

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## DR. REIGNIER ON ANIMAL MAGNETISM.

The following is a summary of two lectures delivered before the Union Magnétique, Paris, reported in the *Revue Spirite* of May:—

The history of what we now recognise as animal magnetism goes far back into the past. It was the basis of the knowledge of the initiated in the temples of ancient Egypt, and the source of the power of magi, sybils, pythonesses, oracles, and prophets.

In Europe, at the commencement of the fifteenth century, Paracelsus, of Switzerland, collected the occult phenomena known up to his day, and upon them constructed a doctrine. He taught that many of the phenomena presenting themselves in so-called magical cures, were analogous to those caused by the loadstone (*magnes*) and he substituted the term human magnetical for magical. He had many disciples.

At the close of the same century Van Helmont, a physician of Holland, performed so many cures by animal magnetism that people called him a magician. Helenianus and other physicians followed him with success.

Towards the close of the eighteenth century Mesmer appeared. His propositions embraced all that was then known of the subject. He treated diseases magnetically, but in his practice he made use of adventitious processes tinged with charlatanry; this deterred many from following him. After him, as at present, the practice was followed without any adventitious process.

In 1825, Rostan, professor at the Faculté de Médecine, Paris, acknowledged, in the "Dictionnaire des Sciences Médicales," the facts of the subject, but disputed Mesmer's doctrine of the transmission of a *fluide*, or force. The equally eminent Dr. Bertram followed him in agreement as to the facts, but contended that a *fluide* did pass from operator to patient.

It is well-known that the loadstone (*magnes*) is a native oxide of iron possessing the property of attracting iron, and that this characteristic property can be communicated from it to bars or needles of iron and steel, which, if then suspended at their axis, point north and south, indicating what is called the magnetic meridian. The loadstone was used in the past as a medicine in nervous disorders; even down to the present century it had advocates among physicians of European note. In the modern system of Metallotherapia is included the application of magnetised needles worked into sheets with fine steel wire, and it is a successful treatment in many cases in which the late Dr. Burq, its proposer, employed it.

The phenomena of animal magnetism are of two kinds—physical and psychical; in the former we have induced catalepsy, trance, &c., presenting symptoms of natural maladies, and which induced states the operator can cause to disappear rapidly without leaving the least trace. Such cases should form an important chapter in physiology. Now, from induced symptoms of a disease to the disease itself there is but a step; if we can cause symptoms to disappear rapidly, why should we not cause the natural disease itself to disappear by employing the same means with persistency? Here is the secret of curative magnetism, in the changing—by passes or imposition of hands with firm will—the character of the innervation of organs in an abnormal state, and aiding the *vis medicatrix nature*—the natural healing power—to restore it to the normal.

With respect to the psychical phenomena, let me ask, First, what explanation can be given of the fact of a subject of poor intelligence and no education going—after a few magnetic passes—into a state in which he describes the organs, and their condition, of a patient, in such a manner that none but an anatomist can follow? Secondly, what explanation can be given of the fact of a similarly magnetised subject mentally visiting remote parts of which he never can have had any knowledge? or the persons and contents of houses, never visited by him in the body, and exactly and minutely describing them?

In such facts who does not see proofs of the soul's existence? and that it can for a time leave the body to which it is united, travel, and perceive according to the magnetiser's will? To me it seems that some of these facts show that the soul had a previous existence, and had then acquired knowledge which it exhibits when thus liberated. These psychical facts indicate that the soul can cognise independently of the brain—its earthly medium or instrument.

The psychical facts of animal magnetism bring it into the domain of psychology, the science which has reference to the intellectual faculties, their various manifestations, and their cause—the human soul: that immortal entity in us which elevates us and enables us to conceive of a First Cause of all causes—God!

DREAMS.—"J.P.W." writes that his wife, on waking one morning, said that she had been dreaming that her sister, in the country, was in bed with her face fiery red. By post the same evening we were informed that that sister was taken ill with scarlet fever. Her mother once told her that she had had a dream of hearing steps of men on the stairs, and that, on opening the door, she saw a coffin being carried down, and on the plate she saw her own name and "Aged 48." She was then in ordinary health and her age forty-six. She died two years afterwards.

TRANCE.—A daughter of J. Benner, of Marion, Penn., was seized with spasms and apparently died. At the expiration of two days feeble respiration was observed; she continued to breathe, but without consciousness, for twenty-six days, no food passing her lips; she then opened her eyes and asked for water. From that time she gradually returned to her usual diet, and has gained strength to get about.—Benj. Ranck, a farmer, of Fayette, Ill., fell into a trance while ill, and remained in it for several hours. On recovering, he said that he had been talking with departed friends, who told him that he would be with them next day at a certain hour. He set his affairs in order and died exactly at the time he mentioned.—*Religio-Philosophical Journal*.

## MR. THOMAS PALLISTER BARKAS, F.G.S.

[The following interesting sketch of Mr. T. P. Barkas has recently appeared in the *Newcastle Examiner*.—ED. OF "LIGHT."]

In Newcastle, and a wide district of country round about it, there is perhaps no man better known than the gentleman whose name is at the head of this sketch, and he is equally well known, through his lectures and writings, to students of spiritual phenomena all the world over. Laugh as we may at séances, materialised spirit-forms, and men and women supernaturally inspired, modern Psychology has its numerous disciples, many of whom are men of culture and position, and an abounding literature; and in the North of England Mr. Barkas is its recognised head. We are not concerned here with the truth or falsehood of modern Spiritualism. It is our business to deal with it in this sketch solely as illustrating the career of Mr. Barkas, and so far as it throws light on the man with whom we are dealing; and we may take occasion to say that, apart from his beliefs and labours in this special field of inquiry, he is in other ways an admirable specimen of your genuine hard-headed and self-reliant North countryman.

Mr. Barkas is a genuine Novocastrian, having been born in the Rigg Market, on the 5th of March, 1819, in a dwelling-house over the Coach and Horses, now being rebuilt by Messrs. Bainbridge and Co. as an addition to their extensive premises. His father, William Barkas, was a partner in the firm of Pallister and Barkas, builders, Marshall's-court, Newgate-street, and latterly in High Friar-street, and his mother was a daughter of Mr. Thomas Pallister. His first teacher was Mr. Joseph Cowell, who ultimately became a town missionary. He afterwards attended the classes of Mr. Anderson in Prudhoe-street, and Messrs. Richardson, Renton and Wilson, in Lisle-street. Contemporary reports speak of him as having considerable aptitude for learning, although inclined to be indolent. In 1833 he was apprenticed to Ralph Potts, foreman to Messrs. Pallister and Barkas; and his father (who for some time had been the acting partner in the firm) dying a few months after, he suddenly found himself at the head of the establishment, as Mr. Pallister took little interest in it then. He carried on the business for ten years, and maintained his brother and two sisters. In his leisure time he devoted himself to literary and scientific studies, and in 1843 he entered on a lecturing tour throughout the country. In 1846 he purchased the bookselling business of Mr. Robert Fletcher, and carried it on successfully until 1870, when he disposed of it, and joined Mr. Tweedy in the lease of the Central Exchange Art Gallery, Grainger-street.

