

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.]

NATURAL SENSITIVES AND OUR LUNATIC ASYLUMS.

By SAMUEL EADON, M.D., M.A. (EDIN.), Ph. D.

Man is a compound being. Outwardly, there is the bodily and visible man; inwardly, the invisible body with the soul as its occupant. The former, the outcome of the latter, is an organisation designed for earth-life actions, purposes, and concerns. What *spirit* is, *per se*, we know not; what *matter* is, *per se*, we know not. There is, however, a dynamic force recently discovered, and which has always existed, though unknown, through, and by which, the invisible man *within* is found to act on the corporeal or visible man *without*. It is this medium of inter-communication and its laws of action which will claim our attention and investigation, as it may tend to clear up some mysticisms of metaphysics, some uncertainties of physiologic speculations, and, perhaps, enable philosophers to lay the foundations of a correct mento-physiologic science of mind, not to say, a rational and natural treatment of certain occult forms of disease.

The spirit-man, in the present life, can only make known its powers, by means of a material organisation adapted to its nature, and a dynamic force, in harmony with the invisible and visible framework of which it is the connecting link. In perfect health, there is a correct reciprocity of action between spirit-man and body-man by means of this natural medium, known as the *od*, or *odylic* force, which is dispersed through the material or body-organisation, according to certain pre-ordained and normal conditions, not only with regard to the body, generally, but in respect of the brain, particularly—that marvellously wondrous cerebral formation for the soul's action during the earth-life of man.

This *od* or *odylic* fluid permeates through, impinges on, and irradiates every atom of the human body when manifesting itself under normal conditions, either by giving elasticity, vigour, and buoyancy to the whole body, or, by firing the intellectual organs, with bright and original thoughts, or the emotional, with feelings, good, or the contrary.

This grand connecting link between the spiritual and corporeal man—the *od* force, as it has been called by Baron von Reichenbach, its discoverer, is generated in ample volumes in the body by the natural processes of primary and secondary assimilation, the necessary chemical changes, the respiratory processes, and the other elaborations of the body. It is a force analogous to, yet different, in many respects, from the other known forces of the physicists. It

is not light, nor heat, nor electricity, nor magnetism, although with these it is always more or less conjoined. In crystals and the human organism it exists, and is manifested in its own pure and simple form of *od*. In motion it is not so rapid as that of light, but passes through solid bodies more quickly than heat. It radiates from all bodies, animal, mineral, and vegetable, in every direction, and when seen in the dark, by good Sensitives, all bodies appear like transparent crystals, and *all of a glow*. Distance limits not its power; nor does space mark out its boundaries of action. From experiments made, it impinges a rather disagreeable warmth from the moon and the other planets of our system, but a grateful coolness from the sun and the fixed stars. Like terrestrial magnetism, it is polar in its distribution; the North Pole being negative and cold, the south positive and warm.

With regard to the body, the brain is the great source of *od*ic irradiation, and from that focus the fluid streams to, and through, every part of the body. In the right hand, the force is negative and cold, and emits a *blue* light from the fingers; in the left, it is positive, and warm, and from the fingers, a light, of a *red* or *orange* colour, more or less, prevails.

This force ever tends to an equilibrium; hence, disturbances in *od*ic circulation, or its abnormal accumulation in vital organs, give rise to symptoms and pathological states adverse to those of health in its most lively forms.

From what has been advanced, it is not difficult to draw the inference, that body and spirit act and react on each other, by virtue of the *odylic* fluid or force interflowing in due quantity and volume, and permeating every organ with its life-sustaining influence. Hence, to be normal or healthful, this force should pervade every part in due equilibrium, neither too much, nor too little. The brain—the great *odylic* battery—is so charged as to control every part of the system, the minutest atom of the extremities receiving the *od*ic force in due quantity and proportion. The blood, also, is influenced during every moment of its circulation; the absorbents too feel the *od*ic whip ever ready to lash them for one moment's neglect of duty. The nerves, soon, become torpid and devoid of feeling, if they fail to respond to this vital gymnast, as it trips with light fantastic motion, along their delicately invisible strands. The bones, in health, glow with a sort of *od*ic incandescence and the whole body is radiant with bright light to the eye of a Sensitive. The *od*ic force, in its wide and destined forms of distribution, is, in fact, the medium of preserving and continuing human life. So long as these *odylic* streams roll on, as nature intended, there is *health*; if there is retardation, or reversal of currents, there will be *disease* in some form or other. If the normal or natural flow of this finely attenuated and infinitesimally dynamic agent cannot be restored, either by ordinary, or by extraordinary means, death, sooner or later, of necessity, takes place; for the object of all kinds of treatment which ever has been, is now, and that ever will be practised, can be no other, whether known to medical men or not, than the restoration of the reversal of the *od*ic currents to their natural or normal states. Disturbances, stoppages, and reversals of flow, are the sources, whether acknowledged or not, of every form of disease. Taking this view, which is really the *generalisation of every*

theory of medicine ever put forth to account for diseased action on the human organism there is no wonder, in the present artificial state of society, when every man is in fever-heat to get rich, or to gain distinction, literary, theological, legal, or military, that abnormal disturbances should take place throughout the wondrously widespread web-work of the countless and invisibly acting strands of the nervous system; or, that the harmonious working between the spirit-man and the body-man, should become so frequently an utter impossibility on this earth-life of ours; or, that a double form of consciousness, or of ecstasy, or of trance, should be superinduced. If we only throw aside the dunce's cap, and reflect a little on the present state of things, the wonder is, that society should be as sane as it now is.

Insanity is a disturbance, more or less, in the circulation of the odic fluid, in one or more of the organs of the brain, not to mention, in that of the liver, stomach, lungs and other vital parts, which besides suffering from their own *special local* odic disturbances, are in full sympathy with the general polar disturbances from the cerebral organs to the pedal extremities. Need we be surprised, in such an abnormal condition of body, that *insanity*, or a state of high-wrought sensitiveness should spread through all classes of society, and its victims be counted by tens of thousands?

Our object in this paper is to call attention specially to a form of insanity (falsely so called), and to point out simple and common-sense means—scientific in fact, but perhaps not so, according to the already, and too soon wrapped up notions of some parties who seem not to know that education is the work of a lifetime, and that the acquisition of new ideas should only terminate with the grave—means, indeed, by which this form of insanity may be effectually cured, and often has been cured when all other measures have been tried in vain.

We admit, and rejoice to record, that the moral management of the insane has of late years greatly improved. This may be traced to more correct views on the philosophy of mind, owing to the brain being now admitted as the organ of the spirit's action during this life. The late Dr. Conolly, of the Hanwell Lunatic Asylum, introduced many improvements and modifications in the treatment of the insane. These were inevitable deductions and inferences derived from his thorough knowledge of the structure and physiology of the brain as explained and demonstrated by the writings of Gall, Spurzheim, and Combe; but the additional introduction of the human-magnetoid, or odylic processes, by the physicians of our asylums, in certain cases, i.e., in natural, or superinduced Sensitives, and Clairvoyants, would be another step of advance in respect of curative treatment, and ought to be adopted by every physician at the head of our lunatic asylums.

It should be borne in mind, that all lunatics (of this class) are highly susceptible and impressionable, and may easily be brought under control, often by a concentrated glance of the eye, or a firm tone and command of the voice; and, sometimes, they may be influenced simply by bringing into play the laws of *suggestion*.

