

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!" —Goethe.

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NOTES BY THE WAY.

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

The current number of the *Atlantic Monthly** opens with a story called "A Crucial Experiment," by J. P. Quincy, which is very good reading indeed. We are introduced to a fashionable church and a popular preacher, broad in his views and eloquent in the expression of them. He prays for a member of his congregation who lies dying. After service, Professor Hargrave seeks him, and engages him to witness the "crucial experiment" that gives its title to the story, in company with Dr. Bense, a Psychical Researcher. The Professor wants him to witness the experiment, because he thinks it "may result in giving that evidence of a spiritual world which the Psychical Society (of America) professes to be seeking." "I am not aware that any society with which I am connected makes such profession (replied Dr. Bense). We are seeking a remedy for that reversion to the delusions of our savage ancestors which the great forces of civilisation are not yet able to prevent." After this douche the story proceeds. Mr. Greyson (the clergyman), writing to a close friend, unbosoms his soul, and declares himself fascinated and awed with the mystic gifts of the Professor's wife, Mrs. Hargrave. She has psychical powers of the most refined order, and is depicted as a beautiful woman with all the graces, physical, intellectual, and spiritual, that can adorn a woman. She has that spiritual discernment which enables her to see and converse with the denizens of another world. And then we have a terse and powerful summary of some of the evidence that this is not mere fancy. "I can assure you," he concludes, "this matter is not to be disposed of with the convenient grin with which the fops of Pope's time were wont to refute Berkeley."

Dr. Bense, a skilful and masterful physician, a Materialist who decorously observes, none the less, "such sacred observances as yet lingered in the world," is a very different man. Respectable to the finger-tips, he was a Sadducee of the Sadducees, a man of weight and status, "completely equipped for a prominent position in the service of psychical research." He was chairman of its Committee on Obsessions. These are the *dramatis personæ*. At the time the story opens Professor Hargrave had obtained permission to make his "crucial experiment" on the dying millionaire, Ephraim Peckster. He believed that he could scientifically "show that, approximating the time when the soul leaves the body, there is an alteration in the weight (of the body) which is capable of registration." The idea is

worked out with admirable gravity and much grim humour. The bed had been "supported on an exquisitely poised balance, which will show any remission of the downward pressure." But why should there be any lessening of weight? The argument is by analogy. Because a change in bodily weight has been observed in ecstasies. They are levitated frequently: witness St. Theresa, Loyola, Savonarola, and many others. The experiments on somnambules of Dr. Charpignon and Professor Kieser show the same phenomenon in them. The possessed children of Morzine and Chablais, who, in 1847, flung themselves from the tops of the highest trees with the lightness of squirrels, and the record of the Kentucky Climbers, are cases in point. Mr. A. R. Wallace is further cited as asserting that "there are at least fifty persons of high character in London who will vouch for the fact of levitation as by them witnessed."

But what then? The Professor supposes "that a state bearing some resemblance to that which we know as ecstasy occurs at or near the moment of death." He has his weighing machine below to register the weight of the body. Above he has a sensitive instrument which will register tremors in the atmosphere that are perfectly soundless. He expects by it to detect, simultaneously with decrease of bodily weight, atmospheric disturbance which can be detected at no other time, and of which science can give no account. Moreover he has six self-registering thermometers with which to take the bodily temperature. Heat can augment only as there is expansion or change of position in the molecules. Taken in connection with the other experiments, the Professor expects to detect the very "jar of the elements of life-stuff as they form the faint beginnings of the new envelope of man." And this is not all. Oliver Wendell Holmes is quoted as saying: "At the very instant of dissolution, as he sat by the dying lady's bedside, there arose an undefined, yet perfectly apprehended *somewhat*, to which he could give no name, but which was like a departing presence." He gives, too, a corroborative case "from the lips of one whose evidence is eminently to be relied on." (I myself, by the way, could give him another.) The Professor suggests that this departing presence could be pictured by transcendental photography. Aksakof and Wagner are quoted in this connection with Crookes, Taylor (of the *British Journal of Photography*), and the Beattie series of photographs. All these four experiments, checking one another, will, the Professor maintains, prove the departure of that which we call Soul, and the moment at which it leaves the body. A very pretty experiment as it stands. How did it succeed? We are not admitted to the chamber where Materialism, in the person of Dr. Bense, and Theology, in the person of Mr. Greyson, stand watching Spiritualism in the person of Professor Hargrave, as he seeks to demonstrate by scientific methods the transit of a Soul. But we learn, when they issue forth, that material science has triumphed, and the wise old doctor has had an exhibition of his own. He has exhibited a drug which has given the

* Ward, Lock, and Co., Salisbury-square, E.C. Price 1s.

patient new life, and has deprived the Professor of his subject.

I must not wholly omit notice of a scene between the doctor and Mrs. Hargrave, the Seeress. They are waiting in the house of the dying man, she to be near her husband, he till he is summoned to the death chamber. The Professor and the clergyman are there already. Dr. Bense has been saying that "man's undertakings must bear some relation to his capacity." "You presume to limit them," rejoined the Seeress. "I can see old Gideon Peckster now behind your chair." "My dear madam," said the doctor, "pray let me feel your pulse." It was nearly normal. The Seeress narrated how often she had seen his spirit, what he had told her, and how exactly true it all was. The doctor replied by a medical disquisition on chorea and epileptic hysteria, and offered a prescription. The lady declined, and met his objection that health is the only thing worth thinking of, by detailing to him his own three hours' gratuitous work in the slums and noisome hovels of a squalid alley of which she gave the name. "You would have been better in fresh air than doing good this way." The doctor is startled and shifts his ground. "Feeling for the dead in the dark is dangerous both to health and character." "Yes, there is no tree of knowledge without a serpent nestling near it." And so the bright, fresh conversation goes on: always entertaining and instructive; and displaying an amount of acquaintance with all the branches of the subject which makes the article, though cast in the form of a story, of real value.

The same number contains high praise of a little volume *Some Chinese Ghosts* (Boston, U.S.A., Roberts Bros.). The little stories are characterised, it would seem, by excessive delicacy and refinement; a simple naturalness, and what the reviewer calls "the best qualities of idyllic romanticism."

HENRY WARD BEECHER'S MOTHER.

It would seem that Henry Ward Beecher's mother was in some degree impressible by spirit-power. The subjoined incident (extracted from the *Banner of Light*) shows that she had in herself that sensitiveness to spirit which she may have transmitted to her eminent son.

"Charles Beecher on February 22nd, 1863, preached in the Salem-street Church, Boston, his sermon being founded on the text: 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?' (Heb. i. 14.)

"Mr. Beecher related an incident which occurred in his father's family illustrating his view of the meaning of this passage. He said his mother was frequently absent-minded, and would do strange and unaccountable things, and wonder why she had done them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done so, she waited a moment, and then felt a second impulse to open an outside door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage top, and was caught in such a way that he could not extricate himself, and must soon have strangled."

THE *Nanaimo Free Press*, British Columbia, has been printing some excellent articles in favour of Spiritualism.

THE *Christian Herald*, in a recent article on Spiritualism, said:—"It is vain to speak of that power as mere jugglery which has convinced some of the *élite* of the literary world, which has caught in its meshes many scientific men, who at first only troubled to investigate for the purpose of refutation. Nor indeed can anything be more dangerous than utter incredulity: for the wholly incredulous, if suddenly brought face to face with the supernatural, is of all men the most likely to yield entire submission to the priests of the new wonder. Better far is it to prayerfully inquire whether these things are possible, and if so, in what light the Bible teaches us to regard them. We shall thus be armed against all the wiles of the devil."

A RELIGION which should appear reasonable to the whole world could not be the true one. The true religion must, at its first appearance amongst men, be saluted from all sides with that accusation of folly which Christianity has so loftily braved. —VINET.

"WALFORD'S ANTIQUARIAN."

This excellent magazine contains in its current number, besides articles on subjects not of special interest to our readers, though good in their contents, a paper on "Relics of Astrologic Idioms," which has in it some curious research in the use of terms derived from astrology. Such are the common words *disaster* (the influence of an evil star); *ill-starred* ("O ill-starred wench," says Othello to the dead Desdemona); *luck* (the look or aspect of a planet); *saturnine*, *mercurial*, *martial*, *joyial* (all referring to the temperaments characterised by the word to the planet ruling at birth). *Lunatic* (moonstruck) refers to the belief that a child born when Mercury and the Moon were "afflicted" would be liable to mental aberration. Shakespeare, whose encyclopædic knowledge treated of all things, refers (*Winter's Tale*, IV., 3., 23) to the belief that Mercury when "afflicted" was the planet-deity of thieves. "My traffic is sheets; when the kite builds look to lesser linen. My father named me Autolycus, who being, as I am, littered under Mercury, was likewise a snapper-up of unconsidered trifles." It is obvious to recall the fact that the Bible is full of astrologic terms. Joseph's divining cup was probably one inscribed on its outer side with the signs of the Zodiac. The teraphim that Rachel stole, so that Laban might not divine which way she had fled, were images formed under certain signs of the Zodiac for purposes of divination. A curious light is thrown on the method of taking an oath alluded to in the case of Abraham (Gen. xxiv.) and Jacob (Gen. xxxii.) by astrology. The sign Sagittarius (the day-house of Jupiter) was so esteemed by the ancients that, as it was supposed to "rule" the thigh, it was customary to place the hand under the thigh of the person with whom they took the oath. Lastly it may be noted as appropriate that the star is the most prominent symbol in ancient orders of merit, with evident reference to the star under which distinguished persons were born. And when the Empress instituted the Order of the Star of India, nothing could be more appropriate, for among her 200,000,000 of Indian subjects the one faith common to those who differ widely in their religious beliefs is that of Astrology.

