

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 331.—VOL. VII.

[Registered as a
Newspaper.]

SATURDAY, MAY 7, 1887.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Mesmerism in Paris.....	197	Photographing a Materialised Form.....	204
The White Cross Library.....	197	How I Investigated Spiritualism.....	205
Science and Immortality.....	198	Theosophy in France.....	206
Stones.—Poetry.....	199	Poetry and Mysticism.....	206
M. Aksakow's Spirit Photography.....	199	Re-incarnation.....	207
Archbishop Walsh and the Fourth Dimension.....	201	Do Animals Survive Death?.....	208
A Study of Primitive Christianity.....	202	Slate-Writing and Conjuring.....	208
		A Perplexed Inquirer.....	208

NOTES BY THE WAY.

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

The *Standard* April 22nd) contains an interesting account of Mesmerism in Paris which is worth preserving. Supposing the account to be exact and trustworthy, and I have no reason to suppose that it is not, it marks a new development in hypnotism, if indeed M. Moutin's method is properly called by that name. It seems rather to be the influence of a powerful will dominating others of inferior strength; and yet there is something in M. Moutin's manifestation that is akin to the processes of the mesmeriser.

"The Salle du Zodiaque at the Grand Hotel was crowded on Wednesday night with doctors, journalists, and well-known Parisians, who had been invited by M. Hepp, the editor of the *Voltaire*, to witness some interesting experiments of a newly-discovered hypnotiser, M. Moutin. Without attempting to account for the extraordinary power possessed by M. Moutin, who is a comparatively young and handsome man, over the doctors, journalists, and ladies of the audience who consented to mount the platform and allow him to experiment upon them, I will state in a few words what he did. M. Moutin does not put people to sleep, but makes them obey his will while thoroughly awake. He began by choosing his subjects among the people who presented themselves, by placing his hand on the nape of the neck. While talking to them he inquired whether they felt an unusual heat under his hand. If an affirmative answer was given he knew he had a good subject, and while telling him to stand up straight, soon brought him on his knees by simply placing one hand lightly on his back and holding the other in front of his knees. It was extremely curious to witness the efforts made by some people to keep their feet, but it was useless, they had to go down on their knees. One gentleman, well known in Parisian society, was dragged round the room among the spectators by M. Moutin, who put that gentleman's hand first on his shoulder and then on his head, and told him to follow him. When they got back to the platform he told the same gentleman, when sitting on the ground, that he forbade him to rise. Notwithstanding the most strenuous efforts he could not rise until he had received the magnetiser's permission. One of the writers on the *Gaulois* was operated on in a yet more astonishing manner. Placed at the extremity of the long hall, with his back turned to M. Moutin, he was told to do all he could to prevent himself being drawn backwards towards the platform. He used what seemed to be almost superhuman efforts to stand where he was; but soon his legs began trembling violently, and in spite of all he was soon walking backwards towards the operator. After that everybody was made to laugh heartily by the same gentleman being made to dance in a most amusing manner. M. Moutin also fought a mock duel with him. Asking for two walking-sticks, he gave one to the gentleman, and, after crossing swords with him, paralysed his arm by his will. After releasing his adversary from that disadvantageous position, M. Moutin told him that he defied him to touch him with the stick,

The operator failed in this instance; for, after a prolonged effort, during which the journalist seemed to strain every nerve and muscle in his body, he at last touched M. Moutin's chest. The operator, however, won great applause by recommending the experiment. He stood perfectly still, and offered, as before, no resistance, but his will or magnetic power. The gentleman, with his stick, struggled, so to say, against the air; but he failed to touch the operator. One of the ladies present was then told by M. Moutin, while she was sitting among the spectators, that he defied her to say 'Nebuchadnezzar.' It was ridiculous in the extreme to hear her try in vain, till the operator gave her permission to say the word. The same lady was evidently a good subject, for M. Moutin, placing two chairs in the middle of the platform, sat down on one, and then told the lady she would come and sit down on the other and lean her head on his shoulder. She protested, but in a few minutes she was seized with a most violent trembling in her outstretched arms. She got up, and then threaded her way amongst the spectators in what seemed to be a nervous trance, for she trembled most violently. Some people thought she would trip on the platform steps, but M. Moutin, who was sitting quietly awaiting her arrival, reassured them by saying, 'She cannot fall; I forbid her to fall.' She sat down on the chair, and, when there, seemed determined not to put her head on the operator's shoulder; but in a few moments she closed her eyes, and let her head fall. At the same instant M. Moutin started to his feet, and, blowing in her face, restored her instantly to consciousness. Other equally astonishing experiments were made by M. Moutin on people who cannot be supposed for a minute to be accomplices to a trick."

The April number of "The White Cross Library"* is concerned with the question, "What are Spiritual Gifts?" This number closes the year, and the announcement of subjects to be treated during the coming year is interesting to all thinkers. Mr. Prentice Mulford, the editor, has always something to say that is worth reading, and the subjoined list of topics will give him a wide field to traverse. He proposes to treat of

"Mental intemperance."	"Intemperance in sympathy."
"The law of beauty."	"Buried talents."
"What is the reward of living?"	"The doctor within."
"What is love?"	"Variety of occupation a promoter of health."
"Thought aids to health and beauty."	"The earthly and spiritual mind."
"Helps to ugliness."	"Injury from starved appetites."
"Who are our relations?"	"Mental telegraphy."
"Prayer a law of nature."	"Self-destroying gossip."
"Self-teaching in art."	"Good and ill results of intercourse with the unseen."
"What is success?"	
"The law of marriage."	

In the current number are some very sensible remarks on "Spirituality," a word to which Mr. Mulford assigns a very different meaning to that given to it by namby-pamby persons who think that to be in harmony with the world of spirit, to be *spiritual*, and to live a *spiritual* life, it is necessary to wear a long face and to make light of the

* F. J. Needham, Publisher, 22, Tremont-row, Boston, U.S.A. 1,000dol. per year. Published monthly.

world and its pleasures. The following words convey sound sense :—

"Spirituality is not living in dreams, or living in the clouds, or having a pale face and languid air, as if the things of this earth were beneath one's serious consideration, and were rather endured than enjoyed. Spirituality means the greatest acuteness of intellect, the greatest foresight, the greatest amount of spirit or power gathered in a person, and the wisest expenditure of that power. It means the greatest governmental ability, be that ability exercised in the small empire of a household, or the larger empire of a nation. Spiritual gifts mean all talents, all powers, and all methods of using those powers."

And again, speaking of the power that a healthy will directed to a suffering and diseased body has in healing it, and relieving pain, Mr. Mulford goes on to say :—

"That would be and will be the 'prayer of faith'; and the 'prayer of faith' shall save the sick, that is, faith in the power of a certain quality of thought element to bring strength, and repair a worn or racked or strained body, and in real though unseen element build it up again. That is the power of God, or the infinite spirit of good, working in and through us to cure ourselves and others; and his power is eventually to be accumulated by all of us in this or some other existence, so that it shall always keep our bodies in good repair, free from pain, and fuller and fuller of life and vigour. It will make our minds as healthy as our bodies, and as free from hopelessness, gloom, dejection, or discouragement, or any other form of mental disease; and this ultimate result is implied in the saying that 'God shall wipe all tears from all eyes.'

"The world is steadily growing to this result, and medical science makes less and less use of drugs as compared with the past, for man is wiser than he realises himself, and is always growing more and more away from an entire dependence on the material, and leans more and more unconsciously on the unseen, or spiritual, elements of Nature. Many a physician of to-day, bright, hopeful, cheerful, and determined in mind, owes his successful practice quite as much to the current of strong, hopeful, cheerful, vigorous thought he sends the sick man or woman, as he does to the medicines he gives them."

The *Christian Register* (Boston, U.S.A.) is publishing a very remarkable symposium on "Science and Immortality," somewhat after the manner of those which were printed in the *Contemporary Review* and *Nineteenth Century* some years ago. There was one, I remember, on "The Soul and Future Life," which was published in 1877 in the *Contemporary*. Mr. R. H. Hutton (editor of the *Spectator*), Professor Huxley, Mr. Roden Noel, Lord Selborne, Dr. Barry, Mr. W. R. Greg, Rev. Baldwin Brown, Dr. W. G. Ward, Mr. Frederick Harrison, and other intellectual gladiators crossed swords in its course. I well remember Professor Huxley's incisive, clear-headed logic, and Mr. Noel's eloquent vindication of his spiritual belief. In the *Christian Register* we have a full and clear discussion on some questions propounded by the editor to representative men of science. His questions were these :—

1. Are there any facts in the possession of modern science which make it difficult to believe in the immortality of the personal consciousness?

2. Is there anything in such discoveries to support or strengthen a belief in immortality?

3. Or do you consider the question out of the pale of science altogether?

These questions are asked, not too strictly to limit the scope of reply, but to indicate the directions in which testimony is desired.

In reply we have response from a very representative body of eminent persons: Professor Chas. A. Young, of Princeton, Dr. Dana, of Yale, Dr. Gray, of Harvard, Dr. Simon Newcomb, Dr. Joseph Leidy, of Pennsylvania University, Mr. Lester Ward, of the Smithsonian Institute, Dr. J. W. Dawson, Principal of McGill University, Montreal, Professor William James, of Harvard, Professor Elliott Coues, and our own Professor Huxley, and Mr.

Alfred R. Wallace. The Rev. Minot J. Savage contributes to the discussion a memorandum of a conversation with Herbert Spencer :—

"I told him that I wished him, first, to give me his opinion as to the bearing of science (and particularly the theory of evolution) on the question of personal immortality, and, secondly, his own individual belief.

