

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By M.A. (Oxon.)	61	Thought-transference and Clairvoyance	60
A Solicitor pleads for Candid Inquiry	62	The S.P.R. and the C.A.S.	66
The Doctrine of Shells	63	The Magnetoscope	67
Self-Consciousness and Divine Personality	64	Subjection to Spirit Influences	69
Spiritualism in India	64	Apparitions	69
Healing Mediumship in France	65	What is Matter? What is Force?	70
Birthday Congratulations	65	Letter from Mr. D. D. Home	70

NOTES BY THE WAY.

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

Some time ago, I commented on a very striking paper in the *Journal of Science* on some points connected with the development and reproduction of the Protozoa, and raised some interesting questions respecting personality and individual identity arising from them. The January number of the same journal contains some further reflections on organic individuality that are full of suggestive interest. There are, it seems, animals concerning which it is difficult to say whether they are independent beings or parts of some larger totality. These are the compound or colonial organisms, such as the sponges, the hydra, and the like, which are at first produced from a single egg, and are so far entitled to be regarded as *individual*; but which—*e.g.*, the common *sertularia*, or sea-fir,—consist again of multitudes of animalcules, each capturing and digesting its own food, until it dies, and is replaced by others which spring *not from eggs but from buds*. Which, in such a case, is the individual? The whole spray, or the animalcule? It is not easy to say. Take the fresh-water polype known as the hydra. Cut it transversely, longitudinally, obliquely, as you please; each section starts life on its own account, and throws out at its sides buds, each provided with tentacles and with a mouth for capturing and absorbing food. Each such bud grows, is detached, and begins life for itself as a distinct animal; and frequently before this it puts out buds and exercises all the normal functions of animal existence when united to its parent. All the time the hydra can reproduce itself from eggs. We are therefore quite unable to say whether one of these odd little beings has sprung from *egg* or *bud*. In the former case, it is an animal: in the latter, it is only a bit of an animal, without individuality and separate identity.

These are complex and perplexing considerations. They find a convenient illustration in the case of a particular kind of water-worm which is thus described:—

"It is provided with tentacles at the head, and with a pair of leg-like processes attached to each segment. If one of these creatures is observed for a sufficient length of time it will be found to be constricted at some point towards the hinder part of its body. The part behind the constriction or narrowing grows in length, gains more segments, each with its legs, and develops a head with eyes. But it still for a time remains attached by its head to the mother, from whom it derives its sustenance. It may happen that before the young individual has become fully perfected, and detaches itself, a third portion begins the process of assuming a distinct organisation. Thus Professor Müller found three individuals adhering together in one length in a manner that may be familiarly illustrated by a link of sausages. 'The mother had thirty footed segments: the youngest daughter, or the one nearest the mother, had eleven, but the head was not yet developed. The most remote had seventeen rings, with a head and eyes, and the tail of the mother. The intermediate speci-

men had also seventeen rings and a head.' Successively these portions, as they become fully developed, detach themselves and start on an independent career, producing new individuals in the same manner."*

Our ordinary terminology is not adequate to describe these very mixed relations. Whatever consciousness these creatures possess must be common property up to the time of separation. If a cat was reproduced similarly it would be an interesting inquiry, which is the Pussy that jumped on the table and upset the inkstand two months ago? And it would be impossible to say!

There are, then, phases of life accessible to our investigation wherein the problems of personality are by no means such as we can settle. We get from their study a warning against assuming that all life must necessarily exist on the lines of our own. The mystics hold that the human body is the highest conceivable shrine of spirit, being made in the image of God. We are accustomed to think that there is no difficulty in proving identity, and that "the return of the departed" with some superficial utterance that is capable of a kind of verification, is "proof-palpable of immortality." But occasional excursions into unknown domains of life, and pondering on the lessons, so learned, suggest care in coming to conclusions.

My notes on Psychopathy have brought me a number of interesting communications to which I find it impossible to reply individually. Many of my correspondents give cases of healing not different in kind from those to which I have already drawn attention. The multiplication of such cases does not produce any confirmatory effect on my mind. One carefully tested case would go further than a thousand more or less loosely recorded cures. This exact verification is, however, lamentably difficult of attainment. The editor of a little evangelistic journal called *Word and Work* seems, from the number which has been sent me (January 4th, 1883), to have tried to verify an alleged case. He is (I am told) a qualified physician, and he is assuredly not indisposed to welcome evidence of that healing by the prayer of faith which he would expect to find in a time of revival and spiritual upheaval, such as this is. His experience is not encouraging. He proceeded on the same plan as that which I ventured to lay down as satisfactory. Selecting a case, which "offered fair opportunity of testing the claims advanced" he offered to submit it to personal investigation.

The invitation and offer met with no response, or rather, was evaded by the lady in charge of the home, who wrote simply to explain its objects, and to refer to two or three physicians. This, says the editor, "is not satisfactory." Certainly not. Still less satisfactory was it to be referred by the editor of the *Christian Herald* (in which paper the Bethshan report originally appeared) to "a young woman who professed to be cured of hip disease, accompanied by shortening of the limb." The editor very properly refused to have anything to do with such a case "for reasons which medical readers will appreciate." He "deliberately chose what he recognised as a crucial instance of miraculous (*sic.*) cure," and he offered to examine it. The refusal or evasion

* *Journal of Science*, No. 100, p. 22.

of that request is regrettable, but not very surprising to one who has experienced the difficulty of getting at real facts in these cases.

Another record of healing is furnished in a pamphlet called "The Healing of Sickness by Scriptural Means. By Karl Andreas." The method adopted by him is to follow, with all the minute precision with which a medical prescription should be treated, the passage in the Epistle of St. James (v. 14-16) which orders anointing with oil by the elders of the church, and the prayer of faith that "the Lord may raise" the sick man up. He demands from the sick person unquestioning faith in the claims made, and belief in the possibility of the miracle of healing in response to prayer. He requires a literal following of the Apostolic directions; and regards "personal holiness" in the "Elder" as essential. It is not pretended that any virtue resides in him or her, nor any efficacy in the oil. To the writer's simple faith it seems enough that these means were once prescribed, and that a promise is attached to their employment. "Any deviation from that passage, in word or deed, or ministering in unbelief, will cause disappointment, as experience has shewn. Even the unbelief of persons present in the sick room . . . and whom mere curiosity brings there, will counteract or bring to nought, partly or wholly, the prayer of faith." This is the claim: and one remembers that our Lord when He healed Jairus' daughter, "suffered no one to follow Him save Peter, James, and John," and that "because of their unbelief" His "mighty works" were once frustrated.

Of the cases recorded, most are not such as are valuable for scientific purposes, or can be adduced as good evidence. But some are very remarkable. I quote one as a specimen, and should be glad to know if Dr. C. is still alive, and can personally confirm the statements made in the subjoined narrative, which I give in Mr. Andreas's own words:—

"The wife of a medical gentleman, Dr. C., residing in London, had, through neuralgia and rheumatic fever, *both her legs and three fingers of the right hand paralysed*, so that she could not put one foot before the other, and her right hand was wholly shut. In this state she had been for upwards of four months. After all medical means possible had been tried, but all to no purpose, her husband wrote to me asking me to come and pray for her. I went there one evening of the first week in February last, and after I had explained the whole and encouraged her faith, I prayed over her with laying on of hands and anointing with oil with the words, 'Jesus of Nazareth maketh thee whole.' Being done, I asked the lady if she thought that my word was true. She answered, 'I think so; just wait a moment, and I'll try to get up,' when assisted by her husband and myself she got up from her couch, and setting one foot before the other, she walked round the room four times, and when her daughter came in she walked once more round the room, as she said, 'to give another witness for Christ.' Having after this sat down again on her couch, the lady said to me, 'Now, Mr. Andreas, I can shake hands with you, which before I could not do with my right hand,' upon which she shook hands several times with the once wholly clasped right hand, which now had opened. Dr. C. said now to me, 'As a medical man I can assure you that no power upon earth could have enabled my wife to put one foot before the other, for when one of the cleverest physicians in Gray's Inn Hospital was yesterday here, who is one of the greatest medical men in all London, we tried her, but it was impossible, and he proposed an experiment, for her to go for six months through an arsenic-cure; but,' added Dr. C., 'no medical skill upon the face of the earth could effect what you have been the means in God's hand of effecting, and I only just now got this couch for her, thinking that she would spend her remaining days upon it,' and he continued saying, 'Only two days ago I cut the nails of her right hand, and I had to get the scissors under to get to them, but now you see that hand is quite open, and she can almost straighten it.' A few days after, when I paid a second visit to pray for this lady, she was sitting in a chair close to the table, and holding with those once wholly paralysed fingers of the right hand a small stocking-needle; she was mending her husband's stockings, of which she

had a regular pile before her. After that I prayed once more with her, which makes three times altogether, and on asking, as I was going to leave, when I should call again, Dr. C. said, 'Oh, Mr. Andreas, I'll send you a note, perhaps in a week or so, to say when we want you again, lest you should come and not find us at home,' but since that day I have neither seen nor heard anything of them, and of course I have not been, as it is scriptural to be called. Indirectly I have, that is through other people, received tidings that she is going on prosperously and improving fast, and from others I heard how this lady takes out-of-door exercise."

M.A. (Oxon.)

A SOLICITOR PLEADS FOR CANDID INQUIRY.

From the "Whitehall Review."

