

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Statuvolence.—II.....	375	The Historical Development of the	
The "Unconscious Secondary		Psychic Force Theory.....	380
Self".....	376	Records of Psychical Phenomena	381
A Puzzle for Metaphysicians.....	377	Experiments with the Hypnoscope	382
Reviews.....	377	The Spiritual Outlook. XXXIX.....	382
The Daemon of Darwin.....	379	Spiritualism in London and the	
Cui Bono?.....	380	Provinces.....	383

[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.]

STATUVOLENCE.—II.

By W. B. FAHNESTOCK, M.D.

As this art cannot be demonstrated upon paper, a description will give but an imperfect idea of the powers of the Statuvolist, or the possibilities of which he is capable. Statuvolence, being the foundation of spirit control, cannot be separated from it, and as the aura or scent of individuals is the medium of communication it should be perfectly understood. As far as my investigations have gone, I find it simply to be the effete materiality eliminated from the body, and, being peculiar in each individual, is more or less electric (and not "animal magnetic," as generally supposed); consequently, being material, it can be seen by clairvoyants emanating from the bodies of individuals as they are more or less excited. Indeed, a Mr. William Underwood, of Paw Paw, Michigan, is so electric that he can charge a Leyden jar, and by breathing upon, and briskly rubbing, a handkerchief can set fire to and consume it. I state this fact upon the authority of Judge Hilton and other intelligent persons of Paw Paw, Michigan, but like all other cases, the abundance of electricity, in his case, is, *outside of faith, destitute of healing qualities*. I have stated that the aura eliminated from individuals is the means of spirit communion, and there is no doubt that it enables spirits to approach persons, especially those who are sensitive, and by adding or combining their spirit aura or materiality with that of the medium they can effect a temporary appearance or materialisation. This body being then simply electrically and spiritually material, upon being "*grabbed*," its constituents separate—and, none of these being individually *solid*, the body cannot be held any more than substances which are gaseous.

It has been argued that because some persons feel a shock upon approaching paper said to be "*magnetised*," it is a proof that it contains animal "*magnetism*," and consequently that it will cure diseases. But as the assertion carries no conviction with it, I would ask how it happens that the same sensitive persons (being strangers) have sat quietly beside me, and *felt nothing until my name was mentioned—when they would spring to their feet and declare that they never felt such a "magnetic shock in their lives."* It is very evident, therefore, as they *felt nothing before my name was mentioned, that the shock in all such cases is a result of their own creating, and not through any "magnetism" attached to such papers, or to myself. All cures, therefore, that may have been thus effected were the result of a statuvolic power within themselves, which a proper education could have fully developed and rendered useful at will, instead of*

depending upon a myth, or on others, for that which was within themselves. Statuvolence, to be perfectly understood, requires demonstration as well as personal instruction, and, although many have entered the state naturally, they are generally ignorant of their powers, as well as of how to develop their possible qualities. Religious excitement, joy, fear, grief, a belief in the powers of men on spirits, &c., have produced the condition, as well as electro-magnetic machines, &c., but to become a statuvolist they must be educated up to the possibilities of the condition, and then only can they be of any use to themselves or others.

In addition to the instructions already given for entering the conditions, *there are others of vast importance to those who have entered the state from whatever cause, and desire to become perfect in the art*. When persons, therefore, desire to learn how to render the body insensible, they must be directed (when in the condition) *to awaken the head only*. This being accomplished, the body will be in an insensible state, and it will be impossible to inflict pain upon any part of it, although the head is in a natural condition. An act of their own will, however, can render any part sensitive, independent of the rest, and they can then also let it fall back into the insensible state again in an instant, if so disposed.

In practising this art, we usually direct the patient to awaken, a hand, or an arm, by an act of his own will, and then, by the same power, to let it fall back into the condition again. A little practice will soon enable people to effect this very readily, and they will then be able at any time to throw any part of the body into or out of the state *at pleasure*.

The possession of this power by those who are engaged in war, or are exposed to accidents, would not only prevent human suffering, but save thousands of limbs, as well as lives, that now are destined to perish.

But this subject is as endless as it is beneficial, and until public attention is directed to its importance, and its possibilities exercised to their full extent, humanity will be obliged to suffer the consequences of a neglect as ruinous as it is unfortunate.

OBSESSION.—At Rians, a young man, just liberated from his military service, on resuming his work as a modeller in his father's shop, had to leave it and lie down from a sense of utter fatigue, when he was seized with a fit. His body was twisted about, he rolled, he leapt high into the air; and it required the strength of half-a-dozen men to hold him. On the fit going off, he was calm and rational. He had frequent attacks like this. One night the doctor prescribed a calming dose for him. When it was brought to him he said, "You want to give him morphine, but he shall not take it." Whatever he said in the attack was spoken as if by another individual through his mouth. I went in once when he was just out of a fit, and he said to me, as he pointed to the foot of his bed, "See! there he is who is making me suffer! He is mocking at your powerlessness; but you are many, can't you protect me?" Some of the neighbours said that he was possessed of the devil. The vicar came and read exorcising prayers with him. Some dolts said that it was all a farce. I took a friend, a medium, of the same age as the patient, with me, and he had a pleasant and rational conversation with him for some time; after which these fits, which had recurred from time to time for a month, suddenly ceased. He did take a little medicine prescribed by Dr. Fabre, who called the terrific attacks *crises nerveuses*!—*Revue Spirite*,

THE "UNCONSCIOUS SECONDARY SELF."