"As to the first, he said he thought it did not touch the problem either way, but left it substantially where it was before.

"As to the second, he said he was inclined to doubt. That is, he was not aware of anything that he could regard as satisfactory proof."

Perhaps the clearest, most concise, and striking communication comes from Dr. Elliott Coues. He has more pretensions than most of the other gentlemen to know experimentally what he is writing about :—

"1. There are no facts known to modern science which make it difficult to believe in the survival of individual consciousness after the death of the body. On the contrary, what is positively known of the constitution of human beings approaches nearly to a demonstration of the fact that what St. Paul called the 'spiritual body' is a substantial entity, which the death of the natural body does not destroy, and which is capable of sustaining consciousness and exercising the faculties of volition, memory, and imagination. The 'material' of this psychic organism is what I have called 'biogen.'

"2. There is much in the discoveries of psychic science not only to support or strengthen the belief in immortality, but to convert that belief into knowledge. It is simply a passing fashionable 'fad' on the part of orthodox agnostic materialistic scientists to ignore or deny the evidence, because they do not want to have their self-love wounded by being convicted of having cherished egregious errors.

"3. These questions are quite within the pale of scientific investigation, and susceptible of being answered by science in a way which goes far toward justifying faith by knowledge of the truth."

But what, from the point of view of the pure scientist, can be more charmingly clear than this quotation from Professor Huxley :—

"With respect to immortality. As physical science states this problem, it seems to stand thus: Is there any means of knowing whether the series of states of consciousness, which has been causally associated for three-score years and ten with the arrangement and movement of innumerable millions of successively different material molecules, can be continued, in like association, with some substance which has not the properties of 'matter and force'? As Kant said, on a like occasion, if anybody can answer that question, he is just the man I want to see. If he says that consciousness cannot exist except in relation of cause and effect with certain organic molecules, I must ask how he knows that; and, if he says it can, I must put the same question. And I am afraid that, like jesting Pilate, I shall not think it worth while (having but little time before me) to wait for an answer."—*Fortnightly Review*, December, 1886.

And yet, if psychic science demonstrates thought apart from a material brain, if it proves, as I believe it does, that some human beings have passed through the change called Death without the loss of individuality, or by whatever name it pleases men to call that which makes a man "himself," have we not in this something more than all these great and wise men have been able to get out of their geology, astronomy, physics, and the rest of it all?

I have looked out the symposium which I mentioned above. It occurs in the *Contemporary* for September, 1877, and is of extreme interest. The subjoined extract from Mr. Roden Noel's contribution to the discussion is worthy of being rescued from possible oblivion :—

"We must ask of a doctrine: does it answer in the moral region? if so, it is as true as we can have it with our present knowledge; but, if the moral experiment fails, it is not true. Conscience has the highest authority about knowledge, as it has

about conduct. Now apply this to the negations of Positivism, and the belief Comte would substitute for faith in God, and personal immortality. Kant sufficiently proved that these are postulates required by practical reason, and on this ground he believed them. I am not blind to the beauty and nobleness of Comte's moral ideal (not without debt to Christ's) as expounded by himself, and here by Mr. Harrison. Still I say: the moral experiment fails. Some of us may seek to benefit the world, and then desire rest. But what of the maimed and broken and aimless lives around us? What of those we have lost, who were dearer to us than our own selves, full of fairest hope and promise, unaware annihilated in earliest dawn, whose dewy bud yet slept unfolded? If they were *things*, doubtless we *might* count them as so much manure, in which to grow those still more beautiful, though still brief-flowering human aloes, which Positivism, though knowing nothing but present phenomena, and denying God, is able confidently to promise us in some remote future. But alas! they *seemed* living spirits, able to hope for infinite love, progressive virtue, the beatific vision of God Himself! And they really *were*—so much manure! Why, as has already been asked, are such ephemerals worth living for, however many of them there may be, whose lives are as an idle flash in the pan, always promising, yet failing to attain any substantial or enduring good? What of these agonising women and children, now the victims of Ottoman blood-madness? What of all the cramped, unlovely, debased, or slow-tortured, yet evanescent lives of myriads in our great cities? These cannot have the philosophic aspirations of culture. They have too often none at all. Go proclaim to them this gospel, supplementing it by the warning that in the end there will remain only a huge block of ice in a 'wide, grey, lampless, deep, unpeopled world'! I could believe in the pessimism of Schopenhauer, not in this jaunty optimism of Comte.

"Are we then indeed orphans? Will the tyrant go ever unpunished, the wrong ever unredressed, the poor and helpless remain always trampled and unhappy? Must the battle of good and evil in ourselves and others hang always trembling in the balance, for ever undecided; or does it all mean nothing more than we see now, and is the glorious world but some ghastly illusion of insanity? When 'the fever called living is over at last,' is all indeed over? Thank God that through this Babel of discordant voices modern men can still hear His accents Who said: 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'"

STONES.

Power within the grasp of Intellect

Is as a sword clenched in a giant's hand,

Whereat men marvel much and few expect

That simple folk such forces may withstand,

Or even unappalled thereon may look.

Yet be thou armed from the scrip of Truth,

A few calm, well-directed words be thine,

Such were the five smooth pebbles from the brook

Wherewith, in faith, the simple shepherd youth

Deep in the forehead smote the Philistine.

Calm words sink deep! Wherefore, although there be

Armed Philistia everywhere afield,

There is no need that simple folk should yield,—

The scrip of Truth holds all an armoury.

A. A. W.

MARYLEBONE ASSOCIATION.—A paper on "Self-Reliance" will be read by Mr. Iver MacDonnell, at the rooms of the Marylebone Association of Spiritualists, on Monday, May 9th, at 3.30 p.m. prompt. The rooms are at 24, Harcourt-street, Marylebone-road, two minutes from Edgware-road Station, Metropolitan Line.—J. M. DALE.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. Walker delivered a trance address, followed by some striking clairvoyant descriptions. There was a large audience. Next Sunday Mr. John Hopcroft will be with us at 7 p.m.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—On Monday next, Mr. Price will give a short address on Mesmerism, with demonstrations. Silver collection. On Thursday, May 12th, Mrs. Cannon, Clairvoyance, &c. Monday, May 16th, Mr. Swatridge trance address on "Spiritualism of Ancient Greece and Rome." Thursday, May 19th, Mrs. Cannon, Clairvoyance, &c. *Punctually* at eight o'clock each evening. Friends are cordially invited.—T. S. SWATRIDGE.

M. AKSAKOW'S EXPERIMENTS IN LONDON.

PHOTOGRAPHS OF MEDIUM AND MATERIALISED FORM BY THE MAGNESIUM LIGHT.

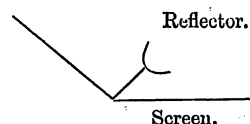
TRANSLATED FROM *Psychische Studien*.

(Continued from page 188.)

After some preliminary observations, referring to Mr. Crookes's photographic experiments with Miss Cook, and to the successes obtained ten years ago in a private circle at Liverpool—medium and form being photographed together by the magnesium light*—M. Aksakow continues:—

"We met for our first experiment at seven in the evening of the 22nd July, and after dining with our host, began our preparations. For this sort of séance a room was required in which could be arranged a dark cabinet behind a curtain. The drawing-room here was the only suitable apartment, the entrance part being separated from the rest of the room by a heavy plush curtain which was drawn at the opening by a strong silk cord. This part of the room, which we decided to use for a dark cabinet, was 10ft. broad by 14ft. long; it had a door and a window; the former, the only one to the drawing-room, opened on to a corridor, and could be locked; the window looked upon a passage between this house and the neighbour's; to get the necessary darkness, the shutters of the window were closed and covered with an oilskin and with woollen towels, secured round by tacks. There were some chairs, a whatnot, and a piano. The drawing-room was, like all the other rooms in which we held our séances, on the third floor.

"First of all our host arranged the apparatus. Eglinton sat before the slit of the curtain, and the focus was at such a distance that the whole form could be taken upon the plate. Four or five paces from the curtain, opposite the slit, which was not exactly in the middle, but rather to the right, a small round table was placed; to the left of this was the apparatus; and to withdraw the camera from the direct action of the magnesium light, I put on the table a portfolio for a screen, and in the bend of this screen I arranged a concave metal-reflector of seven inches diameter.



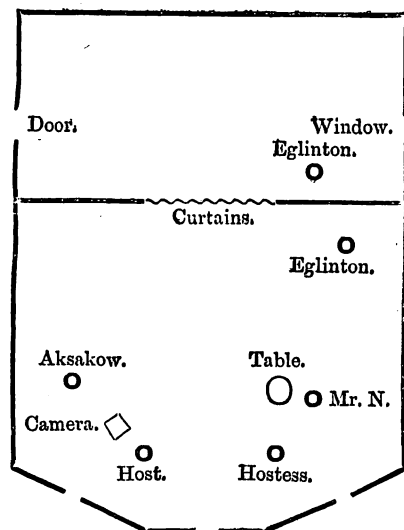
"We had already consulted more than once how our part of the room should be lighted;—the flame was to be weak, but sufficient for seeing what should be produced, and should be also at hand, and strong enough to enable us immediately to kindle the magnesium. We agreed upon a small lamp of spirit of wine with a stout cotton wick, the light of which, upon experiment, was found to be sufficient. This lamp was placed on the small table by the reflector. Near it I laid several quick-matches woven of three magnesium bands, each seven to eight inches long, which I had prepared myself. They were fastened with iron wire to small glass vessels (*Glasstäbchen*), and the friend of the family, Mr. N., was commissioned to ignite a magnesium string by the lamp at a given signal, and to hold this burning string in front of the reflector, taking care that the subjects to be photographed should be within the reflected field of light. In previous experiments, which

* "But the medium for these experiments, whom I personally know, has never consented to be named to the public, so that only short references to the remarkable mediumship of this person are to be found in the English Spiritualistic Press. For a long time this medium has taken no part in séances, and my application for assistance from this quarter met with a decided refusal." [The German pronouns, agreeing with the neuter "Medium," and the feminine "Mediumität," give no indication of the sex, so that I have had to introduce the word "person," and otherwise to adopt a neutral construction of the above passage.—Tr.]

