both sides of the window, which admitted no light, and had no recess. We put aside the small table, took our places, as shown on the accompanying sketch, and again put out the gas.



"In about fifteen minutes a vivid light began to appear in front of Eglinton, not, as on the last occasion, luminous points, suddenly kindled and going out, but a continuous, uninterrupted light which seemed to proceed from a body of about five to six inches diameter. No outline of a hand, face, or clothing was visible. The light disappeared. Near Eglinton there sounded four raps—the signal for uncovering the lens, which was done by the host; some seconds later again four raps for the covering of the lens. Some time after again a light, much stronger than the first, and, on its disappearance, again four raps for the second exposure. To my remark, that as yet we had seen no form by this light, 'Joey' (one of Eglinton's controls), replied that I must have patience, that this was only a first attempt, and this was enough for a beginning, if we had got any result at all.

"Soon afterwards, Eglinton came out of his trance, we lit the red lantern, and betook ourselves to the place for developing the plates in a solution prepared beforehand. On the first nothing was found. In the middle of the second there was a black spot—the evident sign of a result. After we had finished the washing, and had lit the gas, on the plate—on which my mark was found—was seen the black outline of a veiled form, with a turban on the head, holding in its hand something dark, corresponding in position on the plate to the black spot which had appeared there. Judging from another, and (as we shall presently see) more successful photograph, this spot represented the round, luminous body with which the materialised forms illumined themselves in the dark. But this time we saw no luminous form. The séance ended at ten o'clock. It was very doubtful if anything could be got from so weak a negative; unluckily the host, from inexperience, was in too much haste to take a print; the gelatine had not had time to dry, it

stuck to the paper, and consequently the negative was spoilt.

"The fourth séance was on June 30th, and was again without result; we were told plainly that it was useless for us to attempt photography further. The remarkable feature of this séance was, that while we were sitting in the dark, and waiting for the production of the phenomenon, and I, feeling tired, leaned against the cupboard near me and shut my eyes, 'Joey,' immediately on controlling Eglinton, cried out, "M. Aksakow, it seems to me that you have gone to sleep!" It was impossible for anyone to see my attitude.*

"On July 5th we held our fifth sitting. At four o'clock in the afternoon we took our places in the room prepared for it, in which, even during the daytime, we had complete darkness; the focus was arranged by gas-light; we extinguished that, and lit the red lantern. I took from the pouch I had brought with me two plates, and marked them; our host pushed them into the dark slide, and that into the camera. Eglinton seated himself before the window, covering himself again with the flaps of the curtains. We took our places in the same order as before, put out the lamp, and the room was in absolute darkness. Eglinton quickly fell into trance, and began to breathe heavily—a sign premonitory of phenomena. At his right, between him and me, a strange light began to emerge along the window, which yet was thoroughly well overlaid with cloths nailed to the wood outside the curtains. This light seemed to us to proceed from the curtains, at a space of from five to six feet high (from the floor), and a foot's breadth; but it was not unbroken, but threw rays as through the folds of the curtains. Those sitting in front of the medium saw not only this single light, but also a similar one at the medium's left side, and that both these columns of light united over Eglinton, forming, as it were, a bow. After some seconds this light disappeared. Eglinton was controlled in trance by one of his guides, who desired us all to join hands, as that would contribute force to the phenomenon. The chain was not to be broken until the moment for opening and re-covering the lens. As soon as our hands were joined, there appeared a large broad light in front of the medium. On attentively regarding it one could distinguish an oval, luminous body, like a large egg, five inches long, which shone in a regular, faint, yellowish light, and illumined what resembled a mass of veil, glittering like snow or silver. It seemed as though the medium was holding this egg in front of him, but no hand was seen. The light disappeared; four raps sounded for the opening of the lens, and again, after an exposure of ten seconds. The host, always in the dark, brought the slide again, and exposed the other plate. Again appeared a vivid light at the same place; a white mass, luminous and undulating, of a foot in length to six inches in breadth, and on this luminous background we saw the silhouette of a hand with dark fingers in motion. All disappeared; four raps, a second exposure, and the raps repeated.