The ordinary way of making passes from the crown of the head to the pit of the stomach, by restoring a certain amount of equilibrium in the odylic circulation, has procured, in countless cases, refreshing sleep, and dissipated, as if by magic, many old annoying symptoms. To procure, however, full recuperative effects, the brain must be subdued, and sleep brought on; and, in this class of patients, it is easily and often quickly done. Sometimes persons are so sensitive that they spontaneously fall into the odylic sleep with the eyes wide open, and without any recollection of the previous state of consciousness. The man is now in a world of his own. All that is heard and

seen is to him real and objectively present. The subject in this condition can converse with the absent, or, rising to a higher state of spontaneous extasis, hold converse with the denizens of the spiritual world. To outsiders, this is viewed as mere dreaming—a species of insanity, in fact, and the party is considered a proper subject for a lunatic asylum; but this is not so. In time, this sensitive wakes up into his ordinary state of consciousness, not knowing the slightest circumstance which had taken place in the previous mental condition.

Now, the above is not a real case of insanity, but merely one of maldistribution of the odic fluid, and requires only the skill of an enlightened physician to restore the magnetoid currents into their natural or normal channels.

A lady once fell spontaneously into a state of second consciousness, and, in that condition, became engaged to a gentleman in marriage. Before the event took place, however, the lady was seized with a severe fever, from which in due time she recovered, and her ordinary or natural consciousness returned. Her lover called to see her, but was received with all the coolness of a stranger, and with perfect indifference. All that had previously passed between them was a perfect blank. This lady had not been insane in the usual acceptance of the word, but had suffered from a superinduced degree of intense sensitiveness which had disturbed and thrown out of balance the healthy equilibrium of the odylic fluid.

This, and many other alleged cases may easily be cured, either by the long magnetoid or odylic pass, or by looking intently on a zinc and copper disc held in the palm of the left hand; or by gazing with intense earnestness and will-power into the eyes of the patient, or, according to Dr. Braid's plan, by the patient looking upwards, and a little on one side on some bright object, as the end of a silver pencil-case.

Any of the above methods will bring on, sooner or later, a deep sleep. When this condition is attained, the processes for equalising the odic fluid may then be made, and in due time a satisfactory, permanent, and naturally-brought-about-cure, may be expected.

Methods of the kind just pointed out should be adopted in all our lunatic asylums, and a staff of assistants regularly set aside for the purpose of inducing the odylic sleep, and of performing other recuperative manipulations under the direction and guidance of the physician.

The object in this kind of treatment is to restore the brain—the great odylic battery of the system—to healthy action; to distribute and equalise the fluid in every part, and to administer such medicines as experience has sanctioned, and adopt those hygienic measures, the practice of which, during the last quarter of a century, in our asylums has been found so beneficial.

There are many other nervous diseases to which this form of treatment might prove of service; as, in producing insensibility to pain in surgical operations (much safer than chloroform); also, in rheumatism, neuralgia, and headache; in banishing wakefulness and inducing refreshing sleep; in relieving and often curing paralysis, hysteria, catalepsy, chorea, &c. To point out its uses in the above maladies was not our object, but to make evident, to everybody, a simple mode of cure, for many who are unnecessarily and cruelly confined in lunatic asylums.

If it is humane to point out such a simple mode of cure, how much more grandly moral, holy, and Divine would it be, in a physician, boldly to introduce such measures for the amelioration of his suffering patients, despite medical cliqueism and trades-union notions of etiquette!

We, none of us, are far removed from the border-line of insanity, and it behoves us and the public to see that the treatment in our asylums is *curative* as well as *humane*; for, be it remembered, that every third or fourth person in society is a NATURAL SENSITIVE, and susceptible to influences

which tend to disturb, more or less, the normal circulation of this nervo-vital fluid in the system.

Thousands of highly sensitive and impressionable females, and men of lofty culture and profound intellectual attainments, are *natural sensitives*, and eminently susceptible to odyllic influences, not only from surrounding objects but also from persons, whose od force is antagonistic to their own. Many persons of this class have narrowly escaped being incarcerated in a lunatic asylum for life under the impression that they were persons of unsound mind, or *beside themselves*. It is to avoid such dire mishaps and prevent the stupid incarcerations of such persons that this paper has been written. When public opinion is sufficiently enlightened, no private pressure, for sordid ends can avail in withdrawing nervous and highly-sensitive natures from society, and prolonging a secondary consciousness, the opposite of that in which they had been born. But enough. The question is: Will the kind of treatment advocated in this paper be *introduced into our asylums*, public or private? The honest, kind-hearted, and just part of the community send their friends to these resorts to be *cured*, and not to be tinkered at, *secundum artem*. If certain methods and medicines pathogenetic to certain cases, are recommended, as excellently curative of patients in our lunatic asylums, who intervenes and plays the incarnate stupid, between the asylum-supporting-public, and the poor unfortunate patient? Who is it who stands at the door of these institutions and, with swaggering mien and proud gesticulation, assume that all knowledge centres in their own precious selves? Who is it who thunders forth, in proud defiance of public opinion, "Nullius addictus jurare non verba magistri"? If it be the doctor himself, he, above all others, not only for his own reputation and that of the institution over which he presides, and having the welfare of his patients at heart,—should act very differently. On no account should he pooh-pooh any means, if at all calculated to restore the patient to a healthy condition, merely because it is novel, or to avoid a little extra trouble. If this is the case with any physicians, it will not be long ere public opinion, with its overpowering censure, will make itself known, and show how best to deal with such impersonations of standstillism by leaving them "alone in their glory!" with rooms without patients, grounds without admirers, and a routine of dulness which ends in departure for ever.

So it will be with everybody who sets his face against new ideas. The approaching tide of medical improvement no man can stop. Vain will be the attempt of any medical Dame Partington, with largely-developed and cultured self-esteem, with broom in hand, to sweep back the onrolling waters of therapeutic improvements, of whatever description, in this late period of the nineteenth century.

INSTANTANEOUS DIRECT WRITING.—Mr. J. W. Caldwell, the Donato of the United States, informs the *Banner of Light*, April 4th, that at the camp meeting at Clinton, in 1883, he met Dr. Dobson, of Maquoketa, Iowa, who suggested that he should give a course of his lectures and demonstrations on magnetism, &c., in his district, and he did so. During his course of a fortnight, he was Dr. Dobson's guest. He found Dr. Dobson was a medium for the direct writing. He used to have sésances: "On slates cleaned by myself," says Mr. Caldwell, "and held in any way I pleased, I received rapidly written messages, with the signatures of departed relatives known to none present but myself. Dr. Dobson told me that spirits could cause writing to come instantaneously, reminding him of the instantaneous process in photography. At the next sésance I handed to him a slate, which I had cleaned, and on my putting a question he pushed two-thirds of it under the table-flap, and withdrew it almost instantaneously with four lines of writing on it. I sponged these off, and he again held it in the same manner, and after a pause of a fraction of a second drew it back with more writing on it this time than before. The experiment was repeated a dozen times: the messages differed, but the handwriting, firm and masculine, was the same in each."—*Le Messenger*.

THE SPIRITUAL OUTLOOK.

XXXI.

[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."]

It is easy to see the bearing of faith-healing upon the recognition of Spiritualism. Miracles, in spite of Matthew Arnold and all the materialist Churchmen and philosophers, *do* happen. Grant the facts of faith-healing, and all that Spiritualists assert may be easily granted. This is our actual outlook to-day. Supernatural facts, or what are so considered, are reported in the leading journals.

