

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I am sorry to find that the *Spiritual Offering* ceases to appear with the issue of June 15th. It is the old story,—want of financial support from those who could easily sustain the paper without any self-sacrifice worth the name. The property has been sold to a syndicate, who will bring out a paper to be called *The Better Way*. In the Editor's final remarks he says that these men have money behind them and can carry through their enterprise. This is well, for no new journals can expect to pay, and no class journals such as those which appeal to a comparatively small body of readers can live without a subsidy. When it comes to the pass that many Spiritualists do not take a Spiritualist paper at all, that many are content to borrow or receive free copies of what they ought to support by their subscription, it becomes additionally difficult to bring out a self-supporting Spiritualist journal. I see that one of the last editorials of the *Offering* was devoted to exposing extravagant statements of the number of Spiritualists in the States. No doubt the claims sometimes made are exaggerated, though I am disposed to think that the *Offering* considerably under-estimates the number of those who may fairly be called by the name of Spiritualist. We need not discuss that point here. We should want a definition and some statistics. At present we have neither. And though I could manufacture the one I cannot get the other. What is wanted most is that those who read the Spiritualist journals and attend Spiritualist meetings, and therefore are fitly classed as Spiritualists, should show some *esprit de corps*, some desire to adequately discharge a plain duty. Till we rise in our conceptions of what we ought to do in this way to the level of the smallest little Bethel in the land, we are but a feeble folk and contemptible withal.

The Editor of the *Offering* notes the increase that the last twenty years has seen in the spread of Spiritualism. All who know bear the same testimony. The rapidity of the spread of the ideas which broadly make up the faith of a Spiritualist has been, I think, quite unexampled. This is the opinion that the Editor forms after twenty years' special experience:—

"The change in public sentiment since 1868—the date given above as the time when with the pen we commenced our public advocacy of Spiritualism. Then it was a subject of ridicule, 'long-haired men and short-haired women,' was the stereotyped phrase in all notices of its meetings, if noticed at all by the secular Press. Spiritualists were in as marked disrepute as were the early Methodists. To-day it is quite different; so many learned men and women, including the most noted scientists, have investigated and accepted the teachings of Spiritualism

that it has passed the stage of ridicule, and its various phenomena are attracting the attention of the whole world. Before Spiritualism's triumphant march, Materialism, Atheism, and all obnoxious church dogmas are passing away as do morning clouds and the early dew before the rising sun. The world hath indeed felt a 'quickenng breath,' and is coming into new life; to the careful observer all things are becoming new, we have truly a 'New Heaven and a New Earth.' Let the people rejoice." And to this, by way of clinching the argument, may be added what Mr. A. R. Wallace so appositely said in his excellent address at San Francisco:—

"Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited them or regarded them as imposture or delusion." That is important testimony, and it is the witness of truth.

I have already (January 19th) noticed at some length Mr. Page Hopps's very striking remarks on Old Testament Spiritualism as illustrated by Ezekiel. In the July number of the *Truthseeker* he somewhat amplifies what he had previously printed in the form of a short pamphlet. These following words are too good and true not to reach my readers, if there be any who do not see the *Truthseeker*.

"The case of Ezekiel does not stand alone, though it is a conspicuous one. The Bible is full of records of spirit intercourse—even to the 'calling up' of the so-called dead, as in the case of Samuel and the witch of Endor. The attempts to put down witchcraft were simply attempts to put down irregular and perhaps obnoxious spirit-intercourse; but the attempts to put it down proved that it was believed to exist. When the boy Samuel heard the Voice, it was not regarded as anything very wonderful; but it was taken at once as the Voice of the Lord. Perhaps if the Voice had spoken elsewhere, and outside of the recognised sphere of spirit-intercourse, it would have been denounced as demoniacal."

The *Daily Telegraph* (July 5th) had an article on the now fashionable Hypnotism which was full of sound sense. Some of the remarks made by the writer are of the same tenor as those frequently made in "LIGHT." The following passage contains much that is true, and (I suspect) a good deal that will be new to the readers of the *Telegraph*:—

"The facts seem to show that there are certain persons strong in body and will who have undoubted influence over other persons who have a corresponding susceptibility. The operator can put his 'subjects' to sleep or make them believe anything, and, working upon their passive minds, can banish nervous, hysterical, or imaginary ailments. To draw the line between diseases of the mind and diseases of the body is at present apparently beyond the power of our medical men. It is impossible in some cases of hypochondria, hysteria, or incipient insanity to decide whether the root of the evil is physical or mental; and in these doubtful cases, lying on the borderland, so to speak, between body and soul, the man who calls to his aid the faith or the imagination of the patient has an advantage over the doctor who relies only upon drugs. We see this in ordinary medical practice. Ladies, for instance, like a medical attendant who has a cheery, confident manner, whose presence in the sick-room is a ray of light, who tells them that

in a few days they will be all right, and who leaves hope behind him to watch the case. This is a kind of informal mesmerism which has put many a guinea into the pockets of the favourites of the more susceptible sex. We seem here to trace too the secret of many so-called miraculous cures in ancient and modern times. A sufferer goes to a sacred shrine, told by priests or others that pilgrimage and prayers and masses and a few draughts of the holy water or a few dips in the holy well will effect a speedy cure. His whole being feels the influence of the excitement, and at the critical hour the nerves, acted upon by imagination, effect some change, and he departs 'cured.' Sometimes the disease returns; but of the immediate results there can be no doubt, as some of the cases are well attested. In ordinary medical books there are records of a sudden shock of joy or grief restoring to activity men who had not walked for years. In that very intellectual city, Boston, there have been of late several results of this kind, called sometimes 'mind-healing' and sometimes 'faith cures.' In the New Testament itself it is recorded that 'miracles' could not be wrought in a certain place because of the want of faith of the people. Thus the whole history of many miraculous effects, ancient and modern, religious and medical, from the wonders of old Egypt to the magic of Indian jugglers, from ancient oracles to Paris hypnotism, may possibly be classed under one head—the influence of the mind on the body excited by suggestions from without."

On the ethics of the question the writer takes the view that I have always put forward. Hypnotism is a fact and a truth. It may be used for beneficent purposes, but it is also susceptible of grave abuse, and may be open to serious objections. If a susceptible person may be instigated to poison her mother, one hardly sees where the influence so exercised may stop. And if, as is often the case, the best subjects are found amongst the most impressionable and imaginative sex, it need hardly be stated in words that for men to go about seeking to influence them and bring them into an abnormal state in which their wills are in abeyance, is a proceeding which I will not characterise, but which Mrs. Grundy would very properly call improper. This is the passage to which I refer:—

"There is something at once half-painful and half-ludicrous in the consideration of the question how far a weak, hysterical patient hypnotised by a powerful physician is answerable for her actions. In our old indictments the prisoner was always said to have committed murders 'at the instigation of the Devil.' If a new Brinvilliers should arise across the Straits to kill people 'at the instigation of the doctor,' we shall begin to doubt the practical utility of this rather morbid series of experiments. Morally speaking, a man who mentally influences another person to commit a crime shares the guilt, although he may evade the law. But the law, even as it now stands, is quite capable of dealing with any individual who prompts others to commit offences which he himself is too cowardly to venture upon in his own person. Such a malefactor by proxy would inevitably be deemed by a judge to be at the least an accessory before the act, and in a case of murder would share the guilt and the doom of the actual criminal. It is obvious, however, that, far short of legal offences, there is something very objectionable in the habitual exercise of abnormal influence by one man on another, and especially by a strong man on a weak impressionable girl. Some enthusiasts advise us all to see how far we can 'hypnotise' one another; but, in our own opinion, if a father found that his daughter had been hypnotised by an amateur mesmerist, he would be quite justified in applying to the operator very forcible arguments to emphasise his objections to such experiments. There is quite enough of illegitimate influence in the world without reducing it to a system."

The *Pall Mall* publishes what it calls "a little piece," a pretty difference from "a little poem," by Walt Whitman, written for the Fourth of July celebration in America. The title is "The Dying Veteran: a Long Island Incident in the Early Part of the Present Century." This is the "little piece," which, apart from the question of whether or not it is properly to be described as poetry, is of some

interest from its picture of "the ruling passion strong in death":—

"Amid these days of order, ease, prosperity,
Amid the current songs of beauty, peace, decorum,
I cast a reminiscence—(likely 'twill offend you,
I heard it in my boyhood;)—more than a generation since,
A queer old savage man, a fighter under Washington himself,
Large, brave, cleanly, hot-blooded, no talker, rather
spiritualistic,
(Had fought in the ranks—fought well—had been all through
the Revolutionary war),
Lay dying—sons, daughters, church-deacons, lovingly tending
him,
Sharpening their sense, their ears, toward his murmuring, half-
caught words:
'Let me return again to my war-days,
To the sights and scenes—to forming the line of battle,
To the scouts ahead reconnoitring,
To the cannons, the grim artillery,
To the galloping aids, carrying orders,
To the wounded, the fallen, the heat, the suspense,
The perfume strong, the smoke, the deafening noise;
Away with your life of peace!—your joys of peace,
Give me my old wild battle-life again!'"