As might have been expected, the entrance of Mr. Barkas and his partner on a lease of the Central Exchange marked an era in the history of Grainger's magnificent interior. It was originally designed as a habitation for the corn business of the North of England, but the erection of the Town Hall, and the provision made there for the convenience of the corn merchants, prevented it ever being utilised for such a purpose. Previous to its rental by Messrs. Barkas and Tweedy, a news-room, with a subscription list of a few hundreds, represented nearly the total of its usefulness. By a more liberal provision of newspapers, magazines, and other publications which go to make up a first-class news-room for the accommodation of business men and men of leisure, and the institution of interesting and instructive exhibitions—embracing social, educational, and scientific subjects—the membership rapidly increased, and the public were provided with a place of entertainment of a class never before attempted in the town. First-class vocal and instrumental concerts were also introduced, and with the aid of Mr. John H. Amers as director and bandmaster, an impetus has been given to the taste for high-class music in Newcastle and the North of England, the extent and

value of which cannot be estimated. A permanent exhibition of modern pictures and articles of *vertu* is a feature of the place, and special collections and pictures by the most eminent artists, alive and dead, are from time to time submitted to public view by the lessees, or by the best known art dealers in the kingdom. Mr. Tweedy retired from the partnership in January, 1884, when Mr. Charles E. Barkas was admitted a partner, and has since then taken the leading share in the management of the place. At the present time Messrs. Barkas and Son have a subscription list of over 2,000 members, and the popularity of the place is on the increase.

For more than forty years Mr. Barkas has been a frequent and popular lecturer on scientific and literary subjects in Newcastle and elsewhere, and within his knowledge, it would be difficult to find a more capable or attractive lecturer. His manner is good, and his matter is always clear and precise, and his oratorical powers are considerable. As a boy, and as a young man, his attention was greatly drawn to scientific and literary studies, and the opportunities afforded him as a bookseller were so thoroughly utilised that it is sometimes said of him—with considerable truth—that he knows more or less on most subjects of human inquiry. His fulness in the knowledge of the past has not, in his mature years, dulled his interest in new discoveries and speculations. Indeed, he seizes these with all the ardour and enthusiasm of youth, and frequently in his zeal stands up for a novel theory long after it has been generally discredited and even departed from by its original parent. This illustrates the singular youthfulness of his mind, if I may be allowed the phrase, and the courage with which he holds to his opinions in spite of the ridicule and humorous badinage of his friends and critics. This has been singularly manifested in the quiet, yet unasserting steadfastness which has characterised him in his relations to modern Spiritualism. Severe criticism, ridicule, and even charges of quackery have been launched at him for a period of nearly thirty years, without having the slightest impression on his convictions and his modes of making them known to all whom they may interest or concern. Speaking from a lengthened intimacy with Mr. Barkas, and from a considerable acquaintance with what he has said and written in connection with so-called modern Spiritualism, I implicitly believe in his honesty and truthfulness. His sanguine temperament, singular in one of his years, leads him to attach a higher importance to manifestations than would be accorded by a more coldly critical mind, but of his faith in his own diagnosis there cannot, I think, be the slightest question. This being so, his calm and collected bearing throughout years of ridicule and trenchant criticism is to me a most remarkable characteristic of the man. It is equally suggestive of his placid temper that he has never uttered or written an unkindly word, or shown the slightest irritation against the most sarcastic or severe among his numerous critics. A glance at his leading contributions to the study and explanation of Spiritualism will show how earnest and unintermittent his devotion to it has been.

His first letter on Spiritualism appeared in the *Newcastle Chronicle* in January, 1854, and was speedily followed by a series in the *North of England Advertiser*, to which there were many answers by letter. These were followed by a series of twenty letters in the same paper, in reply to which were many editorial articles and letters from leading correspondents. In 1862 he published an octavo volume, entitled "Outlines of Inquiries into the Alleged Phenomena of Modern Spiritualism," which was favourably received. Between that time and 1870 only occasional letters were written on the subject. At the latter date, Mr. Barkas entered upon the investigation of the phenomena of materialisation of human forms, and devoted five years to their elucidation, during which period he wrote many papers on the subject in local newspapers, and in *The Medium*,



*Spiritualist*, *Human Nature*, *Banner of Light*, and other periodicals. In 1875 he entered on the investigation of psychological phenomena, through the mediumship of a non-professional lady, and sat with her for upwards of forty sésances of three hours each. The whole of the time was given up to questions and answers—the questions being asked for the most part by Mr. Barkas, and the answers being written by the hand of the medium. The whole of the manuscript books in which the questions and answers were written are in his possession, and from it he has published elaborate papers in the *Psychological Review*, *Human Nature*, *The Spiritualist*, and elsewhere, and he is at present engaged in publishing full reports of these marvellous sésances in a London weekly paper entitled “*LIGHT*.” Three of those papers have now been issued and the remainder will continue to be published at short intervals. The questions and answers have reference to optics, acoustics, music, the science of music, musical instruments, electricity, magnetism, psychology, physiology, anatomy, pneumatics, heat, light, the future state, &c., &c. All the answers were written by an imperfectly educated woman, and Mr. Barkas is of opinion that no living man or woman could answer the questions so well under similar conditions.

It is not my province here to enter into any discussion as to the verity or falsehood of spirit manifestations, but I may be allowed to express my regret that they have withdrawn Mr. Barkas's attention to a large extent from the study of natural history, geology, and astronomy. Lectures and essays on these by him are familiar to me, which were admirable examples of what elementary teaching of such subjects should be, in order to attract and retain the attention of the young. He frequently lectures on these topics still, but the engrossing attractions of Spiritualism have greatly circumscribed his labours in that direction. True, he still sweeps the sky with his telescope, and favours us, now and again, with any new or singular appearance he “happens on” in the starry spaces, and in this way he has come to be accepted as an honorary city astronomer. Atmospheric phenomena command a considerable share of his attention, and he rarely misses being “in at the death,” personally or by deputy, when shooting stars, meteors, or a more than ordinarily brilliant Aurora Borealis illuminate the midnight sky. But Spiritualism is his hobby, and a friend of mine in speaking of his papers now appearing in “*LIGHT*” humorously dubs him the St. Thomas of a modern Apocalypse.

As a man and a citizen, Mr. Barkas's record is beyond reproach. We have seen him, when mother and father were called away, sturdily and successfully stand by his younger brother and sisters, nor did they pass out of his “helping ken” even after they were grown up. Immersed in his favourite studies, in his younger days he rarely mixed himself up with public concerns, but his fellow citizens had made a note of his capacity to serve them, and about twenty years ago he was elected a member of the Corporation, and represented St. Andrew's Ward, until he was elevated to the aldermanic bench a couple of years ago. He is a rigid attender to the duties of his office as a representative of the people in the Council Chamber and in committee, and, although not so frequent a speaker as many of his *confrères*, he never rises to discuss a question without throwing some fresh light upon it. He, doubtless, has his friends, but he is not a party man, otherwise his abilities would have enabled him to occupy a much more important position in our local Parliament, but we question if he would have been so useful a public servant as he is in his independent rôle. Mr. Barkas is a member of the Unitarian body.

**MIND-READING.**—A young man of Louvain, M. Maurice, seventeen years of age, has been demonstrating with marked success the faculty of finding blindfold, hidden objects, on holding the hand of the hider. He has had many to witness his demonstrations at the Liège Skating Rink.—*Gazette de Liège*.

## PHENOMENA CALLED “SPIRITUAL” ILLUSTRATED BY CHROMO-LITHOGRAPHY.\* XI.

By J. G. KEULEMANS.

(Continued from page 232.)