"We supposed that it was all over; instead of which we were told through the entranced medium that we were to prepare plates as quickly as possible, for there was still much power, and the invisible conductors of the experiment did not know whether the exposure had been of sufficient duration; the medium meanwhile was to remain behind the curtains. We at once lit the red lantern; I took out two other plates and marked them; in this case the medium had evidently not only not touched the plates, but could not even see them; when they were inserted, we put out the lantern. First appeared for some seconds again that strange light, showing itself as in the middle between and through the curtains to right and left of Eglinton, and then it again disappeared; then we saw a luminous mass of veil, as if

flung in folds, of nearly a foot diameter, and in the middle the black silhouette of a hand with fingers moving to and fro. All disappeared in complete darkness; the raps sounded, there was a third exposure twice as long as the first. The exposure over the same luminous phenomenon again appeared,—darkness, raps, and a fourth exposure, quite as long as the last. When the medium came to himself, we lit the red lantern, and proceeded to develop the plates. We began with the first two, which had been taken out of the slide and laid aside. On the first we found nothing; on the second nothing; on the third nothing; on the fourth—a result. Again the first thing was a black spot in the middle, but soon began to appear round it an outline becoming more and more definite; there appeared a hand with a veil! . . . General satisfaction, and the invisible conductor of the experiment taking part in it by means of strong raps on the floor! The séance ended at ten o'clock.

"Some days later our host printed the photograph, and succeeded perfectly, it representing a naked hand; on its arm a white veil is piled up in folds, covering the arm from both sides and hanging down to the floor. On the hand and in the veil are to be seen the shadows formed by the folds, proceeding apparently from a light from one side only. But this illumination has touched only the hand and the veil, for on the dark background of the photograph nothing more is to be seen; neither the medium, nor the curtain, nor other objects which were in the room near the medium. In the right corner are seen my marks: A.A."

(To be continued.)

THE PHENOMENA OF SPIRITUALISM.

BY E. D. FAWCETT.

"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." —A. RUSSEL WALLACE.

The paramount importance of a scientific investigation into the phenomena of Spiritualism is beginning slowly to be realised. Thoughtful men are weary of the domination of Materialism and fearful of the social and political dangers which invariably attend any widespread adherence among the masses to this, the gospel of annihilation. Facts, palpable and irresistible, are forcing themselves on the notice of the public. The cycle has nearly run its course, and a reactionary spirit, added to the rapid multiplication of mediumistic sensitives, has resulted in a fresh outburst of interest in transcendental mysteries. The Society for Psychical Research—unsatisfactory as have been its methods hitherto—is an embodiment of this idea. Whether the men of science—many have already gone before—realise the urgency of the claims of these supernormal facts to a complete investigation, is now, for propagandist purposes, a matter of little moment; the rank and file have revolted, and while the prophets of Positivism reign supreme in magazine and review, the educated classes are gradually throwing off the yoke so long imposed on their necks by a philosophy of mere negation.

We may indeed well differ from those enthusiastic American Spiritualists who degrade the glorious Philosopher of Galilee to the level of a medium, and we may smile at the ardour which sees even in the displacement of a chair or a table the operation of the "dear departed," but to deny the *phenomena* attested by so many competent observers, is equivalent to a perverse ignoring of evidence, or to a positive denial of the possibility of proving anything upon human testimony. Yet for thirty years this has been the outcome of the prevailing materialistic phase of thought. As Mr. C. C. Massey has well observed in "LIGHT":—

"No fact ever has influenced or ever can influence mankind, or be in any true sense believed, unless and until it is brought

* No doubt, but it would certainly be suggested that M. Aksakow had already given some signs of weariness in the light, or that some creaking of the cupboard suggested the pressure against it, and so the fatigue.—Tr.

under some conception which may be the hypothesis of a scientific mind, or be a general idea of nature at this particular period of human culture. . . . New mental dispositions then open the way for new sciences, and a psychical science is possible only on that condition.”*

Is not this an additional testimony to the accuracy of the Theory of Cycles?