A VISION OF THE TREE OF LIFE.

I started—because, in my vision, I found myself placed half within—and half without a Tree!

I could neither behold its top; nor yet could I behold its roots. I saw not its roots, because I stood upon them; neither could I see its upper branches, because I stood beneath its lower ones.

I recognised that this tree was an *Arbor-Vitæ*.

Then did my soul rejoice within me, because the Spirit made me perceive by this symbol of the Tree, how Humanity is indeed incorporated, so to speak, with the Tree of Life. Knowing (*i. e.*, perceiving) neither its roots, the Beginning, nor yet its summit, the Ending. Humanity, nevertheless, is fenced in, on the right hand, and on the left, by the Tree of Life; is supported by its trunk and is over-shadowed, as by a protecting canopy with its aspiring and ever verdant branches.

A. M. H. W.

REV. JOHN PIERPOINT, so distinguished for his thorough manliness and love of truth, was interested in Psychometry, and in his poem on "Progress," delivered at the 150th anniversary of Yale College, he referred to it and its discovery thus:

"The very page that I am tracing now,
With tardy fingers and a careworn brow,
To other brows, by other fingers prest,
Shall tell the world not what I had been deemed,
Nor what I passed for, nor what I had seemed,
But what I *was*! Believe it, friends, or not,
To this high point of progress we have got,
We stamp ourselves on every page we write!
Send you a note to China or the Pole—
Where'er the wind blows or the waters roll—
That note conveys the measure of your soul!"

—*Banner of Light*.

THE *dæmons* direct man often in the quality of guardian spirits in all his actions, as witness the *dæmon* of Socrates.—PLATO.

PSYCHOGRAPHY IN CALIFORNIA.

We gather from abundant accounts that Frederick Evans is getting excellent psychographic results both in public and private. Colonel J. J. Owen, editor of the *Golden Gate*, is now, or rather has just been, travelling with him, and at every resting place sésances have been given to specially selected representatives of the Press. The following is an interesting account of what took place at a sésance given at Los Angeles to three representatives of prominent newspapers there. The report is from the *Los Angeles Express*. We may premise that the sésance was held in Mr. Evans' private room in the Montrose Hotel, and that the narrative is written by a reporter quite unfamiliar with what, indeed, he then witnessed for the first time:—

"At the medium's request, a most minute examination was made of four common school slates, about four by six inches in size, framed with pine wood usually used in slate manufacture. After the slates had been inspected, Evans took from a box a slate pencil, and scratched the surfaces over with it. He then spat upon them, cleaned them off, and then handed them again to the newspaper men. They were as of yore. Taking two of them and placing them together, Evans dropped a bit of pencil between them, and then sealed them together with common red sealing wax. The same performance was gone through with the other two slates, and, laying one pair above the other on the table, the medium directed all four persons to place their fingers upon them and 'arrange a battery.' Then the little party sat in silence, and awaited coming events. Evans assumed an easy position in his chair, and very shortly signs of his labouring under a severe mental struggle were made apparent. He writhed and twitched his fingers, and finally grasped a pencil and commenced writing, upside down, with lightning-like rapidity.

"He has heard them," whispered Colonel Owen, as Evans finished.

"Turning the paper about, one could readily decipher the writing. It was in words as follows:—

"Yes, I will write on the slates to the press.—JOHN GRAY."

"Who's John Gray?" was the simultaneous inquiry of the newspaper men.

"He is Mr. Evans' 'psychographic control,' as it is called. More properly speaking, the medium's guide to the spirit world," was the whispered response of Colonel Owen.

"At this moment the grating of the bit of pencil between the two uppermost slates could be distinctly heard, and in a moment Mr. Evans had ordered hands removed. He picked up the slates and handed them to Mr. Maddrill, at the same time requesting him to force the slates apart. Maddrill did so, and on the top slate of the two were written in excellent chirography the following messages which are here given verbatim:—

[We omit the messages as of no particular interest to the general reader.—Ed. G.G.]

"One of the slates was then thoroughly washed in water, which all present had first tasted and found pure, was placed on the table, and between it and the table-board was placed a bit of pencil that had been used on the slate just examined. On this single slate the party placed their fingers. The same mental struggle in Evans was apparent after a moment, and he quickly inquired in hollow tones, 'Is that you, Johnny?' With one accord the trio of reporters glanced at Colonel Owen. 'He is asking for his spirit control,' was his response. 'Is that you?' continued Evans. 'Well, will you show the reporters that what we believe is truth by writing on this single slate, after I mark it with a cross, by writing across and over the cross I place on it, will you?'

"Then Evans grasped a pencil, and in the same way he did before, wrote a few words. Inverted they read: 'Yes! I will.'

"Evans then quickly picked up the little slate and with a bit of pencil drew two lines, crossing each other, obliquely over its surface. It was then replaced and the scribes' fingers, with those of Colonel Owen, were soon upon it. In a remarkably short space of time the grating noise was heard. Evans, when it ceased, ordered the slate lifted, and to the intense wonder of his audience there upon its surface was a message, its letters written in colours of purple, red, green, blue and white, over the cross Evans had placed upon it. So much were they amazed

that nothing but 'Ohs! and Ohs!' were re-uttered for several moments.

"That I consider my best demonstration of the proof that spiritual power exists," said Mr. Evans, as well he might, triumphantly. The message, in its parti-coloured writing, read as follows:—

"To the gentlemen of the *Los Angeles Press* :

'DEAR FRIENDS.—I am pleased to meet you all here this evening to witness this phenomenon. I know that many of you would like to bear witness of the truth of spirit return; but, also, too many are afraid that their belief would be ridiculed and scoffed at by their many friends. All that I ask is a fair report of this test of spirit power, for by so doing it will encourage us to give you more proofs in the near future of your spirit friends. This from your medium's guide.

"Good Night.

"JOHN GRAY."

"After a most minute examination of the table, the furniture in the room, its walls, ceilings, and windows, the party gave up the solution of what they thought a problem, when Mr. Evans said he would, if possible, endeavour to communicate with the artist-spirit.

"At once the party returned to their seats. The *Express* reporter cleaned off a slate and it was placed as had been the one on which was the cross. Hands were then laid upon it and in less than three minutes Mr. Evans had a communication with St. Clair, his artistic spirit. He wrote upon a paper what St. Clair had to say. The unseen delineator said he would, for the Press, draw a picture on the slate, and in a few minutes Evans lifted the slate from the table. Engraved upon it in slate pencil was a likeness of John B. Pierpont, the poet, an artistic bit of work. About the portrait, in legible hand, was written the following:—

"DEAR FRIENDS OF LOS ANGELES,—You who have it in your power to spread this knowledge of spiritual nature, I have drawn this spirit picture of John Pierpont for your benefit and at the request of the Press, and if you will speak of it as you see it, you will amply repay yours in spirit, artist,

"STANLEY ST. CLAIR."

"Evans' auditors were thoroughly mystified. It was inexplicable, unfathomable."

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.]

Mr. Coleman Denies the Charge of Misrepresentation.

To the Editor of "LIGHT."

SIR,—I desire to repel the unjust imputation cast upon me by "R.H.," in "LIGHT" of April 23rd. The writer was doubtless misled by *ex parte* statements of Mr. Gerald Massey. I am charged with misrepresenting Mr. Massey in a manner "in no wise commendable." The truth is, my *critique* of Mr. Massey was prepared with the most rigid scrupulosity and conscientious care, and every positive statement therein is literally correct, devoid of the least misrepresentation or distortion. Of course, inferential statements only give the writer's opinion. Every affirmation alleging misrepresentation on my part can be easily and thoroughly refuted, and reference to the authorities quoted will prove the absolute accuracy of my statements. Moreover, I have the endorsement of their truth from three of the leading Egyptologists of England. One of them has recently written me: "You are absolutely correct in all that you have written, and Mr. Massey is absolutely and absurdly wrong."

"R. H." speaks of Mr. Massey's prolonged researches, which should be of especial interest to Spiritualists, and says he deserves more consideration "than to be weighed in level scales with a Mr. Coleman, whose claims are not obvious." If I am not mistaken, I have been an advocate of Spiritualism, with pen and voice, for a longer period than has Mr. Massey, and I have been an archaeological student, not only of Egyptology, but of Assyriology, Hinduism, and all other phases of Oriental lore, for as many years, at least, as Mr. Massey has been. I have a library of some 3,000 volumes, almost wholly devoted to history, science, and archaeology, of which I have been, and am, a careful, patient student; and before writing upon a subject I study it well, deriving my information from the best and latest authorities. Professor A. H. Sayce, of

Oxford, writes me: "Your interesting and lucid articles display a prodigious amount of well-matured and accurate learning. . . I wonder how you manage to keep abreast of the newest researches at such a distance from the great libraries of the eastern portion of the hemisphere." Dr. C. P. Tiele, the eminent Egyptologist of Leyden University, writes me:—"Your ably-written articles prove your sound scholarship and clear judgment, as well as your extensive reading." Professor Max Müller wrote me from Oxford:—"I must send a line to say how much I appreciate your love of truth, and the honest work you have done, free from all partisanship." In addition, I have similar endorsements from a number of the leading *savans*, philologists, Hebraists, Sanskritists, archæologists, &c., of England, the Continent, India, and America.