I have already mentioned, we had assured ourselves that by means of the reflector a string of the three magnesium bands gave light enough for a satisfactory photographic result.

"When all was ready, I retired with the master of the house to the dark chamber where we had photographed in darkness. I there, by the light of the red lantern, took from my pouch two plates and marked them; the host put them into the slide, and we returned to the drawing-room, locking the entrance door behind us, the key of which the host handed to me, and I put it into my pocket.

"We took our places in a half circle in front of the curtain, five to six paces from it, as may be seen by the annexed sketch.



"We lighted the spirit of wine lamp, and extinguished the gas. It was ten o'clock in the evening. Eglinton took his place first on an armchair in front of the curtain, then withdrew behind the curtain, where there was another armchair for him. He remained there more than half an hour. Nothing was produced, and at length he came out and began to speak in trance under control of one of his guides, who expressed regret for the failure, adding that it would require a dozen sésances to obtain the desired result, and that 'they' really doubted if 'they' had a right to subject the medium to such exhaustion; nevertheless 'they' would next time make the last effort, and if anyone should appear, it would be *Ernest* himself, the chief guide of the medium. This was said, because in conversation before the séance I had expressed an opinion that probably for this sort of experiment some other form would appear. Eglinton soon afterwards came to himself, and the séance ended.

"The second séance of this series, and the last of all, was appointed for the 26th July, 1886. The negative result of the foregoing confirmed my apprehensions, and I was quite convinced that nothing would be produced on this last occasion. We met at the same hour, and after all preparations, I went as before with the host to the dark chamber, took from my pouch two new plates, marked them in Russian 'A. Aksakow, 14 Juli, 1886' (old style), and the host put them into the slide. On returning to the drawing-room we locked the door, and seated ourselves in the same order. We lit the spirit-lamp and put out the gas. Eglinton took his place in the armchair before the curtain, and soon fell into trance, and began to speak. Our preparations were commended, and we were promised that the utmost should be done to achieve success, without one being decidedly promised; when it should be time to light the magnesium, it would be signified to Mr. N. by a suggestion,* whereupon he was to say 'now'; if the first experiment should fail, we should have to go into the dark room for photography in the dark, and then 'they'

would endeavour to evolve a female form. Wishing to utilise this last opportunity, I turned to the medium with the question, why upon the last occasion we had obtained the picture of a head in so strange an attitude; but it was replied that this was not the moment for answering that, and that I should learn later.

"At about five minutes to ten Eglinton withdrew behind the curtain; I could tell the time by the spirit-lamp. Soon Eglinton came out again, and began to collect force by approaching us and making passes from our heads to himself. He again withdrew behind the curtain, and then again came out, and seated himself on the armchair in front of the slit of the curtain, his face and whole body turned to us; he moved much, raising and lowering his hands; on his head was seen something white . . . Raps were heard; we were in uncertainty; the raps again sounded . . . 'Light up?' 'Yes,' responded the raps. The magnesium was lit, the host uncovered the lens, and I saw by a dazzling light Eglinton's form, seeming to sleep quietly, with his hands folded in front of him. Upon his left shoulder was seen a *third* hand with a piece of white veil substance, and on his head, quite close to the forehead, was seen a *fourth* hand—natural hands, completely as living. The exposure ended, these hands did not disappear, but drew Eglinton backwards, and he disappeared behind the curtain. The host immediately reversed the slide, and uncovered the other plate.

"I had supposed the séance to be over, that everything possible to be done had happened; but scarcely had the host seated himself, when from behind the curtain there emerged, and advanced three or four paces, a tall male form, clothed in white, the face exposed, with a black beard, and a white turban on the head. 'That is Abdullah,' I remarked. 'No,' replied the host, 'for this form has both hands.' (The form of Abdullah, which appeared at Eglinton's sésances, and which we saw at St. Petersburg, had only the half of the left arm.) And accordingly the form made a motion with both arms in sign of assent, crossed them on its breast, made a bow of greeting, and disappeared behind the curtain. Some seconds later Eglinton appeared; he stepped quite out from the curtain, and behind him appeared another form in white—the same which we had just seen. Both placed themselves upright in front of the curtain, and a voice said 'Light!' For the second time the magnesium flamed up, and I beheld with amazement the tall form embracing and supporting Eglinton with its left arm. He [Eglinton] was in a deep trance, and scarcely kept on his feet; I was sitting some five paces off, and by the dazzling light of the magnesium I could regard the strange visitor perfectly. He was a man full of life; I saw exactly the living skin of his face, his whole natural black beard, his straight, thick eyebrows, and his keen eyes, which all the time gazed earnestly and fixedly direct at the flame, which burned for some fifteen seconds. The whole figure was clothed to the floor in white; on its head was a kind of turban. With its left arm it embraced Eglinton, with the right hand it held its veil. When Mr. N. cried 'Now,' for closing the lens, the form disappeared behind the curtain, but it had not time to draw Eglinton with it, and he fell before the curtain to the ground as if dead. The situation was critical, but we did not move, for we knew that the medium was under a power over which we had no control. Soon the curtain was again opened, and the same form appeared the third time; it approached Eglinton, and standing up, but bending over him a little, began making passes over his motionless body. In deep silence we looked wonderingly on at this strange spectacle. Eglinton began slowly to raise himself, and got at length upon his feet. The form put his arm round him and led him behind the curtain. Soon there was heard a very weak voice—that of Joey, one of the medium's controls—which advised us to take the medium immediately into

* *Eingebung*—presumably mental.—Tr.

fresh air, and give him brandy and water. It was thirty-five minutes past ten when the séance ended; it lasted altogether thirty-five minutes. The lady of the house hastened to the door to fetch water, but the door was locked. When she turned to me for the key I begged her to excuse me, but the case was such that I must open the door myself; I first assured myself perfectly in the light that it was locked, and then I opened it. Eglinton lay stretched in deep trance in his armchair; it was quite impossible to get him on his feet, and we all three carried him into the dining-room, where we placed him in an armchair near an open window; but he immediately rolled on to the floor and was seized with convulsions; there was blood on his lips; we chafed him vigorously, gave him salts to smell, &c., whereby in a quarter of an hour he so far came to himself that he fetched a deep breath and opened his eyes.

"Confiding him in this state of complete exhaustion to the good care of our host and hostess, I went with Mr. N. to the dark chamber to develop the plates. As soon as on one of them the outline of the two forms began to appear, I hastened back to the dining-room to tell the good news to Eglinton, who was not able himself to come to us, but impatiently awaited information of the result. On understanding that this was perfect, his first words were: 'Well, will this be sufficient for Herr von Hartmann?' To which I replied: 'It is all over now with hallucinations!' But Eglinton paid dearly for his triumph; it was an hour before he had sufficiently recovered to drag himself to the station of the underground railway. Mr. N. undertook to see him home and to bed, and Eglinton had scarcely got there when he had a second attack of convulsions and bleeding (*Hemoptysie*). He had insisted that nothing should be said to his friends of what had happened to him; nevertheless next day several members of his family, who had been made anxious by his condition, came to me to learn what had taken place the day before, for they had never seen him in such a state of exhaustion.

"The hastily prepared photographs turned out on the following day very well; particularly the one on which are seen the four hands. Eglinton had here, not as in Petersburg, borne the dazzling magnesium light with the greatest tranquillity, and the hands laid upon him are perfectly distinct in the photograph. The hand resting on his shoulder shows a strange peculiarity; half the fore and middle fingers seems to be wanting. The same defect happened in the materialisations. The second photograph is unfortunately not so distinct [see Plate II. of Supplement for "LIGHT" of April 23rd]; the two standing forms had evidently swayed about a little, although not at all perceptibly to the eye. But for the end designed, the result obtained is completely satisfactory; Eglinton is easily recognised, though his head falls back a little on the arm supporting him; at his side stands the tall figure which we had seen alive; the beard and eyebrows are well shown; the eyes are dim, but the characteristic feature of this face is the short nose, quite different from Eglinton's, and recalling the nose of the figure on the transcendental* photograph. The eyebrows have no resemblance to this figure's, but to Eglinton's. On both the photographs there is in the corners my mark in Russian. The five negatives are in my possession. The want of a true resemblance between the forms of the three photographs, notwithstanding the promise that the same form should be exhibited by three different means, and other peculiarities in these photographs, in my view tell in favour of the genuineness of the phenomenon. We know that materialised forms usually resemble more or less the medium, and only free themselves from this resemblance under very special conditions. Thus are explained—the

resemblance of Eglinton to the materialised form photographed in the dark; the notable want of this resemblance in the form which was visible by the magnesium light (this resemblance is confined to the eyebrows); and the entire absence of this resemblance on the transcendental photograph; but between these two latter it can be found.