But although Spiritualism has done yeoman's service in the struggle against Materialist propaganda, its progress is undoubtedly attended with grave objections, both from a moral and intellectual point of view. It fosters a tendency in its votaries to indulge in an altogether exaggerated estimate of the human personality, *i.e.*, that compound of emotions, volitions, and experiences which cluster round the monad during each manifestation in an objective physical body, and encourage the supposition of an immortality for the lower as well as for the higher self; whereas only the essence of the experience of one incarnation—and who, indeed, would wish to be immortal as he is?—can follow the Ego through the vast cycles of evolution. Again it is impossible not to remark on the moral deterioration of most mediums, who become, as it were, a sort of vicarious sacrifice for materialistic mankind, and in submitting themselves passively to the influence of vampirish entities, not only injure their constitutions but seriously retard their future development, as well as that of the manifesting intelligences on the astral plane.† The practice, too, it may be remarked, has more than once in history degenerated into a pernicious sorcery; indeed, it is questionable if some of the phases of American Spiritualism do not exhibit strange correspondences with the worst types of the black magic once so prevalent in the East. The agencies producing these strange phenomena—at once the *bête noire* and despair of modern science—may, I think, be grouped as follows. (Nothing in this direction can be more encouraging to occultists than the recognition by advanced Spiritualists of the very varied character of the communicating intelligences, and of the frequent agency of the human “double” in the experiences of the séance-room):—‡

I. The psychic or nerve force of the medium, operating either intelligently through his astral (or somnambulant) consciousness, or made use of by entities external to the sitters themselves.

II. The astral body of the entranced medium. To this cause may be often assigned the so-called “spirit-control,” when not a mere earth-bound elementary, as in the case of the Red Indian “guides.” It is probable that the majority of the phenomena of psychography are produced in this manner, though more rarely by foreign “spirits,” (*i.e.*, Astrals).

III. Kama-Loka entities, which may be sub-divided into:—

(1) Four-principled beings who have comparatively recently undergone physical death, and are thus able to manifest with intelligence greater or less proportionate to their progress toward the Devachanic state of subjective consciousness.

* The rule seems to be this: Objective evidence is valueless in the case of all those persons in whom there exists no subjective apprehension of the possibility of—or fabric of theory to assimilate—the occurrence of the attested facts. Thus we can understand the honest ignorance of many a Materialist in refusing even to entertain the notion of their reality, all such alleged phenomena appearing to him to run counter to a complete induction.—E.D.F.

† Sri Krishna says: “The servants of the Bhoots—earth-bound souls—go unto the Bhoots.” [*Bhagavad Gita*, Chap. IX., par. 5.] E.D.F.

‡ The questions of clairvoyance, &c., &c.—a temporary “awakening” of the Transcendental Self, or in Theosophical parlance a centreing of the seat of consciousness in the sixth principle—as not constituting in any way the special appanage of mediumistic sensitives, are not included in this category.

It is as well always to bear in mind in treating of these subjects that the “Spirit-form,” or Astral Body, is no more the real Ego than our clothes are ourselves.—E.D.F.

(2) “Earth-bound” beings, such as unspiritual men, victims, suicides, or persons of very material instincts, and persons having strong earthly desires unaccomplished: *bhoots*. The last frequent the promiscuous séances, especially where the medium is of a low moral type. These are the vampires of Spiritualism, whose influence reacts so prejudicially on the majority of sensitives. It is obvious that communication with the above two classes must be hurtful alike to the sitter and to the disincarnate manifesting entities, whose progress on the astral plane may thus be indefinitely retarded.

(3) Elementaries and astral shells (discarded fourth principles) galvanised into a semblance of consciousness in the auric emanations of the medium, or even temporarily invested with his fifth principle (Manas).

(4) Elementals; to this cause may be usually referred such phenomena as the *apport* of fruit, flowers, ice, branches of trees, specified articles, &c., inexplicable on any other hypothesis. This, however, is the rarest phase of mediumship.

The recent *brochure* by Dr. E. von Hartmann on *Spiritism* deserves a passing notice. While all lovers of truth must admire the open-handed and generous manner in which he accepts the evidence tendered by so many observers of honesty and repute, few will be found to deny that his admission of the same practically involves a recognition of the fact that consciousness *does* exist apart from the bodily organism. His somnambulant consciousness which is only masked by the waking consciousness, and which is traceable in a less or greater degree in the phenomena of dream and trance, in proportion as the waking consciousness is numbed, is *clearly no other than the “astral” consciousness proclaimed by occult philosophy*. If, indeed, we carry his theory—that of two personalities dependent on the same physical brain (his localisation of this second consciousness in the organic brain is, by the way, *purely* hypothetical)—to its full extent, we find ourselves confronted with two separate conscious individuals, co-existent with, but unknown to, each other, *both* of which are assumed to perish with the disintegration of the body! To such lengths will philosophers go to disprove—or rather to attempt to disprove—the possibility of a survival of the individual after death! His second explanation of the phenomena of the séance-room, *viz.*, the theory of hallucinations transferred from the medium to the sitters, and beheld by them collectively, is a marvel of misplaced ingenuity. Its defects, however, are at once apparent. It presupposes a mesmeric power in the medium—the abnormal deficiency of which same power is almost invariably a characteristic, if not a necessary condition of mediumship—which impresses on the brains of the investigators the subjective hallucinations conjured up by his somnambulant second consciousness, which hallucinations appear to them objective realities. This explanation, therefore, involves a belief in the continuous deception of all the senses of the observers, each of whom is similarly affected, whether of a positive or negative temperament, and all of whose experiences are subsequently found to have exactly tallied.