* * *

I do not forget what the *Times* and *Standard* did for the Brothers Davenport, nor that Thackeray nearly wrecked the most popular of magazines by publishing a full account of one of Daniel Home's sésances, by Robert Bell. But many things have happened since then. The daily Press has steadily ignored the scientific researches in Spiritualism of Crookes, Wallace, and Zöllner, and now gives in to faith-healing! This is well—very well indeed!

* * *

Faith-cure, mind-cure, mesmerism—I do not much care how they explain the facts if they will only publish them. This is what we want, and all we want for Spiritualism. Describe the conditions and publish the facts. Only this is wanted. It tells the whole story, and every one may be left to draw his own conclusions. Such a thing was done under such conditions. Who, or what did it, is an inference from the facts. Give the facts and people can find their inferences.

* * *

For example, at one of the experiments of the Dialectical Society every person present knelt in his chair facing a large dining-table, on which he rested the tips of his fingers. The table rose in the air, and remained some moments suspended in space. The *Times* has had a leading article on the mind cure, a method of magnetism practised at Boston. The *Daily Telegraph* has published a report of a close half-column on the faith cures at the Agricultural Hall, at which 250 invalids on couches and in bathchairs were "anointed with oil in the name of the Lord," and resolutely prayed for. Wonders will never cease.

* * *

The *Pall Mall Gazette* gave the gist of the faith-healing enterprise in a briefer paragraph, but did not suppress the fact that when the time had been exhausted in hearing the testimonies of men and women miraculously cured—time being limited to three minutes for each—all who had not had this opportunity were asked to rise, and about 250 men and women stood up to witness to the faith-healing.

* * *

The intelligent action of invisible forces has proven, in short, what we call Spiritualism. The evidence that these intelligent forces are human personalities, in many cases well-known to us in this life—spirits nearest and dearest—is overwhelming. We see, hear, and feel them. They become as manifest to our senses as they ever did in life.

* * *

Spiritualism, then, is a body of inferences which we draw from a collection of facts, and is as much a science as astronomy or geology. The only difference is that we have learned to accept the facts of natural history, for example, on testimony, while we demand personal testimony as to the facts of Spiritualism. The doubting Thomases are in a large majority. They must touch, as well as see and hear, and even then find it hard to believe all their senses.

* * *

We welcome thought-reading, mesmerism, mind-cure, faith healing, any and every abnormality which will help people examine the supreme fact so thoroughly demonstrated in our time, the fact of spirit existence and power, the proofs of a life beyond the grave—a life which goes on and on, and which, according to the testimony of our spirit friends, is ever moving higher and higher in knowledge and happiness.

* * *

Faith cures may be the result of concentrated mesmeric action—a spiritual force we all exercise in some degree. The same mind-force or spiritual energy that acts on minds in

revivals may act on bodies to restore energy and health. The fact remains that people are suddenly healed. The fact remains that we possess what we call spiritual powers. The Catholic Church, by its recognition of miracles, has continuously enjoyed them. When Protestants denied their possibility since the days of the Apostles, they made them impossible. They destroyed the faith, which has always been a necessary condition. The faith has come, and the miracles follow it. "According to your faith be it unto you."

* * *

If the Archbishop of Canterbury had as much faith as General Booth or the Bethshan leaders we might see miracles of healing in St. Paul's or Westminster Abbey. If our men and women of "light and leading" would investigate Spiritualism the whole aspect of society would be changed. Moral, intellectual, and material power would work together for social reformation, and "all things would work together for good." This is our outlook toward a near approaching future.

* * *

But our Christian friends must grow more tolerant, more charitable—well, more Christian. The low-class religious periodicals must rise to a higher level—moral and intellectual. For example, Mrs. McHardie should not have had the hardihood to get up in a meeting of the Christian Women's Union at Glasgow and declare that Spiritualism was not an imposture, but a fact which eminent scientific men had thoroughly verified, yet that it was Satanic—because "the spirits of the just never communicate with the living."

* * *

Now, who told Mrs. McHardie that? Does she not believe that the spirit of Samuel talked with Saul? Does she not believe that Moses and Elias were seen by the Disciples? Does she not believe in St. Paul's conversion? or the angels that released the Apostles from prison? The idea of any professed Christian denying that the spirits of the just ever communicate with the living! What of the "cloud of witnesses"? What of the "ministering spirits"? And the idea that we are all exposed to Satanic delusions, while our friends are not allowed to help us! It is too absurdly diabolical!

* * *

It appears that Mr. Watts, an English Secularist lecturer, has gone to America to take the place of Mr. Chainey, who has become a Spiritualist. But what if Mr. Watts should happen to attend a séance and get converted?—as every candid Secularist is liable to be. The doughty "Saladin," for example—the eloquent, poetical, utterly honest and dreadfully outspoken successor of Mr. Watts, as editor of the leading Secularist organ. Experience with any good medium would inevitably make "Saladin" a Spiritualist, and as he is too honest to "make believe," or make not believe, he would at once declare his newly-found knowledge. That would be a catastrophe.

* * *

On the whole, I hope "Saladin" will keep away from all mediums—give them a wide berth—until he has made an end of Mr. Bradlaugh, M.P., and Mrs. Besant, M.Q., and the author of the "Elements of Social Science." People must perform their proper functions. Mr. Bradlaugh's is to declare that there is no God and insist upon his right to assert His existence by a public appeal to Him in the House of Commons.

* * *

"Saladin" is, so far as I know, the first Secularist leader who has denounced the immoral teachings of some Secularist writers. His high poetic soul revolts against what he calls the "Cat-and-Ladleism" of the left wing of Secularism, and his conversion to Spiritualism just now would be disastrous; so we hope he will keep clear of Mr. Eglinton, Mr. Husk, and all the mediums until the other matter is settled.

* * *

Really, an out-and-out Secularist is far more likely to become a Spiritualist than any ordinarily bigoted Christian who holds that what he calls miracles ended with the Apostles. Every genuine Secularist is as open-minded as Mr. Gladstone to the examination of facts, and to their acceptance, the moment he has satisfactory evidence.

* * *

The Spiritual Offering, "devoted to the advocacy of Spiritualism in its religious, scientific, and humanitarian aspects," now in its eighth volume, is edited by Colonel and Mrs. Nettie Fox, and published at Ottumwa, Iowa. Among its contributors appear the names of leading Spiritualists in America. In the number just to hand we find those of Mrs. Richmond, at the present moment among us, Mr. Henry Kiddle, and Professor Loveland.

MR. G. J. ROMANES ON "MIND AND MOTION."