"No ghosts even in America," is our sensational *Pall Mall's* way of announcing that the Seybert Commission has provisionally reported as I had foreseen. We shall find when a few more such experiments have failed, as they most likely will in all cases, so long as Committee are made up of such materials as they hitherto have been, that this examination by commission is sheer waste of time. It is most easy for a body of prejudiced and dogmatic men to so arrange an investigation as to effectually preclude the occurrence of any phenomena. It is, I may add, a very difficult thing for even those who are open-minded and desirous of arriving at the truth to get phenomena to command, or, perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out. The Seybert Commission, alike with some prominent and quite fair-minded persons in England, fails to get evidence that satisfies it. Very regrettable: that is all. The vast mass of people—a mighty multitude that I cannot number it is by this time—who have got their proof, is not to be disposed of in that way. I am in no way surprised at the failure of the Seybert Commission; I am perplexed by the failure of any reasonable individual who acts fairly to get sufficient evidence to prove, beyond a perhaps, the existence of an intelligence outside of and independent of a human brain.

But if there are "no ghosts even in America," will not the *Pall Mall* look nearer home? What is this that I read in its columns? Where did that voice come from, if not from a ghost? And if (as I suppose) the *Pall Mall* would call the whole thing a piece of hallucination, what about the sensational headline!

"THE VOICE OF THE DEAD.—On Wednesday last week the body of a young man, who had lived with his parents at Stroud, was taken from a pond in the neighbourhood, and a verdict of found drowned was returned at the inquest. On Monday night, at a late hour, the deceased's younger brother arrived at his home with his clothes wet through, and told his mother that he had thrown himself into the water 'where Harry was drowned,' that when at the bottom of the pond he heard his brother say, 'Go home to mother,' and that he thereupon struggled to the bank and made his way home. Having told this strange story, the young man fainted, and was with difficulty restored."

The Inquirer, which describes itself as "a religious, political, and literary newspaper, and record of reverent free-thought," is very funny on the result of the Seybert Commission. "The only thing about the report that we are at all surprised at is that it should express 'regret' and

'disappointment,' because we have always been certain of one thing, that Spiritualism is either trickery or foolery." That leaves one with a horrid doubt as to the condition of this writer's mind about things in general. He must have gone very wrong.

The *Kensington News*, a journal hitherto unknown to me, edited, to judge from the specimen before me, by someone who might be advised to do something else, is severe and sarcastic on the occult. It has seen Mr. Redway's catalogue and is disturbed thereby. It wants to know "of the branches of these occult sciences as understood by modern Theosophists, psychical researches, spook discoveries, and the like." What depths of mental bewilderment must have been reached when a man puts a Theosophist, a research, a discovery, and "the like" in one category! This erudite person is of opinion that modern Occultists are poor creatures compared with those old fellows who really had their dealings with the devil. He evidently regards anyone who could produce a live devil as a very advanced Occultist. "He knew his business." Did he? No better than the modern writer who is so little acquainted with the literature of the subject to-day. Alas! what stuff does Occultism prompt men to write! And what a view of the subject that regards the Devil as the great Desideratum!

PHANTASMS OF THE LIVING.

FROM THE *Sphinx*, JUNE, 1887.

TRANSLATED BY "V."

This was a favourite topic with Napoleon the First. General Bourienne, in the first volume of his well-known *Memoirs*, relates the following:—"At Malmaison the most lively amusements were always the order of the day, but the sweetest songs, the finest music ceased when Bonaparte, moved perhaps by the approach of the evening twilight, or by some sudden memory, began to relate one of those tragic tales of horror which no one could tell with greater effect than himself. Then, his arms folded behind his back, he paced the room to and fro, with gloomy and tragic looks, and with deep and melancholy tones he would thus introduce his narrative with some such solemn words as these: 'When death strikes a person dear to us who is afar off, frequently a foreboding of the sad event comes across our minds, and the dying person appears before us at the moment in which he is lost to earth.' And then he would begin his narration with all the solemnity and dramatic power of an ancient Roman improvisatore. He related on one occasion how Louis XIV. received the bulletin of the battle of Friedlingen, while in the great gallery of Versailles; the King unfolded it in order to read out to the assembled court the names of the dead and wounded. A solemn silence reigned in the brilliantly lighted gallery, and the courtiers, but now so full of mirth and high spirits, became suddenly silent and sad. They pressed closely round the monarch, from whose lips fell slowly the names of the dead one after another, while here and there the faces of relatives turned pale at the sad news thus learnt.

"Suddenly the Count of Beaugré saw at the lower end of the gallery the bloody form of his son advance, slowly and shadow-like; he looked steadfastly at his father with wide opened eyes, bowed his head deeply in greeting, and then again slowly disappeared through the door. 'My son is dead!' cried Count Beaugré, and at the same moment the King read his name from the list of those who had fallen."

Bourienne adds that it is in incidents such as this that the mixture in Napoleon's character of the demoniac and at the same time attractive, is brought most prominently forward.

This is one of the historical examples of that telepathic

hallucination, concerning which the leaders of the London Society for Psychical Research have recently collected and published in two volumes numberless facts, mostly occurring at the present time.

It may not be out of place here to call attention to a symbolical dream which once occurred to Frederick the Great. One night his valet heard him groaning so heavily in his sleep that he resolved to wake him. The King thanked the servant for having done so, and for having thus released him from a painful dream, to which he could not help attaching some importance, though, as a rule, such things made no impression upon him. It seemed to him that he was standing before Sanssouci, from whence he could see the whole of his realms, over which brooded the darkness of night. Suddenly from the south-west darted a dazzling meteor, which set fire to his cities, and one after the other reduced them to ruins; finally, however, the meteor was extinguished at his feet. At this point he was awakened by the servant. Frederick noted the day and hour at which the dream took place; it was August 16th, 1769, at three o'clock a.m., the birthday of Napoleon. The valet told this dream to Napoleon in the year 1806, when the latter arrived in Potsdam.

The foregoing is extracted from a long essay by our esteemed collaborator, Herr Carl Kiesewetter, entitled "Dreams," which appeared in the weekly Wurtemberg journal, *Hand in Hand*. H. S.

THE POTENTIAL FORCE OF THE CIRCLE.

FROM THE *Spiritual Offering*.

"LIGHT" (London), now under the editorial control of "M.A. (Oxon.)," in a recent number, endorses very fully the position of our editorial correspondent in regard to the influence of the circle upon the manifestations through materialising mediums. It says:—

"Professor Kiddle, commenting upon some remarks of ours as to the necessity for reckoning the potential force of circle as well as of mediums—a proposition put forward by Mr. C. C. Massey in his address to the London Spiritualist Alliance—has the following *entirely wise* observations:—"This is a truth upon which I have, in the face of great and bitter obloquy, been insisting for the last six or seven years; and yet there are investigators that claim to be experienced and to be *scientific* in an eminent degree, who refuse to consider any other agency in such manifestations than the medium, who has surrendered the voluntary use and control of himself, or herself, to the spirit powers attracted to the circle. When will mediums heed this important principle, and recognise the tremendous peril they incur by such a surrender except under the most guarded condition, and in the purest and most harmonious circles, devoid of cold mistrust, poisonous suspicion, and treacherous design?"

The recognition of this important principle by such spiritual students and investigators as C. C. Massey and "M.A. (Oxon.)," marks a stage of progress in the history of modern spiritual science and will go far towards remanding the arrogant materialistic fraud-hunters and test-seekers to the class of abecedarian Spiritists, to which they belong, and from which they would never have been able to emerge but for their continued false cry of fraud in all mediumship that disdained their low and fallacious standard. The science of the spirit must persistently claim its own principles and rules, and refuse allegiance to Materialistic scientists, whose ignorance, beyond their own narrow specialties, is phenomenal, being equalled only by their consummate bigotry, arrogance, and presumption.

PERHAPS the most interesting thing about the Jubilee celebration by the Eton boys was the Latin ode with which the musical part of the fête concluded. The ode "Post Lustra Decem" was not indeed particularly noticeable in itself, but it had a curious origin which deserves recording. Both the words and the music were actually dreamed by Dr. Warre, and although "the Head" is said not to have any scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative. This curious circumstance, which recalls Rousseau's dream to the memory, shows even more impressively than all the crowds and cheering what a hold the Queen's Jubilee exercised over the minds and imaginations of her subjects.—*Pall Mall Gazette*.

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

TRANSLATED FROM *Psychische Studien*.

FURTHER MOULDING OF MATERIALISED FORMS BY GYPSUM-CASTING.

(Continued from page 289.)

To conclude Mr. Reimers' experiments for moulds, I will here quote the account of a *test-sitting*, which took place at Manchester on April 17th, 1876, and was reported in *The Spiritualist* of May 12th, 1876, a German translation having afterwards appeared in *Psychische Studien*, 1877, pp. 550-553. Among the five witnesses, the three first—Mr. Martheze, Mr. Oxley, and Mr. Reimers—are personally known to me as most highly trustworthy:—

"We, the undersigned, hereby testify to the following facts, which occurred in our presence in Mr. Reimers' room on April 17th, 1876. We weighed accurately three-quarters of a pound of paraffin, put it in a wash-basin, and poured boiling water upon it, which soon melted it down. If a hand is dipped several times in this liquid, the deposit of paraffin (when cool) forms a mould for a perfect cast. This vessel, along with another filled with cold water, we placed in the corner of the room. Two curtains, six feet high and four feet wide, suspended on rods, formed a square cabinet with apertures (about fifteen inches wide) at the top on each side. The wall being detached from the next house, and the cabinet nearly filled with furniture, the idea of trap-doors was out of the question, as the floor was covered also with vessels, chair, &c. A lady friend, gifted with that mysterious power called mediumship, was, after the vessels were placed in the cabinet, secured by a bag of stiff net, pulled over her head, arms, and hands, and the tape running through the open seam was drawn as tightly as could be done, then well knotted, and a piece of paper inserted which would slip out in untying. The tape was knotted in one bow, and the ends pinned to the bag between the waist (round which the tape ran) and the head. All the witnesses agreed that the medium alone could not free herself without detection. In this helpless state we led her into the corner of the cabinet, which was, besides chair, vessels, bookcase (with open shelves), perfectly empty. There was *nothing visible* beyond these things, which we examined in full gas-light. The room was locked after the first guest arrived, that is, from the beginning of the proceedings.