BY HENRY KIDDLE.

The opponents of Modern Spiritualism have, at various periods in the history of the movement, shown a great deal of ingenuity in the invention of mysterious agencies, physical or psychical, and in the coinage of terms, sometimes equally mysterious, in order to rule out what is called the spirit theory in the phenomena called *spiritual*. Thus the abnormal nerve force of the Rev. Dr. Samson, and the "psychic force" of Serjeant Cox and others, played a prominent part for a time in the illogical effort to explain away truth by the conceived operation of an agent whose existence could not be proved.

The latest attempt of that kind is made by one of the members of the London Psychical Research Society—Mr. F. W. H. Myers—in the May number of the *Proceedings* of that Society. In a lengthy, learned, and ingenious article on "Automatic Writing," which contains a large amount of matter of great interest to Spiritualists, he certainly pushes the telepathic theory, or principle, to a very great extreme in his effort to use it as a means of eliminating spirit agency from phenomena which have usually been attributed to that source. He says: "Telepathy is among the supernormal activities in which we have reason to suspect the operations of an unconscious or secondary self."

It will be observed that this language is very guarded:—"we have reason to suspect" is, assuredly, a cautious expression; and we have no objection at all to an "unconscious secondary self" *reasonably suspected*; but we do object to the subsequent treatment of it as an actual entity having a demonstrated existence. The *suspicion* should be verified scientifically before it is so employed; for we need not tell Mr. Myers or the Psychical Research Society that a suspicion is not a fact.

So with the peculiar device of a certain order of scientific men who seem to think that when they have applied a long and learned term to some unaccountable phenomenon, they have fully explained it; but, as "LIGHT" properly says: "a name even of six syllables explains nothing"; and even Dr. Hammond's wonderful word *syggismocism* is only to be considered as a cacophonous progeny of the verbal-parturient scientific mind.

There are many things in human nature which psychical research will have to grapple with for centuries before it gets beyond the fringe of the mystery surrounding them; and one would be very sanguine to believe that it will be ever able to pluck out the heart of that mystery. Philosophers may talk of "mentation," "cerebration"—conscious and unconscious—"telepathy," "thought-transference," with all the other occult phenomena which they have scientifically labelled; but as yet they have scarcely approximated to a solution of the problems involved in these latent activities, or processes of human nature. Mr. Myers speaks of them as "supernormal"; but we think them neither above law, nor in violation of law (abnormal), but in accordance with laws (normal), the operation of which is not understood. They are not the less normal, because they are not more frequently or commonly displayed and observed. Up to our time, psychical exploration has been superficial, and has not found "reason to suspect" the existence of such activities. Now it *does* "suspect"; and if it is logical and truly scientific, it will go on to test and prove, instead of "begging the question," making suspicion and hypothesis the basis of learned and ingenious ratiocination, as useless as a chain that is loose at both ends.

The duality of man's nature, we have often affirmed as the result even of our own thought and experience, in addition to the well-attested phenomena that seem clearly to indicate it; and the reason which Mr. Myers has for suspecting the existence of an "unconscious secondary self" may be good and sound; but, at this stage of his

inquiry he is not logical in substituting this supposititious agency for the foreign intelligence which, in innumerable phases of manifestation, mental and physical, *declares itself* to be a disembodied spirit; and there have been many inquirers—and sceptical inquirers, too—who have made an exhaustive examination of these manifestations, and become logically convinced that to accept this declaration—in view of *all* the facts—was the only truly just and scientific proceeding. Hence, Spiritualists have a right to repel all insinuations that they have been hasty, irrational, or credulous in their adoption of the "spirit theory."

The obvious and undeniable existence and manifestation of a foreign intelligence in such phenomena have been, in part, the basis of verification used by Spiritualists; but Mr. Myers has arbitrarily attributed to his *suspected* "unconscious secondary self" a capacity of intelligence truly *supernormal*, and absolutely incredible. Even anagrams, he asserts, can be written automatically by it, such as the following:—*neb 16 vblly ev 86 e earf ee*, meaning, "Believe by fear even! 1866." This was written by means of a planchette in answer to the question, "How shall I believe?" And Mr. Myers believes that this answer was given in the form of that complex anagram as an "unconscious reflex from the writer's mind"—or by the "unconscious secondary self." He gives to this mysterious agent the key to unlock all the "stores of unconscious memory," whose extent in any individual's mind it is impossible definitely to limit, so as to say positively what is and what is not there; and then he says, with some dogmatism:—

"There is really no line which can be consistently laid down beforehand as demarcating self-inspired from extraneously-inspired messages, except the presence in such messages of definite pieces of information such as, in a court of justice, it would be considered possible to prove that the writer or speaker could never have possessed."