### PLATE IV.—BUST OF JOHN KING.

I have here attempted to represent the apparition, as a bust, of the well-known “John King,” the leader of that “band” of “spirits” regularly manifesting at sésances held with the celebrated physical medium, Mr. Husk. As far as the circumstances under which the illustration is produced would allow, the representation given in Pl. IV. is a portrait of the familiar “spirit”—that is to say: it resembles his usual features as seen when materialised through this medium. I must remark that although in apparitions the type of the medium is invariably to some extent preserved, “John King,” nevertheless, possesses characteristic features of his own, to which I will refer later on. I, some years ago, saw this identical “spirit” materialised through another medium, and noticed a remarkable difference from the now more usual exhibition through Mr. Husk. But before engaging myself in the contribution of a short biography of this well-known “spirit,” I must make the observation that there are several sésance-room “spirits” of the same name and title, appearing at almost every sésance-room, both in this country and in America, and who are, as far as I have been able to ascertain, all different individualities, assuming or having been endowed with the same pseudonym. The confusion and misapprehension to which a similar abuse of nicknaming “spirits” has led, must have often been felt by many investigators. It impedes research, further encumbers the still perplexing difficulty of establishing the identity of sésance-room “spirits,” and, what is even more regrettable, the majority of these enigmatical beings actually prefer being addressed under some fictitious name and title, rather than give a satisfactory account of their past doings and the real name they bore in earth-life. Hence, it is almost impossible to obtain any satisfactory information as to the antecedents of any sésance-room “spirit” with whom we may from time to time become acquainted. In the case of the “John Kings” all pretend to be “the buccaneer who lived on earth during the reign of Queen Elizabeth, whose name was Henry de Morgan, afterwards Governor of Jamaica, and who first manifested through the Davenport Brothers.” As far as my own experience goes, the various “John Kings” manifesting or materialising through other mediums are, one and all, inferior or less developed beings to Mr. Husk's familiar guide. Judging from the general truthfulness and the high significance of his various communications, I am inclined to accept his own history of both earth and spirit-life, as being true as regards the more important facts. After the Davenports, “John” became, so he says, “attracted” to another medium, and the numerous spiritualistic marvels wrought by “John” during these several years of this sensitive's mediumship, have caused, perhaps, more interest and sensation than any other spiritualistic phenomena previously witnessed in this country. Certain it is that “John” can be traced from his earlier manifestations up to the present regular materialisations through Husk. The latter is now apparently the only person through whose mediumship the identical “John” reappears upon this earthly plane. It is besides an equally undoubted fact that no sésance-room “spirit,” as yet seen in this country, has achieved the same degree of perfection, either in

\* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

quality of materialisations or in power of direct voice; for although many other "form" manifestations may be equal in beauty, symmetry of form, or perhaps even superior as regards expression and countenance, none accomplish the astounding feat of speaking with such perfect intonation, whilst appearing in the materialised condition.

My presence at a series of séances, now numbering over 200, at which "John" made his appearance, have enabled me to give a description of the divers wonders produced by this celebrated "spirit," all of which will, I hope, add some further interest to the study of these astounding phenomena.

"John" appears in the form of a bust in all such cases where the medium is seated round the table with the circle. Sometimes the full form may be seen standing behind the medium; this, however, is an exception, and only occurs following an apparition of a bust. My opinion is, that the bust is only material so far as it can be noticed; that there is no "full form," leaning forward, standing between the medium and the table. In many cases there would have been no room for a full form to assume that position; besides, the bust moves too far towards the centre of the table to justify the supposition. The probability of its being the medium transfigured and made to stand up and lean forward, cannot be accepted as an explanation, because the medium's hands are always held, which precaution would not only preclude his moving in a forward direction undetected, but it would also render the arrangement of the drapery round the head and shoulders an utter impossibility. I have on many occasions held the medium's wrist and passed my hand on his fore-arm, and heard him breathe or moan, whilst "John's" bust moved at three feet distance in front of us. Once I heard medium and bust in conversation. In all probability this kind of form-manifestation belongs to the same class as the moving hands or floating heads which have frequently been observed at physical séances. Although the difficulty to account for the possible sustenance of a solid object without a visible *fulcrum* should not be overlooked (for with our limited knowledge of occult laws it is unexplainable), it need not stand in the way of admission of a fact, because the reality of that fact can be witnessed by every investigator, at almost every séance held with Husk. I have often been reminded by students of nature that these materialisations are, *primâ facie*, impossibilities, because "nature" requires, for the development of an adult form, as many as thirty-five years or more, and that, consequently, a similar occurrence cannot take place in as many seconds. In reply to this not impertinent objection I would simply refer to the facts themselves. The gradual growth of any creature through so-called ordinary laws is from a certain point of view as much a miracle; and a materialisation is not a violation, but a deviation from, if not an improvement upon, natural laws, *i.e.*, as laws known to the quasi-omniscient authorities.

An equally astounding feat often performed by "John King" is the dematerialisation either of his full form or his bust. In each case the drapery vanishes like smoke and never accumulates in pleats. I have also noticed a partial disintegration of this "spirit's" temporary body, *viz.*, that of his right foot, which, upon request, was made slowly to diminish in size and sharpness of outline until it became totally invisible. On another occasion, after his hand had been removed from a luminous slate, I could notice its slow disintegration, not by decrease of quantity, as in the previous case, but by a different process for which, as yet, we have no name. The hand grew in dimension, but lost its distinct outline and gradually became more and more cloudy, until it attained an enormous size, then lost form and disappeared like mist before the wind. During its latter stages it had the appearance of a shadow cast on a distant wall, but being white instead of dark.

(To be continued.)

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

### A Plea for Unbelievers.

To the Editor of "LIGHT."

SIR,—I have to thank those gentlemen who have so kindly and courteously replied to my article which appeared in "LIGHT" of April 18th, and if I have been somewhat tardy in tendering my thanks, my delay must be excused on the ground of absence from home, and pre-occupation with other matters.

The only one of those replies that appears to me to call for any remark is that by the well-known and able translator of Zöllner, "C.C.M." Of course, I could not for a moment suppose that either he, or any other thorough Spiritualist, would concur with me in all I said in that article; but I am considerably surprised to find that they are, one and all, with me in what I meant to be the chief object in writing it; I mean with respect to the absence or defect of evidence for outside investigators; and when the corroboration comes from such a pen as that of "C.C.M.," it leaves, I am sorry to think, but little hope of my conversion.

With regard to the precise nature of faith, and the mental processes involved in belief, it is but natural that there should be some and even considerable difference of opinion. Psychology is, at the best, but a science of hypotheses; there is not even a general consensus of opinion as to the very meaning of the terms employed; and the operations of that subtle and ethereal form of matter, which we call mind, unlike those of physical science, and still more unlike the processes of mathematical proofs, are so recondite and complicated, that it is and must ever be impossible that any two thinkers, viewing the subject from different standpoints, should come to the same conclusions upon any given one of its operations.

Now, it appears, from the remarks of "C.C.M.," that the chief point of difference between that gentleman and myself lies in this; I attribute my failure in spiritualistic belief to either a want of, or defect in the, evidence, while he regards it as the result of an intellectual defect of my mind arising from mental preconceptions of what is possible or probable; in other words, I regard it as objective, he as subjective. Possibly he may be right, for mental inability is, I regret to say, only too common a phenomenon; but in this case, and I do not think I am influenced by *amour propre*, I think "C.C.M." is wrong, and with all deference to so great an authority, I think I can prove it; nay more, I think that when we examine carefully what "C.C.M." remarks, and divest it of the mist and confusion arising from the somewhat loose employment of terms, it will be seen that "C.C.M.," so far from differing from me on the subject of belief and unbelief, will be found only to have stated my own opinions in somewhat different language.

I think I am right in maintaining that the terms preconception, prejudice, probable, terms which are sufficiently accurate in their general meaning for ordinary colloquial usage, fail entirely when thus employed in close and exact reasoning. When "C.C.M." speaks of preconceptions of the probable and the possible, it means simply this: that there already exist in my mind certain beliefs and unbeliefs upon certain subjects; you may call them preconceptions if you will, but they are as much forms of belief as any other kind of faith, and are caused precisely in the manner I have pointed out, *viz.*, by the mutual reaction of objective facts, or phenomena, upon a sentient and percipient intelligence.

The very terms, prejudice and probable, when viewed in the light of their connotation, their only true meaning, point out this fact. A prejudice is something that has been judged before; and judgment always connotes the result of evidence upon a discerning mind.