"We toned the lamp down to some extent, but could plainly see everything in the room, and took our seats about four feet by six away from the curtain. After some time, which was spent in singing or music, a face appeared at the front aperture and then moved to the other. Its glittering, beautiful crown and white head-dress, and a black ribbon with golden cross round the neck, were seen with *equal distinctness by all*. Soon another female figure appeared, also with a conspicuous crown, *both showing at the same time*, and in turn ascending over the (open) top of the cabinet towards the ceiling, and gracefully saluting the sitters. The very strong voice of a man greeting from the corner announced the attempt to make casts. Then the first figure appeared again at the aperture beckoning Mr. Martheze to approach to shake hands. It took the ring from his finger, and Mr. Martheze saw at the same time the medium in the opposite corner and in the stiff net. The figure, however, vanished quickly towards the medium.

"Mr. Martheze having returned to his seat, the voice from the cabinet asked which hand we desired, and soon after Mr. Martheze had again to come to the aperture, when the mould of a left hand came up, and on inspecting it the ring was found on one finger of the mould. Then Mr. Reimers was called, and received in like manner the right hand, to be sent to his scientific friends in Leipzig, according to expressed wish. Next the medium was heard coughing; her cough had been *suppressed* the whole time (more than an hour); it had given rise to fears of an unsuccessful experiment, so violent were the fits at the beginning. After she came out of the cabinet we at once examined the knots, &c., and found everything exactly as before, even the pin, loosely fastened and easily shaken off by strong movements. We picked up all the remainder of the paraffin from the vessel, and weighing it, together with the two moulds, found a trifle over three-quarters of a pound, this small excess being due to the *amount of water* taken up by the paraffin, as plainly shown by squeezing it out of the remainder; the proportion of water in the moulds added to this would easily account for the difference. This terminated our experiments. The hands obtained differ widely in all respects from those of the medium, but all show minute markings (better revealed by a magnifying glass) of a living hand and of the same individuality that has more than once given a mould under the same test condition.

"J. N. TIEDEMAN MARTHEZE,
"20, Palmeira-square, Brighton.

"CHRISTIAN REIMERS,
"2, Ducie-avenue, Oxford-road, Manchester.

"WILLIAM OXLEY,
"65, Bury New-road, Manchester.

"THOMAS GASKELL,
"69, Oldham-road, Manchester.

"HENRY MARSH,
"Birch-cottage, Fairy-lane, Bury New-road, Manchester."

The original of this document with all the signatures was sent to Herr Wittig at Leipzig, with an original cast of the above-mentioned right hand; this hand was lately sent to me by Herr Wittig, for the comparison of which I have before spoken.

We will recapitulate in a few words the results presented to us by the experiments of Mr. Reimers:—

1. The medium was restrained under conditions leaving nothing to be wished, all the other conditions, moreover, of the experiment completely excluding every possibility of fraud. As regards Dr. von Hartmann's view of the absolute inutility of all manner of restraint and binding as proof of the non-identity of the medium and apparition, I shall have to speak of that in the following chapter, in dealing with photographs of materialisations.

2. But here the proof of the phenomenon is not based only on the restraint of the medium, but also on the *anatomical* difference between the materialised limbs and the corresponding limbs of the medium, which difference is established by witnesses at the séance and by the casts themselves.

3. The type of the materialised limb is reproduced at all the numerous experiments, which have also taken place in different localities, and testifies ever anew to the presence of one and the same individuality. The number of the different moulds obtained was not less than fifteen.

4. The casts correspond to the forms of the hands and feet, as perceived by impressions of sight and touch before, during, and after the production of the moulds.

5. The posture of the fingers varies in all the casts which have been obtained from the moulds.

6. The moulds were on several occasions presented to the witnesses on the limbs which had produced them.

7. The same anatomical type of the materialised limb has been produced, even when the medium was replaced by another medium of different sex.

8. And finally, several of the casts carry in themselves the internal proof of their abnormal (unusual) production, as they present casts of whole limbs which could not have been obtained by ordinary means.

The totality of all these specialities lends to the experiments of Mr. Reimers an extraordinary value.

Next, as to the second category: *The medium is exposed to the view of the spectators, the acting form remaining invisible.*

The first experiment of this kind is that instituted by Mr. Ashton with the medium, Miss Annie Fairlamb, reported in *The Spiritualist* of March 16th, 1877, as follows:—

"To the Editor of 'The Spiritualist.'

"SIR,—I would take it as a great favour if you would kindly give space in your valuable paper for the record of what, to me, appears to be the most extraordinary and satisfactory séance it has been my fortune to attend, during an unflagging investigation for a period of four years, of the phenomena of modern Spiritualism. It was my high privilege, with others of my friends, to attend, on Friday evening, the 2nd inst., one of the séances specially held for investigators on Friday evenings, weekly, in the rooms of the Society of Spiritualists, Newcastle-on-Tyne, Miss Annie Fairlamb, medium.

"On entering the ante-room, we found the president, Mr. Armstrong, busy melting paraffin-wax in a foot-bath, three parts full of hot water. It had been promised on a previous occasion, when trying an experiment for moulds in wax, that if we would repeat the experiment, 'Minnie,' one of Miss Fairlamb's guides, would try and give us some moulds of her hands. When the wax was thoroughly melted, the foot-bath was placed within, and at the extreme end of the cabinet in the séance-room, alongside another foot-bath, partly filled with clean cold water.

"The cabinet is formed by green baize curtains suspended from a point in the wall of the room, which fall over a semi-circular rod of iron, also secured to the wall, and thereby forming something approaching a tent. Before the curtains forming the cabinet were finally closed, Mr. Armstrong requested us to state the conditions we required the medium to sit under, upon which I proposed that the medium should enter the cabinet, and gave my reasons for making this proposition, but to this Miss Fairlamb objected, stating that if she entered the cabinet we should have no reasonable or satisfactory test as to the genuineness of the phenomena that might occur. It was then suggested by Mr. Armstrong (to meet my objections) that a baize curtain, forming part of the cabinet, but absolutely distinct, and not interfering with the curtains excluding the light therefrom, should be thrown over the head and shoulders of the medium, to protect her head from the action of the light. The curtain only rested on the back part of her head and shoulders, and did not in any way cut her off from the view of the sitters, four of whom had a clear and distinct view of the

space between the medium and the cabinet. She was instantly controlled by one of her guides, who objected to this also, and before they would proceed with the séance I was requested to draw my chair close up to that of the medium, who was seated in an armchair about two feet from and immediately in front of the cabinet. I was also requested to hold both her hands, and the gentleman who was sitting next to me had instructions to draw his chair near to that on which I was seated, and lay his hands upon my shoulders; thus we sat during the séance, under the above conditions and in a very good light.

"After the above arrangement had been made we were requested to sing, and had no sooner commenced than we heard a splashing of water inside the cabinet. We continued singing and conversing alternately, until requested to open the curtains of the cabinet. On the curtains being drawn aside, we discovered that the bath, in which the wax was held, had been removed from the extreme end to the centre of the cabinet, and at the side of the bath, upon the floor, lay two beautiful wax moulds of the right and left hands of Minnie, the chief guide of Miss Fairlamb.

"I can vouch that Miss Fairlamb was never inside the cabinet, or nearer to it, before or during the séance, than I have already stated. She was, indeed, under very close observation from the time she entered the séance-room.

"Before coming to the séance, Miss Fairlamb had been in my company, and under my personal observation for about three hours, walked a distance of about three miles to town in my company, and barely arrived at the rooms at the appointed hour for the séance. I wonder what theory Dr. Carpenter, the great scientific expert, with all his boasted knowledge of spiritual phenomena, will invent to explain such evidence of spirit power as the above.

"8, Rutherford-terrace, Byker, "THOMAS ASHTON.

"Newcastle-on-Tyne.

"March 6th, 1887."

(To be continued.)

MR. A. R. WALLACE'S SEANCE WITH FRED. EVANS.

FROM THE *Golden Gate*.

The most remarkable séance for independent slate-writing we ever witnessed occurred on Friday morning, May 27th, in presence of the eminent scientist, Dr. Alfred Russel Wallace, his brother, Mr. John Wallace, of Stockton, Dr. David Wooster, one of our leading physicians and a member of the Academy of Sciences, and the writer—four persons in all besides the medium, Mr. Fred Evans.