(To be continued.)

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The President and Council of the London Spiritualist Alliance announce their next Conversazione for Thursday next, May 12th, at 7.30 p.m. It will be held as usual in the Banqueting Hall, St. James's Hall (Regent-street entrance). At 8.30 p.m. the Rev. J. Page Hopps will read a paper on

"THE SEERS OR PROPHETS OF THE OLD TESTAMENT."

We anticipate a large attendance. Tickets of admission for friends may be obtained by members from Mr. Morell Theobald, 62, Granville Park, Lewisham, S.E.

ARCHBISHOP WALSH AND THE FOURTH DIMENSION.

The subjoined letter has been addressed by a correspondent of ours, Mr. E. Foster, to the *Manchester Examiner* :—

"I am a Spiritualist, and an impassioned one."—EX-PRESIDENT THIERS.

"TO THE EDITOR OF THE MANCHESTER EXAMINER AND TIMES.

"SIR,—As one of your oldest subscribers, and an occasional correspondent as well, I read with more than ordinary interest the reply of Dr. Walsh to the editor of the *Tablet* in your issue of to-day. In the last paragraph the Archbishop writes, 'Geometricians of the modern school devote themselves to the contemplation of a certain "space," which they describe as "of the fourth dimension," where affairs are conducted in a fashion so strangely at variance with our experience of actual life that "knots may be untied without untwisting,"' &c. Now, whether 'the logic of the *Tablet* belongs to that exalted region' or not, the 'affairs' indicated have actually occurred. Kant says, 'I confess I am much inclined to assert the existence of immaterial beings in this world and to class my soul itself in the category of these beings.' What then says Zöllner in his *Transcendental Physics*? 'I have,' he writes, 'already discussed some physical phenomena which must be possible for such four-dimensional beings, provided that under certain circumstances they are able to produce effects in the real material world that would be visible, i.e., conceivable to us three-dimensional beings. As one of these effects I discussed at some length the knotting of a single endless cord. If a single cord has its ends tied and sealed an intelligent being, having the power voluntarily to produce on this cord four-dimensional bendings and movements, must be able without loosening the seal to tie one or more knots in this endless cord.' 'Now,' continues the late erudite professor, 'this experiment has been successfully made within the space of a few minutes at Leipzig, at eleven o'clock a.m., through the mediumship of Dr. Henry Slade, the American. I had desired the tying of only one knot, yet four knots were formed after a few minutes in the cord.' 'The ends of the cord were tied together in an ordinary knot, laid on a piece of paper, and sealed with ordinary sealing wax.' The above phenomenon occurred 'in the presence of my friends and colleagues,' says Professor Zöllner—'viz., Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, professor of mathematics in the University of Leipzig, who are perfectly convinced of the fact, altogether excluding imposture or prestidigitation.' Comment on the above would be superfluous.—Yours, &c.,

"Preston,

"April 11th."

"E. FOSTER.

MRS. HEAPHY. — We shall be glad if any of our readers can give us the present address of Mrs. Heaphy, the widow of the artist who painted the portrait of an apparition as recorded some years since in *All the Year Round*, under the title "Mr. H—'s Narrative."

Spirits announce to man secret things and foretell the future. —PYTHAGORAS.

* That is, the photograph of the form which was invisible at the time of taking.—TR.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.
The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey and should invariably be crossed "— & Co."

ADVERTISEMENT CHARGES.

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

NOTICE TO THE PUBLIC.

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

Light :

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

SATURDAY, MAY 7th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

A STUDY OF PRIMITIVE CHRISTIANITY :

A NATURAL EVOLUTION BY INEVITABLE CAUSES.

When we received coincidently three works dealing with various aspects of what is broadly called religion, it seemed to us that opportunity was afforded us to draw attention to their divergent views in some connection with one another, and so to point out how many sided is truth, how multiform the conceptions that differing minds may honestly form of its presentations. We have already dealt with two of these volumes: *The Service of Man*, with its determined exposure of some of the blots that have defiled the face of Christianity, especially in the Middle Ages, and its poor substitute for the time-honoured faith, which Mr. Cotter Morison finds in this age outworn; and the far more remarkable work—*The Kernel and the Husk*—in which the attempt is made to spiritualise and rationalise the popular conception of Christianity, and to destroy the supernaturalism of the Bible. We turn now to the third volume,* and proceed to such *résumé* of its line of argument as our space permits. This is *A Study of Primitive Christianity*, and the author sets himself to show its natural origin and growth, its inevitable evolution from its existing environment, with its inheritance of past influences and traditions, until it became crystallised in the dogmatic system with which we are now familiar.

The work, it may be well to say at once, contains a remarkably clear and cogent argument; the author's style is picturesque and lucid; the evidence displayed of wide reading is not less remarkable than the traces of a perfectly candid and critical mind that meet us in every page. We do not remember to have met with a more exhaustive treatment of a very wide subject within so brief a compass. And we must not omit to say that the arrangement of the work throughout, admirably clear in spirit, is reproduced in the form in which the publisher has brought out the volume. It is a model of what such a book should be alike in matter and in form.

The author indicates the scope of his work thus:—"Commencing our investigation with an examination of the local environment of the earliest phase of Christianity, involved in the political, social, and religious condition of Palestine in the Roman period, we will next consider the state of society and religion in the Roman Empire outside of Palestine—that fruitful ground into which the earliest

seeds of Christian thought and life were transplanted. Thereafter we will investigate the sources of our information concerning the life and teachings of Jesus, and the different stages of the evolution of the new religion, up to the time of its secular triumph."

The genesis of the book is this. Dr. Janes had in connection with the Rev. J. W. Chadwick's church at Brooklyn an evening class of adult pupils engaged in the systematic study of the world's great religions. To them these lectures were first delivered, and the publication, substantially in their original form, is due to the expressed desire of those who so heard them. We cannot pretend to follow the author over the wide area that he covers. Starting with some notice of the state of Palestine in the Roman period, from the Captivity down to the time when nascent Christianity was brought in contact with the wider civilisation of the Roman Empire, with all the varying influences that it there found to modify and mould it—the Oriental Mithracism, the Stoic philosophy, the potent Alexandrine school, to say nothing of intellectual forces less considerable—the author shows how from these beginnings, fashioned by these formative powers, "the peasant Child of Galilee, the 'Son of Man' indeed, the natural product of His race and time," was evolved. "All the circumstances point to the conclusion that old uses were outgrown; a new era was about to dawn in the life of humanity. . . . A fateful hour had arrived in the history of civilisation." The age was in many respects the analogue of the present epoch.

Passing by the chapter in which the author sets forth his sources of information, which contains nothing new, though we believe nothing that is not true and excellently well set forth—and here we may refer our readers to the admirable Bibliography of the subject which closes the volume—we pass on to two most important chapters on the Theological and Social Aspects of the Religion of Jesus. We will omit any reference to Dr. Janes's criticism of the mythical stories that have accreted round the early life of Jesus, and come at once to His teaching, so far as it may be gathered from His own words, or rather from the records of it that have been preserved to us, before it had become encrusted with all that now goes to form the dogmatic systems of Christian churches.

In His hands the stern, jealous, tribal God of the Old Testament, gave place to a tender and loving Father. Not even a sparrow could fall to the ground without His notice. His eye was over all His works. His sun rose alike on the evil and the good: His rain fell impartially on the just and the unjust. His ear was open to the prayer of faith, a prayer of the heart uttered or unexpressed in the privacy of the inner chamber, not ostentatiously advertised at the corner of the streets. Yet He recognised the inexorable justice of this great Father towards the wrongdoer, which is involved in the conception of a future judgment. He nowhere taught the doctrine of a spiritual immortality for all men; He rather accepted the current notion of the establishment of a Messianic kingdom on earth, with its joys ineffable for the righteous, and its eternal punishment for the sinner in the fires of Gehenna. Few would reach the one: the wide and broad road provided a facile descent to the other.

The salvation of men, in His system, depended on no dogmatic standard of belief, but solely on righteous living. "This *do*"—not this *believe*—"and ye shall be saved." There is in His teaching no trace of a vicarious atonement or a substituted righteousness. That dogma belongs to a later epoch—the martyr period (p. 260). He accepted and modified many of the current beliefs of the age in which He lived; and, by degrees, the common expectation of a Messiah took hold on Him. The people, "impressed by the earnestness of His appeals, the depth and purity of His moral nature, His strong, magnetic personality," soon

* *A Study of Primitive Christianity*. By Lewis G. Janes. Chicago: C. H. Kerr and Co., 175, Dearborn-street, 1887.

hailed Him as Messiah. The thought grew. He appealed to His chosen friends, "Whom say ye that I am?" and at length, at the time of His final journey to Jerusalem, we find Him fully convinced of His Messianic mission. The plaudits of the people are accepted, and His crucifixion attests the sincerity of His belief. He seems to have expected a miraculous intervention in His behalf—"legions of angels" to the rescue—and, no such intervening, we have the cry of human agony and despair, "My God, My God, why hast Thou forsaken Me?" Such is our author's conception, very imperfectly indicated, of the growth and development of the Messianic idea.

The social aspects of the religion of Jesus have always seemed to us fully as important as the theological. These latter have been infinitely modified until, in very truth, it is almost impossible to recognise the teachings of the Founder in the dogmas of His modern representatives. But as a Social Reformer, in His conception of a kingdom of righteousness to be set up on earth, with the will of the Heavenly Father for its supreme and sufficient law: all evil overcome of good: food ministered by the spontaneous fruitfulness of a regenerated earth: war for ever done with: death itself vanquished by the eradication of its cause—Sin:—in all this Jesus stands out as a great and typical Reformer, drawing His inspiration from the glowing words of the old Hebrew prophets.