With reference to an article on Spiritualism which appeared in one of the recent numbers of the *Whitehall Review*, a cool, clear-headed country solicitor in large practice writes us as follows: "There is perhaps no one who is less superstitious than myself; but after giving the subject very full and careful consideration I am satisfied that a body of evidence exists amply sufficient to establish the existence of certain most extraordinary phenomena, not only outside of the present ordinary experience of mankind, but I may say opposed to it. This being so, it appears to me that a case has been made out for a calm, philosophical, and scientific investigation of the facts. It is of course hopeless to expect this from ordinary mortals. The way mankind has always proceeded, and, I presume, always will proceed, is this: At the various points of their course from barbarism up to their present state of comparative enlightenment they have always assumed that they were fully acquainted with the whole natural laws and forces by which the universe is sustained; and whenever any one discovered a new law or a new force its truth was vehemently denied. In bygone times such discoverers probably suffered martyrdom at the hands of the Church, and in more modern times they have been howled down both by the public and the press (which latter usually swims with the tide), and every term of reproach and opprobrium applied to them. When Newton discovered the law of gravitation he was told it was a lie; when Galileo insisted that the earth turned round he was thrown into prison, and narrowly escaped with his life; when Franklin informed the Royal Society of England that he had drawn electricity from the clouds by means of a kite, they treated him with ridicule and scorn; when Harvey discovered the circulation of the blood, not only the public but his professional brethren laughed at him, said it was untrue, and called him a quack; and last, though not least, when Darwin, twenty-five years ago, published his 'Origin of Species,' a storm of abuse was hurled at his head which it is pitiful to think of, and there was no name under heaven bad enough for him. But before he died it was found that he had discovered a key which unlocked the secrets of the universe, and the same nation which had so abused him while he lived insisted when he died on his being buried in Westminster Abbey as one of their greatest prophets. Spiritualism is just passing through the ordinary course. The mob and the press are howling it down; but, howl as they like, it cannot be put down if, as I believe, there is truth at the bottom of it. I can see clearly that the facts are working their way, and whatever truth there is in Spiritualism must be recognised in time. But it is a most abstruse and difficult subject to investigate, more especially as for worldly purposes it is so often mixed up with deception and fraud. The only way to get at the truth is to collect the facts as far as possible and then sift them. In the beginning of all new sciences it must be expected that in endeavouring to do this a large amount of chaff and rubbish will be got with only a few grains of truth mixed up in it. This was the case, in the past, especially with electricity; but, by proceeding with regard to it precisely as the Psychical Society are now doing with regard to the extraordinary phenomena called Spiritualism, we see what magnificent results have been obtained. The true position now to take up is to maintain that there is a sufficient amount of evidence to prove certain extraordinary mental phenomena, and, that being so, the whole facts ought to be fearlessly and scientifically investigated like any other branch of science. This is the way in which our whole knowledge of the laws of nature—nay, our whole scientific knowledge—has been obtained, and there can be no reason why this method should not be followed in this as in other cases."

He who is indifferent to praise is generally dead to shame.

THE DOCTRINE OF "SHELLS."

To the Editor of "LIGHT."

SIR,—As this is a question of extreme importance, practically no less than philosophically, and we have been largely referred to in the discussion of it in your columns, and our teaching impugned, we shall be much obliged if you will allow us to supplement "C.C.M.'s" able exposition of the Theosophical doctrine concerning it by some remarks tending to elucidate it yet more fully.

For the attainment of a sound conclusion upon any subject, it is indispensable that there be, first, sound premisses; and secondly, sound reasoning from those premisses. For, however excellent in itself may be the superstructure constituted by the latter, it can have no stability unless the former also be secure. It is the second only of these conditions which has been fulfilled by the Hon. Roden Noel. He has reasoned correctly from his premisses; but those premisses are in themselves defective. Hence, notwithstanding the knowledge and skill displayed in his superstructure, it lacks that first condition of stability—a firm foundation.

The consequences of this characteristic of Mr. Noel's treatment of the subject are, even to his own position, disastrous in the extreme. Not only does he deprive of their only possible explanation some of the principal and most incontestable facts of spiritual cognition; but, even while seeking to uphold the current orthodox presentments of the doctrines of the Trinity, the Logos, and Creation, he, in denying the possibility of differentiation of the Ego, and ignoring the differentiation of Substance, makes the Trinity, the Logos, and the Universe, one and all alike impossible!

This assumption—so fatal—of the indivisibility of the Ego, has its rise in a misconception of the nature of the Substance and the constitution of the entity concerned. Mr. Noel not only treats as simple that which is complex, but, in likening the astral envelope, or "Shell," to a material fabric, such as a coat, and arguing that the former is, when separated from its central Ego, as devoid of consciousness as the latter, he compares things which differ so essentially as to have between them no point of similitude, and which are, therefore, incapable of comparison, namely, living, conscient Substance with lifeless, manufactured stuff.

The following account of the nature and constitution of the individual system will render the Theosophical position clearly intelligible. Taking it for granted that those of your readers who are sufficiently interested in the question to follow this discussion, have already made themselves familiar with "The Perfect Way," we shall refrain from repeating what we have there said respecting the fourfoldness of the constitution of Existence, and come at once to the question of the nature and mode of distribution of Consciousness.

Remembering that Spirit is Consciousness, and that, therefore, all differentiations of Spirit—the material, the astral, and the psychic—are modes of Consciousness, originally proceeding from and indefeasibly permeated by Spirit—it becomes obvious that the consciousness of the Ego of any individual system consists in the sum total of the consciousnesses of all its individual particles, and, though single, is the resultant of the innumerable minute individual personalities which, bound harmoniously together, compose the system.

The consciousness of the Ego thus resulting depends, necessarily, both in quantity and quality, upon the character and condition of the constituent elements of its system. Consciousness, therefore, is not so much a Thing as a Condition, as the following illustration will shew. Let us imagine an incandescent globe, consisting of several concentric spheres or zones, each zone of course containing all those which are nearer to the centre than itself. Of this fiery ball the radiant point, or heart, occupies and constitutes the innermost and central zone; and each successive zone constitutes a circumferential halo more or less intense according to its proximity to, or remoteness from, the radiant point. But each such zone is secondary and derived only, and is not in itself a source of luminous radiation.

This illustration applies alike to Macrocosm and to Microcosm. In the human kingdom the interior zone, which immediately contains the radiant point, the Divine Spirit, and is Nucleus to its Nucleolus, is the Soul, *Psyche*. And by this one indivisible effulgence the successive zones are illuminated in unbroken continuity; but the source of this effulgence is not in them. As his radiant point is the Divine spark, or spiritual Ego, so this effulgence is Consciousness. And inasmuch as Spirit is Con-

sciousness, and Consciousness is manifold, and all things are modes and manifestations of it, the Ego, though One, comprehends in its Unity many personalities. Were it not so, there could be no Universe, no Man; but only one point of Light, spreading no rays—a thing against reason and altogether impossible, since it is the very nature of light to be radiant, that is, to emit itself.

Similarly, in the human system, Consciousness emits Consciousness, and transmits it first to the astral, and last to the material man. First, that is, to the *Amina bruta*, which, after death, constitutes the *Phantom*, *Ruach*, or "Shell;" and, last, to the physical body. But the more concentrated the Consciousness, the brighter and more effulgent the central spark. And every part of man is conscious in its own mode and degree, and capable of independent expression. Thus, in the phenomenal manifestations of *Somnambulism*, either the *Anima Bruta* and the physical body exhibit consciousness, while that of the soul is suspended; or the soul exhibits consciousness while that of the spheres exterior to it is suspended. And the part which remains conscious (a thing dependent on the characters and desires of the person or persons concerned in the manifestation) is capable of reflection, of thought, of memory, even of intelligent invention, according to its kind and its endowments. For, in being diffusive, Consciousness is also divisible.

Now, if from our supposed incandescent globe we take away the central radiant spark, the whole globe does not immediately become dark; but the effulgence lingers in each zone according to its position in regard to the centre, the outermost first becoming dark. So is it at the dissolution of the man. From his outermost and lowest sphere, the physical body, the consciousness speedily departs. In the shade, *Nepesh*, which is an emanation from the dead body, as the "Astral" is from the living,—Mr. Noel seems to confound the shade with the *Ruach*—consciousness lingers a brief while. In the *Ruach* (*Anima bruta*, astral soul, or *Shell*) consciousness lasts long, it may be for many centuries, according to the strength of the lower will of the individual, manifesting the distinctive characteristics of his outer personality. In the soul, the immediate receptacle of the Divine Spirit, the consciousness is everlasting as the soul herself. And while the *Ruach* remains below in the astral sphere, the soul—*Psyche*—obeying the same universal law of gravitation, detaches herself and mounts to the higher atmosphere suited to her, there to undergo purification prior to her further evolution; unless, indeed, she be wholly gross and devoid of aspiration, in which case she remains "bound" in her astral envelope as in a prison.

For being an agglomeration of all the essences of the myriad consciousnesses which compose the human system, the soul is as the apex of a flame—its upper, purer, and intenser part—having for fuel the body, and for lower part the astral sphere. And from these it is separable as is a flame from its fuel, or as one part of a flame from another part, yet leaving an energetic flame behind it; and it is capable of transference to other affinities as a flame is transferable from one mass of combustible material to another.

Meanwhile the *Ruach*, or astral Shell, on its detachment from the soul, continues to operate in the same manner as before such separation, just as does Mr. Noel's hypothetical old coat after he has ceased to wear it. For to everything belongs its proper behaviour. The coat holds its parts and its warp and woof together; and maintains its colour, shape, consistency, and all other of its characteristics, after he has parted with it. It was a coat when he wore it. It is a coat still.