We arranged for this séance with Professor Wallace to come off at nine o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half-past nine when we reached the residence, at 1,244, Mission-street, where we were pleasantly received by Mr. Evans, and conducted to the séance-room, which is a small front room directly over the hallway. The morning sun was streaming in at the window, and the room was as light as noonday.

Mr. Evans took a seat at a table with his back to the window. Professor Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the Professor, and the writer behind and a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the séance.

A pair of medium-size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychography before, was placed upon the table, together with two pairs of other slates; and a few minutes later a single slate, with cross lines thereon to indicate that the coloured writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, directly under their hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character) we will speak more especially of the *manner* of their production.

As we have frequently described in these columns, the messages through this medium are always given under what may be regarded as absolute test conditions. All being done in the light and above board, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Professor Wallace, who expressed his admiration of the prompt and perfectly fair manner in which they were produced.

The Professor then inquired of the medium if writing could

be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates; which he did. In a few minutes we were assured by the medium that the forces were at work upon the paper, and soon it was found that upon each five of the slips of paper was a finely executed crayon sketch of a prominent Spiritualist passed to spirit-life, representing them as they appeared in earth-life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Breod, and upon one slip an unknown spirit picture not as well done as the others.

It is a significant fact that these five sketches named were improved copies of pictures taken upon the slates upon former occasions by the spirit artist, Stanley St. Clair, through Mr. Evans' mediumship, and who also drew upon a slate at this séance the picture of Father Pierpont, which we reproduce upon our first page. (The artist produced this picture at our recent reporters' séance in Los Angeles, and it was retained by one of the reporters present.) And yet it was seen that the crayon sketch of the latter was not an exact copy of the slate picture produced at this séance. If it is of the former picture we have no means of knowing. They were all, with the exception of the spirit picture referred to above, pronounced by Professor Wallace to be artistic and meritorious sketches.

Perhaps the most remarkable test given at this séance was the writing in five colours, by the medium's control, produced on the under side of the slate with the cross, the writing appearing *over* the white lines. The colours used by the spirit in this experiment are remarkably brilliant. In fact it is the best sample of coloured writing we have yet seen through this medium. The message reads as follows:—

DEAR FRIENDS,—I am pleased to meet you all here, and to you, Professor Wallace, I must express my deep admiration for the noble stand you have taken in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas! too many are bound down to accept that which they do not believe in merely because it is not fashionable to doubt it, I mean orthodoxy. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now with the glad thought that I will one day welcome you all to the spirit side of life.

Spirit Guide,

JOHN GRAY.

Another most remarkable experiment was given as follows:—The medium placed a sheet of white paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when in less than half a minute there was found upon the upper surface a finely written and beautiful message of 147 words, signed "Elizabeth Wallace," the name of a sister of Professor Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

The last, and, to the scientist, perhaps the most satisfactory experiment of the séance, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Professor Wallace. This writing was absolutely conclusive of the existence of an independent occult intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the writer—one from John Gray, the others from three spirit friends, and in a *fac simile* of their familiar chirography. The number of slates written over, including the one with the picture, is eight, containing in all thirteen written messages, which, with the slate picture and six crayon sketches, we consider the most remarkable result ever obtained at a single séance with any slate-writing medium. The duration of the séance was less than one hour.

The above appears to me to be a correct account of one of the most remarkable and convincing séances I have ever attended. I have never on any occasion witnessed phenomena of so wonderful a character appear with such rapidity and in a manner so entirely free from suspicion.

ALFRED R. WALLACE.

I agree with the above remarks of my brother.

JOHN WALLACE.

I entirely agree with Professor Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.

D. WOOSTER.

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

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Light :

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

SATURDAY, JULY 16th, 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 RELIGION OF COMMON SENSE AND THE COMMON-SENSE OF RELIGION.

In the *Truthseeker* we find some very excellent remarks (by C. W. Wendte) on "The religion of common-sense and the common-sense of religion." Starting with a statement of the cautious agnosticism of the older men of science, of whom Darwin is a typical example, the writer continues:—

"But a great and an increasing number of scientific men go far beyond this. Their speculative opinion passes into dogmatic assertion, and what was held as a theoretical belief is hardened into a positive creed, and made the basis of a bitter polemic against the doctrines of supersensual religion. Loudly proclaiming the downfall of existing faiths, denying the witness of the spirit in their desire to establish the supremacy of matter, they claim to be heralds of a new era in human development. The time has come, they tell us, when an enlightened reason is to overthrow an unverified faith; when religion, no longer busied with the eternal and infinite interests of man, will occupy itself with seen and temporal things, confining its vision within the limits of the here and the now; in short, the supersensual interpretation of human life and duty is to give way to a common-sense view of man's nature, conduct and destiny."

Naturally the less cautious and wise disciples of this school have gone further than their masters. They have erected into dogma arrogantly proclaimed what their masters have propounded only as a cautious speculation. The following is a not unfair or exaggerated statement of what are in certain intellectual circles popular views.

"Listen to the confession of faith made to me by one of its disciples: 'I am a believer in the religion of common-sense; that is to say, I only believe in what I can see and know. Nothing else concerns or interests me. The universe is ruled by rigid, unalterable laws. I will learn their nature, and subject myself to their decrees. Life is the scene of all known and unknown forces, and force in turn is a property of matter. Mind is scientifically established to be the outcome of, and to be dependent upon, bodily organisation. Thought is a displacement of brain substance. Death is the annihilation of mental powers and the disintegration of the material organism. People talk about their deep intellectual wants, which only absolute truth can satisfy; of their moral aspirations and ideal longings, which only heaven can meet: but, for myself, I am not haunted by such dreams. I hold them to be follies and self-delusions. The hard facts of actual life are my moral discipline. The struggle for existence gives me problems enough to think about without plunging into mysteries and mystifications. Self-preservation is the first law of nature; a refined egotism is the highest possible morality. You ask me about man's origin and destiny. My reply is, first, 'I don't know,' and second, 'I don't care.' Let us give our attention to the here and the now; let us make

something out of the actual, and not waste our time and strength in vain struggles after a so-called ideal.'"

The writer has no difficulty in showing that the shibboleths of old theology, *mutatis mutandis* to meet exigences of the new thought, have passed into the proprietorship of modern science. It is vain, however, to ring the changes on these cant terms—they are nothing else—"law, force, matter, the unknowable," and such "rascal counters" hiding poverty of thought, to prevent man from realising that he is a spirit and has a future before him.

"In all ages, among all people—aye, in every human soul that has awakened to full self-consciousness—those momentous questions: Whence and what am I? Why am I here? and Whither do I tend? have taken the imagination captive, have stirred the mind to its noblest exercise, and laid, in sentiments of wonder, awe, veneration and love, the foundations of religious faith. No philosophy that seeks to evade these questions and degrades the thought-side of man in its devotion to his material interests is fitted to become the counsellor, guide, and quickener of humanity. Nature and human life alike proclaim that what we see and know is not all there is."

This is a nobler philosophy and a truer science than that which is too often the outcome of an exclusive and slavish devotion to one minute branch of scientific investigation. The indictment was preferred against men of science a dozen years ago, and might have been formulated long before. "Since the Spiritualistic movement has acquired such force and breadth that it cannot be stayed, how long must we wait for the wise men to tell us how we can enjoy the communion of saints, and escape the assaults of the powers of darkness? We ask them for light, and they give us no response. Our homes are seemingly invaded by an invisible host of good and evil spirits, and we turn in vain to scientific men for instructions how the one class may be detained and the other expelled. They bend in laboratory and study over wriggling insects and squirming reptiles, insensible of the glorified beings who stand perhaps behind them, and blind to the magnificent field of research that lies before them in the Inner World." That is a true bill. The mistake is to suppose that because a man has developed a certain power of research, can tabulate his observations, and draw the obvious conclusions from them, that he must be able to give a valuable opinion on a subject that he knows nothing about. It is not impossible that he may have worked underground so long that he has lost his eyes. It may even be that he is so prejudiced that he has lost his judicial sense. It is time that the fallacy that only a professional scientist is capable of judging evidence should be exposed.

THE LIVING GARMENT OF GOD.

"Quite fit to take rank with the principle of gravitation—more momentous if that be possible—is that law of conservation which combines the energies of the material universe into an organic whole, that law which enables the eye of science to follow the flying shuttles of the universal power as it weaves what the earth-spirit in *Faust* calls 'the living garment of God.'" Thus apostrophised Professor Tyndall at the banquet given in his honour on Wednesday, June 29th. Did Professor Tyndall mean to say what he said? More—did he understand what he said if he did mean to say it? For, if there be any signification in words, the conservation of energy which is so sublime a principle that by it we can trace the working of the mighty loom as it weaves the "living garment of God" is the principle which asserts the eventual death of the same material universe in which this living garment is being made. The apotheosis of Universal Death as the crowning glory of Universal Life is hyperbole worthy of an assembly which hesitated as to whether the use of soap, sulphuric acid, or paper gave the best evidence of advancing civilisation!