The Rede Lecture was delivered in the Senate-house, at Cambridge, by Mr. G. J. Romanes, M.A., F.R.S., before a large and distinguished audience, presided over by the Vice-Chancellor. Mr. Romanes entitled his lecture "Mind and Motion," and in it he discussed what we at present know concerning the relations between the external world of Nature and the internal world of mind. After giving some account of the teaching of Hobbes, who laid it down, on the one hand, that all our knowledge of the external world is but a knowledge of motion, and, on the other, that all our acquisitions of knowledge and other acts of mind imply some kind of "motion, agitation, or alteration, which worketh in the brain," he pointed out, as regards the internal world, that physiology has proved that molecular movements of nervous matter are concerned in all the processes of reflex action, sensation, perception, instinct, emotion, thought, and volition. The lecturer detailed the discoveries which of late years have been made by physiology concerning the rate at which these movements travel along nerves, the period of molecular vibrations in nerve centres, the time required for processes of thought, and the quantitative relations between brain-action and mind-action. When physiological instruments fail to take cognisance of these relations, we gain much additional insight touching the movements of nervous matter by attending to the thoughts and feelings of our own minds, for these are so many indices of what is going on in our brains. Proceeding to contemplate the mind, considered thus as a physiological instrument of the greatest delicacy, he argued that the association of ideas is but an obverse expression of the fact that when once a wave of molecular disturbance passes through any line of nerve structure, it leaves behind it a change in the structure, such that it is afterwards more easy for a similar wave when started from the same point to pursue the same course. Such being the intimate relation between brain-action and mind-action, it has become the scientifically orthodox teaching that the two stand to one another in the relation of cause to effect. He pointed out that the doctrine of conscious automatism is logically the only possible outcome of the theory that nervous changes are the causes of bodily changes, and, therefore, it cannot be fought on grounds of physiology. If we persist in regarding the relation between brain and thought exclusively from a physiological point of view, we must of necessity be materialists. But it does not follow from this that the theory of Materialism is true; and other considerations of an extra-physiological kind conclusively prove that the theory is false. We have, first, the general fact that all our knowledge of motion, and so of matter, is merely a knowledge of the modifications of mind. Therefore, so far as we are concerned, mind is necessarily prior to everything else. Thus the theory of Materialism assumes that one thing is produced by another thing, in spite of an obvious demonstration that the alleged effect is necessarily prior to its cause. But further, "motion produceth nothing but motion," says Hobbes, and yet he immediately proceeds to assume that in the case of the brain it produces, not only motion, but mind. Materialism has to meet the unanswerable question—How is it that the machinery of the brain motion produces this something which is not motion? Science has now definitely proved the correlation of all the forces, and this means that if any kind of motion could produce anything else that is not motion it would be producing what science would be bound to regard as in the strictest sense of the word a miracle; causation from brain to mind is in the strictest sense of the word a physical impossibility. *Mutatis mutandis* the theory of Spiritualism—which supposes causation to proceed from mind to body—is, he held, but little less unphilosophical than the opposite theory of Materialism. For just as it follows from the conservation of energy that motion can produce nothing but motion, so it equally follows that motion can be produced by nothing but motion. Is there, then, any third hypothesis in which we may hope to find intellectual rest? If we unite the elements both of Spiritualism and of Materialism, we obtain a product which satisfies every fact of feeling on the one hand, and of observation on the other. We have only to suppose that the antithesis between mind and motion, subject and object, is itself phenomenal or apparent, not absolute or real; that the seeming duality is relative to our modes of apprehension; and, therefore, that any change taking place in the mind and any corresponding change taking place in the brain are not really two changes, but one change. There is thus sup-

posed to be only one stream of causation in which both motion and mind are simultaneously concerned; motion is supposed to be producing nothing but motion, mind-changes nothing but mind-changes. Both producing both simultaneously, neither could be what it is without the other, because without the other neither could be the cause which in fact it is. The use of mind to animals is thus explained, for intelligent volition is shown to be a true cause of bodily movement, seeing that the cerebration which it involves would not otherwise be possible. This monistic theory thus serves to terminate the otherwise interminable controversy on the freedom of the will; for the theory shows it to be merely a matter of terminology whether we speak of the mind or of the brain as the cause of bodily movement. That particular kind of physical activity which takes place in the brain could not take place without the occurrence of volition, and *vice versa*. All the requirements alike of the determinist and of the free-will hypotheses are thus satisfied by a synthesis which comprises them both in one. Mr. Romanes afterwards reviewed the opinions of the late Professor Clifford upon this subject, and concluded by observing that if it were true that the voice of science must of necessity speak the language of Agnosticism, at least let them see to it that the language was pure; let them not tolerate any barbarisms introduced from the side of aggressive dogma. So would they find that this new grammar of thought did not admit of any constructions radically opposed to more venerable ways of thinking, and that the often-quoted words of its earliest formulator applied with special force to its latest dialects—that if a little knowledge of physiology and a little knowledge of psychology incline men to Atheism, a deeper knowledge of both, and still more a deeper thought upon their relations to one another, could only lead men back to some form of religion, which, if it be more vague, will also be more worthy than that of earlier days.

At the close a vote of thanks to Mr. Romanes was accorded by acclamation.—*The Times*.

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.]

Mr. Eglinton and the Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—Mr. Eglinton would have done well to obtain more trustworthy evidence in aid of his own inaccurate memory before undertaking to correct Mr. Hughes' statement in your issue of the 23rd ult., and before founding thereupon a general charge against the Society for Psychical Research.

In the first place, Mr. Hughes does not say anything about the "fifth séance"; he speaks of "five of the séances," and "the remaining one." This remaining one, which by no possible construction could be taken to be called "the fifth," was, as Mr. Eglinton says, the second of the series. It was held at my rooms on either the 15th or the 16th of January, and I was *not* present, having been obliged to leave town suddenly on the 15th January, owing to the death of a near relative. In consequence of this, the following séances, at which I *was* present, were held at Mr. Hughes' rooms.

If the results of this séance were so satisfactory as one or two of the sitters now seem to think, I should like to know why no report of it was ever prepared, and why the series was so soon discontinued?—Yours faithfully,

17, Osnaburgh-street,
6th June, 1885.

EDW. R. PEASE.

To the Editor of "LIGHT."

SIR,—On a more careful perusal of Mr. Hughes' letter in your issue of the 23rd ult., I find the sentence, "this statement is correct as regards five of the séances, but the remaining one was attended by good manifestations," capable of a different construction than that put upon it by me in your last issue. Mr. Hughes was no doubt speaking of the series *en bloc*, and, therefore, the "remaining one," which was the successful séance, may have been any one of the six. Under the circumstances I feel it only right to withdraw my remarks in regard to Mr. Hughes, which must be my reason for troubling you with this letter.

Having now the opportunity of referring to my diary, I find that Mr. Patterson is mistaken in saying Mr. Pease was

present at the successful séance in question, but this does not alter the fact that he was well acquainted with the circumstances, of which he made no mention.—Yours truly,

G, Nottingham-place, W.
June 5th, 1885.

W. EGLINTON.

LORD BROUGHAM AND THE GHOST.

The following story is taken from the "Life and Times of Lord Brougham," written by himself:—In the first volume Lord Brougham says that after he left the High School of Edinburgh to go to the University, he had there a very intimate friend, Mr. G., and that in their lonely walks round Edinburgh and at other times they frequently discussed such subjects as the life hereafter, the immortality of the soul, and the possibility of spirits revisiting this earth and appearing to the living. They even went so far as to draw up an agreement, signed *with their own blood*, "that which died first should appear to the other, and thus solve any doubts entertained of the life after death."

Mr. G. went to India, and, after years had elapsed, Brougham had almost ceased to recollect that such a person existed, when one day near Christmas time—the 19th of December—when Brougham was taking a warm bath he happened to turn his eyes towards the chair on which his clothes were put, and there sat his old college friend G., looking him quietly and mournfully in the face. Lord Brougham swooned, and, when he came to, found himself lying on the floor of the bath-room. He made a note of the occurrence, thinking perhaps it was a dream, and yet, when he thought of the compact, believing that even in that case G. was probably dead, and that this appearance, whether dream or not, was to be looked on as an evidence of a future state. Sixty-three years afterwards Lord Brougham wrote the following words:—

"Brougham, October 16th, 1862.—I have just been copying out from my journal the account of this strange dream, *certissima mortis imago* (the undoubted semblance of death). Soon after my return there arrived a letter from India announcing G.'s death, and stating that he died on the 19th of December! Singular coincidence! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect."