So, too, the words probable and improbable. An improbable thing means simply something that has not been proved or tested; and how can anything be proved or tried if not by experience or facts? If this be so, the expression "A pre-disposition to reject or believe" expresses an impossible condition of the mind. We can have no previous conviction, or pre-disposition, either one way or the other, upon a subject of which we are entirely ignorant; and the moment information sets in we begin to accumulate evidence, and the reaction of that evidence results in a belief or disbelief of some sort, more or



less correct, or incorrect, as the case may be, for I am contending for the fact and not for its accuracy. I only maintain that it is the legitimate product of the two factors—mind and evidence.

Take, for example, a person whose mathematical knowledge is limited to the ordinary rules of arithmetic: ask him if he believes in the binomial theorem. He can give you no answer; he has neither preconception nor prejudice, for he knows absolutely nothing about it. Then tell him that it is something in mathematics, by means of which you can raise the sum of two quantities to any given power, say  $(a + x)$  or  $(24 + 25)$  to the sixth power, without going through the ordinary long process of multiplication. What then happens? He already has some beliefs—preconceptions—about the possibilities of multiplication, and the new belief which he is called upon to accept clashes with this existing belief which he has gained by experience; so that it is not unlikely he will disbelieve the other; at least, I have found such cases. Of course, I am not justifying his denial any more than I do my own refusal to believe Spiritualism; I merely quote it as an illustration of my assertion that belief and unbelief are entirely outside our own volition, and are both the product and the measure of the force of the evidence brought to bear.

In the case I have cited—a very simple one, I admit—the man would probably challenge me by giving me two numbers to work out, watching me while I did it, and then testing the same by his own simpler process; the coincidence of the two results must, I think, result in convincing him that the theorem is true. The application of this example to the case of Spiritualism in question is, I think, clearly obvious.

If I did let Pussy escape from the bag I certainly had no intention or desire of keeping her in; but whether it be an intellectual defect, or whether it be the legitimate process of logical reasoning, I feel sure that no evidence short of personal observation, which I suppose is the animal in question, and that, too, of the most rigid and exacting nature, will ever convince me, and as “C.C.M.” tells me that this is not likely to be forthcoming, I must, and I grieve to say it, carry my grey hairs with sorrow to the grave, and wait patiently for the *éclaircissement* till I pass to the other side.

“C.C.M.” observes that in nature “nothing is probable or improbable.” Here he uses the words in their accurate meaning, and he is perfectly correct, since we cannot try or test phenomena before they have occurred. At the same time if he uses the words as he employs them elsewhere he is not correct, for there are many things which are *likely* to happen—the ordinary usage of probable—whilst there are others which in the same sense are improbable. For example, it is not impossible, but it is highly improbable, that a heavy body will remain in the air unsupported. Why? Because I have a belief, induced by a vast experience, that it does not, and cannot; and, until I have other experiences as undeniable and irrefragable as the former, I *must* disbelieve any statements, however numerous, that such phenomena do occur.

Lastly, “C.C.M.” comes down on me with, what I suppose is meant to be, a mighty *argumentum ad hominem*. When he asks me what fraction of the *vox populi* I require, I simply reply by quoting an historic fact, so often used in these pages, for a very different purpose. A single, solitary man once asserted, against the face of the whole world, *contra vocem populi totam*, that the world moved, and not the sun. Experience proved that the unit man was correct and the *populi* wrong; though both *populus* and astronomer derived their faith from phenomenal experience; in the one case the phenomena were illusive, in the other conclusive.

23, Boore-street, Lee, Kent.

S. W. WATSON.

#### The Society for Psychical Research and Mr. Eglinton.

To the Editor of “LIGHT.”

SIR,—My attention has been called to a letter from Mr. Pease, published in “LIGHT” of March 14th, wherein it is stated that “practically no phenomena of any sort” were obtained at any of a series of sésances, with Mr. Eglinton as medium, held about a year ago by himself and other members of the Society for Psychical Research.

This statement is correct as regards five of the sésances, but the remaining one was attended by good manifestations, raps being heard in various parts of the room. Further, one of the sitters was touched on the shoulder as by a child’s hand, and objects were moved about the room.

At this and the subsequent series to which Mr. Eglinton has

referred in the letter which appeared in your issue of the 21st March, Mr. Pease was not present.

Minor phenomena were obtained at these later sésances, as Mr. Eglinton has already stated.

Mr. Eglinton will, however, I think, agree with me that the results were not of such a nature as to carry conviction to the minds of those who, however unbiassed they might be, were not yet acquainted with the great facts of Spiritualism.—Faithfully yours,

11, Staple Inn.

FRANK T. HUGHES.

May 12th, 1885.

#### Passage of Matter through Matter.

To the Editor of “LIGHT.”

SIR,—I have had some experiences in this wonderful and inexplicable phenomenon which I should like briefly to record. The threading of a chair round the arm while the hands are joined is of frequent occurrence, and generally takes place in the dark, but it occurred once in my house in the light. Mr. Herne was the medium, and his hand was held at the time by one of our leading business men, who called attention to the fact, and asserted most positively that there could be no doubt about it. He had never seen anything of the kind before, and was greatly astonished.

I have had iron rings placed round my arm. The most striking instance was at the Eddy’s, in America, in whose house I spent a fortnight, witnessing phenomena every day. I gave a full account of my experiences at the time in the *Religio-Philosophical Journal*, also in the *Medium*. William Eddy, the elder brother, sits for materialisation only, and Horatio has a dark sésance, followed by a light one. The light sésance is conducted as follows: At one end of the sésance room is a recess formed by the projection of the chimney stack. A string is tied across, about five feet above the floor, upon which a shawl is hung. The medium sits with his back against the shawl, and one of the audience sits beside him, holding his hands, and the phenomena take place behind the shawl. Musical instruments are played upon, and hands and arms appear, and on any one holding a card and pencil, supported on a book, near the shawl, the spirit hand will take up the pencil and write, and throw the card written upon towards the person it is intended for; afterwards writing on other cards in the same way. I have cards written by this method that were done within a few inches of my face in the full light of a paraffin lamp. On one occasion while I sat beside the medium, a large and beautifully white arm was extended over our shoulders and pointed to a ring that was lying on a table, and, on its being brought forward, the spirit took it behind the shawl, and the next minute I felt a sort of galvanic shock and found the ring round my arm, although my hand was in close contact with Horatio Eddy. The ring was made of  $\frac{1}{2}$  iron, and as it was lying about at all times there was ample opportunity of proving that it was not a trick ring but a genuine one. The important features in this case were that the manifestation took place in the light and that the agency was visible and palpable. I had also, whilst in America, some remarkable experience with a box, illustrating the phenomena in question, a detailed account of which I gave in “LIGHT,” No. 46, November 19th, 1881.

In the presence of several persons, who all certified to the fact, a variety of beautiful flowers, two newspapers, and a photograph went into a box that was locked and sealed and the lid and sides united with gummed paper. It was proposed to try the experiment with a glass globe with no opening, but I could not procure such a thing, and before I could get one made I left Boston. The medium, Mrs. Thayer, seemed pretty certain it could be done.

The passage of matter through matter was of almost daily occurrence with the Davenport Brothers, and as I was intimately associated with them during several months, I had frequent opportunities of witnessing the phenomenon through their mediumship.

A full account of the case alluded to by Dr. Wyld, of a ring being placed round a medium’s neck, was published in the *Banner of Light* about seven or eight years ago. I wish friend Colby would republish it. It would be of interest at the present time.—I remain, yours faithfully,

Eastbourne,

ROBERT COOPER.

May 18th, 1885.

IN every heart there are secrets which are never disclosed, and which cannot be wrested from it.

All Communications to be addressed to  
**THE EDITOR OF "LIGHT,"**  
 16, CRAVEN STREET,  
 CHANCERY CROSS, E.W.