There can be no doubt that He imagined that this kingdom of grace was coming at once, within the generation. "All these things shall come upon this generation." He repeats it again and again. It is impossible to conceive that such earnest utterances should have crept into the earliest and most authentic record of His life if they had not been frequently made by Him. They remain "at once the proof of His reality as a historical personage and of His human fallibility and liability to error—a fact of the most striking significance."

This Kingdom of Heaven was to constitute a sort of ideal community, a condition which He and the disciples seem to have sought to realise among themselves. They had no individual property: one "carried the bag." He taught at large the blessedness of poverty: the terrible difficulty with which the rich would reach Heaven. This is perhaps the most remarkable point in all His teaching. What can be conceived more forcible, and, we must add, more impracticable and startling to the mind, than the moral of the parable of the rich man and Lazarus? Lazarus reposes in bliss for no virtue that is told us save his poverty: he was compensated for his woes:—but the rich man suffers the torments of hell for no other crime that we can discover but his riches.

We can only indicate as instructive matters for thought the views of Jesus on marriage and the domestic relations: His tenderness to children—"Take heed that ye despise not one of these little ones"—: His views of education and labour; His ethical teaching, seen at its best in the Golden Rule and the aphorisms of the Sermon on the Mount. Everywhere He went to the heart for the test of character. He had a perfect scorn of pretence, hypocrisy, and sham: and His denunciation of all sinners in this respect was vehement and unsparing. Yet with all, in His constructive teaching there was a "gentle persuasiveness, a sweet reasonableness, a felicity of presentation" most winning and attractive.

Dr. Janes draws a vivid picture of Paul, the great Christian missionary: but we have not the opportunity of following him into what is a profound analysis of the Pauline theology. There can be no question that Paul did more than any one to mould the Christian system into the form which it eventually took. He is thus depicted—"A man of little stature, under five feet high (they say), high-shouldered, beetle-browed, with head bent forward, his beard and hair at middle life of an iron-grey: his brow

wide, his face thin, his eye deep and somewhat sad: his bodily presence weak, and his speech contemptible—so his enemies said. That his speech was hesitating and slow, when not aroused, we may believe easily enough. It was so with Demosthenes: it was so with Mahomet, who, next to Paul, has shown the most burning and effective eloquence of the Semitic race, and in whom, like Paul, that barrier of hesitation gave way on occasion to a hot flood of eager and passionate words that stirred great floods of popular conviction." What he did to develop the crude system that he found: how communism was attenuated and finally vanished; how under his guidance Christianity burst the bonds of nationality and race, and aimed at the spiritual conquest of the world: how, in spite of all modifications, the essential principle that "a man is to be judged by motive rather than by act"—that we must go to the heart in the last analysis—was maintained:—for all this our readers must refer to the volume under notice.

The martyr period—a period of remarkable development to which we owe the two central dogmas of the modern scheme of Christianity—with its most interesting sketch of the life of Marcus Aurelius; the equally impressive sketch of the life of Apollonius of Tyana, so noteworthy in its resemblances to the legendary stories of Jesus in the earliest Christian century; the account of the developments of the Apostolic age, inferior in interest to some other chapters, can only be referred to. The conclusion arrived at is that all has been an orderly and progressive system of evolution. Even now "the Roman Catholic Church is simply the Roman Universal Empire modified and consecrated by Christian ideas. It left the old forms for the most part standing, but it ennobled and elevated them by a new spirit."

"Looking back over the history of these earliest Christian centuries, is it wonderful that the new religion gained steadily in power, and pressed forward to its ultimate triumph? Nay, the wonder would have been had the event proved otherwise. At every step we behold the inevitable results of easily discernible and wholly natural causes. . . . Christ's was a beautiful ideal, never to be completely realised, but let us not doubt that this rejected stone will still take its place in the temple of the Religion of the Future . . . which shall be known by no sectarian designation. Into its fold shall be welcomed all sincere and earnest seekers after truth: all who strive for its manifestation in a life of righteousness, all who believe in the language of one of its prophets that 'Truth is our only armour in all passages of life and death.' Its blessed ministry shall lead them, and lead all the world at last, to a perfect recognition of the BROTHERHOOD OF MAN: and to that trustful acceptance of the universe, which, independent even of theistic dogma, stands to all reverent and thoughtful minds as the rational fulfilment of Jesus' doctrine of the FATHERHOOD OF GOD."

WANTED.—Andrew Jackson Davis's *Great Harmonia* (5 vols.) and other works by the same author.—Address, with terms, to Office of "LIGHT," 16, Craven-street, W.C.

MARRIAGE.—The following announcement appeared in the *Times* of Saturday last:—Eglinton—Manning.—April 28th, at St. Marylebone parish church, by the Rev. Grant E. Thomas, M.A., B.C.L. (Oxon), William Eglinton to Eliza Manning, daughter of the late Edward Chambers Connolly, of Clifton, and widow of George Manning, late of Kimberley and Queenstown, South Africa.

JESSE SHEPARD.—We have received from time to time, many narratives of séances with Jesse Shepard, which go to show that the psychical power which he possesses has undergone no diminution of recent years. Mr. Shepard is now in California, at San Diego, and his powers are fully noticed in some journals that have reached us from that distant land.

MATERIALIZATION.

It is possible that some of our readers, who may think that M. Aksakow has been taking undue pains to refute Dr. von Hartmann's extravagant suggestion that "so-called" materialisations are referable to hallucination, may overlook the extraordinary evidence which will be found in another column, translated from M. Aksakow's account in the March number of *Psychische Studien*. In directing attention to it specially, however, we cannot but express some regret at M. Aksakow's decision not to avail himself of the permission he received from the master of the house at which the circle held its meetings, to publish the name and address of that gentleman. We will not now discuss the reasons given for that decision, but will observe that as this evidence can be criticised adversely upon only one supposition, there are exceptionally strong reasons for affording facilities for such inquiries as may be thought necessary to exclude or test it. The supposition to which we refer is not that which M. Aksakow mentions—the fraudulent complicity of the host (or of any member of the circle). That idea is not likely to suggest itself as probable to any serious inquirer, though in evidence of this kind it is always more satisfactory that all the persons concerned should be known. Whether the only alternative supposition is at all more probable, we may well doubt, but as there is nothing else to be said, that, if anything, is sure to be suggested.

What is it, then, that must be supposed in order to impair the cogency of this evidence—even were there no other—of the fact of a true materialisation through Mr. Eglinton's mediumship? In the first place, Mr. Eglinton must either keep an accomplice,—a person of sufficient skill and adroitness to play the part of the materialised figure—or "stand in" with some other professional, who is not afraid of being photographed with such disguise as can be adopted for the occasion. We must next suppose another accomplice, one of the servants of the house, to admit the first, unless we prefer to suppose that Eglinton himself was able to slip out of the room for that purpose. The door was locked, and the key was in M. Aksakow's pocket. So that a duplicate key was also necessary, either made for the purpose from an impression, or one belonging to another door.* If there was no accomplice among the servants, the risk of meeting one of them in one or other of the three surreptitious journeys to or from the house door had also to be reckoned with. The "figure" would of course have been careful to lock the room door after him when he went out, or Eglinton would have locked it from within with his duplicate key. The symptoms of exhaustion could of course be easily simulated, and to produce marks as of blood on the lips would not be difficult. Do we not know that that accomplished conjurer, Mr. S. J. Davey, was able, at the crisis of one of his slate-writing experiments, to make it seem that "the perspiration started out in great drops on his forehead"?†—a much more difficult feat, one would imagine. But M. Aksakow adds that Mr. N. took Eglinton home, where they had scarcely arrived before the latter "had a second attack of convulsions and bleeding." Now any after effects of this sort which could be satisfactorily verified must have a very important bearing on the whole question, and the desirability of learning more particularly from Mr. N. what he really witnessed of this second attack can hardly be contested. And some of the suppositions involved in the accomplice-theory could perhaps be satisfactorily dealt with by the master of the house at which the phenomenon occurred, and by him alone. As regards M. Aksakow's own account, the only thing we could wish

* The writer at first supposed that the lock of one room of a house would probably be similar to that of another. But he had the curiosity to test this supposition in the case of his own rooms, in which there are seven doors, each fitted with a key. To his surprise, he found that only one of the seven keys would fit the lock of another door.

† *Journal of the S.P.R.*, Vol. III., p. 31.

to have had more definitely stated is the interval of time here and there denoted by the term "soon." The whole séance lasted forty minutes, and it would have been well if the division of this time by the several occurrences had been approximately given.

Evidentially, it is a great advance when the facts can only be explained away by such suppositions as of the surreptitious introduction of accomplices into private houses, duplicate keys, and so forth. They have no verisimilitude; they are the evident resources of scepticism driven to desperation. That would be so, at all events, if the phenomenon under similar conditions could be repeated with any frequency. That, however, is not to be expected. M. Aksakow shows true insight in the remark that "the first condition for obtaining good mediumistic phenomena is the circle," and ideal circles are not numerous. The man of science (very pseudo-science in this field of research) who has not yet attained to the bare conception that he must himself be a co-efficient in the results to be elicited, nay, for whom the sympathetic and psychical tendencies which go to such co-efficiency even invalidate testimony, is simply wasting time by concerning himself with the subject. And the vast majority of would-be investigators are similarly disqualified for the elicitation of the most extraordinary results, which can therefore not be indefinitely accumulated.