And so with a man's astral Ego. In his lifetime its proper function was to reason and think *electrically* (as distinguished from psychically). It is not a coat; it is Substance having life. And when the Soul puts it off, it continues to be what it was; for it is of thought-nature, and it keeps its nature as does the coat. And just as it would be a miracle were the coat, on being discarded, to change its nature and become something else than a coat—say, non-material; so it would be a miracle were the astral phantom, when the soul separates from it, suddenly to change its nature and become something else—say, non-substantial, and devoid of the characteristics it hitherto possessed. Matter remains matter, and psychic substance remains psychic substance. Mr. Noel would make differentiation in the substantial world impossible, a procedure of which the consequences have already been indicated.

This, as we have remarked, is not only a philosophical but a practical question, and we now come to the latter aspect of it. The phantoms of the dead resemble mirrors, having double surfaces. On one side they reflect the earth-sphere and its picture.

of the past. On the other they receive influxes from those higher spheres which have received their higher Egos—these consisting, as already described, of the most sublimated essences of the lower. The interval, however, between the two is better described as of condition than of place or time; for these belong to the physical and mundane, and have no existence for the freed soul. This is because there is no Far or Near in the Divine.

The *Ruach*, however, has hopes which are not without justification. It does not all die. The soul, on attaining *Nirvana* gathers up all that it has left in the astral of holy memories and worthy experiences. To this end the *Ruach* rises in the astral sphere by the gradual decay and loss of its more material affinities, until these have so disintegrated and perished that its substance is thereby enlightened and purified. But continued commerce and intercourse with earth adds, as it were, fresh fuel to its earthly affinities, keeping those alive, and so hinders its recall to its spiritual Ego. And thus, therefore, the spiritual Ego itself is detained from perfect absorption into the Divine.

The *Ruach* survives only in so much of it as is worthy of such recall. The astral sphere which it inhabits is also its place of purgation. And "Saturn," who, as Time, is the "devourer of his own children," even those who being born only of Time have in them no Divine, enduring element, devours the dross, and suffers only that which is ethereal to escape.

This "death" of the *Ruach* is gradual and natural. It is a process of disintegration and elimination extending over periods greater or less according to the character of the individual. Those which have belonged to evil persons, having strong wills and disposed earthwards, persist longest and manifest most frequently and vividly, because they rise not, but being destined to extinction are not withdrawn from immediate contact with the earth. These are all dross; there is in them no redeemable or redemptive element. The *Ruach* of the righteous, on the other hand, complains if his evolution be disturbed. "Why callest thou me?" he may be represented as saying, "Disturb me not. The memories of my earth-life are chains about my neck. The desire of the past detains me. Suffer me to rise towards my rest, and hinder me not with evocations. But let thy love go after me and encompass me. Rise thou with me through sphere after sphere."

Thus even though, as often happens, the *Ruach* of a righteous man remains near one who, being also righteous, has loved him, it is still after the true soul of his dead that the love of the living friend goes, and not after his lower personality represented in the *Ruach*. And it is the strength and divinity of this love which helps the purgation of the astral soul, being to it an indication of the way it ought to go, "a light shining upon the upward path" which leads from the astral to the celestial and everlasting.

A knowledge of the physical is an indispensable aid to the comprehension of the metaphysical. The chemist is well aware that a great number of substances which to ordinary observation appear indubitably simple, both in their nature and in their operation, are in reality complex and divisible. Thus, water, once universally regarded as an element, is now known by all to be a complex substance composed of two elements united in invariable proportion, and easily divisible into its factors. The same occurs with a number of chemical bodies which, though behaving as simple in many combinations, yet are divisible by analysis into several elementary substances. To all ordinary perception these bodies appear simple entities, since they exhibit affinities as such; but when the right test is applied, they dissolve and separate into their distinct constituents.

Similarly with the human body. The material of the brain is constituted of countless cells and connecting fibres; and each cell has its own consciousness according to its kind and degree. Nevertheless the resultant of all these concordant functions is one Perception and one Consciousness. There is also a consciousness of the nerves, another of the blood, and another of the tissues. There is a consciousness of the eye, another of the ear, and another of the touch. And so with every bodily organ. And all these work continuously in the body, each according to its kind and its order; yet the intellect of the man knows nothing of it. And if one of these living organs be interrogated, it answers after its own kind.

If, then, man comprises in his own physical body so many divers parts which he can neither direct nor discern, why should it appear strange that his ethereal Self should be similarly multiple? The *Anima bruta* is as an organ of the Spiritual Man; and though it be part of him, its acts, its functions, and its consciousness are not identical with those of the *Anima*

Divina. Consciousness is divisible, and diffusible, in man as in God, in the planet as in the universe. And One Law is throughout all; for "He who worketh is One."

THE WRITERS OF "THE PERFECT WAY."

January, 1883.

SELF-CONSCIOUSNESS AND DIVINE PERSONALITY.

Although I hope that to no one besides Mr. Haughton will my sentence, "Even if we admit that the One Being must be perfectly self-conscious," seem to imply the opinion that "He is only dimly self-conscious, not quite sure whether he is alive or not," I may point out that the question is not between perfect and imperfect self-consciousness, but between what consciousness can, and what it cannot contain, or be. In that sentence I was supposing that in the Being of God, there are not, as in man, latent or dormant potentialities of form and action, but that in His consciousness the infinite evolution or development is already manifest. Mr. Haughton must pardon me a smile at his naive assumption that "we are perfectly self-conscious," a smile which was irresistibly broadened as I imagined to myself Mrs. Penny's consternation on reading that singular proposition. And when he further tells us that consciousness is "buried out of sight," that "we infer it from its effects," and that it is "the exact opposite of the phenomenal," I must simply confess my inability to conceive what he can possibly mean. But, judging from the alternative he presents to us, I should expect that, with a little agreement upon terms, Mr. Haughton would find himself to be a professor of that philosophy of illusion from which he at present begs to dissent.

In all philosophy there is no more ambiguous term than self-consciousness. According to the now prevalent view, the Ego stands only for the unity of consciousness, and the *Ich Denke* is only the representation of that unity. For a true self-consciousness, or cognition of self, there must be a direct intuition of the Ego as subject—the subject itself must become object. But in such an intuition the distinction between subject and object necessarily and ex hypothesi disappears. For otherwise the object would not be the subject itself, but only a representation of the subject. Now such a complete identification of subject and object is directly opposed to the conception of a personal consciousness, in which this duality is always present. The thought of the Ego can only arise in distinction from the non-Ego. The self-consciousness of God, as Being, would thus give, not "I," but just "Being." It was, of course, in the other, and only really conceivable sense of self-consciousness, as the consciousness of the totality of subjective "content," that I spoke in the passage so curiously misunderstood by Mr. Haughton. But this "content," thus manifest in consciousness, is not being, but ex-existence, a distinction first explicitly pointed out in modern philosophy, I believe, by Fichte, and recognised in the dynamical process of Seyn and Daseyn by Hegel. The clear apprehension of it is one of the conspicuous merits of that remarkable book, "The Perfect Way." In man, it is hardly necessary to repeat, being is only partially existent. All our hope of immortality, all our potentialities of development, presuppose this. We may conceive a supreme and unifying consciousness, in which is a pleroma, a completed fulness of manifestation. But such an intelligence, could it say "I," by so saying, by so opposing the universal self to the universe, would assert *Being*, other than *Existence*, other than *Consciousness*, other than all that even its own consciousness could contain or manifest. Behind Isvara is Brahman. C. C. M.

SPIRITUALISM IN INDIA.

To the Editor of "LIGHT."

SIR,—Allow me through your columns to express the hearty thanks of the members of the Colootollah Spiritualist Society, to the friend who has kindly sent to them two copies of "Gleanings from the Spirit World," and also to Mr. William Oxley for his offer to send to the Society a few valuable books, viz., "Angelic Revelations concerning the Origin, Ultimatum, and Destiny of Human Spirits," and "Philosophy of Spirit, with a New Version of the Bhagvat Gita," in pursuance of the request which Mr. Eglinton, who had been always so kind to them, made on their behalf to those interested in the spread of Spiritualism abroad, in "LIGHT" of November 18th last. They also take this opportunity to thank publicly Mr. Eglinton, whose favour and kindness they hope to continue to merit always, as also of the other English friends willing to contribute to its progress. I am, sir, your most obedient servant,

PRIYALAL MALLIK, Hon. Sec.

The Colootollah Spiritualist Society.

57, Sovaram Bysak-lane.

Calcutta, 16th January, 1883.

HEALING MEDIUMSHIP IN FRANCE.

To the Editor of "LIGHT."

DEAR SIR,—I have translated the following from the last issue of the *Bulletin de la Société Scientifique d'Études Psychologiques* of Paris. It is signed by M. Ch. Fauvety, the president of that society. I am sure it will interest many readers of "LIGHT."—Yours truly, J. D.

In one of the poorer quarters of Paris cures have been, and are still being, performed, by imposition of hands, &c. The subjects are mostly poor; many of them have been treated unsuccessfully at hospitals. The healer asks for no payment. What good he does is, he says, for the love of God and of humanity. Orthodox practitioners could gain nothing by prosecuting a heterodox therapist like this, so he goes on in his work unmolested.

The healer's name is Hippolyte. He is between forty and fifty, and is in the business of a watchmaker with his father, a hale and upright man of eighty. The house affairs are managed by a worthy daughter of twenty; two adopted orphan boys complete his household.