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## Light :

SATURDAY, MAY 23RD, 1885.

### INQUIRERS AND INQUIRIES.

By "M.A. (Oxon.)"

No. I.

There has been much said recently about the use of Spiritualism, and of the difficulties of inquirers. Some have been disposed to think that Spiritualism is without demonstrable use, and that inquirers find unreasonable difficulty in satisfying themselves as to the reality of its phenomena. And, no doubt, to some minds Spiritualism is quite useless, as much so as spectrum analysis would be; for they want to know something which can be turned into money—the winner of the Derby, a hidden treasure of some defunct buccaneer, or what not—and this useful knowledge is denied them. No doubt, too, some inquirers do find a great difficulty in satisfying their own minds in their own way (and they can satisfy them in no other way) of the reality of the objective phenomena of Spiritualism. It is by no means true or even fair to say, as so many frequently say, that any one who will take the pains can easily satisfy himself. It is not given to everybody to get to Corinth. I cannot tell why, but this I know, that the best intentions, the most earnest desire, the most painstaking care, do not always intromit the observer within the charmed circle of phenomena which are familiar to the Spiritualist. I do not know why; perhaps the "Intelligent Operator at the other end of the line" knows more. But so it is, and we must make the best of it.

I am ready, therefore, to acknowledge that Spiritualism has no uses for some minds, and that it is inaccessible as a personal experience to others. "What is the use of a new-born baby?" said Franklin to a similar querist. It will grow and develop into a boon or a pest to society, according to the conditions of growth accorded to it. So will Spiritualism. If I were asked to cross a knife-edge between two mountains, with a precipice on either side, I should say, "No; my head will not stand it," or, if I were offered some answer to a question, which answer postulated a knowledge, say, of the Higher Mathematics, I should say, "This is useless to me"; or, "This is not within my comprehension; I have not the antecedent knowledge to understand and assimilate it." So it is with regard to the many problems that lie below the surface of what is generically named Spiritualism. It is very easy to propound questions to which either no answer is possible in our present state of existence, or which we have not adequate knowledge to reply to comprehensively, or the answer to which the querist himself has not the antecedent knowledge to understand. He may have, as Dr. W. B. Carpenter once put it, "no niche in his mind into which such things will

fit." He has, perhaps, been bothered by injudicious friends, and so has set himself to "look into" these matters when he had no better thing to do, on a spare evening; but he does not really want the thing called Spiritualism with its information, its bizarre phenomena, and its inevitable upsetting of previous ideas. He regards it curiously, impatiently, perhaps irritably; but he would never voluntarily have meddled with it at all. It is injudicious proselytism, the ill-directed enthusiasm of some mind, that is so full of its new-found knowledge that it must needs try to force it on all the human race, prepared or unprepared, that has stimulated a spurious and short-lived inquiry, in itself a mere sham, and possessing no more than a butterfly vitality. The mental soil must have been previously prepared by a long course of tillage before the seeds can germinate, and even then the analogy respecting the few that come to fruitage holds good.

It is for these and kindred reasons that not all questions airily propounded about Spiritualism can find convincing answers. We do not know; we cannot convey the desired information; or we are at a loss ourselves by reason of contradictory information that we have received.

But why should information be contradictory? Why should it not? The world of spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and we know that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialisation, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-labourer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, I could easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Frederick Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically laid down as law.

It is not quite reasonable that we should be asked to give an all-round reply to every question, or to reply categorically to what may be said as to the uselessness of much that is heard and read of in connection with Spiritualism. And there are further reasons, which will necessitate a further treatment.

AN INQUIRER in Blackburn desires to join some good circle in that town, and also to correspond with any Spiritualist of experience who can give him instruction.

DIRECT WRITING.—M. Lyle, of St. Louis, Missouri, writes:—"We have among us a medium, G. V. Cordingly, at whose sances I have been present. In full light, on slates held by him on the shoulder of a sitor, long messages have been written relating to things unknown to all present. I have had him to sances at my own house, and have witnessed there the same phenomenon with slates of my own providing."

HYPNOSCOPIC INVESTIGATIONS.—We have received a lithographed article from Herr Gustav Gessmann, of Vienna, in which he claims to have discovered an improved hypnoscope. It will be within the knowledge of our readers that Dr. J. Ochorowicz described in *La Lumière Electrique* a little invention by which he claimed to be able to discover whether any given person is hypnotically sensitive. By experiment, on persons of all conditions taken at random, he found that the number of hypnotisable subjects was 37 per cent. Herr Gessmann, by an ingenious arrangement of four magnets, says that he eliminates several objections, and finds a larger percentage, viz., 86 out of 130. If the hypnoscope is of any value the writer's design is no doubt a great improvement on that of Dr. Ochorowicz. The author will be pleased to send a copy of his paper to those who apply for it. His address is Herr Gustav Gessmann, 11, 2 Stock, Vienna.



## CLAIRVOYANT EXPERIENCE.

(FROM *Le Messenger*, MAY 1ST.)

Our esteemed friend, Dr. Wahu, vouches for the truthful character of M. P., a distinguished artist, who communicated to him the following experience of his wife's clairvoyance. She was a lady of great refinement and sensitiveness. Soon after their marriage he discovered that she was easily magnetised by him, and that in the magnetic sleep she was highly lucid. She went into the sleep with such facility that passes were not required, he had only to exercise his will; her eyes, if he so willed, remained open, so she might be in a state of somnambulism and no one but himself know it.

He used to magnetise her for her health; and then by her mouth prescriptions and hygienic directions were given; she knowing nothing of medicine.

She would ask him to magnetise her and put questions. He once asked how it was that walls did not obstruct her vision; she said, "I do not see. I know."

When in the sleep she sometimes spoke of herself as if she were another person; for instance, she would say, "She must not do so and so; it will not be good for her." Between themselves they got to speak of this other person, although they knew nothing of Spiritism, as the spirit.

Madame P. having more than once, in the waking state, expressed uneasiness lest this unseen individual might be interposing between her and her husband, he took an opportunity, when she was in the sleep, of explaining the situation to "the spirit," and through Madame P.'s mouth it was said, "I am a spirit-friend; your wife must not be jealous; I love both, and desire your mutual happiness." She was tranquil about this afterwards.

Once in a frolicsome mood she scribbled nonsensical words and unmeaning marks on a sheet of paper, and laughingly said, "I wonder if the spirit could copy that?" He folded the paper, and put it in a drawer; then he put her into the sleep, handed her pen and paper, and she quickly covered the paper with marks and scribble. On waking, they compared the two, and found them to be exactly alike.

Being pregnant, she told her husband several times, in the magnetic sleep, that he was to have a daughter. On one of these occasions he asked how she knew, and it was said through her mouth "She sees the child." When the time came, at her own request, he put her into the sleep, and kept her in it until all was over. The midwife in attendance had no notion of her being in any but the ordinary state. When it was over, the child was found to be a girl, and the mother had felt no pain.

It is some years since M. P. endured the grief of losing his wife through an accidental fall.

Dr. Wahu says: "I would remark that true magnetism is an action upon an incarnated spirit by another incarnated spirit, and is near, in religious degree, to Spiritism, in which there is the action upon an incarnated spirit by a disincarnated spirit. In the case here stated, there was a combination of spiritual with magnetical effects."

THE next Conversazione of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on Thursday, June 25th, at 8 p.m. (Regent-street Entrance), when Mr. T. Shorter will deliver an address on "Modern Spiritualism; the Progressive Development of its Phenomena."