But granting the truth of this theory—and I believe medical psychology furnishes no instances of a continuous and collective *hallucination* of the senses of a group of observers, though they are met with in the records of *Adept-Mesmerisers*—it is inadequate to meet the facts. Are inanimate objects also “biologised” in this manner? Were the photographic plates of Mr. Beattie and Mr. Crookes similarly affected? Were the weighing machines at the Eddy Homestead and before the Newcastle Spiritual Evidence Society also hallucinated? Are the material objects—fruit, flowers, blocks of ice, &c., &c., brought from a distance into the séance-room, and which remain for subsequent inspection, are *they* also mere subjective

illusions? Are we to accept the dictum of one himself without personal experience in the subject, that at some séances—as his explanation stands—this combination of mediumistic nerve force, transferred hallucinations, and unconscious secondary self is *all working together* to produce the observed effects? I might continue to push these questions further, but enough has been said to expose the needless complication of these hypotheses and their inadequacy to meet the facts. However, the mere formulation of any theory by so eminent a thinker as the author of the *Philosophy of the Unconscious* is in itself a step in advance. If it fails to explain—or what is even more noticeable—to *embrace*† the whole range of observed phenomena it serves to familiarise the public mind with the subject, and renders the acceptance of such evidence the more simple for the materialistic inquiries of our day. Philosophy is slowly veering round once more to its old source—the common source of religion and science—the Esoteric Doctrine. The day is not far distant when in the evolution of human thought its all-explaining, all-embracing teachings will be hailed alike by student and philosopher as the union of science and religion, the heritage of the past, the heirloom of the ages.

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.]

Mr. Macrae's Seance with Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—I have read with much interest the account of the séance with Mr. Eglinton, so satisfactorily reported by your correspondent, Mr. C. C. Macrae. Its value, however, will doubtless, in the opinion of those who see conjuring everywhere, be looked upon as worthless. May I be permitted to say that in one single séance the observers witnessed a series of phenomena which were of constant occurrence in our own domestic circle, during a course of nearly 500 séances, extending from the year 1872 to 1877? Herein, however, lies the difference. Mr. Macrae's séance was held in the presence of a well-known professional medium, whose *bona fides* it is now, I suppose, safe to impugn. Our own results, on the other hand, were obtained through the mediumship of one who is widely known as, perhaps, the leading exponent of modern Spiritualism; who has spent and been spent in its service for upwards of fourteen years, and that to an extent which few can be aware of. I presume that it would not be considered safe to apply the conjuring theory in this case; but if it were there can be little doubt as to how it would be met.—Yours, &c.,

STANHOPE T. SPEER, M.D. EDIN.

13, Alexandra-road, N.W.

February 21st, 1887.

"Liberated Spirits."

To the Editor of "LIGHT."

SIR.—I think most readers will agree with me in thinking that Mr. G. D. Haughton quite misunderstands "E. M." in imputing materialism, of all men in the world, to this profound and earnest thinker. Surely Mr. Haughton cannot have even tried to understand the question if he replies in such fashion as he has done this week. Is it not easy to comprehend that

* I am aware, of course, of Von Hartmann's explanation; but the ascription to nerve-force (a *blind agency per se*) of the attributes of semi-omniscience and deliberation almost, which his theories practically invest it with, is in itself a *reductio ad absurdum* of overtaxed ingenuity. The fact is that when phenomena distasteful to "Science" occur, it is either (1) "so much the worse for the facts," or (2) the latter are admitted, and their significance explained away in a manner which outrages common-sense. I confess I am not sure whether the first is not often the most satisfactory mode of procedure.—E. D. F.