I think, therefore, I have some "obvious claims," and that my statements are entitled to as much consideration as those of Mr. Massey, who endeavours to weaken them by personal detraction, claiming that I am virtually an ignoramus, writing upon subjects that I do not understand. *Per contra*, one of England's most valued Egyptologists writes me:—"I much admire the vigour, clearness, and decision of your style, and the rigid severity of your critical method. What you do, you do thoroughly, and with a complete knowledge of your subject." The italics are mine.

WM. EMMETTE COLEMAN,

Member of the American Oriental Society ;
Member Pali Text Society, London, England ;
late Member Academy of Science and Art,
Leavenworth, Kansas, U.S.A., &c.

San Francisco, California, U.S.A.

The Wilting of the Lower Races.

To the Editor of "LIGHT."

SIR,—In an interesting letter over the signature of "E. D. Fawcett," in "LIGHT" of the 28th ult., there is a curious speculation as to "the sudden sterility which sets in often among low races, causing their final disappearance." It is suggested that "the obvious explanation is that no more human souls are required to incarnate and harvest experience in that phase of humanity." This theory does not seem to cover all the facts. There are certain races of a low type—certainly lower than the Hawaiians—which do not tend to die out. The brutal cannibals of Central Africa, for instance, are lower in the scale of humanity than the Hawaiians, yet their birth-rate shows no falling off in the supply of souls requiring incarnation.

It is not stated how it has been ascertained that "the Australian blacks . . . began to die out before the arrival of Europeans." The assertion appears to be not susceptible of proof. Mere rumour to that effect would have little or no cogency, and the absence of anything in the shape of statistics would make conjectures on the subject valueless.

There is, however, a purely physical explanation, which may possibly cover all the facts. If it can be shown that a radical change took place in the customs of those races which are dying out, which dates from the arrival of Europeans, and which did not take place among the lower races which are surviving when they first came in contact with Europeans—then I think that such radical changes may have done all the mischief.

Now the one radical change in their customs, which dates from their first contact with Europeans, and which affected the South Sea Islanders, and did not affect the Negros, Malays, Chinese, Hindus, and the other races which continue to increase and multiply, was the introduction of domestic animals, and their use as food. Before swine, goats, sheep, and poultry were landed, the diet of the Hawaiians, Maoris, and Australians was chiefly vegetable, with the occasional addition of fish and game. Human flesh was also used, but this could only have been an occasional luxury, and was in most islands *tabu* to women. After the introduction of domestic animals, however, their flesh became a habitual article of food, and from that time sterility set in amongst them.

No such change took place in the case of the negroes and other races mentioned. They had already gone through the ordeal of adopting the use of the flesh of domestic animals as a regular article of diet, and are the descendants of the survivors of the change. The vegetarian Hindus have remained vegetarians, and continue fertile. The meat-eating Hindus eat more meat than their ancestors, and use more spirits to digest it; but no radical change has taken place in their habits in this respect.

The change which, if one can judge from drawings in books of travel and in illustrated papers, has taken place in the appearance of the Maoris, tends to confirm this speculation. When we first went among them the inhabitants of the South Seas were slender, and had elegant figures. Now many of them appear to be stout or even obese. It may be said that obesity is impossible without animal food. Among vegetarian Hindus, for instance, it is never seen until great quantities of ghee are consumed. This is clarified butter, a substance not very different from animal fat, with which it nowadays is too often adulterated. Obesity and sterility appear to be correlated.

It would be very interesting if some families of Hawaiians or Maoris could be persuaded to revert to the more vegetarian habits of their ancestors so as to put this theory to the proof.

Edgbaston, May 31st, 1887.

A. PHELPS.

Spirit and Matter.

To the Editor of "LIGHT."

SIR,—"B. A.'s" rejoinder in last week's "LIGHT" is instructive as exemplifying the feature of temper common to most anti-occultist writings. Equally so is his serene assurance that his letter furnishes us with the evidence that a "competent person" has for the first time taken up the cudgels *versus* Occultism. Possibly, still more "competent persons"—*horresco referens*—are to be found in the ranks of Theosophical and Hermetic students. However, Occultists have been so far victorious in their dialectical warfare; consequently it is to be hoped that even this new Achilles has a vulnerable heel.

I really am at a loss to discover the exact purport of "B.A.'s" objections. Will he formulate his premisses more definitely? Re-reading his first letter, I notice a strong contention in favour of spiritual evolution and a suggestion of the possibility that the terrestrial "Ego" of man may be merely a stepping stone to higher things. This is esoterically true, because—apart from the subjective progress towards "Devachan" after death, and the consequent expansion of the sphere of consciousness—the evolution of a perfect *individuality* consists mainly in the gradual accumulation of experiences, culled from the varied store presented by different *personalities* (the Brain-Egos of each physical incarnation). It is impossible, however, to elucidate more than one facet of the truth at once. The spiritual evolution, to which he refers, is, I take it, a series of post-mortem progressions. Can he then account for the *most unfair system of handicapping* which seems to prevail? Take, for instance, the case of "low-born" criminals, or East End ruffians, drunkards, &c. We are constantly informed by Astrals that the "lower spheres" (Kama Loka) are peopled by such entities after physical death. Yet what has the individual entity done to merit a prolonged penance in this dismal domain? *Its environment on earth makes it what it is.* True, within definite limits a man is his own master, but statistics prove to how great an extent we are creatures of necessity. We are born with a certain disposition and in a certain environment. *What determines these latter, which themselves again determine the future of the person "for weal or for woe"?* Can a man be reasonably handicapped and then punished for the results *ensuing from that handicapping*? Common-sense and justice alike say, no. If a man with a brutal disposition first comes into existence with the birth of the body, why is he to be afflicted on account of his possession of certain vile moral defects? He is *made* by an inexorable heredity—does not *make himself* at all. Punish the parents, not the offspring in that case. It is *their* Frankenstein.

"B. A." accepts a "noumenal" reality behind phenomena. He prefers, however, to dub this noumenon "Spirit," an expression which is void of meaning unless it = Puro Subject, in metaphysical parlance. That is to say, the Absolute manifests directly in our consciousness as a *fool object* in addition to its other attributes. If Spirit is the direct "noumenon," think what conclusions we are led to. It is clear that "B. A." here commits himself altogether, because by postulating the fundamental identity of matter and spirit, he is preaching Pantheism pure and simple without being aware of the fact!! Achilles has, after all, a very vulnerable heel. He next charges me with regarding the "Noumenon" of matter as matter itself, and on this count attacks my position as "superstitious and childish." Occultism also, so long as it maintains this position, "will never recommend itself to the scientist and philosopher, as to the untrained common-sense of mankind." Let us see.

If by postulating an objective noumenon, Occultism regards

the "substratum of phenomena" as possessed of extension, form, colour, &c., &c., it would, doubtless, be in the wrong (though I fear, in spite of "B. A.," *humanity* in general firmly believes in the objective reality even of the phenomenal world). What it does believe in is an *unknown objective reality* which is the basis of all cosmic evolution. It is absolutely certain that some cosmic process ante-dated the evolution of percipient beings on this planet. All science proves this to be the case. And in postulating the existence of this *unknown objectivity*, Occultism is in exact harmony with all our greatest modern thinkers—Herbert Spencer, Lewes, Tyndall, &c., &c. Such also was the creed of Locke, Kant, and other similar "childish superstitionists." Occultists are in good company to say the least. I would also draw his attention to the fact that *no system which regards consciousness as independent of matter can be called materialistic*. This is the scientific psychology with which "B. A." does not appear to be conversant. I may also mention that Materialism is the doctrine which resolves existence into a trinity of matter, force, and law. All this is essential to ensure clearness of thought in this discussion. Again, another confusion is noticeable—a case of "Logomachy" this time. Of course if "B. A." materialistically defines spirit as = astral body, spirit is perceivable daily and hourly. But the "spirit-form," or astral body, is as material as the physical form, with the difference only that it is composed of matter existing in an ordinarily super-sensuous state. If "B. A." were a metaphysician he would know that by spirit is meant the "subject of consciousness or consciousness in the abstract"—the sense in which Sankara uses the Sanskrit equivalent. To speak of "perceiving" consciousness is clearly nonsense. "B. A." however, is right in assailing *European Pantheism*—his own creed without his knowing it—on the question of good and evil. This doctrine identifies spirit and matter—God and the universe. In this case all evil must be God's handiwork. But Eastern Occultism regards matter, not as a sense-illusion *directly* set up by the ("Divine Spirit") Unconscious, but rather as "a wheel within a wheel," *i.e.*, as a purely phenomenal existence, the noumenal basis of which is not the Absolute Itself, but its primary manvantaric manifestation as Mulaprakriti, the "unknown objective reality" of Spencer. This basis is itself only existent during a Universe-Cycle, so that the Absolute stands above and beyond even apparent and phenomenal evil. This is a beautiful feature of Eastern Pantheism. Everything in the Kosmos must have its *raison d'être*, unless the Theist impeaches the wisdom of God, the Pantheist that of his Absolute, Parabrahm or Unconscious. Unless the nature of things is radically unsound, Evil also must have its justification. That is found in Karma. What system but Theosophy accounts for the origin of evil in a "best of possible universes"? True; evil is relative to sensibility and social needs, but it is an actuality under time and space conditions.

Can "B. A.," as a *Theist*, urge against Pantheism that, were the "Unconscious" all-wise, evil would be at once uprooted! Apparently unjust evil is a definite *Karmic result* in one aspect. But against a *Theism* rejecting Karma, Mr. J. S. Mills' saying that God cannot be both All-Good and Omnipotent has surely more force than against Occultism.—Yours truly,

E. D. FAWCETT.

Spiritual Old Age.