**MAGNETISM.**—History informs us that the religions in different ages and countries observed various modes of preparing the magnetic condition requisite for receiving spiritual influence: fasting, sacrifice, music, incense, gazing at lights and at crystals—the Urim and Thummim of the Hebrews for instance. By some of these processes trance was induced, such as St. Paul speaks of, and as were experienced by the Hebrew prophets. The modes of imparting spiritual gifts to others are described as the laying on of hands, gazing, breathing, contact of garments, &c. The Hebrew prophets had schools for developing spiritual gifts.  
—REV. R. H. HAWES.

## THE SPIRITUAL OUTLOOK.

XXVIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The Revised Old Testament, presented to Her Majesty and now distributed to the English reading world, has been a sensation of the day. The chief change has been the omission of the unpleasant English word *Hell*, and the substitution of the Hebrew *Sheol*. The other changes are not of much significance. The poetry of the Psalms, Job, Isaiah, &c., is printed in separate lines like other poetry. The miracles and spiritual manifestations remain intact. The world was made in six days, and the sun stood still for Joshua to finish his fight; also amuel appears to Saul in presence of that ancient medium, the Witch of Endor.

\* \* \*

If the now happily revised sacred volumes, old and new, can be depended upon for accuracy of statement, the spiritual manifestations from Genesis to Revelations were, in a multitude of cases, very similar to those we have at the present day. The Acts of the Apostles contain a series of miracles, which need just the confirmation that our present marvels give them. To a large extent, therefore, modern Spiritualism contradicts the scepticism of materialistic scientists. Since miracles *do* happen now, they may have happened at any and all times. The writing on a slate with Mr. Eglinton is as stupendous a miracle as the writing on the palace wall at Nineveh. If our preachers had just a little more knowledge they would see how the present may confirm the past, and the past the present.

\* \* \*

Let me make one little remark as to the character of some manifestations. In thirty odd years of careful investigation I have encountered one case of fraud, two or three lying spirits, and in two or three cases, rude, unmannerly, and violent manifestations. I have had my chair suddenly snatched from under me—which is not pleasant or polite. I have seen two mediums violently thrown upon the floor, apparently very narrowly escaping serious injuries. Considering the millions of rude, disorderly, dishonest, and immoral people constantly passing into the spirit world, I think it is wonderful that we have so few disorderly and disagreeable manifestations. If we lose hell out of our revised Bible, we must be glad of *Sheol* and *Gehenna*. As Christ preached to the spirits in prison it seems probable that Mr. Spurgeon, Newman Hall, Henry Ward Beecher, and all the popular preachers may have a similar mission.

\* \* \*

Dr. George Macdonald strongly recommended some "Letters from Hell," translated from the German. Many readers have probably been disappointed—for the hell patronised by the Scottish preacher, novelist, and poet is a cold, foggy, uncomfortable place, somewhat like a Highland glen in a wintry Scottish mist, where people atone for old escapades by getting into new ones. Dante has a frozen hell; but the hot, sulphurous ones are most popular.

\* \* \*

The "Letters from Hell" have been reprinted in New York, and the *Banner of Light* notes that Dr. Macdonald's principal object in promoting its circulation is "to make righteous use of the element of horror." But most Governments have done that in wars, persecutions, and capital punishment. The happy thing is that, with very rare exceptions, no one thinks of any horrible place as the probable residence of his own friends and relations. Does any one, Papist or Protestant, believe that his parents or children are really tenants of the orthodox hell? Is it not always other people's parents and children?

\* \* \*

The lesson of Spiritualism as to these matters seems to me entirely reasonable. The incident of death, the dropping of the diseased, worn out, useless body, brings no sudden change to men's thoughts, feelings, or characters. The man who dies to-day will be the same man to-morrow that he was yesterday, with an added experience. He will not, by the fact of getting out of his body, become either angelic or satanic. He will gain a greater freedom, a more extended vision, and powers of locomotion. Progress in knowledge and goodness may be very rapid even in the nearer spheres of spirit life. The condition of

every being may be supposed to correspond to his nature, character, or tendencies. This is, so far as I know, the uniform testimony of our spirit friends. The heavens and hells of Milton and the poets are alike unknown in the world of spirits. Every one finds the place or state which naturally belongs to him.

\* \* \*

I observe that Mrs. Groom, so well known in Birmingham and the Midlands, is coming to London. She has been very successful in Halifax, where the interest in her public addresses and clairvoyant descriptions of persons in the spirit world is described as "intense." Considering that she is a simple, uneducated woman, the matter and manner of her discourses are quite remarkable. Of her visit to Bacup, a curious cotton town in Lancashire, Mr. J. Brown writes: "On Sunday afternoon, Mrs. Groom's guides took for their subject 'Our Spirit Homes'; in the evening, 'The New Jerusalem.' It is quite needless for me to say that both of these subjects were dealt with in an attractive manner, the audience being kept completely spell-bound. I am happy to say that her clairvoyant descriptions were a great success, for she gave at the two meetings thirty-seven descriptions, which perfectly captivated the audience."

\* \* \*

And we have two of the most widely known speaking mediums, arriving almost at the same time. Mrs. Richmond has crossed the Atlantic to continue her Sunday discourses at the Town Hall, High-street, Kensington; and Mrs. Hardinge Britten is also announced in Lancashire. "Many shall run to and fro in the earth, and knowledge shall be increased." It cannot be complained of now that women have not a large share in all progressive movements. They take degrees in our Universities—they are photographed in collegiate robes and caps for the illustrated journals. They are elected to School Boards—they reign as sovereigns of empires as well as hearts.

\* \* \*

The *Pall Mall Gazette* has a virility that makes it very interesting. We know pretty well what most journals will say on most subjects; but the *Pall Mall Gazette* gives us audacious surprises. For example, it says: "Professor Simon Newcomb maintains in the new number of the *Illustrated Science Monthly* that Miss Lulu Hurst, the famous 'magnetic girl,' whose marvellous *tours de force* have created such a sensation in America, is only a woman who possesses great muscular power. So far from the 'rosy country girl' moving heavy objects by merely touching them with her finger tips, he declares that, though she began to touch the object on which she performed with her fingers only, she used the strong palms of her hands to bring about the desired result. Of course, if this is true, the magnetic wonder ceases, but the muscular wonder is more marvellous still. A girl who can, with one hand, lift a chair on which one person sits, while four others hold it down, may well draw full houses, if only as a supreme example of the strength that is sometimes possessed by the weaker sex."

\* \* \*

A Dr. Cook, of Cheltenham, has read a paper to the Natural Science Society on "Apparitions: Are they Illusions?" In subjective illusions the optic ganglia, he kindly informs us, are impressed from within, and "figures are projected into space by the brain as on the screen by the magic lantern." Then, of course, he quotes the dagger scene from *Macbeth*. "The Spiritualists," says Dr. Cook, "attribute certain ill-understood magnetic phenomena to the influence of spirits, which, like Owen Glendower, they profess to be able to call from the vasty deep, and who give information about on a par with that afforded by the mysterious writings of the planchette. I show you in this figure one of the spiritualistic delusions: a photo of a living person, with the faint outline of another figure, a sort of ghost, hovering over—produced by exposing the ghost for a very short period to the sensitive plate, leaving a faint image, and over this an ordinary photo is taken."

\* \* \*

Diplomas do not confer, and often do not even register, intelligence, and doctors talk their full share of nonsense; but how a doctor in a paper read before a learned society could be quite so ignorant, is one of the mysteries. Still, after this preamble, he related some excellent ghost stories, which he could not account for, and Dr. Roorke, who followed him, said "It was impossible for them at this time to ignore the widespread movement known as Spiritualism or Spiritism. There had been, no doubt, a great deal of fraud in connection with it, but at the same time it would be unreasonable to pooh-pooh the mass of circumstantial evidence that had been accumulated after

most careful investigation, under strict test conditions, as to the occurrence of most surprising phenomena. This evidence had been such as to satisfy men of such scientific eminence as Crookes, a Fellow of the Royal Society, and one of its Medalists; Varley, a distinguished electrician, and Wallace, the eminent naturalist. These were all men of world-wide fame, and many others might be mentioned. He had not witnessed any of these phenomena himself, but he was acquainted with a good deal of the literature of the subject, now grown very voluminous, and there was certainly such a weight of authority as to the genuineness of many of the alleged phenomena, that he was not prepared to deny them until he had had himself the opportunity of testing them."