It is possible of course that Professor Tyndall, wishing to add picturesqueness to the stream of self-laudation in

which he was indulging, mentioned the earth-spirit's remark as a kind of compliment to a fellow, though, so to speak, inferior member of the committee which manages the universe. The *Editor of Nature* is said, on one occasion at least, to have got himself rather mixed as to the identity of himself with the Author of Nature, and the conditions were extremely favourable for the eminent politician, physicist and philosopher Dr. Tyndall, to make a similar mistake. But let us hope it was not so, for Dr. Tyndall is a man of mark, and the banquet at which he was perhaps somewhat too abundantly lauded was well deserved by one who had not feared to assert the truth in face of most determined opposition. We cannot but think that as the mighty energies of the universe suddenly appeared before him in the exaltation of the moment, there came into his mind the certainty of things to which the conservation of energy, as we understand it, does not apply—the spiritual existence of which this material universe is indeed but the dense and almost impenetrable garment.

Yet it is instructive to note how, through all the speeches that followed Professor Tyndall's, the garment and its gilded fringes alone were thought of. The advancement of what is called civilisation, the material well-being of the people, were alone in question. And what is this civilisation, this progress of which science is, forsooth, the handmaid? Hear the *Saturday Review**: "As in ancient Rome, the manliness and vigour of our nation seem to be gradually giving way before the attacks of luxury and vice. Vice is more openly indulged in, luxury in our young men is on the increase." Yes, we use more soap, write more letters, print more books and newspapers, light our houses by electricity, know all about the conservation of energy and the origin of species, yet rejoice in a sham religion, have lost almost all honesty in our politics, and allow hypocrisy in the garb of piety to use our printing-presses as disseminators of effeminate unholiness.

"The 'garment of God' can be seen as it is woven, but the God which that garment clothes is forgotten.

M. JACOLLIOT AND THE FAKIR.

Baron Hellenbach in his recent work, *Birth and Death as a Change of Form of Perception*, mentions the experiments made by M. Jacolliot in India with the help of certain fakirs. As everyone does not read the works of M. Jacolliot, a short account of some of these séances may interest the readers of "LIGHT."

M. Jacolliot was a complete disbeliever in the phenomena known as spiritual, and was only led to examine them through the interest he took in the Hindû sacred books, to the study of which he devoted twenty or thirty years of his life. M. Jacolliot published in 1875, at Paris, a most interesting book called *Le Spiritisme dans le Monde*. It treats of the Hindû doctrine of the Pitris (spirits). Here is an account of a séance he had with a fakir.

The fakir arrived; my bedroom was on the same floor as a terrace. I closed all the doors carefully. No one could get on to the terrace but through my bedroom. The rooms were well lighted.

In all Hindû houses are to be found chafing dishes, in which a powder is burnt, made from sandal-wood, iris, frankincense, and myrrh.

The fakir placed one in the middle of the terrace and put beside it a copper plate with some of the powder in it ready for use; he then squatted on the ground with his arms crossed over his breast and began a long incantation in an unknown tongue. When he had finished he remained motionless, now and then putting his hand to his forehead as if to clear his brain.

Suddenly I could not help shuddering, for a slightly luminous cloud had formed in the centre of my bedroom, and from every side of it hands appeared and were again rapidly withdrawn. At the end of a few minutes several of these hands lost their vaporous appearance and looked undoubtedly like

human hands, and, singularly enough, whilst some of them became more materialised, others became more luminous. Some were opaque and gave a shadow, others acquired a transparency which enabled me to see objects behind them. I counted sixteen.

Having asked the fakir if I might touch them, I had hardly formed the thought when one of them, leaving the group, came fluttering to me and pressed my hand. It was small and supple like that of a young woman. "The spirit is there, though only one of the hands is visible to you," said Covindasaing, the fakir, "you can speak to it if you wish." I asked, smiling, if the possessor of this charming hand would give me a souvenir. By way of answer, the hand faded away from mine, and hovered over a bouquet of flowers, from which it took a rosebud, threw it at my feet, and disappeared. For two hours a scene went on sufficient to make anyone perfectly giddy. At one time a hand caressed my face, at another fanned me with a fan, then again flowers were thrown over the room, or hands traced in space, in characters of fire, words which faded as soon as the last word was written. Many of the words struck me as so much to the point that I wrote them down. . . . By degrees the hands disappeared. . . . At the spot where the last hand faded away, we found a wreath of those yellow immortals, with a powerful perfume, which the Hindûs use in all their ceremonies. I do not attempt to explain. . . . I only relate what happened, and leave the field open to any conjectures. What I can affirm is, that the doors of the two rooms were locked; the keys were in my pocket and the fakir had never changed his position.

Two other still more extraordinary phenomena succeeded these. A minute after the disappearance of the hands, the fakir, continuing his invocations, a cloud like the last one, but darker and more opaque, hovered over the chafing-dish, which I had kept replenished at the request of the Hindû. By degrees the cloud took a human form, and I distinguished the spectre, for I can call it nothing else, of an old sacrificing Brahmin, kneeling beside the chafing dish. He had on his forehead the signs consecrated to Vishnu, and round his body the triple cord, the sign of the "initiated" of the caste of the priests. He joined his hands above his head as they do when sacrificing, and his lips moved as if he was reciting prayers. Then he took a pinch of the perfumed powder and threw it on to the chafing-dish; a thick smoke arose and filled the two rooms.

When it passed away I saw the spectre, two feet from me, offering his lean hand; I bowed and took it in mine, and was surprised to find it, though bony and hard, warm and living. "Art thou," I asked aloud, "an old inhabitant of this world?" I had hardly finished the question when the word "Am" (Yes) appeared in letters of fire on the chest of the old Brahmin, and then disappeared, giving the same effect as if the word had been written in the dark with a piece of phosphorus. "Wilt thou give me nothing as a sign of thy presence?" I asked. The spirit broke the triple cord made of three cotton threads which were bound round his loins, gave them to me, and faded away at my feet.*

"One day," says M. Jacolliot, "the fakir brought a small sack full of fine sand, which he emptied on the ground and levelled evenly with his hand, so as to form a square surface of fifty centimetres. Having done this he requested me to sit opposite to him at a table with a pencil and paper. He asked for a small piece of wood, and I accordingly threw to him a pen holder, which he placed carefully on the sand. 'Listen,' he then said to me, 'I am going to invoke the pitris; when thou seest this piece of wood rise vertically with one end resting on the ground, thou mayest trace any signs thou likest, and they will be repeated on the sand.'

"He spread out his hands horizontally before him, and murmured some secret formula of invocation. At the end of a few moments the piece of wood rose by degrees, and immediately I began tracing marks on the sheet of paper, forming odd figures quite at hazard. At once the piece of wood copied faithfully all my movements and the capricious figures I was forming appeared on the sand. When I stopped, the bit of wood stopped: when I continued it followed suit."

"The fakir never changed his position. The piece of wood then wrote several Sanskrit words of which I thought. 'Can the spirit that inspires thee,' I asked, 'give me the 243rd *sloca* of the 4th Book of Manu?' I had hardly finished making this request when the bit of wood wrote before me, in Sanskrit, the *sloca* asked for, of which this is a translation: 'The man whose actions have virtue as a goal, and whose sins are effaced by pious actions and sacrifices, will go to the celestial abode beaming with light and clothed in a spiritual form.'"+

* *Le Spiritisme dans l'Antiquité et dans les temps modernes.* Par Dr. Wahu.

+ *Ibid.*

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. Eglinton and the S.P.R.
To the Editor of "LIGHT."

SIR,—In the *Proceedings of the Society for Psychical Research* recently issued to members and associates, I am astonished to find a series of denunciations of Mr. Eglinton as a rogue and an impostor by Professor Carvill Lewis and others. Some time ago, at a meeting of the Society, I objected to conclusions being drawn concerning the worth or worthlessness of "Theosophy" as a philosophy or a religion, from the alleged conjuring performances of Madame Blavatsky; and on similar grounds I here protest against alleged moral obliquities on the part of Mr. Eglinton being held to invalidate all former evidence in favour of psychography. Mr. Matthew Arnold somewhere says that, were he able to change his pen miraculously into a penwiper, he would gain credence with many people for anything he chose to say upon the subject of religion; and he goes on to show that the pen and penwiper feat would, in reality, have no more to do with the rightness of his religious opinions than Tenterden Steeple with Goodwin Sands. The converse of this proposition is also true, and if the author of *Literature and Dogma* should become a convert to Spiritualism and discover himself to be a physical medium, the enormity of his heresies, which might easily lead us to believe him capable of anything! or even the fact of the pen being his own and his handling it during the séance, could not be made to disprove the repeated assertions of competent and constant observers that their pens had been actually changed into penwipers under conditions excluding altogether the possibilities of fraud. Two years ago a couple of slates, held closely together at either end by myself and a friend, were filled with fresh and dusty writing in the space of about thirty seconds, while both Mr. Eglinton's hands were in view, one of them touching the uppermost slate, and the other resting on the table. I may add that Mr. Deas and I were alike distinctly sensible of the vibration caused by the energetic scratching of the fragment of pencil between the slates, and I can only say that if Mr. Eglinton tried to cheat Professor Lewis, he made no attempt, on the occasion of which I speak, to cheat me.