† His three main hypotheses—that of a seemingly omnipotent mediumistic nerve force, of transferred hallucinations, and of masked somnambulant consciousness—do not touch, for instance, such cases as those given in "M. A. (Oxon's)" *Spirit Identity*, nor the marvellous phenomena testified to over and over again by the most competent witnesses, such as the transmission of letters to distant places given in *'Twixt Two Worlds*, and so undeniably proven in the case of the "Vega" incident; nor again such as are to be found in their legions in works like *People from the Other World*, *Psychography*, *Miracles and Modern Spiritualism*, &c., &c., &c. The truth is Von Hartmann has been theorising on insufficient data. Consequently the old adage still holds good, "an ounce of fact is worth a pound of law."—E. D. F.

death alone does not necessarily constitute the liberation of the spirit? How can it be for one moment supposed that a man dying in vile crime at once enjoys the true liberation of spirit? His spirit, speaking roughly, may have certainly left the physical body, but with what result? It is liberated from what? the body, for which it had such strong affinity that its liberation would indeed be the bitterest freedom. Is it not clear that "E. M." does not consider death as the true liberator only? It may be and can be, but it is not necessarily so, and it cannot be so ever, unless the spirit is already, long before the death of the body, made ready, through many incarnations, by short flights, to use a rough simile, so that it knows how to use its wings when its hour comes. Otherwise the liberation may be, as "E. M." truly says, only another imprisonment. Would it not be as well for Mr. Haughton to study esoteric doctrine before he contradicts it so unphilosophically?

Bedford Park.

ISABEL DE STEIGER, F.T.S.

"Matthew Jenkins."

To the Editor of "LIGHT."

SIR,—In thanking "C. C. M." for a practical suggestion, permit me to point out to him that only one part has yet appeared of a narrative that possibly may extend to ten or twelve chapters. I think he will see the inconvenience that would arise were I, at any rate, to join in comments or explanations while my narrative is in progress of publication. I will willingly, at the close, answer any question in my power.

I hope to have some "thoroughfares" to reveal, as well as to confess an occasional "cul de sac."

February 19th, 1887.

J. H. M.

Mesmeric Experiments at Cambridge.

To the Editor of "LIGHT."

SIR,—In reference to Mr. H. d'Auquier's indignant protest against the accusation of fraud brought against him in the last number of the *Journal* by the Society for Psychical Research, I will ask permission to say a few words.

I lately witnessed experiments by this operator in the house of a friend, and, so far as I witnessed them, they were genuine mesmeric experiments.

I left, however, before the experiments in Thought-transference with the young lady were completed, and therefore I will not speak of these further than to say that if the part of the performance which I witnessed, and which included experiments in Thought-transference, was genuine, the presumption is that the second part of the performance was also genuine, as the experiments were of a similar and a simple kind.

It has long appeared to me that various members of the Society for Psychical Research suspect and accuse people on very insufficient grounds, and therefore I feel that it is only fair to give the operator now accused the trial which he demands, by appointing a committee of experts to test his performances.

I therefore now offer the use of my house for these experiments, and should this meet the eye of Mr. H. d'Auquier, I shall be glad to arrange matters with him.—Yours very truly,

February 20th, 1887.

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—It is not necessary to enter into a controversy with Mr. d'Auquier as to whether his alleged "thought-transference" was carried out by means of a system of signals; as, when we confronted him with the fact of his detection, and explained that we ourselves had been able to act as "percipients" and to discover, by following the signals, what the card was whose name one of our number had secretly written down and shown to him, he at once admitted his code, and took refuge in an attempt to make out that its employment had not involved a breach of faith. But for the benefit of such of your readers as may not be conversant with hypnotism, it may be well to state that the fact of the "subject's" being in a light stage of trance would not dull, and might very probably sharpen, her power of performing her part in the trick. Hyperæsthesia of the sense of hearing, and an abnormal concentration of attention on the hypnotiser and his wishes, are frequently found in combination with a considerable degree of insensibility to pain and other familiar physical features of the hypnotic condition. And the subsequent oblivion of what has happened during the trance is, of course, an invaluable quality in a confederate.—I am, yours obediently,

February 22nd.

EDMUND GURNEY.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside 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 (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

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

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

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

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

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

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

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

ALFRED RUSSEL WALLACE, F.R.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 anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience of the impossibility of convincing anyone, by a

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

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a dear and near member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

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

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

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

ADVICE TO INQUIRERS.

The Conduct of Circles.—By “M.A. (Oxon.)”

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

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

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

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

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

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

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

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

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

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

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

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

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

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