To the Editor of "LIGHT."

SIR,—To a paragraph in "Nizida's" powerful article on "Spiritual Old Age" ("LIGHT," May 28th), beginning with "there are many halting places for nature on the road to spiritual progression," I would fain add, as it were, in an appendix note, this remark of F. Baader's:—

"A genial physiologist, Kaup, in his classification of the animal kingdom, places the idea of cyclical rather than direct ascension for its basis; according to which, rising into a higher order is always combined with a falling back towards lower degrees; which ascent, therefore, though always mounting, yet always turns again in a contrary direction."*

This agrees with all Swedenborg taught of the spiral as the line of evolution in all animated nature; and on deeper ground with his assertion that until old religious systems have declined to total deadness and darkness, new influx of light opening a better phase of spiritual life does not begin; because that new light falling upon enfeebled and corrupt minds would be misused, and prolong evil with new strength. A process not quite beyond our ken when that standard of *relative truth*, from which

all resulting good has been evolved, is propped up by vigorous efforts to maintain it as *absolute truth*, still holding undeveloped germs of good.

J. Pierrepont Greaves is very strong in his proof of the need of what he calls chemical decomposition in human nature. "Nature," he says, "in all her circles and revolutions dissolves and begins again. If a man is sincere in any of his intentions he must submit to a strong chemical decomposition, that the elements may be sufficiently pliable to be re-moulded." (*Theosophic Revelations*, p. 41.)

May we not suppose that the failing mental, or even spiritual faculties of the aged are mercifully allowed to fail before transition to purer spheres, that so old errors and old prejudices of many sorts may be in great measure effaced?

A. J. PENNY.

The Stronghold of Modern Spiritualism.

To the Editor of "LIGHT."

SIR,—Having read in the *Journal* of the Society for Psychical Research a paper by Mr. J. G. Keulemans on Professional Mediumship, will you allow me to contradict the statement that "the very stronghold of modern Spiritualism rests upon no other foundations than the rash assertions on the part of unqualified recorders who are guided by infatuation rather than reason"? The stronghold of the Spiritualism with which Mr. Keulemans is himself acquainted *may* rest upon such foundation, but there are not a few Spiritualists who, like myself, have been convinced, so to speak, against their will, not by "rash assertions," but by personal proof which none could gainsay.

To give an instance: While feeling a very strong prejudice against a certain medium, and being prepared to consider everything wrought through his mediumship a deception, I saw a form materialise itself, as it were, from the medium's side, while he stood in fair light in the centre of the room. The prejudice against the medium remains, but that I saw the form of a young girl grow out of a cloud of vapour which issued from the man's side, as he stood without cabinet, screen, cloak, or shelter of any kind, immediately in front of me;—this is a fact.

Another instance. In a spirit of complete incredulity, I paid a visit to a medium who, in the trance condition, told me that a gentleman with whom I had corresponded but had never seen, was "a fair-haired man with red-brown beard." Having a photograph I replied "No; the gentleman is dark. Never mind him. You are out in your reckoning." Not long after, meeting this same person, lo! he had "red-brown hair and beard." This gentleman was not in any Spiritualistic set; had never considered the subject of Spiritualism; knew no medium, and certainly was not in collusion with my informant! I could multiply such experiences to any extent. The true stronghold of Spiritualism is, according to my experience, an unassailable fortress into which some of us pass, driven by fact after fact, experience after experience; and once this fortress gained, we "live and move and have our being" in a house of rest from whence we go out no more for ever.

G. A. B.

CHRISTIANITY.—Even in numbers, Christianity now stands at the head of all the religions of the world, according to Sir Monier Monier-Williams, professor of Sanskrit, who says:—"Next to it I am inclined to place Hinduism (including Brahmanism, Jainism, demon and fetish worship), while Confucianism should probably be placed third, Mahomedanism fourth, Buddhism fifth, Taoism sixth, Judaism seventh, and Zoroastrianism eighth."—*Walford's Antiquarian*.

PALMISTRY.—There is an unrepealed Act of Parliament against the practice of Palmistry, which runs as follows:—"And all proctors and pardoners going about without sufficient authority, and all other idle persons going about or abiding in any city and practising palmistry, shall, if found guilty, before two justices of the peace, be punished by whipping two days together. And if he afterwards be guilty of a same or like offence, then he is to be scourged two days, and the third day put upon the pillory from nine till eleven o'clock in the forenoon, and have one of his ears cut off, and if he offend a third time he is to have a like punishment of whipping and the pillory, and then his other ear cut off."—*Walford's Antiquarian*.

Our life is only death! time that onsu'th
Is but the death of time that went before:
Youth is the death of childhood: age, of youth:
Die once to God, and then thou die'st no more.

* Note to Lecture 19 of Baader's *Theory of Sacrifice*, p. 125.

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Light :

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

SATURDAY, JUNE 11th, 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.

THE MYSTERY OF THE AGES.*

The first thing that strikes us on running rapidly through this volume is the wide signification that the author has given to the term Theosophy. That which can include Hermeticism and Kabbalism, Egyptian and Christian Gnosticism: which is found among the Brahmins, Magi, Druids, and Buddhists: which is discoverable in the systems of Tao-See, Lao-Tse, and Confucius, alike with the Pagan Mysteries and the Pythagorean system of philosophy: which underlies the Mahommedan and Christian teachings: which lays under contribution the Egyptian *Book of the Dead*, *The Perfect Way*, and *Esoteric Buddhism*:—this term must indeed be admitted to have a most extended signification. It is by no manner of means the Theosophy of which the world has heard so much in these latter days. Indeed the author explicitly claims for the Secret Doctrine which underlies all forms of religious thought in all ages an unlimited existence.

It is important then to state exactly what Lady Caithness desires her readers to understand by the terms that she employs. She begins by a claim that she has discovered "in the esoteric doctrine or universal Wisdom-Religion, which forms the Secret Doctrine of all religions, the solution to that mystery of the ages which satisfies the aspirations of both soul and intellect." This she elects to call Theosophy, the science of Divine Wisdom. It is the oldest science in the world, though the "outward name has been adopted by an extensive organisation, inaugurated in India [in America rather, we should prefer to say], with which it has perhaps become rather too exclusively identified of late"—a society of which Lady Caithness is herself a prominent leader. Further on we find this statement of the author's views. "Theosophy is the essence of all doctrines, the inner truth of all religions. . . . God is Spirit, and Spirit is One, Infinite, and Eternal, whether it speak through the life of Buddha or Jesus, Zoroaster or Mahommed. . . . The ideal of the Theosophist is the at-one-ment of his own spirit with that of the Infinite. This is the essential teaching of all religions, and to obtain this union you must believe in and obey the voice of your own higher conscience; for the true Christ is the Divine Spirit within you, and thus, God manifest in humanity."

* *The Mystery of the Ages Contained in the Secret Doctrine of all Religions.* By Marie, Countess of Caithness, Duchesse de Pomar. London: C. L. H. Wallace, Oxford Mansion, W., 1887. Price 10s. 6d.

This Theosophy the author proceeds to illustrate by a detailed consideration of the underlying principles of the various religious and some philosophical systems which have existed from age to age in this world. Amongst these the Christian naturally plays the largest part. There is much in the earlier part of this elaborate work that any ordinary reader, who has not made such an exhaustive study as Lady Caithness has of any given branch of her vast subject, must take for granted, or must receive with suspended judgment. The books cited, the range of reading displayed, are enough to show that the work has been one that must have occupied a busy life for many of its years. It is not easy, indeed, to understand how, in the midst of the multifarious claims that the world makes on one in the author's position, time can have been found for a work which presents such evidence of patient and wide research.

It is impossible, without entering into a lengthy analysis for which our limited space affords no scope, to give our readers any reasonable idea of the author's arguments. Rather than mutilate, we prefer to recommend to those whose taste lies in this direction a perusal of the book.* Lady Caithness believes that the reign of the Spirit of Truth, the Comforter, has already commenced: and that we are living in the very time when the new development of Christ's teaching is being wrought. The knowledge of God comes to the world in cycles or waves, and old systems of religion recede as the new advance. Certainly popular Christianity has receded far enough from the primitive teaching of the Christ, and the world sadly needs a new baptism of Truth. And what is the conclusion? "The true Theosophy is universal, and not merely a momentary or ephemeral mystic craze, or badge of party, but is and has ever been the highest, because truest, aspiration of the soul, and its secret is the union of God and man."

We are struck, as we conclude a notice which has no higher aim than to introduce the book to our readers, with four things:—

1. The wide grasp of the subject everywhere displayed.
2. The enormous range of authorities consulted and cited.
3. The clear and unpretentious style in which the book is written.
4. The gentle and tolerant spirit that pervades it.

MISS LOTTIE FOWLER.—We have the pleasure of acknowledging the receipt of £2 each from the Hon. Percy Wyndham and Mr. C. C. Massey, in response to the appeal on behalf of Miss Lottie Fowler.

WITH reference to the letter which appeared in our last issue, signed "M. Annenkow," we have the most reliable authority for saying that our information was quite correct. Our correspondent is evidently unaware that the sale of the transcendental photographs was temporarily stopped in Russia pending the decision of the Censor, but subsequently they were permitted to be sold without restriction of any kind.

CUVIER once narrated of himself a dream that strikes me as curious. He had gone to bed after a day with his animals, classifying and arranging, and his rest was disturbed and feverish. He seemed to see the devil approaching him and threatening to eat him. His air was terrifying, and in his dream Cuvier seemed to regard him with astonishment. "Eat me, will you?" he cried; and the instinct of the naturalist asserted itself. "Horns, hoofs!" hem! Graminivorous! Can't be done! No reason to be afraid of him." And he woke to smile at his quaint dream.