The above remarks are limited to the final experiment of M. Aksakow in London. To the present writer—the translator of the articles from *Psychische Studien*—it has seemed that some of the photographic results in the dark have not quite the evidential value attributed to them by M. Aksakow. The possibility of a tampering with the camera—an exposure during the preliminary luminosity of the object to be taken—by Eglinton himself, seems not to have been sufficiently excluded. But understanding from one better acquainted than himself with photography that the picture could not have been taken at the séance in the way which had suggested itself to him as possible, he refrains from criticism which might be merely ignorant. And he has only to repeat—what still seems strangely unapparent to many minds—that to doubt whether fraud is *evidentially* excluded is not to suspect it in fact. But that M. Aksakow, in the long series of articles which have been translated into this paper, and which are still in course of production, has exhibited the most critical judgment in the selection of evidence, and has contributed a most valuable synopsis of it, will hardly be questioned by any one who has carefully studied it.

It has only to be added that "LIGHT" is indebted to the generosity of Mr. Hensleigh Wedgwood for the illustrations which appeared in the number of April 23rd, the second plate of which exhibits the extraordinary result above referred to.

C. C. M.

SPIRITUALISM brings to us a knowledge of future life, and bids us hope through the dark days of black despair. Spiritualists, of all inhabitants of the earth, can and ought to be joyful, for we do not live by faith alone, but by the ever-living truths that knowledge brings. Our hopes and belief of a future life are founded on knowledge, and our faith is of the supremely sublime, for is it not a faith whose foundations are sure?—*Golden Gate*.

DR. C. H. HARDING, of Boston, U.S.A., has been delivering a lecture on "Psychometry." He illustrated his theories by some striking experiments. His idea is that what is called Mind-reading, as exhibited by Bishop and similar performers, is akin to the Psychometric gift, a spiritual gift altogether. Before Dr. Harding's arrival a number of articles had been placed on the speaker's desk. He could have no sort of knowledge of their several owners. Eleven of these he proceeded to take up one after another, giving precise descriptions of the persons to whom they belonged, various facts connected with the owners; in some cases names of persons not now living: these were acknowledged in all cases to be correct. It is greatly to be desired that prolonged investigation of this singular gift should be conducted by some competent persons. This is another hidden gift which Dr. Harding believes to be more general than we think.

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

By J. H. M.

PART VI.

We stand in a region of conjectures, where substance has melted into shadow, and one cannot distinguish one from the other. . . . All visible things are emblems; what thou seest is not there on its own account: strictly taken, is not there at all. Matter exists only spiritually and to represent some idea, and body it forth.—THOMAS CARLYLE.

It is a common experience with beginners in the practice of spirit communication to encounter intelligences professing in their day to have been very exalted personages. With one exception, this has not been our case. For the most part, when other than relatives, our visitors have claimed connection with the lower or upper middle classes. The exception in question—at this time a constant frequenter—in spite of our repeatedly-expressed disbelief, persisted in maintaining that he was no other than Charles I., King of Great Britain and Ireland. Singular to state, the influence follows me to other circles. At a séance, in London, in a circle of entire strangers to me, a spirit, speaking in the direct voice, said:—"Charles I. is standing behind you, Mr. M——r."

On one occasion, I was alone, and writing in the dining-room. Some members of my family, met *en séance* in the library, were, at the time, engaged in conversation with this spirit, and questioning him on the events of his life and reign. Amid other queries, they asked if he remembered the battle of Worcester. The reply was *No*. Fortunately, as it would appear, for such value as this incident may possess, the whole of the sitters were at sea in their history, and contended with the spirit that he could not be Charles I., otherwise he must remember the battle. Were you not present at the battle of Worcester? was again asked. *No*, was the reply. "Then you cannot be Charles I.," my daughter rejoined. The response, alphabetically, by the table was:—"The battle of Worcester was not fought in my time."

On the circle breaking up, the sitters rushed into the dining-room, where I was sitting, with the question, "When was the battle of Worcester fought?" and found they were all in error as to date, and the spirit correct in his contention, inasmuch as the battle of Worcester was not fought until August, 1651—two years after the death of Charles I. The incident struck me as worthy of record, for this reason: Spirit messages, by sceptical persons, are too frequently assumed to emanate from the brain of the circle, individually or collectively. I think it must be conceded the above case furnishes an example of testimony to fact that could not have been extracted from—as the information did not exist in—the minds of the sitters.

On Friday, November 28th, 1884, our circle comprised Mr. and Mrs. Arthur, John, my wife, and myself, and another opportunity occurred of cross-examining our pseudomonarchical friend. Having given the name, and as usual informed us that he was King of Great Britain and Ireland, we put questions touching the leading events of his time. The replies indicated considerable acquaintance with historical facts of the reign, but brain-reading sceptics will have no trouble in accounting for, and disposing of, these difficulties. Inquiring if he remembered any particular picture having reference to himself, then hanging in Hampton Court Palace, he spoke of his portrait in three attitudes on one canvas—the painting I had in my mind in putting the question. It will be within the knowledge of many that Charles I., anxious to have a bust executed by a celebrated German sculptor, and failing to persuade the artist to visit England for the purpose, had compromised the matter by obtaining his consent to execute the

work on receipt of the King's portrait painted in three attitudes. Hence the picture in question. Asked the name of the artist, he could not at first remember, but subsequently spelt out "*Vandyke*." In reply to the question whether he recollected the name of the town and fortress where he was imprisoned, he said, "*Newport, Isle of Wight, and Carisbrook Castle*." After further questions, to which pertinent and accurate replies were received, I inquired how it came to pass we were honoured with his company. Would he explain the reason for visiting us? In what possible way, either by family history or otherwise, were we associated with him or he with us, that would explain or account for his frequenting our family circle? In reply, he spelt out *RUSTYSWORD*.

At first we could make nothing of *rustysword*, and concluded it to be nonsense. After consideration, by dividing it into two words, we read it "*rusty sword*." In my possession, hanging in the corner of the room in which we were sitting, was an old rusty sword with matchlock attached, said to have been dug up on the site of a battle of the period. As the circumstance to which the spirit referred dawned upon us, we inquired if he remembered the name of any battle associated with the sword. He replied, *Naseby*. Did he know, and could he tell us, to whom the sword had belonged? His reply was, "*Thomas Knatchbull recognised it*." And in detail he explained that the sword had been the property of Sir Thomas Knatchbull.

I have spared no trouble to discover in the records of the reign of Charles I. the name of Thomas Knatchbull. In the domestic State papers of the period, that of Sir Norton Knatchbull frequently occurs. He was the seventh baronet, and the family date from 1487. Sir Norton resided at Merstam Hatch, near Ashford, in Kent, the seat of Sir Wyndham Knatchbull, the present and twelfth baronet. A letter on the subject addressed to Sir Edmund (recently deceased) brought no reply, presumably because I was unwise enough to prejudice the application by openly stating the occult nature of the inquiry. I cannot accept Norton for Thomas, particularly as Sir Norton Knatchbull was a Parliamentarian and not a Royalist, his name figuring on a broadsheet dated July, 1646, in a list headed "Great Champions of England faithful to the Parliamentary Forces under General Fairfax." Although by no means of necessity, the inference from the communication would point to a Royalist. Sir Norton left thirteen children, but up to the present time I have not succeeded in unearthing their names. But the ninth baronet, who succeeded to the title in 1696, was a Sir Thomas Knatchbull. It is not unlikely he was a son of Sir Norton, and may therefore yet turn out to be contemporary, and the Thomas Knatchbull in question.

To persons ignorant of the delicate and easily disturbed conditions of spirit communication, the most obvious and simplest course to adopt was to cross-examine the spirit on the subject. Unfortunately, before an opportunity occurred, we suffered the loss of our strongest medium. That others may profit by our mistakes, it may be worth while to record the circumstances.

(To be continued.)

RESISTANCE.—Physical life only exists healthily under the pressure of resistance, and the necessity for constant wrestling against some opposing medium promotes growth, stimulates activity, generates robustness. A grain of wheat, when the hidden life within it has been called into being and it begins to thrust its tiny root downwards and lift its growing shoot upwards, finds itself strongly, healthily, resisted upon all sides by the impact clay around it; this resistance calls forth its power and stimulates its tenacity, teaching it so to grip the soil that when in the fulness of time its stalk is ripening the precious ear for harvest, it is able safely to bear its burden and wave it in the summer air. You could have germinated that grain of wheat without resistance on a morsel of moist cloth in your room and it would have sprung into life, but it would have grown a lean and pallid stalk, and unable to bear its own weight would soon have fallen and withered.—CANON WILBERFORCE.

THEOSOPHY IN FRANCE.

Theosophy is not failing as to its mission in France. Mr. Sinnett's *Occult World* has just been translated, with the author's sanction, into French, by F. K. Gaboriau, a name pleasantly suggestive of romance. At the same time there appears the first number of *Le Lotus*, a monthly magazine or "review of lofty Theosophical studies, tending to bring about closer relations between the East and the West, under the inspiration of Madame Blavatsky."