So much for the genuineness of the writing. Now one word, if you will permit me, about the sources of it. Very early in my investigation of the phenomena of Spiritualism, I noticed how curiously those phenomena were influenced and given character to by the desires and idiosyncrasies of the "medium," and the more sensitive among the sitters. I tested this crucially several times, and found that dominant ideas as to conditions necessary, the kind of manifestations likely to take place, and the spirits who would conduct them, in reality ruled everything, though medium and circle honestly believed themselves free agents, influenced only by angels equally free. And not only dominant ideas, but dominant physical habits, such as the reproduction of the medium's handwriting, or drawing capacity, in writing or drawing done "directly" and at a distance from him. When, then, I receive letters written indubitably inside closed slates or boxes, they are as interesting to me, or perhaps more so, if I find that in general plan, in diction, and in lettering, they are the production (utterly unconscious) mostly of the medium, and a little bit also of myself. But while a distinctly mundane, and frequently a "telepathic," origin is traceable in most of the manifestations, others occur occasionally which are utterly mysterious and not to be accounted for upon any such hypothesis. Inquiry as to these occasional occurrences ought, it seems to me, to form a quite separate and postponable part of the programme of the Society for Psychical Research Committee. Their obvious and immediate duty is to satisfy themselves in regard to the strange powers of externalisation possessed by certain organisations, whether the persons possessing them be saints or sinners, conjurers proclaiming themselves "mediums," or "mediums" proclaiming themselves conjurers. The neurotic temperament is accompanied very frequently, as every physician knows, by moral indifference, if not moral idiocy. A neurotic subject seeks instinctively "a bubble reputation" in dangerous places, and if he thinks himself near the obtaining of it, will attribute any

wonder-working faculties he possesses to angels, devils, or legerdemain, indifferently.

Hence the search after the facts of neurosis, and the search after conventional rectitude, cannot, even by the most learned persons, be satisfactorily combined.

Professor Lewis, like other scientific investigators, makes himself merry over the shiverings and shudderings of Mr. Eglinton. If he had seen him, as I have seen him, almost fainting from exhaustion after giving us a long and remarkable séance in my rooms at Cambridge, he might better understand the significance of those ill-omened "physical manifestations." On that same occasion, by-the-by, Eglinton was much pressed by some of us to remain over night, and give another séance on the morning of the next day, with promise, of course, of a "double fee" and the payment of all expenses, but he absolutely refused to do so, knowing from his condition that the séance would be a failure. To Professor Lewis, in the *cathedra pestilentie* succeeds an Indian Theosophist, and ally of Madame Blavatsky, Mr. Padshah. Some time ago the evidence of Indian Theosophists was treated lightly enough by the Society for Psychical Research when it confirmed the "precipitating" powers of Koot Hoomi, but its value has apparently risen enormously since it began to assail the slate-writing of Mr. Eglinton. In conclusion, I would respectfully remind the newly-appointed Committee that other qualifications besides critical acumen, and ready use of the longest scientific derivatives, are required for a research so delicate and difficult as theirs; among which qualities courtesy, physiological and pathological knowledge, sympathy and charity, are neither the last nor least.—I am, &c.,

JAMES A. CAMPBELL.

"The Trinity."

To the Editor of "LIGHT."

SIR,—Your contributor, "1st M.B. Lond.," who writes under the above heading in your issue of the 25th ult., must penetrate very much deeper into the Christian mysteries before he can be accepted as a competent interpreter thereof. His remarks at the outset on the Athanasian Creed and its framers show that the subject is wholly new to him; and his explanations of the Trinity, the Christ, and the method of inspiration, while excellent as regards tone and intention, show that as a student of Divine things he has as yet not mastered their alphabet. Had he studied the mere history of the Athanasian Creed, he would have found that so far from the framers of that famous symbol being persons devoid of culture and logic, easily satisfied, and intellectually the inferiors of the present generation, it was the very profundity of their metaphysical science which has caused them and their ideas to be misunderstood and unappreciated by the present materialistic and superficial age.

I do not propose to inflict upon you a lengthy disquisition on the Trinity or any of the other subjects which, equally with it, your contributor treats at once so inadequately and so confidently. I wish but to show that the dogmas concerned, when subjected to examination by minds trained to the exercise of abstract thought and acquainted with the terminology and method of ancient mysticism, are neither incomprehensible nor illogical, but constitute symbolical expressions for truths which are necessary, self-evident, and incapable of being conceived of as otherwise, concerning the nature, and mode of operation under manifestation of Original Being, and this, whether as subsisting in the "Heavens" or world of pure unmanifested Spirit, or in the macrocosm of the universe and the microcosm man.

A single and familiar instance will suffice to justify this allegation so far as concerns the doctrine ordinarily regarded as the climax of absurdity—the doctrine of the Trinity. For the instance will show that it is impossible to conceive of anything whatever as having being which does not constitute in some mode a trinity consisting of elements which correspond respectively to the Three Persons of the theological dogma.

These elements, in the world merely physical, are Force, Substance, and the sensible resultant of these. Thus, for example, a stone consists, first, of force; next, of substance—wherein its force resides and operates; and, thirdly, of their joint product, the material object palpable to the senses. Each of these is stone, and yet they are not three stones but one stone. And as the last is that by which the two first are manifested, it constitutes their expression or "word." And as force is the masculine and substance the feminine principle of things, the former, or first person, may be fitly called the father; and the latter, or second person, the mother; and their joint issue, or third person, the son.

This is not, however, the Trinity of the churches, though it involves that conception. For in the ecclesiastical Trinity the substance, or "mother," in the Godhead, is combined with and merged in the "father," the two making one person; the offspring—expression or "word"—of this dual unity, the "son," being the second person; while the potency which proceeds from the former through the latter (the son being the manifestor of the father-mother, and more properly called the son-daughter), and denotes deity in its dynamic or active, as distinguished from its static or passive mode, is termed the Holy Ghost or Spirit, and made the third person.

Such is the key to the mystery of the Trinity. Those of your readers who desire it further elucidated will readily find what they want in the new edition of *The Perfect Way*, if they will consult the index at the end under the word "Trinity." For the extension of the doctrine into the microcosm, and the meaning of church symbolism, I would refer them particularly to Appendix XI.

E. M.

An Escape from Obsession.

To the Editor of "LIGHT."

SIR,—In a letter which you did me the favour to publish on March 12th last, headed, "Spirit Identity, or What?" I told you that I had had a letter from my son in Australia, who had been there since 1871 without returning home, in which he said: "Colonel ——— was constantly with me when I was ill. I did not know that you knew him, or who he was exactly, until I read your letter."

I had written to my son in October last, and had there made allusion to Colonel ——— of the same name as my son mentions, who was killed in the Chinese war of 1842, before my son was born, and who was, in fact, my brother and his uncle.

As I knew that my son had been obsessed during his long illness and cough—whooping cough, I believe—I could not believe in the identity of his uncle as an obsessing spirit, so wrote to my son, as I told you I should, to know the rights of it. I have now had his answer, which I send you. I think I should say, however, that before leaving for Australia, in 1871, my son had attended some dark séances in London, and had conversed there with a female spirit, in the direct voice, which spirit, he believed, soon after controlled himself in Australia. I do not think, as he did, that his control was identical with the one he met in London, as I have told him more than once in letters; and I was vexed that he should have a "control" at all. The spirit he met in London had high attributes, which I cannot think his control possessed. However, she amused and sometimes enlightened his friends as well as himself, and I am averse from believing that she took any part in the "terrible influences" later on, of which he writes. Here is a copy of my son's letter, dated May 11th, 1887. I suppress all names, which he gives in full:—

"MY DEAR FATHER,—I hasten to reply to your questions concerning the spirit identity of your deceased brother. In doing so I can only rely on memory, as I am, thank God, no longer under control; and could defy the strongest spirit in the universe to work upon my unfortunate system in my present state of health and positive dislike of spirit control. I will take care I do not give them the chance, unless they catch me asleep. As I have before told you, I have not attended a séance for these reasons. Some two or three years ago, when my poor system was in that weak state which enables your spirit control to be constantly working on you, I was in the habit of receiving messages from a great many spirits clairaudiently, mostly men, and friends I had known in my lifetime; one a barrister, another a schoolmaster, when in this world; their names, ——— and ———, friends of mine on this earth.

"The messages were generally conveyed through ——— in a whisper, and never of any consequence to me, but possibly very entertaining to her mischievous self, and to themselves. ——— always told me, and would, I have no doubt, tell me now, if I gave her the chance, which I shall not, that my dear uncle was always watching over me, to keep me from all harm, and guide me in the path of honour and honesty. I always felt in his presence a cheering and pleasing influence. I knew he was always near me, as if sent to comfort and help, and to keep off bad and evil spirits. He was, and is what ——— calls my guardian spirit, and was, I have no doubt, very needful when subjected to the terrible influences I was suffering under. My hope is that on some future day I shall be able (as I know I shall) to shake hands with him, and thank him for his goodness to his nephew when in the other world. That he is a great and good spirit now I have no doubt, from the respect with which he was treated by those spirits in a lower sphere; and by what you say about his being respected while living, and honoured at his death. . . . He is only transferred from one sphere of usefulness to another, where the same characteristics

displayed by him during the career of his honourable life are continued, and will be continued to eternity. Read that, you sceptics, and deny it if you can.—Your affectionate son, &c."

I may say that my son seems to have shaken off obsession by working in a garden as soon as he was well enough, and continuing out-door work since. I do not say or believe that Ira Davenport was obsessed; but this I say, we, or at any rate I, have heard no more of his wonderful mediumship since he took to farming.

T. W.

A Remarkable Letter in Direct Writing.

To the Editor of "LIGHT."