In the room at the back of the shop early every morning the daughter is ready to receive sick visitors, giving to each a number in the order of which each will be attended to. At nine o'clock Hippolyte begins and keeps at his work of healing until past noon, and then he goes to the watch-making and mending by which the household is supported.

With respect to his method of treatment, it may be said that Hippolyte has none. He says that as soon as *rapport* is established between the patient and himself—which seems to be pre-requisite—he has impressions as to what is out of order and what he has to do; sometimes his hands are used to make passes; sometimes somnambule sleep then comes on, in which communications are made through the patient about his case, and what he, the patient, must be told to do, or not to do, to help in the cure. In chronic cases the method generally pursued is evidently calculated to rouse into activity the will and organic forces of the patient, in aid of which Hippolyte magnetises with manipulation. In these manipulations he declares that he is moved by his "spirit guides." In many cases the patient is evidently subjected to the operation of some force acting internally, making him, or enabling him, to execute such movements as are necessary for bringing long disused parts into orderly use.

Various members of the committee of the Society have with me, and without me, watched Hippolyte's treatment, and all concur in recognising in it agencies beyond those of the magnetiser and those of the patient as individuals; and we concur in thinking that if they do exercise any agencies of their own they are also aided by other forces governed by intelligence, and in all cases with the result of positive cure, or palpable amelioration.

Being convinced of the reality of the facts we think it our duty to publish them in the interest, not only of science, but of humanity.

The maladies we saw cured included paralyses, neuralgias, gouty and rheumatic affections, diseases of joints,—some condemned to amputation at hospitals,—spinal disorders, suppressions, &c. As many as thirty patients came some days, of both sexes and all ages. The following few cases will illustrate some of Hippolyte's modes of proceeding; they are from a note containing more written for me by him:—

"A youth suffering from epilepsy was brought to me after much orthodox treatment. As I spoke to him he went into a fit of fearful severity; he foamed at the mouth and his face was livid. I felt myself moved to lay my hands upon him, my right to his heart, my left to his head, and to direct my gaze to his throat. He presently came out of the fit, passing into the somnambule sleep. Then, in answer to questions, he said,—or it was said through him—that the exciting cause of his fits was fright occasioned by some mischievous companions; he then predicted the day and hour of the next fit, and said he would be well and would not need treatment until then. When he returned to ordinary consciousness he had no memory of what had been said through him. I got his promise to come on the day named. He came in accordance with the promise and went into a similar fit, but less strong, exactly at the predicted hour. My hands were applied as before; the fit lasted but a few minutes, he passing again into the somnambule sleep; in it came another prediction that the next fit would not be until after

twenty-one weeks, and date and hour were named; that the fit following that would be at a still longer interval and would be the last. The fulfilment of these predictions is looked forward to with complete confidence.

"A. Delavigne came, after long and fruitless treatment by the faculty, with chronic articular rheumatism and cold swelling of wrist, and hand, and fingers, quite disabling her from her work of lace-making. In this case the action of a spiritual force upon the inner mechanism of those parts was manifest. While treating her I felt the impulse to put a wooden roller under her hand, and upon this roller, without her own volition, and without any aid from me, her hand was exercised for three hours with intervals of rest. This was repeated at every treatment. Sometimes the bare hand would be made to beat the table forcibly with blow after blow, without any effort of her own, as if to rouse the internal parts of the limb into action. She completely recovered and returned to work.

"A neighbouring tradesman asked my attention to the case of a lady-customer of his. Three weeks previously she came to his shop to make purchases, and while doing so her little boy, who accompanied her, fell down some cellar-steps. Thinking he must be killed—but he was not hurt—she, being weak, having just got about after her confinement, fainted and fell. She was carried home, for it was found that all power had left her lower limbs. She had been under medical treatment ever since, but with no good result; she was getting very weak, had lost desire for food, and was almost sleepless. She came in an invalid's chair and was carried in.

"After the first treatment of twenty minutes she was able to walk to her little carriage. The next day, while under treatment, she passed into somnambule sleep. In it she spoke of her internal condition and predicted coming pains, from reaction, and their duration. At every subsequent treatment she passed into the sleep, assisted with directions, and predicted her full restoration; or all this was given through her. At the end of six weeks, her visits having become less and less frequent, she felt quite well. Her last visit was to tell me, with radiant and grateful countenance, that she had been invited to a *soirée dansante*, and had found that her limbs had entirely regained their full strength and activity."

M. Fauvety says that although people not poor find their way to Hippolyte, the greater number are very poor, as may be judged from the circumstance that on the table were always tickets for bread placed at Hippolyte's disposal by the *Conseil de Bienfaisance* of his district; there was also a wooden bowl to receive the small contributions of the less poor for him to distribute among those who needed better nourishment than their own means afforded, or to pay omnibus fares for those unable to walk.

BIRTHDAY CONGRATULATIONS.

To the Editor of "LIGHT."

SIR,—I am going to inform you of something that occurred a short time since in my house. I was seventy-two years of age, and my wife and myself were sitting against the fire at about 9 p.m., and I remarked to her that this was my seventy-second birthday, and that I had not had a birthday present in all my life. In a short time we went to bed, at about 9.30. I had got to bed; my wife knelt down in the dressing room to say her prayers. She had only said a few words when the spirits began rapping joyfully all over the room. That room is next to the sleeping room. My wife got off her knees as she was a little timid. The rappings were truly wonderful. I said to my wife, "You need not be afraid; you know what they are; they are giving me a congratulation of my birthday." The rappings then were *more numerous than before*. I will just say that rappings are a common occurrence in my house on the furniture, &c. I oftentimes converse with them by raps. Sometimes they speak to me, but I thought you would not mind my giving the above particulars.—I am, dear sir, yours truly,

THOS. STOCKING.

Elm-road, Wisbech,
17th January, 1883.

CLAIRVOYANCE.—Dr. Wyld's admirable paper on "Clairvoyance, or the Auto-noetic Action of the Mind," of which we recently gave a summary in the pages of "LIGHT," has been issued in the form of a pamphlet, and is published by Messrs. Trübner, Ludgate Hill.

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PIÈCES JUSTIFICATIVES

OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

The last case I gave was one wherein thought-transference appeared to merge into true clairvoyance, the testimony being that of the "editor of a large provincial paper in the North of England," who sent me his report at the request of Mr. Thomas Bell. Prior to this I had received the following letter from Mr. Bell, which records a sitting with the same sensitive, and is a striking corroboration of the testimony received from others. It is quite possible that my own more recent failures with Miss F. may be due to her seership, for such it really seems to have been, having now passed away. On this point I should be glad of information.

W. F. BARRETT.

Monkstown, Dublin.

CASE III.

October 14th, 1876.

"SIR,—I observe from the *Daily Telegraph* that you are seeking for information as to whether or no one mind acts on another. Perhaps the following statement of a fact that came under my personal notice may interest you :—

"In December, 1874, I had occasion to go to London at a few hours' notice on business. On attending an appointment I found the gentleman had other engagements which compelled him to defer our meeting four or five hours. I therefore made a call, without previous arrangement or acquaintance, on a lady named Miss L. F., living in Princes-street, Regent-street. During conversation she appeared to go into a dreamy unconscious state. She then told me, without my giving her the slightest clue as to who I was, the name of the town I came from, the nature of the business (law) I had come about, how it would be settled, and when I should return home (I had a return ticket on me); she then correctly described the appearance of my house, stated that it belonged to me, that I was making extensive alterations, and that I had a misunderstanding with a neighbour about a runner of water. She stated that I had a large family, the sons being all in business—except one, who was at school in a large house at a distance—and my daughters being nearly all married and having families. She described the personal appearance of my wife and named her little likes and dislikes. She described the habits and personal appearance of my father, who died twenty-nine years previously, and stated what he died of. She described the personal appearance of a son of mine who died twenty-two years previously, giving me the exact age then if he had been living. She also gave me details of my private affairs that are not generally known. It may be alleged that all the foregoing was mind-reading, but now comes a curious fact pointing to a different conclusion. A few hours before I had left the North, and within twenty-four hours of my interview with Miss F., I received a telegram from Middlesborough stating that a vessel belonging to me was wrecked, and the captain much injured. Up to the time of my interview that was all I knew. She told me of the wreck and the captain's injury, she described the position the vessel was laying in, the nature of the damage she had received the fact that I had only recently insured her, but that nevertheless I should sustain a heavy loss. I asked if the vessel was stranded on a sandy beach; she said 'No.' I asked if she was on the rocks. She said 'No.' And whether she was on a bank of rhingle. She said 'No.' In fact she said, 'she is on something like

rocks, but they are not rocks.' On returning North, and getting the surveyor's report I found all her statements, with trifling exceptions, correct, the vessel really having run on a deposit of iron furnace slag or scoria at the mouth of the Tees.

"I remain yours faithfully,

"THOMAS BELL."

Professor W. F. Barrett, Dublin.

In a subsequent letter Mr. Bell writes :—

"I cannot think Miss F. knew anything of me; I only visited her that once, and I have never mixed with the so-called Spiritualists of London. Mind-reading cannot explain all she told me, as she informed me of things—such as the details of the shipwreck—which were wholly unknown to me, and of many other things which were long past and completely forgotten by me."