FLORENCE MARRYAT has an interesting letter in the June number of the *New York Beacon Light* upon some very remarkable test materialisations through Mrs. Williams.

A SHILLING volume to be called "The Purpose of Theosophy," will be issued almost immediately by Messrs. Chapman and Hall. It is written by Mrs. A. P. Sinnett, and is designed to explain in a simple and popular way the nature of the movement to which the title refers.

MRS. CORA L. V. RICHMOND'S WORK IN ENGLAND.—The guides of Mrs. Richmond wish to announce that their medium will be at liberty to make engagements to speak in the provinces from July 12th until the middle of September. Letters to be addressed care of Mrs. Strawbridge, 11, Blandford-square, London, N.W.

A FIFTH edition of Mr. A. P. Sinnett's "Esoteric Buddhism," annotated and enlarged, has been published by Messrs. Chapman and Hall, the publishers of the same author's new novel "Karma," to whose hands the earlier work has now been transferred. Without altering the original text, which has been held by some authorities to represent the Esoteric doctrine of the East with accuracy as far as it goes, Mr. Sinnett has now expanded and interpreted his first exposition of the system.

CAMBERWELL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—In connection with the above Association, it has been arranged to hold a meeting on Peckham Rye, on Sunday afternoon, at half-past three, when several friends have promised to assist. And in the evening at seven o'clock Mr. Robson has kindly promised to give an address at 81, Wells-street, Camberwell. The ordinary meetings are held in the rooms of the Association on Thursday evenings at 8.30, where "LIGHT" and works on Spiritualism can be had; and Mr. Price, Medical Mesmerist, treats patients by appointment.

SOUTH AMERICA.—There are two more centres now in Venezuela, says the *Nueva Luz*, from which the Spiritist doctrine is propagated, one near Calaboso, the other at San Francisco de Cara.—At Salvador, Doctor Antonio Pinheiro has been lecturing at the theatre on Spiritism with marked effect.—*Le Spiritisme*.

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THE EDITOR OF "LIGHT,"
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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, JUNE 13TH, 1885.

INQUIRERS AND INQUIRIES.

By "M.A. (OXON.)"

No. IV.

In dealing with any subject so vast as this, I must necessarily have been very superficial ; and I do not doubt that many readers will at once complain that nothing said by me at all touches their own case. It must be so, I fear ; the needs of humanity are infinitely various, and I cannot hope to touch more than a few of them. But I have found that what was given to me in answer to my own needs was, in a remarkable degree, applicable to others like circumstanced ; so I hope that general remarks may find particular application here also.

The difficulties, first of all, vanish in face of a determined will, a persistent and unwearied desire for success ; and they will yield to nothing less, save in those rare cases where no difficulties are felt, because they have been smoothed away by those unseen guardians who have need of the co-operation of a selected person, who is irresistibly impelled to action without conscious choice. Difficulties there are for most of us, but none insuperable, only they do not yield to a careless investigation on an idle evening when there is nothing better to do. They may, indeed, be prolonged, but I should be surprised to find that they were in any case insuperable. Penetrating beyond the threshold is a matter of more difficulty, and few care to do what the old occult writers were right in requiring—to sacrifice self altogether with all that that highest of abnegations involves.

The risks are principally of our own making. The ordinary methods in a promiscuous circle of approaching the world of spirit would seem to be devised for the very purpose of incurring the maximum of risk with the minimum of satisfaction. I hope the day is not far distant when we shall agree to abandon such ill-advised procedure. There is risk there, so grave that it can hardly be exaggerated. But for the evenly-balanced mind, not to be thrown off its balance by the unknown and unexpected, there is no risk greater than that which besets our ordinary life. The unbalanced intellect when tried then fails, as it would do elsewhere. The enthusiast raves ; the vain-glorious vaunts himself exceedingly ; all the over-developed instincts or passions become rife under unwonted stimulation. That is so, and must be so. But the even-minded, level-headed incurs no risk, and soon learns his best lessons from the discipline necessarily imposed upon him by an intercourse that demands his whole self-command and the exercise of the best qualities of his nature. I see that it has been said that some risk to physical health is inseparable from this

investigation. I have no such experience or belief. I believe that a constant attendance on promiscuous circles is, especially for the medium, whose vital powers are used, gravely fraught with risk. But I know no such risk as attendant on the sane and well-ordered investigation of a reasonable man.

In concluding what I have written on the difficulties, dangers, and risks, which I do not wish to minimise, I desire to add some few words on the other aspect of the question. If there be risks, there are blessings ; if difficulties, success is to be won. If we leave the individual and pass to the general, if we take a broad view of Spiritualism, and ask what it has done for human thought, we have no reason to fear the result of the inquiry. Taking the term in its widest acceptation as implying the inquiry into, or the knowledge of, the means of communion between this world and the world of spirit, with all that that communion carries with it, Spiritualism has already conferred upon us benefits that we are, perhaps, slow to recognise.

As a corporate organisation, its growth has been out of all proportion to that of any body that has preceded it. Its adherents—infinity varying in minute shades of opinion, but of one accord in important matters—are numbered to an extent which no census can gauge in every country under Heaven. Even where open adherents are not found, secret belief obtains to an unknown extent. Even when no special profession of faith has been made, the belief of the Spiritualist has permeated the thinking classes, especially in respect of matters of religious faith. It has made, for instance, the old idea of God obsolete and repulsive, eternal fire a savage myth, and the hard literal interpretation of the Scriptures a crude and childish folly. It has refined, spiritualised, and elevated our conceptions. If it be contended that they would have been elevated any way by the progress of human thought, I am not concerned to deny it. I only say that Spiritualism has been one of the expressions of the progress of human thought. I do not believe in any progress of that kind apart from the inspiration of spirit.

More than all, it has cut at the very root of dogmatism and intolerance. It has taught a man to think aloud, to have the courage of his opinions, and to leave to others the responsibility for theirs ; to lend an attentive ear to whatever of new truth may come from whatever unlikely source, and to cherish with loving veneration whatever of the old truth man has spared in spite of his theological systems.

Most of all, perhaps, it has made religion a matter of daily life to those who before regarded it as a thing for high days and holidays. For if a man makes his future by the acts and habits of his daily life, how should he not live always as in the very presence of death ? This, in Eastern phraseology, is in part the doctrine of Karma—the accretion in the earth-life of an individuality which will survive the dissolution of the personality, and which will determine its own future state by the action of inexorable law. If this idea be once grasped as an energising factor in the daily life, most else may contentedly be left alone. Blessed would be the man whose acts were so governed ! Blessed the State whose citizens were actuated by such potent motives !

GERMANY.—A Spiritualist paper, under the title of *Spiritische Wochenblatt*, appears at Rostock. It proposes to synthesize German national Spiritualism. While recognising many good things in its pages, we perceive that the editors disregard the strict neutrality proper to science, and give expression to certain clerical tendencies which confer a sectarian character upon their publication.—At Schoenigen, M. Abraham, who, like Cumberland, rejoices in a borrowed catching name, his being Bellini, has been drawing money by announcing himself as an exposé of mediumship. A Spiritualist, M. Zencker, got him to accept a challenge to imitate the phenomena occurring with a medium named Schrappe. "Bellini," bound in the same manner as the medium, unable to extricate himself, stuck fast piteously to his chair.—*Le Spiritisme*.

ON EVIDENCE FOR INDEPENDENT MIND-ACTION IN PSYCHOGRAPHY.

By D. H. WILSON, M.A.