It will be clearly seen within what narrow limits, under these strange and novel assumptions, it would be possible to verify any spirit communication, however copious the "tests" which it might afford. We must prove that the "definite pieces of information" contained in it could not have been among the "stores of unconscious memory" in the mind of the medium and all others present, and prove it, too, by judicial evidence. As Spiritualists, and in view of the records of Spiritualism, we are willing even to accept those hard conditions, with confidence that we can still prove that "extraneously-inspired messages" have been given; but, at the same time, we hold those conditions to be, in a measure, ingeniously absurd and illogical, inasmuch as they leave out, from the want of *spiritual* perspicacity on the part of their inventor, some of the most important considerations bearing upon the verification and identification of the spirit intelligences.

Grant the existence and the alleged capabilities of this suspected "unconscious secondary self"; and psychism takes the place of Spiritualism. If this unconscious agency within human nature can construct anagrams, it will be difficult to fix a limit to its alleged powers. It may rap, tip the table, materialise its hand, face, or full form, get between slates and achieve a psychograph, and, in short, go through the whole gamut of the so-called spirit manifestations. The only obstacle to this conclusion is, this suspected agency is not yet proved to have any existence beyond the conception of the psychical researchers or of Mr. Myers; but when this obstacle is removed, the Psychical Research Society will be *functus officio*, for the mysteries of Spiritualism will have been, not explained, but *explained away*.

O'DENOVAN'S "EVIDENCES."—By permission, the author has presented to his Excellency the Governor a copy of his book, "The Evidences of Spiritualism," which, the Governor says, through Captain Sheil, "has given him much pleasure, and for which he thanks the author very much."—*Harbinger of Light*.

A PUZZLE FOR METAPHYSICIANS.

The following narrative of a vision and its verification is from the pen of Mrs. H. W. Baker, in *Harper's Monthly Magazine*. In reproducing it we have only omitted redundancies of expression.

In November, 1854, writes Mrs. Baker, the ship "Sophia Walker," Captain Codman, sailed from Boston, bound for Palermo, Italy. On board was the Rev. C. Walker, who had been prescribed a voyage for the benefit of his health; he was a relative of the owners. With him was the Rev. C. Stetson's son Frederic, both of Medford, Mass., who was also recommended a voyage for a similar reason. The latter went on board resolved to take the active duty of a seaman, with the understanding that if he found himself unequal to the work he should take that of captain's clerk. We knew the circumstances through the young man's family being on intimate terms with our own.

Towards the end of 1856, when the "Sophia Walker" had been away two years, I had (continues Mrs. Baker) a nearly fatal attack of pulmonary hemorrhage. One night, when slowly recovering, a nursing friend, Mrs. Butters, left my bedside, to be relieved by my husband. I had taken my medicine, and was composing myself for sleep, when a vision came before me of a ship pitching heavily in a tumultuous sea, and a man whom I recognised as young Frederic Stetson falling into the seething waves. I heard the roaring of the waters, and the shouts of the captain and crew. "Throw a rope!" "Let go the life-buoy!" "Let down the lifeboat!" "No use; he's out of reach!" "He's gone!"

I groaned, and said to my husband, who asked me if he should send for the doctor, "It's dreadful! it's awful!"

Then the storm seemed to have passed away, and I saw the crew seated before the Rev. Mr. Walker, who was preaching to them about the solemn event.

The scene then changed to my own room, into which a messenger came with a letter, announcing the death of Frederic Stetson.

The scene then changed back to the "Sophia Walker." The Rev. Mr. Stetson was standing by an open chest containing the belongings of his son. The captain spoke of his good qualities, and told the father of the circumstances of the danger, of all hands being called to help in working the ship, of his son being blown and washed off the yard-arm.

My vision agitated me. I told my husband what I had seen, and that I had no doubt that Frederic Stetson was drowned. He thought I had been thinking of the Stetsons, and that what I called a vision was only a dream. But I was so positive that he made a note of it and the time—midnight, of the 10th of March, 1856.

A fortnight after, on the 25th, the "Sophia Walker" came into port, when Captain Codman communicated the circumstances of the death of Frederic Stetson. His account corresponded exactly with my vision. I had communicated it to my physician, Dr. Swan, and to several friends who visited me in my illness. Dr. Swan during his life frequently urged me to publish the facts, but I was reluctant. Agreeing at length to do so, I have written this narrative, and have asked the principal of those to whom I related my vision, before its verification, to correct any error they may find in my recollection, and they testify to its correctness.