\* \* \*

Here is another "Daniel come to judgment." Somebody writes: "In Spiritualism, if there be any facts demonstrated, they are these—that according to the purity or impurity of the medium's moral character so is the purity or impurity of the influences which surround him, and also that physical-phenomena-producing 'mediums' are invariably sooner or later men of very questionable character. The reason for these facts is clear. The 'mediums' have had sapped out, by what are known as 'spooks,' their magnetic thinking essence—in other words, their ethico-material sublimations." Can anyone inform me what the writer means? What are "ethico-material sublimations"? and who, or what are "spooks"?

\* \* \*

What is the necessary connection of the quality, whatever it may be, which makes one a medium for physical manifestations, and that which enables a man to tell the truth and refrain from picking pockets? So far as I have had an opportunity of judging, I should say that physical mediums were about equal as to morals to the average lawyer, doctor, or preacher—certainly quite equal to the average shopkeeper in "ethico-material sublimations."

## REVIEWS.

HELLENBACH'S BIRTH AND DEATH AS A CHANGE IN THE FORM OF PERCEPTION; OR, THE TWOFOLD NATURE OF MAN.

In the contents page of the above work, as published in No. 221 of "LIGHT," March 28th, the omission of the secondary title tends to mislead your readers with regard to the scope of the book. I think a few glimpses into the interesting train of thought which is laid down in this work by this great philosopher may not be unwelcome to the readers of "LIGHT."

The author starts with the supposition that a human being (*Menschliche Erscheinung*) must have some kind of transcendental basis, as this necessarily evinces itself as well through our reasoning powers (*Erkenntnis vermögen*) as through biological development, even as all great thinkers have accepted such a basis, however much they differed regarding its nature. If, however, such a transcendental basis does exist, then earthly life can only be a transient condition of this indwelling principle or "subject," through which birth and death resolve themselves only into a change of our form of perception, hence, also, of our consciousness.

Now the author argues as follows: All development in nature shows transition states, imperfections, and exceptions; it is, therefore, inconceivable that in the laws of experiences there should not occur cases where the metaphysical basis in certain persons and in certain cases should not clearly show itself. The author appeals then to experience which perfectly justifies his starting point and his argument. With this introduction, the reader will understand the table of contents quite differently.

The whole book is divided into four parts, which treat of the following questions:—

1. The manifestation of the transcendental basis.
2. The severance (*Die Spaltung*) of the human form.
3. The three hypotheses in explanation of the phenomena.
4. The solution of the problem.

With regard to the first part, experience tells us that, in fact, people do show in dreams or in the somnambulant state, and also by visions, another supersensuous power of perception, which justifies the supposition that there is in man a conscious *Ego*. But as it is not probable that such an existing transcendental basis should reveal itself only through perceptions, and not also through actions or effects, he again asks of experience, which proves that some persons do possess a supersensuous manner of action, as



is most clearly evidenced by magnetisers when acting at a distance.

Now the author argues : If the magic force of the will of a person at a distance possesses this power, should not some living amongst us have it? Experience, if asked, confirms the fact that some persons, through unconscious writing or speaking, do act under the influence of an intelligent power.

The existence of a transcendental basis in man is, therefore, confirmed by experience ; and *vice versa*, the principle put forward by the author explains in the simplest manner all kinds of mystical phenomena.

In the second part the author sets forth the proposition that as the transcendental basis perceives and acts, it, therefore, must be organised, and that, consequently, beneath the human organism composed of living cells, another—a meta-organism—must exist. He asks : Is this confirmed by experience? and experience again answers yes! In somnambulists, Hindoo Fakirs and Mahatmas this (meta) organism not only sometimes steps out for the purpose of becoming visible to others at a distance, but human forms are also materialised at séances. Death is, therefore, nothing else than a perfect severance.

In spiritual séances partial forms and imperfect severances also occur, and under apparent severance the author understands that which the Americans call transfiguration, which expression he rejects, because the difference between materialisation and transfiguration only consists in the greater or lesser proximity of the phantom to the medium.

In the third part the author shows that neither fraud nor psychic force, nor the intervention of a spirit-world, can explain the whole field of the phenomena, but that each of the three hypotheses is justifiable in different cases.

Regarding the fourth part, an extract is impossible, because in it there is not a word too much or too little ; the reader must read in the original the striking argument by which, upon the principle that birth and death are really only a change in the form of perception, all mystic manifestations find their natural explanation. Only one thing I will point out, that is the definition of a Fakir. A Fakir, according to Hellenbach, is a man who through natural tendency, *sickness, religious training, or cultivation of his abnormal powers, or intentional change of his organic disposition* has arrived at a partial, but certainly imperfect, use of those metaphysical (transcendental) capacities which are within him, and every other human being, and who can, therefore, do things which lie outside of those natural laws which are known to us.

The reader will admit that this book, by its deductive form, differs from all spiritual works. These disclose to us experiences ; sometimes also revelations, and theories ; Hellenbach proceeds the opposite way—he quotes spiritual phenomena only as experimental data for his philosophy, through which the latter finds its triumphant confirmation, whilst on the other hand a natural and connected explanation is furnished for the phenomena so often disputed.

H. L.

*La Lumière*, Paris, reports a séance with Madame Bablin. Among the phenomena was hearing rapid writing at the table ; then a sheet of paper was laid on the hand of Madame Grange (editor of *La Lumière*) ; it had on it three communications characteristic of the departed individuals whose signatures followed them. Draped spirits manifested themselves, their countenances visible by light emanating from their hands ; some of these spirits had promised at a séance elsewhere thus to manifest themselves. The editor of *La Lumière* remarks : "If you relate such phenomena to those who deny spiritual existence, they tell you that you are the victim of hallucination, or of some conjuring trickery ; if to others of the clerical stamp, they vociferate that such appearances must be phantoms caused by devil's magic. . . . Well, both materialists and clericals have much to learn. Such manifestations are becoming more known in private circles, in various quarters remote from each other ; a fact confounding to savants, and we may look forward to such mediums as Madame Bablin soon occupying their proper rank in the estimation of the honest and candid. We shall expect the word 'Charlatanism' to be less constantly in the mouths of Spiritualists—among whom, for some time past, a charlatanic optical illusion seems to have epidemically prevailed. The greatest charlatans are not those who have borne the stigma of that name. We rejoice that Madame Bablin now declines receiving at her séances all whom she is not assured are earnest investigators."

## THE HERMETIC SOCIETY.

At the meeting of this society, on the 13th inst., the president, Dr. Anna Kingsford, read a paper entitled "The Method of the Mystics," of which the following is a brief summary :—

The solution of the religious problem offered by the method of the mystics appears to be that which is destined to triumph in the present age. This is no new method, but one that has been in the world, obscurely and secretly, from the very dawn of religious thought, having its representatives and exponents in the ancient systems of both East and West, Buddhist, Alexandrian, and Christian. Their method consists in regarding the exterior and phenomenal presentation of religion as but the scaffolding necessary to the construction of the edifice—its mythologic scenery, to use Professor Tyndall's expression—and not the religion itself. The true faith is interior and spiritual, and has for ages been in the course of elaboration within and by means of these exterior appliances. Representing an eternal verity, and based in the spiritual consciousness, it is independent of letter and form, tradition and authority, and superior, therefore, to all assaults of intellectual criticism. What this age is witnessing is the removal of the now superfluous scaffolding, and the disclosure, in all its finished perfection, of the true Catholic Church of the future.