The following is an account (written immediately after they were concluded) of some experiments in psychography, made with the medium, Mr. W. Eglinton, at his rooms, 11, Langham-street, London, W., on Monday, January 5th, 1885.

The séance, held in the daylight, commenced at three o'clock in the afternoon. There were present, besides myself, my wife, and the medium, one other person only, namely, my sister, Mrs. Arthur Kimber, of 3, Roland-gardens, South Kensington, S. W.

After having obtained writings within Mr. Eglinton's Brahma-locked slate, in answer to a question written by myself, secretly, therein, and also within Mrs. Wilson's own book-slate, and after having obtained a large slateful of writing in about ten seconds, whilst the slate was on the top of the table within view of all present—phenomena familiar to most of your readers—the medium suggested an experiment to prove that the intelligence displayed in the writing was outside of the knowledge of the experimenters. It was this: He gave us four strips of clean note-paper. Upon two of these Mrs. Wilson and Mrs. Kimber wrote two questions (secretly), folded up the papers, and handed them to me. I wrote (secretly) two questions on the other two strips, folded them up, and shuffled all the four pieces of paper together in my hands underneath the table, and then Mrs. Wilson withdrew one of them at hazard, and placed it on a clean slate with a small crumb of pencil. The medium, who up to this moment from the commencement of the experiment had been standing before the window with his back to all of us, approached the table, and raising the said slate with the thumb and forefinger of his right hand, held it, jointly with Mrs. Kimber, under, and close against the flap of the table. The sound of writing was heard at once. When it ceased Mr. Eglinton handed me the slate, on which appeared by the side of the strip of paper the word "*Monday*," in answer to my question contained in that strip, "*What day is it to-day?*"

It should be noted that:—

1. The medium, from first to last, *did not touch* for an instant any of the papers after we had written upon them.

2. Only one person (myself) knew that the question answered had been put.

3. None knew what question the paper drawn by Mrs. Wilson at hazard contained.

4. The answer *Monday* was written on the upper surface of the slate, on which rested also the chosen strip of paper. The crumb of pencil used had been previously marked by myself for the purpose of identification, and before the experiment had sharp facets, which afterwards were slightly worn; the said crumb of pencil rested on the last stroke of the "y" of the word *Monday*, and the writing, as in all our previous experiments, was upside down, in relation to the position of the medium.

It will occur to the reader that this experiment, so far as it was intended to prove that the knowledge shown in the psychographic phenomenon was not derived from the minds of the experimenters, was not complete. Although no one present—no one in the world—knew what question the paper chosen contained when it was being answered, yet one of us, myself, had been conscious of that question a few moments previously. In other words, the inquiry *originated* in the mind of one of the four individuals who took part in the experiments.

Mr. Eglinton kindly offering to try any further experiments to demonstrate the action of an independent (that is a *fifth*) mind, I suggested that we should endeavour to obtain by psychography an extract from a closed book. Accordingly Mrs. Kimber wrote on a slate the number of a

page; Mrs. Wilson the number of a *line*, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's *page* was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which held about 200 volumes. A crumb of pencil was placed upon the slate on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested their hands on the book.

It should be noted that:—

1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the *line* of that page.

2. The slates and the book were on the top of the table immediately before the eyes of all present.

3. Until I had placed the book upon the slates no one could have known what volume had been taken from the shelves. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone, and I was particularly careful neither to open it nor to look at its title.

4. Neither Mrs. Kimber, Mrs. Wilson, nor myself have the slightest recollection of ever having seen or heard of the said work, which was "*Ghose's Indian Chiefs, Rajahs, &c. Part II.*"

After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates), to indicate the end of the experiment, I examined the slates, and found the following sentence, written on the under one, with the pencil resting on the full-stop at the end. (I may mention here that all the writings throughout the entire séance were conscientiously punctuated, and that every *t* was crossed and every *i* dotted.)

This is the sentence:—

"Page 199, line 14, is a table. The last word is 0."

Mrs. Kimber had written 199, and Mrs. Wilson 14.

I then opened the book and turned to page 199, which commences thus:—

"Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur," &c.

The fourteenth line of that page is as follows:—

"*Shikharbâti, 24 Pargannas, 210 0 0*"

This experiment closed the séance. Does it prove the action of an independent—of a fifth mind?

As such a test, it seems to have this weak point, namely, that the book belonged to the medium, and had probably been read by him. It can scarcely be supposed that he remembered the fourteenth line of the 199th page in the sense that he could have reproduced it at will. How then, assuming it to have been at one time a part of his consciousness, and since nothing is lost, at the time of the experiment, a fact lurking in the storehouse of his memory, how, by what process was that little unimportant fact revived?

We are reminded of the mainsprings whereby latent thoughts are revived. There is (1) the principle of association of ideas, (2) there is volition, (3) there is that acquisition of energy which the reproductive faculty displays in certain abnormal states of nervous excitement.

1. In the experiment before us how could association be a reproducing agent? "199 page, line 14," suggests nothing. When we read a book we don't read the numbers of the pages, and count the lines of each page. Yet we must suppose the line lying latent in Mr. Eglinton's mind, duly labelled with the proper number and page. This is supposing too much. We admit that whatever a person

reads that may lurk in his mental storehouse to the end of his life, but we cannot admit that the numbers of every line on each page of every book he reads enter that storehouse at all. He cannot, therefore, give out what he does not possess.

What association of ideas can be set in train by "page 199, line 14"? This inquiry reminds us of what can be nothing more than a coincidence, namely, that the last word of the fourteenth line was a *cipher*, which (regarded as a numerical figure) is the class of association one would expect from figures 199, 14, 0, belonging, as it were, to the same family. But it is merely a coincidence, for psychography told us that on that page was "a table" (singularly enough Table A).

2. If the latent thought were revived by volition (as happens when we tell another our name and address), it would come into the field of consciousness. Mr. Eglinton denies any conscious revival.

3. That there is present in the medium some abnormal excitement during the occurrence of these psychographic phenomena there can be no doubt. Of the causes of this excitement we are very ignorant, but it may be remarked that inasmuch as the effects seem to be simply muscular and nervous, neither exciting nor depressing the mind of the subject, this phenomenon cannot well be classed with those well-established facts where the most remotely hidden memories flash into consciousness in states of rare cerebral excitement, for at such times there is always great mental disturbance, bordering and often entering upon, delirium. In conclusion, I cannot speak too well of Mr. Eglinton's disposition to assist me in my investigation of the remarkable phenomena attending his mediumship. He takes an intelligent interest in his work, and deserves gratitude and encouragement of all serious students of this profound and important subject.

Rosemont, Hyères (Var), France.

27th May, 1885.

THE special correspondent of the *Daily Chronicle* of Tuesday, June 1st, in giving a very graphic account of the funeral of Victor Hugo, is pleased to be funny in describing a deputation of Spiritualists that followed the veteran poet's funeral as being a "singular feature" in the procession. We, in turn, might consider it "singular" if such a deputation had not attended the last rites of our companion in belief. From advices received from Paris, we understand that the leading Spiritualists were represented in the general ceremony by special permission.