Appended to Mrs. Baker's narrative are testimonies to this effect from Mrs. Stetson, the mother of the drowned young man; of the daughter of the Rev. D. Osgood, Mr. Stetson's predecessor in the pastorate of his church; of Mrs. Butters, a member of the Rev. Mr. Baker's church, who nursed Mrs. Baker in her illness; and of the Rev. Mr. Baker himself, who writes:—

"I bear my testimony to the fidelity of the record of the facts narrated. I consider them among the most remarkable mental phenomena I have any knowledge of, and worthy of a place in the history of metaphysical science."

The final testimony is presented in the following extract from the printed sermon preached by Rev. C. Walker on board the "Sophia Walker," and which he subsequently published:—

"We have the illustration of the quick vanishing of life at hand. Where is the youthful Frederic Stetson? Who of us will forget the night of the 10th? The wind and storm had prevailed for hours; midnight came; all hands were called; the foretopsail must be taken in; with the rest Frederic climbed the yard; the flapping sail, only clewed up, driven by the wind, struck him into the raging sea beneath. The cry, 'Overboard!' was heard. The captain called for the life-buoy to be cut away, the life-boat to be lowered, but we saw how vain it was, for he was lost to our sight," &c., &c.

REVIEWS.

"SYMPNEUMATA."

(FROM ANOTHER POINT OF VIEW.)*

(Continued.)

Among the charges brought against this book by your reviewer, one was that it betrayed "inability to recognise the reality of the soul, or of any principle in man capable of subsisting independently of the physical organism."

Now, certainly, so long as the individual perceives, and is perceived, under the form of space, the organism of the new man belongs to the domain of physics in the extended acceptance of that term; though as mediating the powers of a higher consciousness, it will far more govern that domain than be governed by it. It is also true that in "Sympneumata" we do not hear of the soul as an individual entity to be defined, or talked about without being defined, as distinct from the evolutionary processes which tend to consciousness. The spiritual consciousness is not in this book conceived as independent of any organic basis. But from beginning to end we hear of the inner organism which mediates it, the first individual reaction upon the Divine principle, or "God hidden in the central will." The whole effort of the spiritual life is to ultimate this inner organism as the outward nature and expression of the human being. The higher emotions which give impulse to the spiritual will would then be recognised as distinctly and organically sensational, whereas now they seem to belong to a less constant and less real experience. Consciousness has its chief seat in the order which is most firmly and objectively organised. The soul is an ideal in process of realisation, and so must be dynamically, rather than statically, conceived in relation to the ultimate degree of consciousness. Its static existence is just such organic fulcrum of further operation as it has already attained in consciousness. Only thus, at least, can we conceive it in identical connection with the self-consciousness of the earthly man. There is nothing, I believe, in this book inconsistent with that doctrine which, in common with the reviewer, I hold to be the truth, that successive personal or terrestrial existences contribute to the experience and purification of the individual parent of them all. But that hypothesis requires that these derivative personalities shall progressively tend to the full self-conscious representation of the true subject. With every approach to this consummation the personality is so far "atoned." That is to say, by the development in earth life of the interests we call spiritual, the self-consciousness of the personal Ego is merged and identified with that for the sake of which it came into existence. Now, if we acknowledge that this spiritual consciousness has an organic basis of its own, we shall see that the distinction from it of the lower Ego is just the existence of a lower and more external organism (every organic constitution being merely a relatively fixed association of conscious states). The atonement of the personal Ego is the solution of this inferior platform of consciousness. Such solution is only possible through the increased energy of the influx from the superior organism, and this efficacious energy again can only be acquired by a growth and maturity of the heretofore transcendently organic consciousness under conditions and by means which the doctrine of Reincarnation, rightly understood, should explain. This full in-statement of the higher consciousness is now its descent from its former interiorly subjective position to become the external, sensitive, and instinctive basis of the life, thus making room for a new evolutionary process of the inexhaustible Divine energies from within. We shall thus always have a "soul," but not always the same soul consciousness, for the Divine life in us will still be forcing outwards, or ultimating, its successive products, that these may be receptive forms of higher influx.

Every such completed transposition would be the beginning of a new order of human experience. An old ideal has been realised in a new psychical nature. Were this result to be merely individual, the progressed entity would cease to belong to this sphere of manifestation; it would not be reborn into a world or objective order, its affinities with which had entirely ceased.

But how would the case stand were the evolution no longer simply individual, but were that of a foremost wave of humanity on earth, representing a long ideal and social preparation? On

* See Review of this book in "LIGHT," April 11th, 18th, and 25th of the present year. "Sympneumata" may be obtained of the Psychological Press, 16, Craven-street, S.W. Price 10s. 6d.

that supposition we should have permanently among us a race which the less advanced would regard as superhuman, but which would be a type tending rapidly to become normal in mankind. Now it should be sufficient to refute every charge of materialism against "Sympneumata" that it contemplates this change in the physical constitution of the race as the result of moral and ideal causes. The true body is the expression of the consciousness for the time being, and corresponds to its quality.