The difference between esoteric or popular religion, and mystic or *acroatic* religion may be thus defined. In the former, sacred personages and occurrences are understood in the physical and obvious sense, as phenomenal and relative, and related to particular times and places, and dependent for verification upon individual testimony. In the system of the mystic, on the contrary, sacred personages and events denote principles and operations which affect the spiritual Ego, and are to this what physical transactions are to the material personality. As these principles and operations belong necessarily to universal experience, they are unrelated to times, places, and persons, and are to be sought, not on the historical plane, but on that of the mind and spirit ; not, as the Buddhist would say, in the "worlds of form," but in the "formless worlds."

Images and symbols of religious verities have their true and legitimate use in leading the soul to the apprehension of that which they imply. But when regarded—as the popular religionist regards them—as themselves essentials and co-efficients in spiritual processes, they become instruments of delusion. The essential is related to the essential, the corporeal to the corporeal. The things of God are similar to themselves ; the things of Cæsar are similar to themselves. To God belong the things of God ; to Cæsar the things of Cæsar. The redemption of the soul cannot be affected by means of coin on which is stamped the image and superscription of the physical. No events occurring in time, no acts of an historical personage, can "save" our souls. These events and acts must be translated into spiritual verities, and realised individually and experimentally, if they are to have any efficacy for the spiritual selfhood.

The method of the mystics consists, then, in transmutation, or the conversion of the terms of the outer into the inner, of the physical into the spiritual ; of the temporal and phenomenal into the eternal and noumenal. In them the key of the Scriptures, and of the functions and sacraments of religion, is found in the alchemic secret of transmutation. All the metals, says the alchemist, are gold in their essence, and by an application of the Divine art can be made to appear in their essence. But the uninitiate judge superficially and reject as dross that which the adept knows to be gold. Gold is the alchemic formula for spirit ; and as the precious metal lies concealed under the semblance of the baser, so the true secret of all sacred Scripture—its spiritual significance—is hidden under the letter in such wise that, though invisible to the vulgar, it is evident to the eye of the illuminated.

Following, therefore, the invariable rule of his order, and applying to the text of sacred tradition, the "universal solvent" formed by the two words *now* and *within*, the mystic sees in the exposition of revelation, from Genesis to the Apocalypse, the history, not of past events in the external and sensible world, but of the soul, and of operations in perpetual process in the sphere to which the soul—whether universal or individual—belongs.—The rest of the paper was devoted mainly to the application of the mystical canon of interpretation to the Bible, numerous citations in support of it being given from the chief Christian and other mystics of the early and middle ages, all of whom, whatever the externals of their faith, were at one in their doctrine and method, these being the same that we are now recovering.

The reading of the paper was, as usual, followed by a discussion, in which several Fellows and visitors took part.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

**MRS. RICHMOND'S INSPIRATIONAL DISCOURSES.**—Mrs. Richmond, whose expected return to London we announced some weeks ago, arrived at Liverpool by the steamship *The City of Rome*, from New York, on Friday, and resumed her series of discourses at the Kensington Town Hall, London, on Sunday evening last. The hall was well filled. The subject of her address was "Glad Tidings." Spiritualism, it was stated, brought glad tidings to all alike. It was confined to no creed. It was addressed to no special sect or nationality. It invited us to contemplate immortality, and to look beyond the limited sphere of our human existence; to regard the greater and more glorious future that lies beyond the grave. It taught us to regard this life as merely a temporary fraction of our spiritual experience, and to feel assured that, whatever might be our lot in this world, a higher power controlled our destiny, and that whatever we suffered here was designed for our instruction and to lead us to greater perfection. Spiritualism enlarged our vision and our aspirations, and led us to devote ourselves to the good of humanity for humanity's sake, and helped us to endeavour to perceive the reasons and true principles of life and the tendency and objects of the paths of existence. After the address, a poem was given on the following subject, selected by the audience: "Who is God, and where is He?"

**WALWORTH ASSOCIATION OF SPIRITUALISTS, 43, MANOR-PLACE WALWORTH-ROAD.**—On Sunday evening last Mr. James Veitch delivered a lecture on "Religious Progress." He clearly showed that all the religions of the past embraced the belief of immortality. Though possibly, as history records, there are many instances where individuals enjoyed the knowledge of actual immortality by being associated with spirit friends and instructors, still, he contended it never was as yet in the history of the world a knowledge which humanity at large grasped and understood. Spiritualism alone gave this knowledge to man, and it therefore demanded consideration and respect. On Sunday, May 24th, Mr. Robson, of Peckham, will be the speaker, and on Sunday, May 31st, Mr. James Veitch will lecture on "Faith Healing."

**SHEEPSGAR.**—Lectures will be delivered in the Edinburgh Hall, Sheepscar-terrace, Leeds, on Sundays, in the afternoon, at 2.30 and in the evening at 6.30 as follow:—Sunday, May 24th, Mr. Tom Roscoe (Manchester), Inspirational Medium; May 31st, Mr. A. D. Wilson (Halifax); June 7th, Mrs. Leonard Bailey (Halifax), Inspirational and Clairvoyante Medium; June 14th, Mrs. J. S. Schutt (Silsden), Trance Medium; June 21st, Mr. Walter Hillam (Bradford), Trance Medium; June 28th, Mr. R. A. Brown (Manchester), Trance Medium; July 5th, Mrs. Gregg (Leeds), Clairvoyante and Trance Medium; July 12th, Mr. J. B. Tetlow (Rochdale), Trance Medium; July 19th, Mrs. Riley (Bradford), Trance Medium, and Miss Harrison (Bradford), Clairvoyante; July 26th, Mr. William Johnson (Hyde), Trance Medium. A collection is made at the close of every service. An extra lecture will be delivered on Tuesday, June 2nd, by Mr. J. J. Morse, his subject being "Freemasonry; a Mystery, a Science, and a Faith." The chair will be taken at eight o'clock. Admission free.

## ANSWERS TO CORRESPONDENTS.

**SPECIAL NOTICE.**—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

**J. H. M.**—Your name has been added. Thanks.

**S. LOWENTHAL.**—The MS. needed a little revision. It appears this week.

**MISS C. BELLINGHAM.**—We have to thank you for your courtesy in sending us the duplicate. We can make good use of it.

**R. COOPER.**—Thanks for calling our attention to the *Boston Sunday Herald*. We do not receive it. Can you not get us a copy?

**G. NAF-TAESCHLER.**—Thanks for the report. We should, however, like further particulars of M. L.—before we publish it. Can you kindly obtain these for us? Stamps received.

**HUGH ASHWORTH.**—You ask in connection with the divisions amongst Spiritualists, why, if the basis on which Spiritualism is founded is good, this anomaly should exist. We know little beyond the broad outlines of the case, but as far as we can judge, it arises from mistaking sensitiveness for mediumship. This is a very common error amongst some classes of Spiritualists, and while actuated by the best of intentions many otherwise good and earnest people do incalculable harm to the movement, by pushing forward undeveloped sensitives as representatives of spirit-power and action. This has been the rock on which many societies have split. Too great care cannot be exhibited in the public presentation of Spiritualism. "Investigator," in his letter to the *Rochdale Times*, strikes the key-note when he says: "To do good work you must have good tools." If this does not answer your question, write again giving us fuller details.

## 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 sances, 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. Skepticism 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 sance.

The first indications of success usually are a cold 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 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.



## 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 Butlerov, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, 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.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstäube, &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 Aksakov, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

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

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

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

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

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

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

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

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à M.M. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, a Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

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

### The Testimony of Professor Jacobs.

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:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic 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. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny . . . .

"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.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

### Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"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; Butlerof, 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."