INCIPIENT MEDIUMSHIP. —The *Revue Spirite* has a letter from a well-known correspondent with respect to a case of incipient mediumship previously alluded to in the *Revue*. "At Esnandes, near Rochelle," he writes, "lives a cultivator, Savineau, with wife and two daughters, the elder, Alexandrine, thirteen years old, an invalid from birth. She was, last January, laid up with bronchitis. One evening as she lay still in bed, scratchings of the bedclothes were heard. These scratchings came every evening. Then she felt blowings and touchings on the face; then pinchings of her arms; the bed-curtains were sometimes shaken as if by a hand, which she said she saw; then loud raps sounded on the wooden partition. As these phenomena increased in strength and frequency, she became weaker, although the bronchitis was leaving her. For a change she was conveyed to the house of a relative in an adjoining village, and remained a short time. The phenomena accompanied her thither, continued, and returned with her. People from all parts visit the house and send accounts to the papers. I went March 15th. I found Alexandrine an interesting girl of amiable character. In talking she has twitchings of the left side of her face, her pupils are dilated, and her sight is weak. I made some passes over her face, and produced a pricking sensation, and her eyes began to close; but I withheld from prosecuting magnetic treatment, because the room was crowded and there were many gazing in at the windows. On the 23rd I went again, and ascertained that the phenomena were caused by a spirit. In answer to questions, rappings were heard away from Alexandrine, and I observed that they were less sonorous in proportion to their distance from her." —A. VINCENT.

NEW FEATURES AT MR. EGLINTON'S SEANCES.

Another séance, held a few days since by a friend and myself, again with Mr. Eglinton, was so interesting from the many different phenomena developed, that I send it you for a place in your valuable journal.

My friend had never before attended a slate-writing séance with Mr. Eglinton, though she is an experienced Spiritualist. The heavy weather, we feared, would be unfavourable for the sitting. However, the power appeared to be strong. The medium was rapidly controlled. We wrote questions on the slates (carefully concealing them from the medium) as to the spirits who were present, and the names of several deceased friends were given in reply; also some remarks, in which the words "two weeks" were mentioned in answer to a question. The number being illegible, the figure 2 was substituted. I then privately wrote a request to have some information from a spirit present concerning a departed mutual relation, whose life had been an eventful one. Mr. Eglinton held the slates at first under the flap of the table, but writing being delayed, he raised them over my head, when the pencil commenced moving rapidly. The slates were then placed on my shoulder, the writing continuing, and the medium supporting the slates with one hand. Pauses, and a difference in the movements of the pencil, showed that two controls were at work. On the signal being given, we found writing in a rather large hand, commencing on one side of the slate, carried in several lines round and round it, leaving a small space in the centre. The large writing informed us that the heavy atmosphere caused difficulties in communication, and also made it difficult for the "guides" to bring our friends to us in proper sequence. The small space in the centre was filled with a communication from my sister, and signed with her name. She left earth-life many years ago as a child of seven years old. This writing was small and delicate. My previous question had remained unanswered until now. Mr. Eglinton became much agitated, being apparently painfully controlled, and a reply was written identifying the spirit referred to in my inquiry. The medium now said a vision was coming upon him. Closing his eyes he slowly described a scene in the early life of the lady in question, which was at once recognised as true by my friend and myself. Still holding my hand, Mr. Eglinton became more and more agitated, at the same time describing the unhappy state of the lady in some part of her earth-life. He begged me not to concentrate my thoughts on her too much, as he felt efforts were being made to entrance him, which he resisted. He rose from his seat and paced the room in great apparent suffering and agitation. His left arm began moving convulsively, and suddenly he sat down, begging I would hold fast his right hand, saying, "Look! look! The lady is trying to show you her name on the back of my hand!" His left hand was now clenched on the table. We could see nothing at first on the back of this hand, but presently faint red lines began to appear, rising, as it were, under the skin, growing darker by degrees, until the, to me, well-known name of the lady—not a very common one—appeared distinctly complete. After remaining for a few seconds for our inspection, the letters faded away. The medium being now relieved from this control, held the slates again under the table-flap for writing, his right hand still holding my left. I was now patted several times on knees and wrist by invisible fingers, Mr. Eglinton laughingly exclaiming that he was also patted. My companion now changed places with me, on which the medium, turning to her, described a gentleman who wished to communicate, and gave her a verbal message from this spirit, a deceased relation, on a subject which had greatly occupied her mind. After this the "patting" recommenced on our wrists and arms. My friend's handkerchief was taken several times from her lap, and at length appeared

on the opposite side of the room. Materialised hands now made their appearance from under the edge of the table. They were of different forms. One appeared close to me, sitting as I was far from Mr. Eglinton. He and my friend described it as a "long-fingered one," and I was told by the medium it was that of my son. This was immediately confirmed by strong raps on the floor in a different part of the room, which continued for some time, and by which I held a conversation on some family matters. Mr. Eglinton's left hand during these occurrences continued to hold the slates, while his right hand was grasped by my companion. The phenomena throughout this séance were rapidly produced, with great power, but it is difficult to describe the continuous occurrence of characteristic communications on family and private matters, which could not but convince us of the identity of our spirit friends. The séance was held in full light throughout.

June 1st, 1885.

J. C.

THE HERMETIC SOCIETY.

The sixth meeting of the present session of this Society was held on the 3rd inst. The subject was the Symbology of the Old Testament, and was introduced by Mr. Edward Maitland in a paper of which the following is an abstract.

The question of the value of the historical element in Christianity involves that of the intention and significance of the New Testament and especially of the Gospels. But as this is but a portion of the Scriptures represented by Christianity, the question cannot be determined without first ascertaining the real nature of the Old Testament,—how far it is historical, and how far allegorical or mystical. For it follows from the relation between these two divisions of the Bible that whatever is the character of the one that must be also the character of the other. So that if the one be exclusively historical, exclusively mystical, or a combination of the two characters, the other also must be so.

To define these terms. If the expressions in the Bible which denote persons, places, times, and events, really refer to these in the ordinary sense, and make this sense the primary and essential one, then the Bible is historical. If, on the contrary, the expressions in question do not refer to these in the ordinary sense, but make this sense a secondary and subordinate one, and refer really and primarily to principles, processes, and states which are not physical and phenomenal, but spiritual and noumenal, and make this the real and essential sense, then the Bible is not historical but mystical, and is rightly understood only when so interpreted.

There are four different sources of information whereby a judgment on this question may be formed. (1) The Bible itself; (2) the consensus of qualified commentators; (3) the general usage in corresponding cases; and (4) the intrinsic nature of the case, growing out of the purpose and nature of revelation and religion. The result of an examination of all these grounds of judgment—particulars of which were given in the paper—is to show beyond possibility of doubt (1) that the Bible, while containing an historical element, is really mystical in its intention, in that it uses historical and other phenomenal incidents merely as symbols to denote mystical truths; and (2) that it could not, from the nature of the case, be otherwise without forfeiting its character as a Bible; since religion is necessarily, by virtue of its interior and spiritual character, addressed, not to the senses, but to the soul. So that, were the Bible historical in the sense ordinarily ascribed to it, it would have no message to the souls of men.

The failure to understand the Bible has come of a confusion of planes on the part of its readers, and their consequent ascription to the physical plane of that which belongs to, and is intended for, the spiritual. To understand this, it is necessary to consider, besides the nature of religion, the method of the mystics who were the writers of the Bible and formulators of religion.

As with the hieroglyphs of Egypt—the land from which the Bible has its derivation—the symbols employed were one and all drawn from the natural or physical world. This was for two reasons: one because its writers recognised as subsisting between the two worlds—or states, for there is no question of locality—a correspondence in virtue of which whatever exists materially and phenomenally in the one is the counterpart of, or correspondent to, something which subsists spiritually and

noumenally in the other. From which it follows that the terms which denote the one class of objects, serve also to denote the other. And all that is necessary to avoid confusion is to remember which of the two worlds, or states, is the one intended.