The great change in consciousness to which all moral progress tends is the living sense of human solidarity. The phenomena of sympathy, practical philanthropy, absorption of the mind in social problems, the growing dissatisfaction with self-centred interests, these latter-day tendencies are merely the *consciousness* of a development which has been proceeding unconsciously throughout the ages till they have at length attained the organic stage to which consciousness always testifies. That is to say, the tendency is now recognised for what it is, whereas in its earlier stages the humanitarian instinct had to work unknown by means of agencies which seemed self-seeking merely. "Sympneumata" traces with philosophical insight and powerful expression the workings of this force as it appeared first in the practical energies of representative men; then in the growth of the moral consciousness and in intellectual systems, till in the ultimating process of its descent it reveals itself under new organic conditions of sensibility. Beginning in instinctive impulse towards asserting and maintaining human solidarity in the external order, its efforts in this direction next attain more conscious recognition in institutions, laws, and moralities. The intellectual progress which succeeds advances further the humanitarian impulse, or rather is the symptom and expression of its advance. But the epoch of pure thought can only attain the distinct self-conscious statement of the problem of human life, and despairs of solution just because it discovers that not in itself does the solution lie. And there we must remain, unless a new order of positive experience can impose its mandate on the interpretative functions of intelligence, refusing to be ignored. The intellect of science recognises only a sensational basis for its facts, for it must always belong to the external and objective order. It does not yet know that even a slight shifting of the organic "threshold" of sensibility, discloses a new order of positive and irrefragable experience, by unfolding new faculties of sensible apprehension. It will accept no testimony to such experience, although from its own adopted principles of biological evolution that should be anticipated.

In the fine and impressive chapter on "Intellect," this inadequacy of mind to transcend or anticipate experience is powerfully stated. Strange as to many it must seem, the "men of light and leading," those who carry intellectual culture and scientific attainment to their highest points, are not in the van of evolutionary progress, and "cannot be considered as the special children of the movement, as the products of its most marked forces, nor as the heralds of the next departure. . . . For those who put forth the pretension to lead, and who mainly are the most followed and admired, are at this hour not men and women with the hidden fire that propels mind and destiny in the mass, but men and women of the luminous intellect which feeds itself from without, which collates experience, but cannot produce it; which dissects the seats of force, but does not transmit it; which registers, classifies, and averages observable facts and acts, but has no sense prophetic of different possibilities; which is, despite the unquestionable grandeur of its proportions, and the vastly increasing numbers of its possessors, nevertheless that class of intellect which marks the close of a long growth-cycle, and will not produce another. It is the intellect which stands with its back to all the future. . . . The phase into which science has most recently entered cannot be the phase out of which fresh sciences will spring; for science in this novel mood comes to kill nature if she can—comes to forbid that men shall feel in other ways than those she has made note of, and therefore comes arresting, if she can, those new activities which grow from new sensations. Science to-day is so absorbed in investigating that world of past experience to which it ostentatiously confines itself, that it denies the right of fresh experience to exist. It would strangle the future rather than allow the free development of forces with which it has not learned to deal. That portion of the high intellectual movement of our day which, though a small portion, is the most remarked, and that part of the science which, though a small part, seizes hold

most vigorously of popular imagination, have grown to tyrannies, and intellectuality and science govern now, as churches and old empires have governed in their time, a race of slaves, and govern also by sheer force. For the fear of controverting the statements and conclusions of the sciences begins to paralyse the individuality growth in the larger mass of intelligent people, who dare not give free play to their own pure impulses of intuition and perception, lest they incur the ridicule, censure, or contempt that fall upon those who worship not at the popular shrine. . . . The true genius of the human family is not that which shines; it is growing quietly to be the form which will receive and redistribute the spiritual powers that are fast germinating now throughout the universal human breast, and makes no claim to power as mind alone." To the question which here naturally arises: By what new experience, then, is this statement substantiated? the book is a reply. That reply is, in a single sentence, "personal sentiment of universal quality" (p. 252). "The sense that formerly lay smothered, by weight of limitations and impediments, in widely isolated and suffering souls, the sense of human oneness, has become a common and familiar birthright to numbers that have increased within this century in a truly marvellous proportion throughout all highly developed communities; and the numbers, yet uncounted, who hold through inherited form the latent force of this high sense, and have not drawn it to the perceptive regions of the outer sensation, constitute an unconscious reserve in the embattlement for right which awaits only, for the most part, a touch more of spontaneous vigour, or a ray more of clear apprehension, to spring to the vast activities which this sense propels" (p. 253).

In order to understand the connection between the manifestation of consciousness which gives its title to the book with the social or humanitarian impulse, it is essential that the full metaphysical significance of the latter should be apprehended.

"The proposition now with which the deepest intuitions of all ardent natures challenge the world, to test and prove it in experience, is that the absoluteness of human nature constitutes throughout the world one thing, not many; that therefore, no men as units or as groups can sustain within themselves active forces issuing from another motive than one humanitarian, without impairing the quality of their humanness" (p. 218).