SIR,—I have rather hesitated whether I should make public an account of a very remarkable letter I received on Friday, the 10th inst., in direct writing, because I think that even confirmed Spiritualists will perhaps find it difficult to credit such a wonderful manifestation. For sceptics I never write, as I know from my own experience that minds in which prejudice is deeply rooted cannot be convinced of the truth without personal and practical evidence.

I have on several occasions written to "LIGHT," giving an account of the remarkable series of letters I have received through Mr. Eglinton's mediumship during the past three years. These letters are now fifty-seven in number, and are all written by the same hand, that of a very dear friend, who passed away from earth-life about six months before I became a Spiritualist. Of course my success has not been uniform, and on several occasions I have returned home empty-handed. During the last two years these letters in direct writing have been supplemented by communications received at home through my own power in automatic writing—though this power has at no time been very great; but within the last twelve or fourteen months we have discovered a new method of communicating, which has developed very strongly. I simply place the middle finger of my right hand upon a large slate, which I never use for any other purpose, and my guide writes easily and readily with my finger. I always now have a little séance for this purpose every morning before going down to breakfast, when the power is at the freshest—lasting about ten minutes—when my dear friend gives me his morning greeting, as well as his advice and instruction about many matters. When Mr. Eglinton is in London, I generally, if I can manage it, have a séance with him once a week, not only on account of the happiness it gives me to receive letters in direct writing but because of the pleasure it gives my friend to write them; he says that on these occasions he feels like a bird set free, to be able to write with his own hand, and not to have to make use of the organism of another, to do which necessarily cramps his powers of expression.

Since Mr. Eglinton's return from Russia I have resumed my séances with him, but with the exception of four, they have been for another purpose, which I need not here refer to. At the first séance for direct writing I had with him, I received only a short letter from my friend, but a much longer one at the next, which was on May 23rd. When I sat for my finger-writing séance in the early morning of that day, my friend wrote that he hoped to be able to write me a long letter and that I should ask the "instrument" to put two sheets of paper on the slate. On being questioned, he wrote that he meant one to be put first and then a second. I told Mr. Eglinton of this message before we commenced the séance, and was amused at the way his face lengthened, for he knows too well how he feels after one of my friend's long letters. Before the paper was placed upon the slate, "Joey" wrote, "We will try to help 'V.' to write his two sheets." I had on that occasion a very nice letter, but it did not quite fill the one sheet, and at the end my friend wrote, "I could not reach two sheets, you see!"

I merely mention this to show the utter impossibility of the letter having been prepared before my arrival, and will just add that neither on this nor any other occasion did Mr. Eglinton leave the room from the time I entered it till the séance was over. It was in this letter that my friend said he wanted some day to give me his views on "Affinity," and several times afterwards at home he alluded to his intention to do this when he had the opportunity and power.

On Friday, the 8th of July, I arranged to have a séance for direct writing, the first for nearly three weeks, and in the morning my friend wrote that he hoped to be able to write me a long letter, when he would give me final directions about some matters which he had discussed with me in our finger-writing séances at home. I likewise reminded him of his promise to

give me his views on "affinity." I arrived at Mr. Eglinton's without any expectation of anything very special occurring, and previous to our taking our places as usual at the table, we had some talk on ordinary subjects, among others about one which was rather on my mind, viz., where I should go for my summer change next month, and on which I said I wanted my guide's advice. I mention this because it was one of the first topics treated of in the letter which I subsequently received, when my friend alluded to what had been said in my conversation with Mr. Eglinton. We sat as usual at the table, and to begin with, the medium held a slate under the corner, his left hand being held in both mine. After a few minutes one of his guides ("Joey") wrote that they did not wish to use any of the power, and that a sheet of paper should at once be placed upon the slate. This was done, and Mr. Eglinton was going to take a bit of lead from the morsels lying upon the table, when I asked him to cut a piece with a fine point, as I knew my friend would like it better; he therefore took a pencil from his pocket, cut a very fine point and broke off about a third of an inch, which he put on the paper. Then we sat for about ten minutes before the sound of writing was heard, very firm and distinct; it lasted five minutes (by the clock) when three distinct raps noted it was finished, and Mr. Eglinton withdrew the slate from beneath the table, giving it to me while he fell back in his chair, seemingly exhausted. I was not surprised, remembering how distinct the writing had sounded, to see it very black and firm, in spite of the minute character, but I was surprised on casting my eyes to the bottom of the fourth page to find it left off in the middle of a sentence. I therefore said, "Oh, Mr. Eglinton, you must please to put another sheet, it isn't finished," but he could not believe it till he looked himself, and then said I must give him a minute or two, for he felt quite exhausted. The bit of pencil was lying on the wooden frame of the slate, close to the last word, and one facet was quite worn down. After a few minutes Mr. Eglinton (who never moved from his seat) took a second sheet from a packet which was lying on the table, placed it with the same bit of pencil on the slate, which he held, as before, under the corner of the table; in a minute or two, however, as his hand trembled, he asked me to assist him in holding it, which I did, and at the same time he remarked that he felt the magnetism running from my hands to his like a stream of water. I, too, felt strongly a trickling sensation running down the backs of my hands towards the fingers, a sensation well known to most writing mediums. The writing re-commenced after a minute or two, as firm and distinctly sounding as before, and lasted about four minutes, when, the usual raps denoting that it was finished, the slate was again withdrawn, and this time the signature was found at the end of the letter, nearly at the bottom of the fourth page.

It will give your readers some idea of this wonderful production of spirit power, when I say that the following day I copied the letter at home, and although I write a very close hand, it filled eleven pages of an ordinary ruled exercise book and took me over two and a-half hours to write. The longest one I have ever previously had occupied me an hour and a quarter in copying. As to the contents of this wonderful document, the first three pages were occupied with personal affairs. Then came a charming description of the rivers and verdure of his beautiful home in the "summerland," which I feel tempted to copy, but I refrain: and then he wrote, "At last the longed-for opportunity of giving you my thoughts on 'affinity' has come," then follows what I cannot but call a masterly treatise on the subject. I do not think any mortal could clothe nobler ideas in more beautiful language, and Mr. Eglinton will, I am sure, forgive my saying that though he is a man of excellent abilities and writes a capital letter, of which I possess many specimens, received during his long absences on the Continent, he is no more capable of writing such a composition than I am myself. This essay terminated, my friend wrote, "You will see how hurriedly I have had to treat so vast and exhaustive a subject for want of the freedom to pour out my thoughts as they arise," and then added, "This is a commemoration letter," a sentence which at first rather puzzled me, till it occurred to me when I had returned home that he perhaps meant it was in commemoration of my conversion to Spiritualism, and of the happy renewal of our intercourse, the third anniversary of which had come round a few days previously; and, on questioning him, I found I was right.

I have in my possession a fragment of the rough copy of a philosophical essay he once wrote which was found in a drawer after his death and given to me; the fair copy he put into my

hands some time previously, asking me to read it over and correct any faults in the English, it not being written in his native language (German), which I did (there were very few), and returned it to him. The rough copy, unfortunately, was torn in three and the lower portion of every page is missing, but I do not think any unprejudiced person could look at that manuscript and at the letter I have just described without acknowledging that they were not only written by the same hand but that the ideas were conceived by the same brain, for that the spiritual body is organised and possesses a brain equally with the natural body can be doubted by no one who has deeply studied the subject.

I am afraid I have trespassed unduly upon your space, but I could not more briefly do justice to such a topic.—Yours faithfully,
"V."

The Philosophy of Occultism.

To the Editor of "LIGHT."

SIR,—The issue between your correspondent "B.A." and myself practically resolves itself into a discussion as to whether an objective reality exists "outside" of consciousness or not. The philosophic "hollowness" with which he attempts to saddle Occultism is similarly traceable to his allegiance to a Berkeleyan idealism. This is a somewhat curious fact, because it is just this latter belief which finds no respectable place in modern philosophy. Idealism is itself the creed which now needs apology. It has given way to the transfigured realism, which regards the sensuous universe as "the continuous illusion of the senses" concurrently with the admission of the existence of an unknown objective substratum.

When the idealist argues that matter is non-existent *per se*, he invariably refers to the fact that the constitution of the senses debars us from any possibility of absolute knowledge of objects. This argument is ably put forward even by the German physiologist (Müller) in his *Physiology of the Senses*, and defies refutation. As remarked by the late George Henry Lewes (*Biog. Hist. of Philosophy*, Vol. I., p. 369): "Consciousness is no mirror of the world; it gives us no faithful reflection of things as they are *per se* . . . only a faithful report of its own modifications as excited by external things." But the idealist, who, like Fichte, believes that the Ego creates the objective universe (in its consciousness), or who, with "B.A.," regards a "Divine Spirit" as the Noumenon and denies the existence of the transcendental object-world, appears to overstep the bounds allowed by the premises he starts from. He forgets that the senses themselves have to be accounted for; that they are the resultant of a long and gradual evolution; and that, as Professor Fichte shows, a succession of states of consciousness is unthinkable in the absence of a something which is changed (the Ego) and a something which causes the changes (the transcendental object). Occultists, while regarding the phenomenal universe as the objective phase of our own egoity, agree fully with modern philosophy in accepting an unknown substratum. Von Hartmann, in his *Religion of the Future*, speaks of the man who asserts that space is but a subjective form of our cognition and denies that the universe is an objectively real manifestation of the Absolute as a dreamer who lives in a world of his own. Idealism excludes the truth of evolution, and is, hence, an absurdity. We have, moreover, no more evidence for the existence of other minds than our own than for that of the transcendental object. Astronomy, biology, and geology are sciences which alone yield conclusive evidence against the doctrine impugning the existence of a world-substance independent of perception. It may also be asked: Why, if the latter is, as "B.A." maintains, a myth, do we find *mind so frequently trammelled by brain?* The decay of the mental powers in old age, for instance, is the consequence of changes in the brain-structure. The "objective something" seems to be a distinct reality in this case!