WANTED.—A correspondent wishes to obtain the following numbers of "LIGHT," which are out of print. Can any of our readers oblige him? No. 146, October 20th, 1883; No. 151, November 24th, 1883; No. 160, January 26th, 1884; No. 161, February 2nd, 1884; No. 180, June 14th, 1884; No. 225, April 25th, 1885; No. 234, June 27th, 1885; No. 244, September 5th, 1885.—Address, R. A. M., care of Editors of "LIGHT," 16, Craven-street, W.C.

* A copy will be found in the Library at 16, Craven-street.

A MEDIUM'S EXPERIENCES IN RUSSIA.

BY W. EGLINTON.

Russia.—Topographically, Politically, and Socially.

Russia is practically a *terra incognita* to the majority of Englishmen. Perhaps of the many countries visited by our globe-trotting and colonising countrymen it is less frequented by them than some obscure island in the Pacific, or, let us say, Jerusalem. The average Englishman has but the very faintest idea of what Russian life really is, and the ordinary conception of a Russian is that he is an utter barbarian. The reason for this it is not difficult to trace. In the first place, Russia is almost isolated from the outer world by the severe system which is in vogue in regard to passports, and Englishmen, as we all know, are too much accustomed to going and coming unquestioned as they please to care to visit a country where their every step and action are known, and where the ingress and egress are possible only after a deal of trouble. The censorship which is so severely applied to news, telegrams, and books, also tends to isolate the Russian from his European neighbours. Then, again, the language is another insuperable difficulty, for although nearly every educated Russian speaks English, the stranger is at once beset with obstacles on crossing the frontier on account of the trouble in making himself understood. The Russians, unlike other peoples, do not lay themselves out to make their cities and towns agreeable to the foreigner, the majority of their hotels sadly lacking the conveniences which we find in other European capitals.

To get an idea of the size of Russia, we must turn to statistics. The total area of the empire is over eight and a half millions of square miles, whilst the total population is a little under 103 millions. At the last census Great Britain had a population of over twenty-nine and a half millions to 88,000 square miles. Thus, Russia has a population of about twelve persons to the square mile, whilst Great Britain has, for the same area, about 330 inhabitants. These figures will convey some slight idea of the vast extent of the Russian Empire, and give the reader an impression of the utter dreariness of the land owing to the scarcity of population, and its lack of cultivation. Enormous stretches of virgin forests of larch, birch, ash, pine, and oak meet the eye as one travels through the country; these being relieved here and there by a small extent of cultivated soil near a village or town. The whole surface of Russia, excepting the Ural Mountains, which extend along the eastern border, and a mountain tract in the Crimea, may be considered one enormous plain; and it lacks, in consequence, that picturesqueness which we find in other countries, especially in England. The distances to be traversed between inhabited spots are simply appalling to an Englishman, accustomed as he is to see towns and villages every few miles; and the wonder to the stranger is that communication is carried on at all between them, the railways, except the great trunk lines, not having ramified to any very great extent.

If there is one thing a Russian is proud of it is his rivers. They certainly are magnificent. The beautiful Neva, with its clear blue water flowing out to the Baltic, is one of the finest rivers I have seen, and the Volga, which sweeps along for a distance of more than 2,400 miles, is the longest in Europe. The climate is a very trying one to an Englishman, for he is in winter debarred from taking that exercise in which he excels, the depth of snow rendering walking an impossibility. In St. Petersburg the cold season lasts about six months, that is to say, from the end of September to the beginning of May. The Neva is usually covered with ice for 160 days in the year, and the thermometer often descends to twenty-two degrees below zero, but further inland it is much colder. I heard of the quicksilver having frozen at a place called Plostow, which was an indication that the cold was at least forty degrees below zero. The spring and autumn are very short, and the passage from cold to heat is extremely rapid. The summer months are very warm, and in some places the heat is almost insupportable. These extremes, therefore, make the climate very trying to those not inured to its changes. But at least one thing can be said in its favour. The Russians do know when to expect a change of weather, and they dress accordingly; but here in England—well, it is best not to speak of ours as a climate at all, and the foreigner can go on abusing it as much as he pleases. The people are extremely simple and primitive, but oh! so sadly ignorant. One feels that one is 200 years behind the times when one is in their midst. The peasants—who compose about five-sixths of the population—live in communities or *mir's*. Like Mackenzie

Wallace (*Russia*) I had been impressed by intelligent, educated Russians that “the rural commune presented a practical solution of many difficult social problems, with which the philosophers and statesmen of the West had long been vainly struggling,” but, without, I confess, having the advantages for study and observation such as he had, I have come to the conclusion that it has not solved the problem at all. The emancipation of the serfs was undoubtedly a right and a just step, but whilst it made the lords of the land poor, it also failed to make the poor richer; and it has in no way bettered their social condition. As far as I could gather, the peasants are worse off now than when they were serfs. Under the management of their masters, they were well cared for, housed, and fed. Possessing their own small tract of land to-day they are infinitely worse, except that they have their liberty, for they will only work or cultivate enough to keep body and soul together, and to get drunk once a week. Education they have none, and a more wretched people I have never seen. They live in houses or hovels such as, in some instances, we would not herd our cattle in, and they can scarcely become lower than they are. They are exceedingly religious and superstitious, and it is, therefore, not surprising to find them completely under the dominion of the priests, who are frequently no better than themselves. Indeed, as M. Melinkof says, in a “secret” report to the Grand Duke Constantine on the condition of the clergy, they are often worse, for they will “steal money from below the pillow of a dying man at confession,” a degree of degradation hardly reached by the humblest and poorest peasant. Morally, too, they are very low, for they can lie unblushingly, and a rouble will make them swear to anything. This corruption is, I am informed, not uncommon in all ranks of society, from the peasant upwards, bribery being the ordinary means of arriving at the “truth.”

Russian “high life” is certainly more exciting and luxurious than in England, but it is hardly conducive to health. People commence to “exist” about midnight, and “Society” enjoys itself most in the small hours of the morning. Early rising is, therefore, quite unknown, the favourite breakfast hour being about noon.

Nihilism.

So much has been said about Nihilism in this country, and we have such erroneous ideas as to its spread and organisation, that a brief reference to this subject may not be uninteresting. It is a common supposition that these terrorists are a numerous and powerful body, and that they have so influenced public opinion that the country is on the eve of a revolution. Such an idea is altogether wrong. The Nihilists are neither powerful nor numerous. They are mainly recruited from the ranks of the students, who, having transgressed the laws of the Universities, which are very severe—but not too much so to the law-abiding and peaceful—are ignominiously expelled therefrom, and as the Government and the professions usually absorb all who have passed the Universities, there is nothing before the expelled but starvation or political agitation. It is hard to determine exactly what the Nihilist desires, but it is supposed that the various attempts upon the lives of the rulers of Russia are made for the purpose of forcing them to give the country a constitution. I do not, of course, profess to speak with any great knowledge of this question, but it appears to me that to create an elected Parliament of the people with the present lack of education and understanding amongst them—than whom a more law-abiding and loyal people do not exist—is absolutely impossible. Russia is a century or more behind her neighbours in this respect, and I consider the Czar is acting a brave and noble part in remaining an autocrat for the good of his country when he might secure peace and safety by giving his subjects—or the disaffected portion of them—the needed constitution. What kind of Parliament would it be when it is considered that the amazing ignorance of the people—and the wholesale bribery and corruption which exist in all ranks of society—would afford no guarantee of its fitness or purity? Finland, Courland, and some other Russian provinces enjoy the right of governing themselves; but then, as far as I can understand, not only have they always been loyal, but they have more capability and adaptability for managing their own affairs than the Russians proper.

Siberia.

I had the good fortune to enjoy the personal acquaintance, both in this country and in Russia, of an official who, not long ago, was Governor of Siberia, and I gathered from him and from others a great deal that was interesting in regard

to that much-feared territory. It appears that Siberia is by no means the dreaded place we have considered it to be. Only criminals, and a few political prisoners, who have not committed any very great crime, are sent to that country, the more important of the political prisoners being consigned to the dungeons of the fortress of St. Peter and Paul, near St. Petersburg. The more desperate criminals are sentenced to the mines, but it is wrong to suppose they never see daylight from one year to another. On the contrary, they work eight hours a day, and are treated no worse than our ordinary convict. The common criminal, it is true, on being deported to Siberia, suffers greatly on the journey, because the major portion of the distance (and a very long one it is) has to be made on foot; but after he is once in the country, he is practically a free man, except that he may not return to civilisation, although many of them manage to do so if their friends can convey to them sufficient money with which to escape. All he has to do is to provide by his own labour the means of existence. I am told that, the expense of transporting a prisoner amounting to more than £30, the Government have it under consideration to cease to use Siberia as a penal settlement.

Thus, briefly and imperfectly, I have given a rough idea of Russian life and politics, and I will now refer to my experiences in Spiritualism as being of more personal interest to your readers.

Spiritualism in Russia.