"The question of how personal satisfaction shall be possessed, is closed; and reopens as the demand for possession by his larger self, his entire race, of life capacity for perfectness of joy" (p. 273).

Now all this, through the strictly logical, and thus necessary development of the most elementary germ of sympathy between man and man, implies a community of life at once essential and organic. It was essential from the first; the consciousness of it is its organic effectuation. By the light, now ideally visible, of this consummation of human progress on this earth—for with yet higher attainments this book is not concerned—we can read into history the unity of its purpose, and see in all its bewildering revolutions and anarchies, its wars and politics, the steady pressure of an unitary life-principle against resisting, but retreating individualism. How each one who has found this life-principle can cultivate it "against all odds of outer influence and lower inclination," so that "his moral stature adds to itself growth upon growth with a rapidity proportional to his ready obedience to the claim of each Divinely tyrannical impulse" is well and eloquently set forth in many noble passages.

But the chief thing is that the altruistic motive which has heretofore been regarded as a special virtue, an adornment of the moral life, is now to be recognised as the essential principle of true humanity, the characteristic quality and demand of a consciousness really human.

Now if it is essential humanity that is hereafter to be expressed in the individual consciousness, the first evidence of this being the negation of self-centred individuality which such a development implies, nothing can be wanting in this new consciousness which belongs to the true and complete conception of man. Thus much we can say, *a priori*. For, on the hypothesis, it is now a metaphysical life principle that has diffused itself through consciousness so as even to find expression in organic sensibility. The metaphysical is no longer metempirical, and therefore even to sensation and perception must be revealed whatever belongs to the vitality thus derived. Every faculty translates its life into its appropriate form and representation,

and, therefore, we are not to be startled by the statement that sense will personify that which, metaphysically conceived, can only be distinguished as a principle. For it is the function of sense to dramatise, to give us an object, a representation. Such representations are as real as any representations can possibly be, but we must remember that they are only the sense-form of cognition. The very same reality may inspire a philosophical idea, or may manifest in an exalted emotion, or take form of beauty to the senses. If the Divine nature or force is biune, and man is God derived, this essential biunity will be present in his new-found consciousness of true humanity. And if that consciousness extends to outer sense, the latter will deal with it in its own mode, as sensational recognition or even objective representation. Thus the woman as soul principle, becomes for sense a woman, but for sense only. But further consideration on the "Sympneuma," and some other points, must be reserved for a concluding article.

C. C. M.

(To be continued.)

THE DÆMON OF DARWIN. The Biogen Series. No. 2. Professor Coues. Boston: Estes and Laurial, 1885. May be ordered through the Psychological Press, 16, Craven-street, S.W.

When Professor Elliott Coues put forth his well-known "Biogen: A Speculation on the Origin and Nature of Life," I had the pleasure of introducing through these columns that little work to English Spiritualists. It seemed to me to contain within its sixty-six pages of dainty quarto as much sense, insight, and instruction as I had found in many a more pretentious volume of ten times the size. I am glad to find that the publishers have arranged with Dr. Coues to bring out under his editorial direction a "series of concise essays on live questions of the day, or of historical research in Religion, Science and Philosophy, prepared by writers of the most eminent ability." There can be no question of the value and interest of such a series if the level of the first volume can be maintained.

The second volume is also from the pen of Professor Coues. It was originally prepared as a memorial address to be delivered from the chair of Anatomy of the National Medical College at Washington, at the opening of the session, October 2nd, 1882, and we have it without material alteration. It must have been, I cannot but think, with some considerable surprise that the Professor's audience listened to this lively *jeu d'esprit*, to what he himself calls "these anagogs, veiling from the unwise the first principles of biology." In style as well as in matter the address is as little like the dull and respectable orthodoxy of science as can well be conceived.

The form is dramatic. The scene opens with the burial of Darwin in Westminster Abbey. The verdict of science as delivered through the mouth of the President of the Royal Society, Professor Huxley, stamps the value of Darwin's life-achievements.

Scene two is laid in the underworld. Darwin descends into Hades, and witnesses the transformations of matter from Moner to Man, the evolution of a human body. He sees the processes at which he had in the main correctly guessed: or rather which he had in a measure demonstrated to his fellows. But he had perforce stopped there. Into the future of man when freed from the body he had not penetrated. He was now to follow the transubstantiation of matter from the corporeal to the spiritual state:—the evolution of the human soul. How his Dæmon (Socrates) teaches him, must be learned from the book itself. No extracts for which I have space would convey any fair idea of the dialogue.

Scene three is in the overworld again. Socrates and Darwin converse, and the Socratic method is applied, with abundant humour and skill, to test the Darwinian theory of evolution. Here is Darwin's summation of his faith.

SOCRATES.—"Do thy disciples search a Psyche in the body? Do they think of man's undying destiny?"