La Monde Occulte is chiefly interesting for the preface and "postface" of the translation, the book itself being a reproduction in French of the fourth edition of Mr. Sinnett's well-known and remarkable work. M. Gaboriau, though clearly sympathising with that form of occult knowledge called Theosophy, and taking up the cudgels bravely for Madame Blavatsky, especially as regards the action of the Society for Psychical Research, nevertheless appears to regard Theosophy, after all, as a branch of Spiritualism, and does not hesitate in his preface to speak well of such as have endeavoured to search after truth in other directions than those insisted on by the Himalayan Brotherhood. In this connection M. Gaboriau makes some observations which at once commend themselves to those who are at all acquainted with Spiritualism and Spiritualistic literature in France. After mentioning the names of men of mark who in other countries have not hesitated to identify themselves with the study of the unseen, as Crookes, De Morgan, Varley, Balfour Stewart, and Wallace in England; Edison, Elliott Coues, and Hare in America; Zöllner, Von Hartmann, Du Prel, Tornebohm, Aksakow, in other parts of the world, he says, "In France, when we have cited the names of Flammarion—an important name, undoubtedly—of M. Rivail, otherwise Kardec, of the Positivist d'Assier, we have gone through nearly the whole list, and even as to these we are forced to acknowledge that they have done but little more than touch the subject in the most superficial manner." These words are, indeed, true, as is testified by the floods of talk, nothing but talk generally which fill the journals consecrated to French *spiritisme*.

In concluding his preface, M. Gaboriau says that the reader of *La Monde Occulte* "will recognise, as we have ourselves, that if the conclusion of the Society for Psychical Research can be justified, that is to say, if a woman" (Madame Blavatsky) "of this temperament, of this devotion, of this knowledge, who has created a philosophical renaissance such as this, is only an adventurer and a charlatan, we are in the presence of an occult world still more astounding than that of which we have the honour of now presenting a translation."

The "postface" of M. Gaboriau contains an account of those interesting episodes in which Mr. Hodgson and Madame Blavatsky play such prominent parts. The question which these episodes have propounded may perhaps find the solution in France which it has failed to do here. Madame Blavatsky's protestation appropriately closes the volume.

One thing Theosophists have in common with French Spiritists, they hover continually round one central exponent of their faith; what Allan Kardec is to Spiritism, Madame Blavatsky is to Theosophy. As she is the prominent figure in *Le Monde Occulte*, so she is in *Le Lotus*, sixteen pages out of sixty-four of which are devoted to a translation of an article by Madame Blavatsky which appeared originally in *The Path*. This first number also concludes with a resolution of confidence in this lady, entitled "Hommage à Madame Blavatsky." One of the best articles in *Le Lotus* is on "La Question Sociale," by L. Dramard. There is also a poem called "La Mort de Dieu," by Jean Rameau, which is curious, possibly powerful, certainly in bad taste.

Le Lotus is not always quite charitable in its way of

looking at things. Speaking of Mr. Eglinton's continental tour, it asserts that from Berlin he will go to St. Petersburg, Moscow, Vienna and Constantinople, from whence he will probably go on to Chili and Peru. This is not the geographical knowledge one expects from the friend of the Mahatmas; indeed it looks as if jealousy were a little interfering with the "absolute ideal." "Only a guinea to be convinced of the immortality of the soul" is amusing as a quotation, but it suggests the unpleasant reflection that the success of one medium does not always cause sweet music to play round the lower self of another.

II.

POETRY AND MYSTICISM.

"Heresies," observes Sir Thomas Browne, "perish not with their authors, but, like the River Arethusa, though they lose their currents in one place, they rise up again in another." As with Heresies, so is it with Schools of Poetry, which, being Schools of new thought are ever heretical, and which, as they experience dissolution, enjoy also in a new body, and with more fully developed powers, a glorified resurrection.

The Metaphysical School of Poetry, which had its origin, by derivation from the then more cultured systems of thought of Italy, in the writers of the Elizabethan Age, and passed away for a season with the nobly daring, if sometimes extravagant, analogisms of Cowley, and the profound, if paradoxical, epigrammaticisms of Quarles, has been rising to the surface of modern thought in various forms, in the poetry of the present century. Coleridge and Wordsworth, Keats and Shelley, Tennyson and Browning, have each contributed to the revival much in the direction of metaphysical thought which was excellent in the older writers, combined with much which those writers were not inspired with the power of communicating, possibly because the age was not then ready to receive it; and there is abundant evidence in the writings of the later poets of our day to manifest that it is in this hopeful and vitalising direction that the current of poetical thought in England is continuously tending.

The uses of Poetry, in its metaphysical aspect, may be defined in the words in which Gibbon describes the peculiar function of the Greek language, viz., "To give a soul to the objects of sense, and a body to the abstractions of science." In a word, to spiritualise the material; to realise, or give, external reality to the immaterial. In its latter aspect it is only the harmonious and popular expression of Metaphysical Philosophy,

"She of sober mien,
Yet radiant still, and with no earthly stain,
Whom as a Fairy child, in childhood wooed,
Even in my dawn of Thought,—Philosophy,
Though then unconscious of herself, perdie,
She wore no other name than Poesy." (Coleridge.)

Metaphysical Philosophy will, in its turn, be found to be the outer form, or body, of Theosophy, or Mystical Theology.

Lest any person should imagine, to adopt the words of Bacon on a similar occasion, that this idea is rather "notional than real," we will proceed to subjoin examples which shall be three in number.

To this end it is needful to examine and define the broad principles of Mystical Theology.

Its first and most elementary axiom, as affirmed in various forms by mystical writers in all ages, from Hermes Trismegistus to Böhme, is crystallised in that saying of the former, that "all things that are subject to the eye are, as it were, shadows, but that those things which are not subject to the eye are ever." In other words, that the visible is never real,—that all that we see is phenomenal.

The second axiom of Mystical Theology, universally assented to by mystical writers, can scarcely be more clearly expressed than in the words of Paul, "The hidden things of

God from the beginning are clearly seen, being understood by the things that are made." In other words, that merely phenomenal as is the world, and all that it contains, it is nevertheless a picture, a representative expression of that which is real.

For the third axiom of Mystical Theology, it is difficult to find an express formula. Its spirit lies at the root of the whole teaching of Jesus Christ; nay, it is the fundamental object of that teaching to illustrate and enforce it. It is briefly this: That the two worlds are at the same time in harmony and in opposition; that representative as is the external world, both of things and thoughts, of the innermost, or most spiritual world, the two, in harmony by correspondence, are in disaccord in operation; so that the laws and principles regulating the one are to be ascertained by a diametric reversal of the laws which govern the other.

Upon these three axioms hang all the law and the prophets of Mystical Theology—the Philosophy of a world-condition of existence, or system of thought, the principles of which may be epitomised as "The Reality of the Invisible," and "Correspondence with Contradistinction;" and the keys with which to unlock it, Analogy and Paradox, or reducing them to an even simpler form, Imagination or Faith.

The more we compare these principles and their keys with the principles and methods of Metaphysical Poetry, the more shall we perceive the entire harmony of the two,—a harmony not accidental but congenital.

Wordsworth, in his Preface to the *Lyrical Ballads*, observes that there are two qualities which in an especial manner affect the Poet. One he describes as "the disposition to be affected more than other men by absent things as if they were present,"—in other words, the faculty of realising the Invisible as Visible; and the other, "the perception of Similitude in Dissimilitude, which," he remarks, "is the great spring of our minds, and their chief feeder"—in other words, the principle of Correspondence with Contradistinction.

If the harmonies between Metaphysical Poetry and Mystical Theology are perceived on a comparison of the principles of the one with those of the other, even more apparent are they when compared with the whole system of which Mystical Theology has been either the prophetic, or the fuller intellectual expression, viz., Christianity, or the teachings of Jesus Christ, and His immediate followers.

Christianity, in all its aspects as an intellectual system, will, upon examination, be found to be the expression of the two principles already described as those which regulate alike Mystical Theology and Metaphysical Poetry, viz., the Reality of the Invisible and Correspondence with Contradistinction; and the two keys to the intellectual comprehension of its laws are similarly Analogy and Paradox.

In a word, it is the system of Natural Laws of an Invisible World, or phase of existence, the operative principles of which are analogous, but, at the same time, diametrically opposed to those of the external world or system of being, so that in fact the realities of the one are the abstractions of the other, and *vice versa*. For example, there is pre-eminence in that World, we are assured, but it belongs not to the strong, but to the weak; there is wisdom in that World, but it is the attribute of the believer, and not of the reasoner; there is labour in that World, but it is effected by those who are willing to suffer, rather than by those who are zealous to do; there are good things of all kinds in that World, but the best of them are the reward of those who are patient to wait, rather than of those who are active to gain; for, in that World, patience is perpetual action. In it, as has been observed, the abstract things of this life are realities; and its realities, abstractions. In it, Thoughts are Things, Desires are Deeds, Principles are not only Principalities and Powers, but Personalities; for everything there has Life, and in it we live amidst scenes surrounded

by attributes and associations, which we need, even now perhaps, only the opening of the spiritual eyes to discern. This is the World which Christianity reveals to the Christian. It is the World of Mystical Theology, and it is not less the World of the Metaphysical Poet. That World, in which he has told us they "serve who only stand and wait"; in which that "wise passiveness" which he has preached, is the very motive power of action; that suffering, through which he has avowed he "learnt" what he has sought "in song" to enforce, the very corner-stone of power; in which exist the "forms" of those "things unknown," which his eye "glancing from Earth to Heaven" has bodied forth; those "islands and continents" which he holds in fealty to the Divine Spirit, as a perpetual inheritance by virtue only of his capacity to perceive them; a world in which the Poet is the Man of Science and the Realist; and in which they possess the highest attainments in Theology who love best.