There was recently published in "LIGHT" an article by a well-known Russian lady, distinguished in literature, giving a *résumé* of the rise and spread of Spiritualism in that country. She might, perhaps, have more fully referred to the subject had she been certain of more space being accorded her, but as it was, she gave a very accurate account of the movement as she understood it; and, having been intimately acquainted with Spiritualism for many years, she was competent to form an opinion upon the subject. She might have added, however, that the slowness with which ideas march in her country, and as a consequence the dominating influence of the Church, tended to make the people welcome anything new which would emancipate them from their extreme orthodoxy. I therefore found a good field in which to work; a people hungering for that truth and rationalism which they had not found in the Greek Church. My visit to Russia last year was practically a private one, a circle in Moscow, under the presidency of the late M. Nicolas Loeff, having exclusively retained me for six weeks in that city, during which time, however, I had the opportunity of meeting the most notable of the people therein, many of whom are ardent Spiritualists. My friend, M. Alexander Aksakof, had also arranged that I should pay him a month's visit at St. Petersburg for the purpose of scientific investigation, so that on this occasion I had not the opportunity of giving the Russian public any chance of witnessing the phenomena attending my presence. My visit then, however, served to pave the way for my work this year, the excellent letters written by the late Professor Boutlerof (than whom no more doughty champion for our cause ever lived, and whose loss to us cannot be under-estimated) and Professors Wagner and Dobroslavin arousing the greatest possible interest in the subject. This visit, coupled with the publication in the *Rebus*, by M. Aksakof, of his subsequent photographic experiments in London, caused a wider and greater predisposition to see me in the Russian capital again. Accordingly, after visiting Munich and Hungary, I arrived in St. Petersburg for a second time in February of this year.

It is perhaps only right that I should here be allowed to publicly express my thanks to M. Aksakof, Miss Prebitkof, her Excellency Madame Sabouroff, Captain Prebitkof, Prince Nicolas Bogration, Baron Schlichting, the Prince of Mingrelia, General Racoussa-Souchtevsky, Admiral Crown, and many others for such kindness and hospitality extended to me during my stay in the capital, by which the important work which I was to perform was considerably facilitated. I had not been at the Hotel de Paris (which, by the way, let travellers carefully avoid, for a more uncomfortable hotel, although it is considered one of the best, I have never been in) more than twenty-four hours before I was literally besieged with callers of all ranks. It became a matter of difficulty as to how I was to choose between the different claimants for my services, and in this respect M. Aksakof served me in good stead.

First Séances in St. Petersburg.

My first séance was given at the residence of Baron Schlichting, when there were present—as sitters—the Prince of Mingrelia (an old friend of Home's), Colonel Ridevsky (aide-de-

camp to the Grand Duke Nicolas), Prince Bogration, M. Zasiadko (page to the Emperor), and others. Strange to say, the Russians showed a preference for dark séances, probably because they admit of a larger attendance than those for psychography; so that on this, as well as on other occasions, I was against my will forced to depart from my ordinary rule. It is unnecessary to refer in detail to phenomena which are familiar to readers of "LIGHT," but there were several manifestations of more than ordinary interest, which produced a great sensation, and, I think, carried conviction to all. After this séance, the newspapers began to insert the most outrageously absurd statements in regard to the wonders I could produce, some going so far as to say that by a wave of my hand I could cause water to enter a room and make it increase or decrease at will; others, again, saying that I could make forests grow, or cause my body to disappear from one room to another, and other equally ridiculous stories. For the Russian Press to favourably notice Spiritualism at all was a great thing, but I certainly was not prepared for the notoriety which these statements gave me. I literally had no peace at my hotel, for there everybody had access to me, but, fortunately, a gentleman, whose acquaintance I had made in England a year ago, Dr. S. Linn, came to my rescue, and by offering me the hospitality of his splendid residence, saved me much fatigue and annoyance by kindly undertaking to see my visitors for me, and thus weed out the merely curious from the really earnest inquirer. To this gentleman, as well as to his brother, Dr. B. Linn, and his amiable wife, I am indebted for much kindness and courtesy.

Séance followed séance in rapid succession, some of those attending (and many of whom are pronounced Spiritualists) being Madame Bekikoff, the Roumanian Ambassador, Prince Michael Ghika, Baron Meindorff, Prince Ourousoff, M. Mohanoff (Master of the Ceremonies to the Grand Duke Michael), Princess Galitzchin, Count Gaidon, M. Gedenoff, Colonel Rogovsky (aide-de-camp to the Grand Duke of Oldenburg), M. Zéléony (aide-de-camp to the Emperor), the Italian Ambassador, Count Greppé, the Dutch Ambassador, Princess Orbeliani, Countess Relbinder, Count Stenbock (aide-de-camp to the Grand Duke Sergius), Princess Dolgouriki, Prince Demidoff, Count Soumarakoff, Count Lamsdorff, the Spanish Ambassador, Prince Bélosselsky, Prince Gortchaskoff, Prince Spéransky, Princess Barriatinsky, Duke of Leuchtenburg, General Ignatieff, Prince Barclay de Tolly, Prince Gararin, Prince Orloff, General Peters, Madame Minkwitz, the Marquis de Camposagrado, General Gerbine, Madame Jeliofsky (sister of Madame Blavatsky), Professor Paschutin, the Marquis Parulachi, Prince Mestchersky, Professors Wagner and Dobroslavin, Count Schulenberg, and a host of other equally distinguished and well-known persons. To have satisfied all the demands made upon my time it would have been necessary to materialise a few more Eglintons. Following these sittings came an invitation to give a séance at the palace of the Grand Duke Constantine, which was attended with perfect success. After this, I was invited to the palace of the Grand Duke of Oldenburg, at which the Princess, an excellent medium, greatly assisted by her power.

A Séance at the Palace of His Imperial Highness the Grand Duke Alexis.

The night following I spent at the theatre, where I may say my appearance was as much the object of criticism as that of the different actors; and, although the Russian theatres do not close until the small hours of the morning, I was commanded by his Imperial Highness the Grand Duke Alexis, the brother of the Emperor, to give a séance notwithstanding. We were a party of eight in all, the sitters consisting of the Grand Duke, his brother the Grand Duke Vladimir and the Grand Duchess Vladimir, Count Ardleberg, Countess Bohanoff, and others. One striking phenomenon occurred at this séance, which is worth recording. Her Imperial Highness the Grand Duchess Vladimir was sitting by my side in the dark, holding my hand, when suddenly she commenced to rise in the air—screaming the while. As she continued to ascend, I was compelled to leave her hand, and on returning to her seat she declared that she had been floated over the table without anything having been in contact with her. *Apròpos* of this séance, I have in my possession an envelope upon which is printed the "Palais Vladimir," the openings of which are fastened by five seals.* The Grand Duke Vladimir brought this envelope, in which was

* This envelope can be seen at the rooms of the London Spiritualist Alliance.

a new bank-note, the number of which, unknown to him, was correctly written between two slates without the envelope being opened until after the termination of the séance. This envelope can be seen by the curious, and it affords a notable and striking answer to some recent criticisms for conditions dispensing with "continuous observation." As showing what late hours the Russians keep, I may mention that the supper following the séance, to which the Grand Duke Alexis did me the honour of inviting me, was not finished until 5 a.m.

A Séance with the Emperor and Empress of Russia.

This same morning I was informed that the Czar had requested me to give a séance on the following Friday, and wishing to have the most complete success, I refused all séances in the interim—no easy matter, as I found, when people of distinction were pouring invitations upon me. I was kept in ignorance as to where the séance was to be held until the last moment, when an Imperial sledge drove up to my residence and carried me off in a biting snowstorm to the palace of the Grand Duke of Oldenburg. It has not often fallen to the lot of an Englishman to see a Czar of Russia, and although I am by this time familiar with Royalty, I confess to an exceeding nervousness in the consciousness that I was about to make the personal acquaintance of the Czar of All the Russias. The day before, M. Aksakof and I, desiring to retain some souvenirs of this séance, searched St. Petersburg for some suitable slates, and finding some to serve our purpose, I armed myself with a number before proceeding to the Palace. I had imagined I should find the parcel opened and searched by the servants for fear of its being dynamite, but, to my surprise, on stepping from the sledge, I found not the slightest evidence that there was any one present to protect his Imperial Majesty from the terrible Nihilists, of whom I had heard so much, there being no other guard beyond the usual sentries stationed at the gates of Royal palaces. A pleasant interchange of ideas with the Prince and Princess Oldenburg and their accomplished son, and other notabilities, preceded the announcement of the coming of the Emperor and Empress, and beyond a hurried scamper across the *salon* to meet their Imperial Majesties on the part of our host and hostess, and the drawing in line of the assembled guests, there was no more ostentation shown than in any ordinary drawing-room. The Empress entered—*place aux dames*—first, a small, slender-figured woman, bearing a strong resemblance to her sister, the Princess of Wales, but without the latter's beauty. Behind her came a veritable giant, a man standing, perhaps, six feet three or four inches in height and proportionately stout, altogether an exceedingly fine specimen of healthy manhood. Dressed in the ordinary military frock coat, and wearing but two orders, with his sabre dangling at his heels, there stood the terrible Czar of Russia—that man-eater and fiery monarch whose autocratic will made thousands tremble! But how much his face belied the opinion which we have formed of him, for every line of it spoke of a simplicity, geniality, and cordiality which chased away every thought of wrong or harshness. A highly intelligent head, with a huge forehead and projecting brows, keen and observant, but withal kindly eyes, with an expression in them at once revealing the good nature of their owner; a nose not well-shaped and somewhat inclined to be spreading; lips giving no indication of the least traces of sensuality; and a chin which betokened great firmness of purpose, formed my mental photograph of the mighty person in whose presence I then stood. After greeting their friends and acquaintances, I was duly presented to their Majesties, the Emperor stepping forward and grasping my hand with a grip that made me wince, and saying in good English, "I am glad to have the pleasure of making your acquaintance, sir." The Empress advanced and merely bowed. They were accompanied by his Imperial Highness the Grand Duke Vladimir and their Imperial Highnesses the Grand Duke and Duchess Sergius, the Duchess being a grand-daughter of the Queen, and strongly resembling her in features.