The other reason for representing the subjects of spiritual cognition by terms derived from the natural world is because we first have cognisance of the natural, and only through our perceptions of its objects can we have any comprehension of things spiritual.

On the same principle the name of some object is used to denote, not the object itself, but its distinguishing characteristic; and this, again, as subsisting, not in the object in question, but in the world specially intended. From which it comes that when the term employed is, say, the name of some animal, it is not the animal itself that is meant, nor the characteristic as subsisting in the animal and for the sake of which it was chosen, but the corresponding mode or quality in the spiritual world.

Such is the method pursued in all mystical Scriptures. And they are called mystical because they relate to things interior and hidden, and require an interior faculty for their apprehension; and also because of the duty of preserving silence concerning them in regard to persons who, being unable to appreciate them, might, after the manner of the ignorant and unpercipient, ridicule and profane them. The term mystery, which is cognate with mystic, does not properly imply beyond or contrary to understanding, as it has become usual to suppose. It implies only that which transcends the lower faculties and requires a transcendental, but not therefore superhuman, faculty for its cognition.

The famous Swedish seer had done excellent service in recovering and formulating the ancient canon of mystical interpretation. It is true that Swedenborg did not himself remember always to observe the rule laid down by him, and that he fell in consequence into some grievous errors. But the rule is none the less valid on that account. "To take the literal meaning of the Word for the true one is," he says, "to destroy the truth itself, since everything in the Word relates to the heavenly and spiritual, and becomes falsified when transferred to a lower level by being taken literally." (T. C. R., 358.) "In the internal sense there is no respect to any person, or anything determined to a person. But there are three things which disappear from the sense of the letter of the Word when the internal sense is unfolded: namely, that which is of time, that which is of place, and that which is of person." (A.C., 52, 53.)

The same rule is largely insisted on in "The Perfect Way," where it is shown further that the exaltation of the letter and form, that is of the historical and phenomenal element in the Bible, in place of the spirit and substance, constitutes the sin most severely reprobated in the Bible, namely, idolatry. It is not the use of symbols which exposes men to the charge of idolatry, but the failure to assign to these their spiritual and proper significance. The rule is that no interpretation of a religious dogma or other symbol is true which has a physical application; and, so long as it seems to us to bear such an application, we have not yet found the true meaning. All in it that is true is for spirit alone.

This exposition of the principles of mystical interpretation was followed by several examples of allegorical narrative in the Old Testament, showing in every case the spiritual and real, as distinguished from the literal and apparent meaning. Among the narratives dealt with were those of the Creation and Fall; the mystic "Woman" of Scripture; Enoch; the Deluge, and the Exodus. The wars and other actions of the Israelites, which, if literally intended, would be in the highest degree discreditable to themselves and their Deity—were shown to be symbolical of the conflict which man must wage against his own evil propensities and other limitations, in order to attain the perfectionment of the final regeneration which it is the object of the Bible to exhibit as the means and condition of salvation. A really literal translation would show that the names of various persons and places denoted, not persons and places at all, but qualities and properties related to the various states of the soul, precisely as in Bunyan's "Pilgrim's Progress" and "Holy War." The mystical meaning of the Exodus was explained as follows:—

One of the chief stumbling-blocks of the school of literalists has been the apparent failure of the prophecies asserting positively the return of the Israelites into captivity in Egypt, since they never did go back into that country. But according to the mystical interpretation, no such failure occurred, nor can there be a failure of Divine prophecy. Egypt was a symbol for materi-

ality, whether as the world or as the body. And Israel was a term denoting all who, being possessed of the spiritual consciousness, have attained their true majority and become, in the mystical sense, men. The soul's lapse from its proper high estate of pure spirituality is thus always, whether for the individual or the general, a "going down into Egypt." And although it is necessary for the soul's due unfoldment and the building up of the man, that the individual have experiences of the body and acquire the lessons it has to teach; it is necessary always to guard against becoming so deeply sunk in materiality as to lose altogether the consciousness of things spiritual, and become "a bond-slave in the land of Egypt," and past hope of redemption therefrom.

Read by this light, the story of the Bondage and Exodus acquires a significance at once new and profound, and an interest universal and eternal, such as could belong to no merely historical incident, whatever may have been the nucleus of physical fact which suggested the allegory. For, thus read, the going down into Egypt for corn becomes the birth of the soul into the body as at once a nursery, a school, a house of correction, and a chamber of ordeal. The taskmasters are the fleshly senses and appetites, to yield oneself up to which is to become a bond-slave. The plagues are the sufferings undergone by the body as a penalty for its detention of the soul, and provoke in the latter a desire to escape. The Red Sea is at once the water of cleansing and the way of deliverance: the means also of death to the lower nature. The magian's rod is the purified will; the pursuing Pharaoh, his horsemen and chariots, are the bodily affections seeking to bring the soul back under their dominion; the wilderness beyond is the way of the cross of renunciation; the guiding pillar of fire and cloud is the understanding of Divine things; and the Promised Land is the final state of rest and perfection, attaining to which the man—now become regenerate—can exclaim, "Out of Egypt hast Thou called Thy son."

Such, to mystical apprehension, is the one theme of the Bible, repeated again and again under every form of allegory, the verification of which lies within the souls of all those who have attained to the consciousness thereof.

Many Fellows and visitors joined in the discussion which followed, and which was of the highest interest and importance.

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse on "Material and Spiritual Portents" was delivered as announced, last Sunday evening, at the Kensington Town Hall. The address was remarkable for the broadness of its views and the touching sympathy of its tone. It was well adapted to respond to the interest awakened by the signs and portents of the times. It was stated that a new and important epoch of the world's history had now commenced. The old dispensation had closed in 1881. The solar system had commenced another cycle. A conjunction of planets had taken place causing important changes in the condition of matter, its attractions and magnetisms. Changes would ensue in the mental and spiritual spheres. Daily events portended a change—physical disturbances of the earth's surface; movements political and social among nations; discoveries in science; new tenets in philosophy; the overthrow of cherished religious dogmas. Some philosophers held that physical changes influenced man's mental condition; others that the mental condition influenced matter. As man became more perfected so would material conditions advance. When harmony prevailed, then even the wild and noxious beasts must change their nature, and become attuned to the new order of things and become tame. We should prepare ourselves for the coming advent, like as the mariner prepares his vessel to weather the threatening storm, or as the desert traveller is forewarned by the clouded streak on the horizon, or the mountaineer notes the rumbling of the distant avalanche. Though the change may not be accompanied by bloodshed or violent perturbation, still it will be most portentous in the world's history. Old dogmas and beliefs will be rudely shaken, a new religion will arise, embodying only the fundamental truths of older religious beliefs, founded on the immutable principles of love to others and unselfishness. We shall realise that in our midst there exists an unseen world of spirits ever helping and guiding us here in life. That none are so low or unfortunate but that some sympathising spirit is ever near, watching to approach, to elevate and heal. The man of genius will not be proud of his gifts, but rather regard himself as the humble instrument of the Divine sent to instruct others. The rich will assist the poor; the happy will console the dejected; the wise will teach the uninstructed. After the address an impromptu poem was given on "Inspiration, and from whence it comes." The subject of the address, next Sunday evening will be "Spiritualism, Christianity, Buddhism, and Orientalism: their Relation to the New Religion."

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

The first indications of success usually are a 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 to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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 Butlerof, 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 Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, 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 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,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

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, Homoeopathy, 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 MM. 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."