DARWIN.—"Do they not, they miss the spirit of my teachings: and the laws of Nature, couched in all phenomena of life, have no significance for them. There must have been the time, the place, where Being from Not-being came. There must have been the origin of life, in time and place alike unknown. To this not science nor philosophy applies, but idle speculation drifting, unintelligent, or reverent faith as futile. Nor am I one with those who, bringing all things out of nothing, would discourse too knowingly of Deity: nor yet with those who, fatuous, would bring all things to nought by stripping them of meaning.

But, given cosmic continuity of Being, I would seek the processes by which a something is evolved from something antecedent, and the orderly unfolding of embodied life from simplest animated particles to bodies most complex—man As the end of evolutionary process is not yet, science will wisely set no limit to the possible, presuming not to say what form and substance Psyche may assume in future states of being—what Logos Nous may execute."

SOCRATES.—"Darwin, 'Thou reasonest well.'"

"M. A. (Oxon.)"

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.]

The Recent Controversy.

To the Editor of "LIGHT."

SIR,—It is to be hoped that your readers will understand that if the challenge offered by "G. D. Haughton" is left unanswered, it is not because the answer is "not easy," for it is at once easy and sufficient, but simply because you have decided to close the discussion. Permit me to suggest that, in view of this decision, it would have been a better course to omit a letter which raises new issues, and bases on them a challenge which we are precluded from accepting—a letter, too, which shows that the writer totally misconceives our position.

As Mr. Tomlinson's letter is based in great part upon Dr. Wyld's report of certain remarks alleged to have been made by me, it ought not to have been written—still less published—until opportunity had been afforded me for correction or confirmation. As it is, all that part of his letter falls to the ground in view of the contradiction I have given in the current number of "LIGHT."—Yours, &c.,

EDWARD MAITLAND.

C. C. C.—The correspondence is closed. For one reason we regret this, as you bring forward excellent reasons why such a controversy is unsuitable for the columns of "LIGHT." We regret the mistake which caused you to say that "it was open to doubt the mystic sense of the Gospels," instead of to "dwell upon," but even in your present letter we should have read "doubt" instead of "dwell"—the formation of the letters being hardly distinguishable from each other in both cases.

T. MAY.—We regret we cannot find room for your letter. See footnote in last week's "LIGHT."

Nor by lamentations and mournful chants should we celebrate the funerals of the good, but by joyful hymns; for in ceasing to be numbered with mortals, they enter upon the heritage of the diviner life.—*Plutarch*.

IN MEMORIAM.—Charles Edwin Gilliespy, of Newcastle-on-Tyne, passed onwards, 7th July, 1885, aged twenty-seven years. Mr. Gilliespy was an earnest and devoted Spiritualist. He was secretary to the Newcastle Society for the past year and a-half, and will be greatly missed both for his kindly disposition and the indefatigable manner in which he fulfilled the duties of his office. A considerable number of Spiritualists attended the funeral, and a fitting tribute was paid to his memory at the following Spiritualists' Sunday Services.

A MAGNETIC CURE.—Mrs. Crosby, of Southwark-street, Birmingham, came to me May 10th last. She had been in Paris three months for advice, after the best treatment she could get at home, but in vain. Before returning she had been recommended to try magnetism. Her case was one of atrocious facial neuralgia; her countenance was drawn with frequent accesses of pain, and she complained of sleeplessness and loss of memory. I held out hopes of relief to her, and began at once; I magnetised in the hope that magnetic sleep would come on; I succeeded, but the sleep was not profound, and it was accompanied by some cataleptic rigidity. Next day she confessed to feeling better. We had the same operation with similar effect. Next day she did not come through diarrhoea. I resumed the day after, and for three days we had similar results—sleep with rigidity. On the eighth day I magnetised from head to cardiac plexus only; in five minutes an attack of pain came on which made her frantic, out of which she passed into a state of general cataleptic rigidity. Then I magnetised for sleep. It came on, lasted nearly an hour; then she woke up quite easy and refreshed. This was the end of her attacks. I magnetised no more. She has just written gratefully that she keeps quite well.—H. DURVILLE, *Journal du Magnétisme*.

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

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Light:

SATURDAY, AUGUST 8TH, 1885.

CUI BONO?

Of what use is the investigation of the so-called phenomena of Modern Spiritualism? is a question that spontaneously rises to the lips of all thoughtful persons who have not examined the subject, and upon whose attention it is urged for the first time.

The answers may vary according to the intellectual standpoints of the inquirers. To the purely scientific inquirer whose speciality is physics, it may be said that all facts are worthy of examination; that the physical phenomena visible at spiritual séances are as objective and real as are those that take place in the laboratory of the chemist, the studio of the artist, or the work-room of the mechanic; that they may in many cases be tested in the same manner, if not to the same extent, as are tested many of the ordinary phenomena in nature, viz., by sight, hearing, smell, taste, and touch; that, in fact, they appeal to all the senses, and not only to the senses of one man, or class of men, but to all who are present, and are not merely subjective impressions, but objective phenomena. As occult and unusual facts, they are therefore worthy of examination, whatever may be the inferences deducible from the facts.