In a further letter Mr. Bell states that even a more interesting case than that of Miss F. had lately come under his notice, the sensitive in this case being the wife of a clerk in a merchant's office in Newcastle-on-Tyne. He writes :—

"The silent action of the mind of those present on the sensitive certainly does not explain all the facts, for I have frequently asked for a reply to things I knew, and willed, and the answer has come, 'I don't know.' On the other hand, a question was put as to where Meyerbeer's opera of 'L'Africaine' was first played in public. The reply was 'Berlin.' We thought it was in Paris and said so. The answer was: 'I beg your pardon; it was brought out first in Berlin under a different name and failed; it was thereupon withdrawn. The plot was re-written and some years after the piece was brought out in Paris.' On inquiry, we found this actually to have been the case. Here was a case clearly where information was given that none of us knew at the time, and certainly appeared beyond the probable range of knowledge of the sensitive."

The concluding evidence in my possession relating to Miss F., was kindly sent to me by Mr. Hensleigh Wedgwood, who writes as follows :—

"My last experience with Miss F. was, like yours, wholly worthless, but when she was here before I had a very striking one. She said she saw a large commanding looking man who seemed to be my father; he had some title, I think she said, but am not quite sure as to that, but she said he seemed to hold some office. Then she went on to cough and put up her hand to her throat and intimated that he died of choking. All this agreed exactly with my father-in-law, Sir James Mackintosh, who held the office of Commissioner to the Board of Control at his death in 1831, before Miss F. was born, and of whom, of course, she never heard. He died in consequence of a chicken bone sticking in his throat."

As I have already said, I do not hold myself responsible for the accuracy of my informants, but each case must stand on its own merits.

W.F.B.

THE S.P.R. AND THE C.A.S.
To the Editor of "LIGHT."

SIR,—I am greatly obliged to you for your prompt reply to my inquiries, and for the emphatic denial you have given to the hushed rumour which I had heard that the Spiritualists entertain unkindly feelings towards the S.P.R. I could not believe that there was any truth in the report, but I think good will be done by your assurance that the most friendly relations exist between the two bodies.—Yours truly,

A STUDENT.

[We cannot even guess what could have given rise to so absurd a statement, for which there is not the slightest semblance of foundation. How is it possible that Spiritualists should view with any other feelings than those of the completest satisfaction, the operations of a Society which is doing such excellent work—work in the accomplishment of which every true Spiritualist must rejoice? To be in any sense unfriendly towards the S.P.R. would be to be wanting in fidelity to some to whom Spiritualists owe a debt of lasting gratitude—notably to "M.A. (Oxon.)," who, at the first conference convened by Professor Barrett, succeeded by the judicious proposals which he put before the meeting in giving life and form to the new Society, who has worked heartily with it ever since, and who certainly would not be found in active co-operation with any movement by which the interests of Spiritualism could be jeopardized. No! there is no unfriendly feeling—and there is not likely to be.—Ed. "LIGHT."]

THE MAGNETOSCOPE.

It may not be inapt, before proceeding to more special mention of this extraordinary instrument, to advert to a class of incidents familiar enough to the majority of readers, and which may be described as "phenomena of the death-chamber."

Innumerable are the instances of strange intercommunication between the departing spirit and those to whom its earthly affections were most strongly bound. How is it possible to resist the multitudinous testimonies that such things have been, from pre-historic ages to the present, of constant occurrence? One is forcibly reminded of the words of Imlac, the Sage,—“There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth.”

The eye and ear are alike, in turn, subjected to this mysterious influence. Often the impression is distinct and defined as the material being. Such was that appearance of Lord Lyttelton—narrated in a former paper—at which Mr. Miles Peter Andrews was about to throw his slippers, as at an untimely jester!

Sometimes it is a vague, uneasy, intermittent consciousness, such as that experienced by the Count de M., mentioned in Miss Knight's interesting autobiography:—

“The Count, when minister at Stockholm, was staying at the house of the Count d'Uglas, while the Countess, with her invalid daughter, had gone on to Paris. One morning he told his host that he had passed a most distressing night, having continually seen a kneeling figure—sometimes on one side of the bed, sometimes on the other,—and that though the back was always turned to him, he could well recognise it as his daughter. While speaking, he sketched the figure from memory, and it did, in fact, exactly resemble hers. On comparison of dates, it appeared that the young lady had died at the hour at which her father first became sensible of the spectral presence.”

Miss Knight recounts this incident on the authority of the Countess d'Uglas herself.

Such revelations, through the sister sense—that of the ear—are in equal abundance.

A lady, within the circle of my acquaintance, was residing at a watering-place in Kent, at the distance of many miles from the place where a relative, to whom she was warmly attached, lay seriously ill. While sitting alone one evening, there was a slight tap at the door. It was repeated, and my friend rose and opened the door. In the act of doing so, she distinctly heard a soft familiar voice say, “*It is I.*”

At that hour her friend had expired.

A lady known to my sister, was, some twenty years ago, in close attendance on her father, who was suffering from an illness that almost forbade hope of recovery. As she was one evening reading to the invalid, who was seated in his easy chair, she was interrupted by a tap at the door; her “come in” not being followed by the entrance of any one, the reading recommenced, but was again interrupted by a more emphatic tapping. Miss W. then rose and opened the door. No one was to be seen. Somewhat perplexed, she returned to her seat, but had scarcely resumed her book, when a third time the summons was repeated, and now as it were, impatiently. The sick man rose from his chair. “That is for me,” he quietly said, and, opening the door, went into the passage. The next moment he sank upon the floor, and his daughter, running to him, caught his last sigh.

Instances of a similar kind may be multiplied by the score, but these may suffice to introduce a theory of possible explanation, to which attention has not, in my opinion, been sufficiently directed. Electricity—powerful magnetoid currents—can, as every one is aware, be generated in the

human frame, and even become controllable by the will. Hence “vitalised electricity”—(its scientific name)—has been the subject of much discussion and experiment, to which the work of Dr. Dubois Reymond, of the Academy of Sciences, Berlin, led the way. If simple variations of temperature can produce such results as we have seen in a former paper (“The Domestic Ghost”), what may not be expected when powerful electric currents, subject to laws and conditions with which we are as yet but imperfectly acquainted, contribute their eccentric influence? Such phenomena declaring themselves within the narrow limit of a house or chamber, might occasion no surprise to the scientific observer. But how, at an immeasurable distance, can these all but immaterial agents act thus strenuously on the material? Mind, says philosophy, is a self-moving force. Agreed. But can it move anything else? Thought may fly to thought, as the detached vital current, attracted by its affinities, shoots through the void, and reveals itself, almost as an actual presence, to one far distant. This may be conceived—but how dull, inert matter can be made obedient to an influence essentially sympathetic, is a more perplexing question. It has been truly said by Herschel, that principles—not phenomena—are the fitting objects of study. It is none the less true that the latter frequently guide the way to the former.

Returning to the subject of the electric currents, the power of which to move substances has been abundantly proved (the old magicians knew something of their value—See “*Les Bigarrures du Seigneur des Accords*,”)—need we search beyond their irregular action for an explanation of those remarkable incidents which have been known to accompany the last great change? Strange concussions, atmospheric movements, the ringing of bells, &c., &c., as the electric current darts along the readiest conductor; the actual displacement of heavy inert substances before the silent force of the gaseous combinations suddenly leaping into life; these, and such-like phenomena occurring in the hush and shadow of the chamber of death, may well have acquired a character of the supernatural. It is not in such scenes that the mind readily inclines to philosophical investigations. The half-revealed realities of this perishable sphere lose their grandeur and interest, as we stand gazing into the infinite, whither a beloved soul is hastening, while the ever prompt imagination avails itself of the temporary anarchy of thought to invest that which is, in truth, “such stuff as dreams are made of,” with the importance of a real thing. Thus, while a strange circumstance may be impressed indelibly on the memory, the opportunity of tracing out its origin has, for obvious reasons, been permitted to pass away.

One observation more, before we turn to the special subject of this paper—the Magnetoscope. Less liberal than the inquirers of old, who met together expressly to tell or to hear some new thing, and while doing so, caught the first dawn-streaks of the glorious Christian day, the savans of our age evince a marked disfavour for any “new thing” that presumes to make its appearance unfettered by a recognised authority. The door of Areopagus is shut to nameless men, and the stamp of learned societies is necessary to render the new theory admissible within the pale of discussion. Should the poor bantling, born perhaps of some neglected student's brain, become importunate, he is either floored—and expected to consider himself so—by one blow of a scientific bludgeon, or hustled back, with shouts of derisive laughter, into the obscurity from whence he came.

To those unacquainted with the Magnetoscope, I may be allowed to say that it is a very simple instrument, invented by Mr. Rutter, for the purpose of testing the operations of the fluid essence discovered by Reichenbach, called “Odyle,” more subtle even than electricity, which, as readers know, is itself seven hundred thousand times finer than air. This “Odyle” besides producing analogous phenomena, further

manifests itself where magnetism does *not*; in many chemical processes, in vitality, crystals, friction, sun and moon spectra, polarized light, &c. The experiments of Dr. Leger, some years since, were beginning to render the magnetoscope familiar to the public, when the premature death of the professor, leaving his analyses and observations incomplete, withdrew the instrument and its capacities from general notice. The magnetoscope, which can be constructed for a few shillings, and on which any one who pleases may operate without danger or difficulty, is prepared thus:—

A brass rod about a foot long, crowned with a brass disc the size of a florin, is screwed upon an immovable base, such as a heavy table, stone floor, or wall. From beneath the disc extend two arms, one composed of wood or metal (conductors of electricity), the other of animal matter, such as whalebone or porcupine quill (non-conductors). From either arm depends a silk of equal length, with a pendulum of equal weight. The operator places his middle finger lightly on the immovable disc which crowns the instrument, when the pendulum attached to the conducting arm acquires a certain movement (greater or less, according to the nerve power of the operator), while the pendulum from the non-conducting arm remains perfectly still. This proves beyond question that the magnetic current passing through the operator's frame—and *that alone*—supplies the motive power.