After some time spent over tea, during which the Emperor and Empress both engaged me in conversation, from which I learned much of their connection with Spiritualism, but which I am, for obvious reasons, not permitted to record here, the Emperor requested me to give a dark séance in preference to the one for psychography which I had proposed. Of course, I complied, and a party of ten, including their Imperial Majesties, adjourned to an adjoining room. Seated next to me on my left was the Empress, my right hand neighbour being the Grand Duchess of Oldenburg. Next to the Empress on her left

was the Grand Duke of Oldenburg, the Czar, the Grand Duchess Sergius, the Grand Duke Vladimir, General Richter, Prince Alexander Oldenburg, and the Grand Duke Sergius. All hands being joined—the Empress firmly grasping my left hand—the lights were extinguished. Manifestations followed soon after, the most striking being a voice which addressed itself to the Empress in Russian, and with which she talked for some minutes. What was said I cannot of course say, because my knowledge of Russian, like my German, as my friend Baron du Prel says, "isn't worth mentioning." A female form was then seen to materialise between the Grand Duke Sergius and the Princess Oldenburg, but it only remained a short time, and then disappeared. I omit a narration of the less striking phenomena, because they are so familiar to students of Spiritualism, but it is interesting to note that a huge musical box, weighing at least forty pounds, was carried round the circle, until, resting on the hand of the Emperor, he had to call out for it to be removed, which was at once done. All this time the many rings covering the hand of the Empress were making sad havoc with my flesh, until I was compelled to beg her not to hold me so hard. I began to ascend into the air, the Empress and the Princess Oldenburg following me. The confusion was something indescribable, as I rose higher and higher, both my neighbours clambering on to their chairs as best they could. It wasn't conducive to the mental equilibrium on the medium's part to know that an Empress was performing such antics, and might get hurt, and I repeatedly begged, during my flight, to be allowed to break up the séance. All to no purpose, and I continued to rise until my feet came into contact with two shoulders upon which I rested, and which afterwards proved to be those of the Emperor and the Grand Duke of Oldenburg. As someone facetiously observed afterwards, "it was the first time the Emperor of Russia had been under anyone's foot!" When I descended the séance terminated, I being quite exhausted, and the party delighted. The Empress acted throughout with great coolness and judgment, and even asked to be transported with me into the next room! As a rule I find the ladies are much more courageous at dark séances than men. Notwithstanding our success, both the Emperor and Empress begged me to give them another dark séance there and then, but this I was compelled to refuse, owing to my weakened condition. I however proposed a slate-writing séance, to which their Imperial Majesties were pleased to give assent.

A Striking Psychographic Séance with their Imperial Majesties.

An interval for the ever-ready tea followed, and then we resumed what proved to be a most momentous and perhaps historical sitting. This time we were four only besides myself, the sitters being the Emperor and Empress, and the Grand Duke and Duchess Sergius. Various experiments were tried, one which has frequently been accomplished, viz., that of four numbers being demanded in four different colours, the sitters choosing their own colour, succeeding perfectly.* Then came the crowning point of this séance. Various answers having been obtained to the questions propounded, the Emperor placed two clean slates together, and he, the Empress, and myself held them above the table. Soon the sound of writing was heard, and on uncovering the slates, one was found to be filled in the handwriting of one perfectly well-known to me. I cannot here state what the purport of that communication was, but as it is well-known in Russia as well as to some few in this country, I may at least say that it had reference to an event which occurred a few days after, and which has now become a matter of history. Probably this slate—which is preserved—may in future generations be referred to as a striking instance of the power of the spirit to prophesy. Their Imperial Majesties were much moved by this communication, and a painful silence followed. Luckily, the Grand Duke Vladimir having given into the custody of the Czar a sealed envelope containing a bank-note, I was enabled to break the silence by proposing to get the number written. The Czar placed it between my Brahma-lock slate, the Czarina choosing a piece of red crayon. The slate rested under the hands of the Emperor and the Grand Duchess. After we had heard the writing the slate was opened and the number 716,990 was found therein. Upon opening the outside envelope the number was found to agree with that of the bank-note.† Rising from his chair and shaking me warmly

* The original slate, with the pencils chosen by their Imperial Majesties and Highnesses, can now be seen at the rooms of the London Spiritualist Alliance.

† This envelope is also to be seen at the rooms of the London Spiritualist Alliance.

by the hand, the Emperor said, "This is truly wonderful, and I thank you very much for having been the means of showing me such manifestations." All were delighted, I most of all, perhaps, but saddened somewhat by the events of the evening, and terribly exhausted. Half-an-hour spent in conversation with their Imperial Majesties terminated this eventful evening, and I hurried off in the small hours of the morning to M. Aksakof's, with all the slates with which we had tried our experiments in my possession. These were afterwards distributed to my friends as souvenirs of the occasion.

With this account of my first séance with the Emperor and Empress of Russia, I must hasten to make reference to other events and séances, lest I tire the reader. As no restriction was placed upon any reference to the sitting above recorded, beyond what was naturally left to my good taste and judgment, I have no hesitation in giving them publicity, but in regard to other interviews I am unable to speak. I may, however, say that before I left Russia I was the recipient of a handsome pair of diamond and sapphire solitaires, which I wear in token and remembrance of the events narrated, and because of the honour attached thereto.

The Demand for Inquiry Growing.

As may be supposed, after the news of this sitting spread abroad, I was in greater request than ever. Society usually follows its leaders like a flock of sheep. Even in the height of a London season, and in a country where I am well known, I have never had so many invitations, frequently from twenty to fifty coming in one day. Of course these were not all requests for séances. Even the conjurers paid me an indirect compliment upon my success, one of them, Beautier de Kolta (the cousin and late manager of the Beautier de Kolta of Egyptian Hall fame), paying me a visit for the express purpose of offering to be my manager. He seemed to be somewhat astonished when I told him no medium wanted a manager, and that I did all my own work and travelled without confederates or apparatus. "Ah," remarked he, "that's a pitch of perfection to which we conjurers have not yet attained." It was, perhaps, a mistake on the part of my friend M. Aksakof, under the circumstances, to have arranged for a series of séances with a hard-headed body of scientists, in consequence of the great fatigue I was undergoing, rendered still more painful at this period by an accident to my left foot, and through which I was only able to hobble about in a slipper. In spite, however, of my wish to postpone these sittings for a more favourable opportunity, M. Aksakof felt that we ought to seize the chance of getting these men in a mood to investigate. And so a series of séances was arranged and held. The results were not brilliant, but they confirmed the experiences and experiments of the previous year with some of the same men.

Other Séances at Royal Palaces.

The day following the first séance with the Emperor, I gave a séance at the palace of the Grand Duke Sergius, there being present the Grand Duchess, Count Stenbock, Colonel Stepanoff, Count Soumarakoff, and several others. The results were as satisfactory as those of previous séances. Again the Grand Duke Alexis honoured me by another invitation to his palace, there being present their Imperial Highnesses the Grand Duke and Duchess Vladimir, the Grand Duke Alexis, their Royal Highnesses the Prince and Princess Mecklenburg-Schwerin, &c., &c. On this occasion, also, we were eminently successful, and I received the warm thanks and congratulations of all. Altogether the Grand Duke Alexis attended four of my séances, the most interesting he saw being the one held at the Spanish Ambassador's, various phenomena taking place at the supper table. Before I left the city I received from his Imperial Highness a handsome present of an old silver loving-cup of exquisite workmanship, which he begged me "to keep in remembrance of him."

Séances with M. de Giers and the Grand Duchess Vladimir.

Perhaps one of the most pleasant incidents in my Russian experiences was the meeting with M. de Giers, the great Foreign Minister. A Spiritualist of many years' standing, his two sons mediums, and trying, with some success, for transcendental photographs, it is, perhaps, only a sequence to my good fortune to say that I received a cordial welcome in his palace, and I retain many pleasant recollections of his talented family, his musical evenings being for me a special treat, when, in the privacy of his home, he conversed freely upon various subjects of great interest. If I were to give my impression of this brilliant man, I should say he is too honest to be a minister.

No diplomat can, politically, afford to be so, hence the attacks which are constantly being made upon him by the Katkoff party. Katkoff is, himself, so I am reliably informed, a Spiritualist of long standing.

Séance after séance followed, again and again with Royalties, the Grand Duchess Vladimir honouring me no less than seven times by attending my sittings. It is curious to note that the military element dominated at the séances, but perhaps this is accounted for by the fact that as Russia has such a vast army she must necessarily have a huge array of officers. One of the most interesting séances was held at the residence of General Gresser, the chief of the police, who arrested with his own hand the man carrying the bombs intended for the destruction of the Czar.

The Opposition of the Press.

Of course this upheaval which was going on in society in regard to Spiritualism necessarily attracted the attention of the journals, which began to fear the undue prominence they had given me. Owing to one or two Metropolitans of the Church having sought interviews with me, at once the cry "the Church is in danger" was raised, and henceforth the papers, by which the Russian public are more particularly led, began to heap abuse upon me, after having tried their hardest to damn me by their praise. Then arose the proverbial two parties, the one for and the other against, and in that condition I left them. I could have remained in St. Petersburg for a year and been busily employed, but a prior arrangement with my Moscow friends made it imperative for me not to tax their kindness and patience too much.