A. A. W.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

The Kosmos, &c.

To the Editor of "LIGHT."

SIR,—Mr. Fawcett has entirely missed the point of my letter, which was not written to combat the doctrine of the evolution of the human body, but to show, as far as I could show in a short letter, that the evolution of a soul does not follow quite as the matter of course he seems to think it does.

Assertion is not proof, and that the *only* solution of the mystery of life is to be found in successive re-incarnations is an assumption against which I protest.

Mr. Fawcett's Eastern learning appears to take in the whole Kosmos. I therefore was within my right when I asked the questions I did. If there be "justice" and "injustice" as such, then either this system of philosophy must say what they are, or must allow that it does not know the whole Kosmos. If there be an appeal to *Reason*, this Reason must be either inside or outside the Kosmos, and the like argument applies.

I asked Mr. Fawcett to explain these things, on which the whole subject hangs, rather than on any knowledge of either Eastern or Western learning. He has not done so, but has contented himself by stating that he regards Nature (which I also asked about) as the sum total of existences—objective and subjective—in the Kosmos; or in another aspect, as the "cyclic manifestation of the Unconscious." I do not wish to again incur the charge of flippancy, but the "cyclic manifestation of the Unconscious" is too delicious.

II.

Re-incarnation.

To the Editor of "LIGHT."

SIR,—I am not going to say a word personally for or against Re-incarnation; I think you were wise in stopping the discussion. Both sides have enough to do in protesting against "false Egos on the *Kama loca residuum*." My object now is to cast, if I can, oil on the troubled waters, from certain lips speaking from the other side. Several years ago, having written a letter to one of our periodicals in favour of Re-incarnation, the control of that excellent medium, Mrs. Olive, entered the lists against me, and for some weeks the *dicta* of "Dr. Fox" (I think that was his name), Mrs. Olive's control, took up the cudgels against your humble servant, which I answered to the best of my poor ability. Mrs. Olive became a widow, and married, I believe, Colonel Greek, of Moscow. Soon after this correspondence, being in London for a few days, I called on Mrs. Olive. Without hesitation she at once told me my name. I have thought since that she might possibly have seen my portrait in transcendental photography. We had a private séance. A very pleasant "control" first came, who seemed to know more about myself and some of my friends than is usual in a casual acquaintance; and then came "Dr. Fox." All I can say is that he poured upon me an avalanche of argument on his side of the question that seemed to stupify me, for I do not think I remembered afterwards a word that he said; and on Mrs.

Olive's coming to herself, I said: "Excuse me, I feel very much under influence." And she replied, "I see you do." Now, as I never had or would have a "control," to my knowledge, I consider this a remarkable séance, but it did not change my opinions in the slightest degree. The apophthegm used by "Dr. Fox," and transferred to the periodical, is this: "Re-incarnation is a phenomenal fact, but an economical absurdity."

T. W.

"An Astounding Ghost Story."
To the Editor of "LIGHT."

SIR,—Referring to your article under the above heading in "LIGHT" of April 16th, you may like to know that I saw the remarkable story of the occurrence on board the *Asp*, nine years ago, in Captain Aldridge's handwriting. It was lent to me by his wife's sister.

The narrative given in "LIGHT" is quite correct, so I am again assured by his connections,—only that in some further details, written down at the time by him, are omitted. Sailors being so notoriously like children in their feelings about ghosts, Captain Aldridge did not wish to harm the character of the *Asp*, by publishing the facts he had witnessed. They had been told, I suppose, *vivâ voce* to some one who wrote them down for Mr. Benjamin Coleman.

A. J. PENNY.

Do Animals Survive Death?
To the Editor of "LIGHT."

SIR,—I found myself alone in Boston, Mass., in 1885, and quite unknown. Through the kind auspices of the Rev. Minot Savage, Rev. Joseph Hull, and Dr. Wellington I was induced to attend frequent séances with the pure and powerful mediums, the Misses Berry, 1, Arnold-street. One of the marvels I experienced there was *dé propos* of dogs.

"James Ballantyne is here, Violet Ballantyne is here, and a friend who does not give his name; he is old and grey, nose thick at the end, lame, is fond of animals; there are two dogs at his feet."

Who is with James?—"Scott."

Who?—"Walter Scott," in a husky whisper, the inflection conveying the idea, who so likely to be with a Ballantyne as Scott? The last generation were his printers, friends, and advisers.

Dr. James Ballantyne was the first Orientalist of his day. "Violet" was my sister who passed on thirty years ago in India.

I detest dogs, but see no reason why they should not inhabit our lower spheres.

S.

Survival of the Souls of Animals.
To the Editor of "LIGHT."

SIR,—In your issue of April 9th, I notice a letter from Dr. Anna Kingsford, in which she states that she has seen "a new journal just issued by an 'occult' society, or lodge, in which there is a passage which deeply grieved" her. "It was a protest against belief in the survival of the souls of animals. Such a passage occurring in any paper put forth by persons claiming to have the *least* knowledge of things occult is shocking, and makes one cry, 'How long, O Lord, how long?'" This, obviously enough, refers to the *Spiritual Reformer*, of which I am co-editor. The precise words objected to are not quoted by Dr. Anna Kingsford, but the following passage from an article by myself on "Spiritualism in the Reviews" fairly represents my view of the question: "Yet we are forbidden to give immortal souls to the beasts that perish, and rightly enough. Quite apart from any theological doctrines, we cannot bring ourselves to believe in glorified animals, as such, finding a place in any final hereafter."

These words are quoted from an article by Mr. Norman Pearson in the *Nineteenth Century* for September last, but I am quite willing to adopt them. Whether they are inconsistent with a belief in the survival of the souls of animals depends upon the meaning attached to the word "survival." If it is used as synonymous with "immortality," then I do not believe in the survival; but if it means survival for a limited period merely, then I believe in it, and have most certainly never protested against it. I am quite unable to believe in the immortality of the countless millions of flies that die every year, and equally unable to understand why the publication of my disbelief should "deeply grieve" Dr. Anna Kingsford or anyone else. I cannot suppose that Anna Kingsford would seriously contend for

anything more than a survival for a limited period, and she will nowhere find that view opposed in the *Spiritual Reformer*.—Yours faithfully,

79, Upper Gloucester-place, N.W.
April 19th, 1887.

F. W. READ.

[The confusion between *survival after death* and *immortality* is common and very misleading. The terms are by no means equivalent, and we can bring no conceivable *proof* of the immortality of any being. We *prove* survival, and *infer*, in the case of mankind, immortality.—Eds.]

Slate-Writing and Conjuring.
To the Editor of "LIGHT."

SIR,—We have had no little excitement in Cardiff owing to the presence of a talented magician, M. Guibal, who in his announcements described one of the purposes of his performances as "Spiritualism Exposed." I therefore wrote a letter which appeared in the *Cardiff Evening Express*, and in which I challenged M. Guibal to demonstrate that slate-writing is a fraud. I also added to the publicity of my position by placing a paper in my window, which made the magician angry, so that he threatened me with legal proceedings. I am happy to say, however, that he thought better of it, and withdrew the offensive words from his placards—a result which I think should be placed on record.—Yours truly,

Queen-street, Arcade, Cardiff.

CHAS. BAKER.

"Perplexed."
To the Editor of "LIGHT."

SIR,—The interesting narrative given in "Notes by the Way," in your issue of April 30th, brings to my recollection an experience of my own in some respects analogous.

In 1864 I had many séances with the two Mrs. Marshall in London, at all of which a spirit, professing to be that of a near and dear relative of mine, used to communicate with me, the evidences of identity being, though not absolutely conclusive, certainly very remarkable.

In the following year I happened to be in Paris, and had several séances with Mdlle. Huét. At all of these the same spirit professed to be present, giving proofs of identity about as cogent as those given at Mrs. Marshall's (with the addition of certain alleged facts bearing on the "Spiritist" doctrine of Re-incarnation, and specially pertinent to the spirit and myself) but *repudiating my suggestion that she had ever manifested herself in London*. The conclusion I drew—not an unnatural one, I think—was that of mistrust and disbelief in the identity of the spirit both in London and Paris. Perhaps I was in error? I shall be glad if you, or any of your readers, can offer any more satisfactory explanation?

May I trespass a little further on your space and kindness? I often sit for communications through the table, or by the aid of planchette, in my domestic circle (in no frivolous frame of mind), my wife, or one or more of my daughters, acting as mediums. Abnormal phenomena arrive almost immediately, sometimes in the names of deceased friends or relations, at other times in names unknown to us. The communications, whether by tilting or writing, are more or less interesting, and perfectly reasonable, and if only true would admit of easy corroboration; but so far they one and all appear to have no foundation in fact, in other words to be destitute of truth. This experience is probably not unfamiliar to yourself or others? Can it be explained?

I enclose my card, and am, sir, your obedient servant,
3rd May, 1887.

W. A.

"Signs."
To the Editor of "LIGHT."

SIR,—Will any of the readers of "LIGHT" give an explanation of what is meant by Buddha having "thirty-two characteristic signs"? In all the histories of Sakya I find these "marks," signs, alluded to but no explanation of what they consist of.—Yours truly,

8, Rose Mount, Keighley.

"MAGUS."

The Distressed Northumberland Miners.
To the Editor of "LIGHT."

DEAR SIR,—I beg to acknowledge with thanks the following additional contributions:—M. H., 6s.; I. W., Liverpool, 1s.—Yours faithfully,

39, Blake Town,
Seghill, Northumberland.

GEORGE FORSTER.