The next extraordinary feature is the manner in which this subtle agent, after shewing that it can govern inert matter, is itself governed by the mere *will*, thus leading to the conclusion that the will of man is in itself a natural force. The mental process by which these currents are directed, involving a peculiar state of the nervous power, is difficult to explain in a few lines. I am, at this moment, dealing rather with results, and it may be enough to add that I myself, among others, enjoyed many opportunities of witnessing the exercise of this will-power upon the instrument, not only by Dr. Leger himself, whom I knew well, but by those who carefully followed his directions. Dr. Leger's command of the instrument was indeed extraordinary. With his thin finger lightly resting on the immovable machine, he caused the pendulum to vary its oscillations from rotatory to elliptical, from north to south, from east to west, according to previous announcement, or to the chance suggestion of a stander-by.

In the further—and the last—extraordinary characteristic of the magnetoscope, there mingles an element of fancy—so to speak—which might, nevertheless, had Dr. Leger been spared to complete his investigations, have resulted in the discovery of a scientific truth. The doctor had persuaded himself that to every phrenological organ there was found to belong one—and one only—of the seven different oscillations of his magnetoscopic pendulum, *i.e.*, normal rotation, elliptical, or oval, N. and S., E. and W., N.E. and S.W., and S.E. and N.W. By placing his left middle finger on the organ to be tested, and his right, as usual, on the brass disc, the doctor observed that the pendulum began invariably to move in the direction belonging to that organ, the amount of movement indicating the degree of development. According to this evidence, therefore, it would become possible to ascertain, with much accuracy, a man's dispositions and character without the least knowledge of his previous history.

So fascinated was Dr. Leger with what he regarded as a discovery fraught with many beneficial results, that, neglecting for the time his analytic pursuit of the wondrous fluid-essence which was its origin, he started on a tour, and, with his silent oracle, made the round of most of the gaols and lunatic asylums in the kingdom, astonishing governors and doctors with his impromptu biographic sketches of those under their charge, extending, in many cases, even to the very delinquencies for which the criminal portion had

been made responsible. I was indebted to a friend of the deceased professor for an opportunity of inspecting the reports of these examinations, most minutely tabulated by the former, and embracing no less than 883 cases.

One point of difficulty will naturally present itself, on which, however, had the doctor lived to complete his work, some light might have been thrown. Conceding that the magnetoid currents are subject to the operator's will, in what manner, when employed in divining character, can their *independent* action be secured? Say that the doctor's subject, for the time being, happened to be a gaol ruffian of repulsive aspect, and strongly-developed malific organs, might not the former's secret conviction that his subject was a consummate scoundrel unconsciously prejudice the will that rules the currents that govern the instrument? Fine as was the adjustment of the doctor's invention, far finer was the adjustment of that which he did *not* invent—the human will.

Quitting, now, its phrenological connection, let me be allowed in a few words, to invite attention to the point at which I would arrive—a possible solution of some of the so-called supernatural events of which our social and domestic history is full. Although these currents are, of course, manifested in the healthy as well as the morbid subject, it is in the latter only that their extreme development and eccentric action attract attention. Hence, it may be reasonably inferred that a diseased condition of the brain, in which this fine fluid is generated, is the real parent of the phenomena. In Morell's "Mental Philosophy," much stress is laid upon the *instinctive* operations of the nervous system, and the power which ideas exert over the physical functions of the body. "Abnormal though they be, they are often highly suggestive of very important truths in connection with that dim and almost unknown region which lies between the conscious and unconscious life of man." Thus, for example, the mind wills, and the hand writes in obedience to its dictates; but that reflex current which perpetually returns to the great sensorium the consciousness of the hand's act, may be wanting. And the curious question has been raised, whether it may not, by affinity, when thus detached, be attracted by, and made to act upon, the morbid system of another?

It must always be held in mind that, knowing as yet but imperfectly the conditions of these fluid agents, we cannot logically assign any precise limitation to their field of action. Electricity needs no artificial agent to direct it to a distant point.

In referring to the possibility that the eliminated force may be attracted to the morbid system of another, so as even to affect the external senses of the latter, a field of consideration is opened, which, fairly examined, might lead to the explanation of a very large class of extra-natural incidents—such as, for example, the supposed warnings of another's death.

With the approach of the last hour of mortal strife, the faltering mind sinks down, as seeking rest, on some familiar scene—"babbles" of its youth's green fields—searches out hungrily for a beloved face—drags from its grave, perhaps of many years, some remembrance exquisitely sweet. In that moment, the lines are laid for the transmission of the swift and secret intelligence. Sight—that delicate sense, more easily deceived than any—but also, as Macbeth suspected, sometimes worth all the rest—recognises its advent. Soul kisses soul—the "spectre" (as we call it) is complete.

HENRY SPICER.

THE C.A.S.—The first meeting of the newly elected Council of the Central Association of Spiritualists, will be held at 38, Great Russell-street, at 6.30. p.m., on Tuesday next. As some important matters will come before the meeting, it is very desirable that there should be a full attendance.

SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "LIGHT."

SIR,—I have long been interested in the spontaneous exercise of a kind of mediumship by two lady friends of mine. I believe that their experiences, strange though they are, are by no means unique; and in the hope that some account of them may be of service to others, I send you this letter which one of my friends has written at my request. My own knowledge of the circumstances described is derived from occasional visits, when my friends have told me something of the experiences which they have been going through. I first learnt of them nearly two years ago. This involuntary writing and this guidance of the hand to form connected sentences out of words detached, seemingly at random, from the printed page had then only made its appearance some few weeks. My friends had submitted themselves entirely to the guidance obtained from these sources, and from the voices mentioned in the letter. They boasted to me that they had no longer a will of their own; they were more than content to submit themselves unquestioningly to this unseen control. But not only were their present actions regulated by this agency. Great things were promised to them by the same means. A mighty awakening was at hand for all the world, and a great part was reserved for them in the new era. A grand and mysterious destiny was dimly foreshadowed for them, and the price of it was their implicit obedience in the present.

I remember that what they told me then impressed me with a strange sense of reality. I knew my friends to be sane women, given to good works, and without any morbid excess of vanity which would render them a ready prey to self-delusion on such topics. My reason refused to accept all that they told me; but they almost forced me to believe, with them, that there was a real external power behind directing and informing them.

When next I saw my friends they had discovered that they had been deceived. They were, if possible, more convinced than ever that they had been under the control of spirits other than their own. But they had now learned to discriminate. Vexatious and misleading monitions, wearisome tasks, and tedious journeys undertaken in vain, directions faithfully followed, which had failed them at the critical moment,—all this had opened their eyes. They had again learned to use the light of their own reason.

Should any of the readers of "LIGHT" be sufficiently interested in this brief narrative to wish for more, my other friend has intimated her willingness to recount her experience also, which slightly differs from that here set forth.—I am, sir, yours faithfully,

FRANK PODMORE.

London, January 29th, 1883.

DEAR MR. PODMORE,—In reply to your request that I should send you a condensed statement of my spiritualistic experience, I must preface such statement by another, viz., that it was not till months after that experience that I first became acquainted with spiritualistic literature. The friend who unfolded to me her own personal experience was theoretically opposed to Spiritualism, although, unconsciously, she introduced the subject to me. She urged upon me the possibility of being taught of God by means of allegorical drawings, and by guidance of the hand in writing, or in reading of the Bible.

The method I refer to is simply this:—I would place my hand upon the book or paper, keeping it perfectly quiet unless moved by an unseen agency beyond my own control; and this would occur quite as readily when I was alone as when in company. I would simply hold my pencil quietly at one edge of the large sheet of drawing-paper, in my friend's presence, and within three minutes it began to move rapidly, tracing a variety of curves and circles, always ending in a large Roman cross extending over the whole drawing.

The exact method of using the Bible for the purpose of direct teaching, is to place the fingers between the covers and open, if guided, at the page thus indicated, and then in the same manner the finger or pencil is moved by unseen agency till it stops under a word or part of a word. The character of this teaching might have been at first simply summed up as advanced Christian thought, giving emphasis and confirmation to what I already believed.

After two or three weeks I began to have directions in benevolent work through the same means, and one or two strikingly helpful, which entirely altered my course of action. About this time I first heard an inward voice speaking clearly to me. I had a very difficult work to accomplish, and the usual method of guidance was out of the question at the time, and the voice

continually directed me, and proved of great service. It altered my previously determined course of action. At first I had only help and no contradictory directions. But after a little while I was much harassed by directions, which were false, viewed as a whole, although having a strange admixture of truth. I was drawn on insensibly to follow them only to find myself befooled. I was assured it was only a trial of patience, yet my outside life became more or less a torture; I became conscious there were forces at work—two forces quite distinct seeking to obtain the ascendancy over my being. The one voice was so exactly a counterpart of the other that I suffered very much in my desire to follow the true one.