Thus after two months' hard work in the Russian capital, I left on the 3rd of April for Moscow, where I was met the following morning by my friends of the past year.

Visit to Moscow.

It was my intention to have stayed in Moscow for a considerable period, but the sudden transition of the President of the Society disarranged all our plans, and I returned to England after having remained in that city only two weeks. The kindness and great hospitality I everywhere received in Russia, more particularly at the hands of my Moscow friends, among whom I may mention Colonel Blagonravoff, M. Theodore Lvoff, M. Maytoff, M. Kludoff, Colonel and Mrs. Greek, M. Blagoi and others, have left nothing but a desire to visit the country again, which I may probably do at no distant date; but whether in my capacity as a professional medium, I am unable at this moment to say.

I think I may venture to say, in conclusion, that a work has been accomplished in Russia which has had the result of placing Spiritualism upon a firm and lasting basis. The *Rebus*, a journal devoted to Spiritualism, and ably edited and supported by Captain Prebitkof and M. Aksakof respectively, is steadily increasing in influence and circulation, but it suffered a great blow—as did the whole of our movement—when its chief contributor, the late Professor Boutlerof, passed to the higher life. But in Russia, as everywhere else, the cause lacks that financial support which alone can help to maintain its usefulness and increase its influence, which is all the more strange when it is remembered that so many wealthy and distinguished members of society openly and actively profess their belief in Spiritualism. There are not wanting, however, signs that the selfishness which has so long disgraced our cause in England, as in other countries, is being replaced by a more active desire for each one to contribute his share in help or in work towards the common good. Let us hope that that period is nearer at hand than we now imagine!

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The morning service was well attended on Sunday last, but a much smaller company than usual assembled in the evening to hear an address by Mr. J. Humphries. On Sunday next Mr. G. J. Robson at seven.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN, N.W.—Monday, June 13th, Mr. Swatridge, "Spiritualism, the World's Redeemer." Thursday, 16th, "Circle for Development." Monday, 20th, Discussion. All at 8 promptly. On Thursday, July 7th, we shall have our first social tea meeting, on the anniversary of Mr. Swatridge's mediumship, and shall be glad if our musical friends will give us their help, so that we may have a pleasant re-union. Tickets may be had next week, 1s. each, at 16, Craven-street, and other centres.—Yours faithfully, T. S. SWATRIDGE.

INSECTS.

On the subject of the peculiarities of insect life as interpreted by St. Martin (see p. 256 of "LIGHT"), the following observations from the same source are of interest.

"It should be noticed, as regards insects, that they are less noxious in the morning than in the evening, as being but of a third and last nature;—that they are only born in abundance when the second nature has broken its harmonious limits;—that each of them is hostile to some production of secondary nature, as each production of this secondary nature must be an adversary to one of primary origin;—that mercury is a poison to insects, while to perfect animals it is wholesome as being the principle of their formation; consequently it cannot be to those of insects, who are but an excrescence of the operative powers of nature;—that they have a capricious, inconstant mode of action, announcing by the irregularity of their movements, the incoherence of the elemental principles which have formed them; witness the bizarre flight of butterflies and flies, the creeping motion of worms, and leeches, and snails, the oblique and retrogressive course of some of the crustaceæ; all facts that sufficiently indicate exclusion from the order of perfect animals, and a change in nature, as well as a disarrangement of those elements which engender them. Observe also that there are infinitely more of insects than of complete animals, and that the variety of their form is infinitely greater;—that they are more inimical also to each other, as well as to perfect animals, than these last are among themselves; which may be said more especially of terrestrial and igneous insects, for among water insects the greater part are enemies to vegetable life only, by reason of their generating element.

"The enormous multiplicity of insects, which are, as we have shown, only a third nature, is due to this: the more rays of life extend themselves, the more they subdivide; which has justly caused it to be said that a superabundant reproduction of their species seems to be the main object of insect existence. At the same time, the more these beams of life subdivide the more they weaken themselves, which teaches us afresh why insects vary so much in their shape and constitution, and finally why the length of their life is so short compared to that of perfect animals. We will finish this sketch by a comparison of the butterfly with the bee. The butterfly carries all its power in its wings and upon its wings, and one might say that on them it bears all its beauty, too. But, on the other hand, what deformity and weakness there is in its body! This fact gives us the key to its levity and continued inconstancy, because in it all is outside, and within there is nothing of counterpoise. Hence in relation to ourselves it appears to have no other aim in its life than that of pleasing our eyes; it does nothing useful for us. It is because all is external in the butterfly that it produces no sound, for sound is the result of the compression of resistance against force. A thousand insects more ill-shaped and less beautiful than it produce sounds because, apart from being more aerial than it, they are more composed of resistance;* one can see this in multitudes of beetles, in which one notices immediately scaly wings and buzzing. The bee, on the contrary, is less sumptuous in dress; its strength is less dissipated in outside ornament; all seems to be in her within; hence what perseverance in her work! what economy in her régime! In her resistance has but concentrated and utilised force; it has neither restricted nor dispersed it.

"One is, however, surprised that insects, which seem a mere outgrowth of nature, should produce precious and extremely useful substances that nature herself does not provide, such as honey, wax, silk, and gumlac. One is surprised that such works should have been entrusted to beings whom she has excluded from the orderly classes of her children. It must be that in their transmutations some fundamental properties of nature pass into these little creatures that we call imperfect, which even thus become more isolated, more concentrated, and more active than they are when we see them united and combined in more perfect animals with other natural abilities.

"This should teach us how many marvels of primitive nature

* To make St. Martin intelligible here it should be said that the purpose of the chapter from which these remarks upon insects are taken, as well as several that precede it, is to illustrate by examples in mineral, vegetable, and animal life, the truth of his foregoing assertion that "all bodies consist of two powers, which we will here call *force* and *resistance*, for if there was only resistance there could be no movement, and if there was only force and no resistance there could be no corporeity." (P. 141.) And again (p. 152), "Everything in Nature is composed of an agent which divides—force, and a divisible agent—resistance."

must have been transmitted to the secondary and altered nature, since this second nature allows of so many penetrating to a third, still more altered than itself."—*L'Esprit des Choses*, Vol. I., pp. 167 to 170.

AMERICAN SPIRITUALIST ALLIANCE.

We have already noted the renewed signs of activity on the part of the American Spiritualist Alliance. We take pleasure in presenting to our readers the following statement of what has been done, together with the comments of the *Banner of Light*.

American Spiritualist Alliance.

The Alliance held its annual meeting on the 10th inst., and elected the following list of officers to serve during the ensuing year:—

President—NELSON CROSS.

1st Vice President—E. H. BENN.

2nd Vice President—B. F. CETLINSKI.

Treasurer—F. S. MAYNARD.

Corresponding Secretary—JOHN F. CLARK.

Recording Secretary—J. F. JEANERET.

Councillors—MRS. E. A. WELLS, GEORGE H. PERINE, HORATIO PAGE.

The harmony which pervaded the meeting and the interest manifested were remarkable features and promise well for the future. Several new members were elected, and several important questions entrusted to the consideration of Special Committees.

There is no doubt that the Alliance feels the necessity and importance of organised labour in more than one direction, and that a healthy spirit of activity and zeal appears to animate it.

As soon as our means will permit work will go on in earnest.

TO THE SPIRITUALISTS OF THE UNITED STATES.

Fall in, all of you, who are desirous of advancing THE CAUSE OF SPIRITUAL TRUTH. Give of your *means*; give of your *knowledge*. It is a duty you owe to your fellow beings. You are responsible to humanity for the use of your wealth and of your knowledge.

J. F. JEANERET, *Secretary*.

44, Maiden-lane, New York City.

[The Spiritualist papers are requested to copy the above, and aid the enterprise.]

It gives the *Banner* great pleasure to publish the above, as the time has evidently come when all true mediumship should be fully sustained, and that which is not true summarily discarded. Therefore it behoves Spiritualist Societies in all parts of the country to join hands with the AMERICAN ALLIANCE, to the end that it become a great moral power in the land as well as a financial one. The *Banner* pledges one hundred dollars to this end. Who will follow its example?

TO CORRESPONDENTS.

J. S.—Thanks, but hardly up to our standard.

DECEASE OF PROFESSOR R. H. HARE.—We are informed that Professor Hare, of Philadelphia, son of that old-time sturdy defender of Spiritualism, the late Professor Robert Hare, passed from the sphere of mortal activities, on Monday, May 2nd, in the sixty-eighth year of earth-life. "He had been ill, or gradually breaking up" (writes a correspondent) "all winter, but his sickness was not thought to be specially or immediately dangerous till a short time before his decease. The immediate cause of his demise was typhoid fever, or something of a nature closely allied by symptoms to that malady. He was ready and willing to go, and, indeed, often expressed a desire to pass out from his stricken tenement of flesh if it were consistent with God's will. His cousin, George Hare, Professor of Hebrew in the Pennsylvania University, read the Episcopal service over his remains on Thursday noon following his decease, and they were buried beside those of his father and mother in the cemetery of St. James the Less. Professor Hare was an ardent advocate of cremation, as a mode of disposing of the remains after death, and had up to a very brief time before his decease desired that such should be the treatment of his worn-out fleshly habiliments; but at the latest moment, while not withdrawing his endorsement of the practice, or changing his individual desire, he abandoned the idea out of his deep and sympathetic appreciation of the utterly prostrated condition of his beloved wife, who would have found it physically impossible, under the circumstances, to have made the journey with his body to the Long Island crematory and return."—*Religio-Philosophical Journal*.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fehner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c. &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

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