If, again, we posit "B.A.'s" "Divine Spirit" as the Noumenon—in other words, God as the support of "matter," all evil must be His handiwork, and foul as well as pleasant objects (*e.g.*, ashpits, refuse heaps, &c.) impressions directly set up by Him in our consciousness. This conclusion is not of an edifying nature.

"B.A." fails to understand the explanation of the origin of evil advanced by Theosophy. It is not merely that suffering and moral evil are features relating to the sphere of "Mulaprakriti" alone. It is that all suffering or moral debasement is a necessary Karmic resultant of causes generated by individuals in former incarnations. Every soul, as remarked by the author of *Esoteric Buddhism*, possesses the power to

wreck itself. This must be so, for if it is to win its way up the steep ascent that leads to the infinite bliss of Nirvana, it must be free to choose its own line of conduct. No merit; no reward. No evil deed without present or future suffering. The soul is its own judge. Every word, thought, or deed helps to weave the fabric of our future Karma. It is not by mere chance that some men are "born bad"; others innately gentle and good. It is not a blind fortune which pitchforks one soul into an environment bristling with thorns; while another is destined to pick the roses only which bloom in the gardens of terrestrial life. Nature sets us a better example than that of injustice. Otherwise the creed of the Pessimist would be alone acceptable.

To explain the cosmogony of Occultism at length would be here out of the question. It is enough to say, in answer to "B.A.'s" query, that the whole objective universe is, so to say, timed to run through a great cycle, subdivided into those smaller cycles and sub-cycles, which Mr. Herbert Spencer terms "rhythms of (cosmic) evolution and dissolution." Mr. Subba Row's lectures on the "Bhagavad Gita" (*Theosophist*, January, February, March) will be found to be of great value in connection with the questions of the origin, evolution, and control of the world-process.

"B.A." may not be aware that the "Unconscious" of Von Hartmann does not, in any sense, represent the Parabrahm of the Esoteric doctrine; although a useful term to assist in familiarising Western thought with the actual truth. The "Unconscious" is but the "Logos" or basis of the subject side of the manifested Kosmos, welling up through organism in the various degrees of individual consciousness. The conception of Parabrahm as pure subject or consciousness in the abstract is "pure nonsense" to "B.A." Exactly; because we only experience consciousness as manifested through an organic vehicle. Parabrahm is absolute consciousness, and is consequently unknowable. Subject and object are both relative in their presentation to us; what they are *per se* is beyond the limitations of our cognition. I am unable to comprehend the meaning of the phrase a "thought that thinks"! Parabrahm is, moreover, beyond that phase of subjectivity denoted by "thought." It is the mysterious basis in which the (phenomenally) dualistic contrast of Ego and non-Ego is transcended.

It is startling to learn that the proof of the existence of the world before the evolution of percipient beings is in "no way incompatible with idealism." I venture to say, on the contrary, that it is absolutely subversive of that extreme, but now almost effete, doctrine. If a world existed before the advent of a perceiving mind—dependent, by the way, on senses which science shows to be originated by the very substratum they are supposed to create!—an objective reality exists outside of and anterior to consciousness. The latter is a fact which all practical thinkers now admit.

In conclusion, let me say that in quoting Sankaracharya, I accept as convertible terms the expressions "object of consciousness" and "object of perception."—Yours truly,

E. D. FAWCETT.

"Undeveloped Spirits."

To the Editor of "LIGHT."

SIR,—With your permission I will give, on the subject of Mr. Price's letter in your last issue, some of my experiences as a medium, which may possibly be of interest to your readers.

My controls have said again and again that the mission of Spiritualism is as much for the elevation of humanity there as here. Could our eyes be opened to see those poor, distressed ones coming to our circles for light and sympathy it would astonish us.

Those of us who close our hearts to such when they approach our circles, and give the peremptory order to depart, will have much to answer for. We not only close the door and give a crushing blow, but we retard our own progress as well. We cannot cheer, bless, comfort, or inspire hope in others without bringing down a corresponding blessing upon ourselves.

A few days after poor Currell's execution, we held our regular meeting here. Soon after the séance commenced, information was brought to me (clairaudiently) that he was present seeking our help and sympathy. No sooner had I made the statement than a lady who was present said:—

"I should have had nothing to do with a bad man like that while he was alive, and I am sure we don't want him here as a spirit, so he had better go at once." The poor fellow was sent off; my guides felt sad and were unable to use me with their accustomed energy and ability that evening. I was able, however, to throw out our thought-sympathy towards poor Currell, and help him a little.

Long previous to the above occurrence, one of these poor crushed ones came to me when I was alone (as they often do), and gave me some portion of her history (clairaudiently). It

was indeed sad. She was the only child of fond, indulgent parents; her father was bailiff to the lord of the manor of Higham Ferris, Northamptonshire. An affection sprang up from childhood between herself and the young squire, and disgrace and suicide were the results at the early age of nineteen years. This poor spirit returned full of resentment, vowing vengeance against all those who had been the cause of her misery. My guides and myself gave her all the help and sympathy we possibly could, and in a short time all feelings of resentment had passed away, and love had sprung up in its place.

Whether association with and control by such spirits will injure a medium or not depends partly on his or her guides. While the guides allow the control, if a medium fully realises the responsibility which his mediumship brings upon him, and will raise his aspirations to the good and true, he will be thoroughly protected, and personally lifted up to a higher and nobler train of thought and development. If, on the other hand, he allows himself to seek only that which is mean and earthly then his moral rectitude will unquestionably be lowered. We could not be protected from this, for it is not intended that our wills should be entirely subjugated; if so, we should become mere machines, and cease to be men.—Yours faithfully,

88, Fortess-road, Kentish Town, N.W. T. S. SWATRIDGE.

July 9th, 1887.

To the Editor of "LIGHT."

SIR,—Controversy would indeed be a delightful interchange of thought were all letters written in the spirit of your correspondent Mr. W. R. Price.

In reproducing the opinions of the spirit Alice Owen I, of course, am only responsible as editor. But, while I am in entire sympathy with the object and motive underlying the position advocated by Mr. Price in your issue of July 9th, my judgment inclines me to agree with the control. Exceptional natures may with advantage to others, and without detriment to themselves, associate with the debased and the degraded, both here and elsewhere. But for the many it is desirable for evil communications to be avoided. The stronger influence in contact with the weaker may result in a levelling down, in lieu of a levelling up; a danger intensified under the conditions of border communication.

Mr. Price touches a responsive chord when alluding to spirits yearning for human sympathy. But the grand revelation of spiritual teaching is the fact that our friends who have passed over to spirit life are not less, but more, human for the change. Happily, it is not necessary for the low and undeveloped spirit to have to turn to beings still in the flesh for aid and succour of a human character, although of more than human value.—Yours faithfully,

July 10th, 1887.

J. H. M.

The Decay of Races.

To the Editor of "LIGHT."

SIR,—The negro does not appear to be numbered among the decaying races. He seems prolific enough, not only on the Dark Continent, but in the United States and in the West Indies. Not so the Aborigines of Central America. Some years ago I read a book, the name of which I forget, which told much of the King of Mosquito and his country. The King had been educated in Jamaica, and was very friendly with the English; his wail was, that not only he, but that all his family were childless; and that, moreover, his subjects were diminishing also to an alarming degree, and he feared that, ere long, his fertile territory would be left unpeopled. The English naval ships, when they lay near his coast, were always welcome; and the King used to take counsel with the officers as to what could be done in this population dilemma. It was agreed that his country was too damp for Europeans to hope to establish themselves there, and the idea was to get some negroes to come among his people. Whether the experiment has been tried, and if so, whether it has been successful or not, I cannot say. The decay of races, taken into consideration with reference to Re-incarnation, looks as like providential design as perhaps anything else I know of.

T. W.

TO CORRESPONDENTS.

J. H. G.—Thank you: but your communication is too theological and controversial.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD.—Monday, July 18th, Mr. Swatridge's Trance address on Professor Drummond's *Natural Law in the Spiritual World*.—Thursday, 21st, Mrs. Cannon, Test, &c. All at eight promptly. Cordial invitation given to all.—T. S. SWATRIDGE.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. Robson spoke to a nice audience in the morning. The hall was crowded in the evening, many having to go away. We were favoured with a beautiful address by the guides of Miss E. Young. Next Sunday at 11 a.m., Mr. Robson; at 7 p.m., Mr. J. Hopcroft, Trance and Clairvoyance.—W. E. LONG.

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. Elliottson, 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. Rutger; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, 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 Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisie; M. Favre-Clavauroz, 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. Russel Wallace.*

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a 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.”—*Aftonbladet* (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. 1. 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,’ ‘sommambulic,’ ‘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, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a 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.”