At last the inward conflict brought on a horrible attack of neuralgia, which ended, I passed into a trance-condition and saw and heard that which I cannot repeat to anyone. The next night I was again in a state of trance, and this time among the heavenlies. There was apparently no connection between the trance experience and my previous spiritualistic experiences, beyond the fact that the good inward voice appeared to be with me throughout explaining what I did not understand, and when I came to myself it was the same voice which asked me whether or not I could bear to know that the glorious vision I had seen was not altogether as I had taken it. "It was of things yet to come." In a moment of time the freedom of my will was essentially regained, and the first step towards intellectual freedom also achieved. It would be difficult to explain to any save the initiated how complete up to this time had become the slavery of my will to spirit influences, nor, as far as my own consciousness is a safe guide, how unsought these voices had been on my part. It seems to me that my hearing voices was the result, not of any unconscious effort to hear them on my part, but from the attitude of my whole being towards spirit communion. Since then I have had my hand and pencil moved, and have occasionally heard a voice, much to my distress, as it has always proved false, but I have not obeyed any voice, nor written nor drawn anything, since that memorable day of awaking as from a dream.

Of the truth of Spiritualism in some of its fundamental doctrines I have no doubt whatever; they are burned into me. There may be others, like myself, totally ignorant of spiritualist teachings, and hence altogether unarmed against the subtle dangers which attend pre-eminently religious Spiritualism, and if my experience can help anyone I shall be very thankful.

You are quite at liberty to make any use you think best of this note except publishing my name.

L.

January 9th, 1883.

APPARITIONS.

Visit of a Mother at the moment of death to a distant Son, and transcorporeal visit of the living Father to the same Son.

The writer of the following communication is suffering from a mortal and very painful disorder, which makes the effort of writing a great difficulty to him. But his anxiety to add his testimony to a discredited truth has given him strength to make the exertion.

H. WEDGWOOD.

"My father was a Baptist minister at Soham, Cambridgeshire. In the year 1849, being one of a large family, I went from home to begin the battle of life. There was great love between my mother and me. When I had been away about a year I was sent for in a hurry to see my dear mother, who was thought to be dying. I got leave of absence for a week and went home, and the last day before returning to business, while sitting by my mother's side, I said, 'Mother, if it is possible, when you pass away will you come and tell me?' She said, 'I will if I possibly can.' On the morning of October 7th, 1850, I awoke and felt like a soft hand touch me, and heard the well-known voice say, 'I am gone,' and something seemed to glide away from my side. I awoke the young man who was sleeping with me, and said, 'My mother is gone. She has just been here and told me so;' and just as I said it the clock standing on the stairs struck three. The news came to hand that my mother had died at five minutes to three. So that in about five minutes she had left the body and travelled between forty and fifty miles to me at Riseley, Bedfordshire, if the clocks agreed.

"In the year 1871, I was living at Seaview, Scaton Carew, going daily to Stockton-on-Tees to business. It was race week in August and so a busy time. I was going down into the cellar to fetch butter for a customer, and as I was on the top step I saw my father standing at the bottom of the cellar steps in his shirt and nightcap, and he seemed to walk into the cellar. I went down and fetched the butter and looked for my father,

who was nowhere to be seen. I went up and said to my employer's wife, 'I must go home now, for my father will not last long, and wants to see me.' So on the last day of the races I started and arrived at Amersham, my father's residence, a journey of about 250 miles. On the Saturday afternoon I inquired of my sister how my father was at the time I had seen him at Stockton. She said he lay as if dead for more than half-an-hour; in fact they held a looking-glass to see if he breathed. He died November 23rd, 1871.

"When these things occurred I had never had anything to do with Spiritualism. If it was mentioned in my hearing I always made fun of it and called it superstition.

"21, Cadogan-terrace,
"Victoria Park."

"TIMOTHY COOPER.

WHAT IS MATTER? WHAT IS FORCE?

To the Editor of "LIGHT."

SIR,—I must crave your kind indulgence for a little space that I may correct what seems to me to be a misconception on the part of your correspondent, G. D. Haughton, as to the meaning which I attach to a certain word in my letter of the 22nd ult.

In mechanical phraseology I understand force as the "rate of change of momentum." In physics, force has been defined as "the cause of motion," and in my use of the term I referred to that quality of matter which manifests itself in attraction, and which Balfour Stewart informs us is designated as chemical affinity when "exerted between atoms of different bodies, in contra-distinction to cohesion, which denotes the attraction between molecules of the same body." Tyndall further informs us that "a group of atoms, drawn and held together by what chemists term affinity, is called a molecule." It may here be urged that atoms are elementary bodies and dependent on exterior force for their activity, but with all due respect to the scientist, the assumption that because, as yet, they have been unable to sub-divide the so-called atoms, therefore these atoms must be the ultimates of matter, is to say the least somewhat untenable, especially if we take into consideration the ignorance of the scientists, as confessed by one of their number in the following words: "We know little or nothing about the shape or size of molecules, or about the forces which actuate them," and which are stated by the same writer to be "beyond the direct scrutiny of the human senses."

The fact that atoms are acted upon by ether waves, which form the lines of communication by which light and energy from the stellar universe penetrate to our own planet, is no proof that the atoms so acted upon may not in themselves contain the essence of life, or spirit. What is this "luminiferous ether" which surrounds all atoms? Science herself describes it "as a substance almost infinitely elastic;" if therefore a substance may it not be called matter? What then is matter? We have no evidence that a single particle of matter has ever been annihilated; it may pass through endless transformations but dissolution always involves reconstruction in other forms. Matter, for aught we know to the contrary, may be eternal, without beginning and without end. The modern theory of evolution tends to shew that in Nature there is unity of development and action, and by this term, Nature, is meant not alone this material world on which we make our limited observations, but the boundless and ever extending Universe with its forces, energies and manifestations; the grain of sand and the largest of the rolling orbs of space being alike subject to, and moved by, the same inscrutable force. Thus it will signify little the distinction we draw between matter and spirit; we may almost call them inseparable correlative terms, for there can be but one primordial element—spirit—whatever form it may take for its manifestation. I would just add one further remark: that in this view of Deity, as not outside of, but the all-pervading essence of Nature, there is no necessity for a setting up of exterior communication.

London, February 4th, 1883.

F. ARUNDALE.

LETTER FROM MR. D. D. HOME.

To the Editor of "LIGHT."

SIR,—I find that you have copied in your journal a letter of mine printed in the *Religio-Philosophical Journal* of December 23rd, 1882. In speaking of Dr. D. as an "atheist" I was in error, inasmuch as it would seem that he firmly believed in God as a creative power. I ought to have qualified my real meaning by saying that his doubts were as to the

identity of our individual immortality, and of this he was convinced by what he witnessed in my presence. I am too apt to consider those who doubt the continuity of our individuality in spirit-life, as unbelievers in everything, and the word "atheist" was written thoughtlessly. As this might occasion pain to any survivors, I desire to explain the oversight that I regret to have made.

May I request you at the same time to state that an article, published in a sheet known as *Herald of Progress* and copied in the *Religio-Philosophical Journal* of January 6th, 1883, entitled, "Mr. D. D. Home at Baden-Baden in 1857," is from first to last a fabrication, and wholly untrue! Any one who either knew me or who had assisted at a séance of mine would distinguish the falsity of the statements. The Duke of Sutherland never insulted me by offering me money, nor did I refuse to have a séance at Stafford House. I shall ever have a grateful remembrance of the kindness of his Grace and the Duchess to us when my wife was passing away.

The Prince of Prussia never offered me five thousand florins, for he knew too well my position and his father's interest in me.

As my first meeting with the Prince of Prussia was at once amusing and interesting, I may as well mention it here. The Emperor William of to-day, then (1857) Prince Regent, requested me, through one of his aide-de-camps, to call on him at 3 p.m. I went as desired and on entering the drawing-room I was received by a gentleman whose commanding presence agreeably impressed me, but as he began a series of questions more or less personal I became reticent and replied rather coldly. It was a relief when the door opened and the Prince Regent came in. I was taken aback when he laughingly said, "I see that I do not require to present you to my son, for you already know him."

The last time I saw his Majesty was in the year 1870 during the Franco-Prussian war, at a château near Versailles, and he said to me, "Ah, Mr. Home, when I relate the strange things I have witnessed in your presence they laugh at me, but that does not change the fact, and it is all truth nevertheless."—

Faithfully yours,

D. D. HOME.

Hôtel Raissan, Nice, January 30th, 1883.

SPIRITUALISM IN LONDON & THE PROVINCES.

ST. ANDREWS HALL.

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The subject of the lecture, by Mr. Morse, at this hall, on Sunday last, was "Humanity: its Birth." The treatment of the theme was comprehensive and complete in itself, although, as one of a course embracing also the life, death, and resurrection of Humanity, it should be regarded by the conscientious student as simply preliminary. The guides of the lecturer urged this consideration, and it is especially recommended by the penetrating character of the general views submitted, which were clearly framed to combine an appreciative analysis of the earlier stages of the career of Humanity, and to indicate the probably dominant ideas of the series, designed to complete the picture. The remaining divisions will be introduced consecutively, as quoted, during the current month. Humanity, then, as approached by the lecturer, does not mean either the bare history of the race, in its fame and its triumphs, its horrors and its miseries, or the surface conditions generally of the life of man, but rather those inner qualities and characteristics of our being, which distinguish us as by an elementary divinity. In this sense the birth is not yet consummated, for while the idea represents us as the outcome of the thought of the past and of the present, expressed in the intelligence, the morality, and the spirituality or religion of the human race, account must be taken of the capacity and resources of our nature, whose promise and whose unfoldment have still to encounter the remnants of the difficulties and of the opposition which have so long restrained its development. Thus regarded, the lecturer claimed a ready reverence for the one word "Humanity" as inclusive of the divine principle, and affirmed that the turmoil and the persecutions of the past would have been mitigated or subdued if the framers of human thought, the influential leaders of men, had seen it to be to their interest to recognise the claim. And the difficulty now is largely the result of erroneous conceptions of the origin and qualities of man. The doctrine of a perfect creation and subsequent universal depravity, still prevalent, has lent itself to every form of wrong, although, when the book of Being is interpreted by the works of God, these will never be found to contradict the Word, one form of which is mistakenly quoted to sustain the theory. When it is no longer thought to be a mark of morality and goodness to believe that the race is essentially deformed, and itself incapable of amendment, a truer view of the inheritance of Humanity will prevail: the reverence for life will be justified by the accepted potentialities of Being, and the power and place of many of the great of the earth will crumble away and disappear. When intelli-

gence is not perverted to cruelty, when morality shall be found on the side of the highest right, when religion concerns itself less with creeds and the sanctification of wrong, and more with the inner conscience, so blessed a Trinity will bring to the stage of Earth a foretaste of Heaven, and perceptibly advance the birth of Humanity. The higher thought of the age recognises the situation and perceives clearly enough that the growth which can be already certified furnishes an indisputable guarantee of continued progress, alike for the race and for its individual members. Underlying the three suggested qualities, there is the social idea of Humanity, and this includes the industrial work, whose principle it is to minister to the needs and good of all, although in practice the preferential advantage of classes or divisions of men is still powerfully maintained. The problem of combining the social and industrial under more harmonious conditions, promising the greatest happiness of the greatest number, is one for the near future, and will probably press very heavily presently. For the race, however, which has already achieved so much, in the teeth of such formidable difficulties in other departments, it may be certainly predicated that a happy solution of the problem is not only certain, but that the process itself will help to build up those sterling qualities for which we contend as the inheritance of humanity. Reference was made to the common abuse of the word "selfishness," which, when not misapplied, furnishes the key to many of the mysteries of life. A selfishness which induces a hungry man to feed himself, a sick man to seek a physician, a fallen man to get up again as quickly as possible, is not inconsistent with regard for others; and the maintenance of the selfhood, fairly considered, is the parent of much of the sustained, persistent effort to overcome wrong everywhere, which eventually grasps and embraces all the higher, sweeter, and nobler attributes of human existence. When Humanity is fully born, the intelligence, morality, and religion of the world, with its allied social and industrial conditions, will be found to be in harmony with justice and love, and it is even now an urgent question for each of us, to determine how far we have individually helped or retarded the exhibition of the Divine qualities in the human form, or, in other words, how far we have influenced the "Birth of Humanity."

The subject of the address on Sunday next, the 11th inst., will be "Humanity: its Life."

LIVERPOOL.

Mrs. Britten and Mr. Irving Bishop.

Mrs. Britten gave two eloquent discourses on Sunday last, at the Concert Hall, Lord Nelson-street. In the morning the subject was "Spiritualism, the Science of the Age," and in the evening "The History and Status of True Spiritualism, versus Conjurors, Tricksters, and other Opponents." The evening's subject was a very attractive one, and the hall was crowded to excess. Mr. Irving Bishop was amongst the audience, and a large number of his sympathisers. Mrs. Britten, though said to be suffering from indisposition, on account of which the chairman (Mr. Lamont) specially besought the forbearance of her hearers, occupied more than an hour in the delivery of her oration, which was marked by considerable eloquence, and listened to very patiently. She claimed for Spiritualism that it underlay every religion in the world; without it there was no religion. The modern movement had systematised Spiritualism; it was no longer a miracle, and made communication with the spirit-world possible to every living creature. The power shewn by tricksters and exponents of Spiritualism was nothing more than the crust or outward shell of the movement. Spiritualism never did, never would pay, and it was because tricksters, possessing medium power, having tried which would pay best, had appeared before the world as "exploders," that they had so confused the mind of the public, that men scarce knew what to believe. Spiritualism was a great science and a great religion; it was a demonstration of immortality, and in every portion of the world the spirit-telegraph was working, and every creature who had passed from this earth answered in the spirit, to the earnest inquiry "O spirit, how dost thou live?" "I am happy or I am miserable in precise proportion to the good or evil I have done on earth." Mrs. Britten, at the close of her address, invited questions, and added, "Let them be put now, and we will answer them, and don't put them to-morrow, when we are gone." Several questions having been put and answered to the apparent satisfaction of the inquirers, Mr. Bishop, who was greeted with loud applause, said that as a prominent Spiritualist, Mr. Fowler, had stated in letters to the newspapers that he (Mr. Bishop) was aided in his performances by spirits and he would make a first-class medium, he should like to know through Mrs. Britten, as she was controlled by the spirits, what they thought about Mr. Fowler's charge, which he declared to be wholly false. Renewed applause greeted the question. Mrs. Britten's reply was, that "if the questioner proclaimed himself to be a fraud, we should be glad to give him the credit. (Laughter, and signs of dissent.) If the gentleman positively asserts that that which he does is done by trick or any contrivance of a mechanical character we give him the benefit of his assertions. We only ask him to be kind and generous to us. In the spirit of fraternity, we give him the credit of performing the work he

does by talents of his own peculiar kind. Why should he deny to the Spiritualists their assertions when they proclaim that they are controlled by spirits; that the phenomena they produce is not wrought by themselves? We believe every living creature is more or less a subject of spirit control. It is most probable that our questioner is aided in his performances by the spirits of a like character. (Laughter and confusion.) The best propagandists the world has ever seen are the exponents of Spiritualism. I believe our friend is doing a very valuable work in the propaganda of Spiritualism." Mr. Bishop asserted that his question had not been answered, and in this he had the sympathy of a large section of the audience, who applauded most warmly. Mrs. Britten, however, declined to be drawn into a discussion of the question, and the meeting ultimately broke up in disorder.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last Mr. Thomas Dawson, of Gateshead, lectured from the platform of the N.E.S., his subject being "Gleanings from the Harvest Field of Spiritualism." The speaker handled his subject in so admirable a manner as to draw from his audience the highest commendation. Mr. Dawson promises well as a platform speaker, and we trust he may have his ready faculty of speech utilised to its fullest extent. Mr. Kersey occupied the chair.

GATESHEAD.—Last Sunday evening Mr. John G. Grey gave to the friends of the G.S.E.S., an excellent address on "Spiritualism," which met with the appreciation of an attentive and fairly good audience.

ASHINGTON.—On Sunday last Mr. H. Burton, of the Gateshead Society, lectured from the platform of the Ashington Society. There was a large audience, who listened with marked attention to a discourse upon "Our Immortality," which was regarded by all present as one of the most interesting and instructive they had ever listened to. Mr. Greeves occupied the chair, and spoke in glowing terms of the lecture. He had in the past been led to understand that Mr. Burton had tendencies to Atheism, and had done his level best to enforce his views, but the discourse he had listened to that evening astonished him, being so distinctively and unmistakably Theistic.

MISS WOOD.—After the lecture a large company retired to the house of Mr. Winlow and held a séance with Miss Wood, of the most conclusive nature. The medium was thoroughly secured by tape and seals, which were found intact at the end of the sitting, precluding her moving in the slightest degree without being discovered. Little Pocha presented herself very clearly, and distinctly moved a short way into the circle, and chatted for a while, and retired. Another form about the size of the medium afterwards presented itself, and finally a tall form appeared at the opening of the curtains and made some peculiar signs with its right hand and arm, and was recognised by a company of friends from Pegswood. They afterwards stated that at their private circle Mr. Wake, a medium well known in Northumberland, passed over some ten months ago, and had promised to present himself at this sitting, and make the said signs as a mark of recognition.—NORTHUMBRIA.

GLASGOW.

On Sunday last, the platform of the Glasgow Association was occupied morning and evening by the Vice-President, Mr. James McDowall, the author of a series of papers on "Matter and Spirit," which appeared at intervals in the pages of *The Medium* during last year. Mr. McDowall is a working man of great mental capacity who has elaborated a system of philosophy, which for some time back he has expounded at the morning services. He is most patient as a teacher, a man gentle in speech and demeanour, and though his system as a whole may not be readily grasped, the members have to admire the many beautiful settings forth of truth with which his lectures are studded. In the evening Mr. McDowall gave his experiences in his early study of Mesmerism, and how the perusal of an old number of *Human Nature*, which he found on a book-stall, had been the means of first letting in the light on the subject of Spiritualism. Without rest he has followed the subject till now. Altogether the address was of an attractive kind, and at the close several questions were satisfactorily answered. Next Sunday Mr. John Griffin will speak, his subject being, "My Experiences, and the Teachings of Spiritualism."

TO CORRESPONDENTS.

G. T.—The address of the Rev. W. E. Boardman, is "3, Rochester-square, Camden-road, N.W."

S. C. H.—Your communication on "The After-Life of the Lower Animals" shall appear in our next.

N. D.—You will find Mr. Home's present address at the foot of his letter on our 70th page.

F. S.—We will send a copy to the gentleman referred to if you will kindly favour us with his address.

A. E.—You should attend the Sunday Evening Lectures given by Mr. Morse, at St. Andrew's Hall, Newman-street, Oxford-street.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

*Professor F. Zöllner, 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 Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fricse, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain 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.; *Eyes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstubbé, &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 Akenskof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the *mediumistic facts* demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the *smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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