If there be any reasonable ground for accepting the inferences commonly deduced from so-called spiritual phenomena, then they are worthy of investigation, not merely as physical, but as psychological facts, and point to a field of inquiry in direct antagonism to the prevalent materialism of the age. The ordinary philosophical arguments in defence of a continuity of being after the death of the body, fail to satisfy critical and logical minds that have been trained in biological and physiological sciences. The Old Testament is practically silent as to a future life for man; and the teachings of the New Testament respecting a future state of conscious being, do not, confessedly, commend themselves to the many of the broad and catholic students of nature.

If the facts of Modern Spiritualism satisfactorily prove, as they most certainly do, that there is high intelligence, or, indeed, intelligence of any kind, apart from cerebral organisation, and if, beyond that, the invisible intelligences who communicate, persistently and systematically affirm that they are persons who have been embodied in this world, it is difficult to see how such facts can be logically rejected, and not difficult to see that they are incompatible with Materialism and Positivism, as commonly taught.

To many thousands of moral and spiritually minded men and women these despised phenomena have brought

"life and immortality" to light, and believers in Modern Spiritualism instead of looking to the grave as a hopeless leap in the dark, are cheered by the prospect that death is to the virtuous an immediate portal to a brighter and better condition of being.

If these alleged facts be true it is not difficult to recognise the Cui Bono. The great present want of the world is an assurance as to a future life of absolute justice, reasonable retribution, and unlimited progress, through self-sacrificing efforts for the good of others.

THE HISTORICAL DEVELOPMENT OF THE PSYCHIC FORCE THEORY.

Carl Kiesewetter contributes an article in the July number of *Psychische Studien* on the theory of psychic force in its historical development. The writer shows that the contention between this theory and that of spirits has existed from very early times. "Clear thinking individuals very soon came upon the idea that the problem of the magical spirit-life could not be satisfactorily solved either by a crass materialism or by an exclusive belief in spirits." The inquiry is then traced from the Alexandrian school of the Neo-Platonists to Avicenna some centuries later (who explained even "physical manifestations" by the action of the soul-force), Albertus Magnus, Roger Bacon, &c. Mention is then made of Peter Panzozzi, who systematically expounded the idea in his book "*De Incantationibus*," written at a time when the witch persecutions in Italy had exceeded all former experience, and explaining the supposed *diablerie* psychically and astrologically. The similarity of the views of Cornelius Agrippa with those of the modern Theosophists in this respect is remarked. Paracelsus, Van Helmont, and Fludd are likewise all authorities on the magical powers of the (unconscious) soul. Kircher and Caspar Schott in the seventeenth century experimented in this direction, the former's hypnotic investigations with men and animals being worthy of mention. In 1692, the discovery of a murder by means of the divining-rod gave a fresh impulse to Occultism, De Vallemont, in 1696, in his "*Physique Occulte*," attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeidler, the former representing the then orthodox view. The latter, Johann Gottfried Zeidler, published at Halle, in 1700, his "*Pantomysterium, or Year's News of the Divining-rod*," a work "full of surprising doctrines, experiments, and truly dumb-foundering researches." It made a great stir, but afterwards, although as late as 1750 attention was again called to it by Martius, it was wholly forgotten under the influence of the Rationalism of the period. Zeidler explained the phenomenon of 'movement by psychic force, and gave striking confirmation of his theory by actual experiment. Subsequent writers favoured the theory of "Siderism," connecting telheric and animal magnetism and astral influences, for the explanation of the movements. In 1857 Bruno Schindler, in his work "*Magischen Geistesleben*," dealt with all the mediumistic phenomena (then known) from the point of view of Psychism. Between the Materialists and the Spiritualists, Schindler obtained little attention, and "the atmosphere was too much agitated by the battle-thunders of great wars for this tender flower of the intellect to thrive." He is praised as an author "of great logical acuteness, and cyclopædic reading."

"Now that Crookes, Cox, &c., have begun to throw light upon the problem of mediumship, and the tendency of *Psychische Studien* has won approbation from the most distinguished of living philosophers, Eduard von Hartmann, the time may perhaps have arrived to consider the past history of our theory in the different stages of its development."

With a view to this historical and comparative account, the writer, who has studied the literature in question for twenty years, promises a continuation of his article with the following programme:—1, Particular Theories; 2, Agrippa's System of Psychic Force; 3, Paracelsus and his School as Psychics; 4, The Study of the Phenomena of Movement; 5, Bruno Schindler.

A CORRESPONDENT at Palmerston, New Zealand, informs us, in a postscript to a business letter recently received, that he and some fellow investigators of Spiritualism had witnessed some striking phenomena of late, a table rising, without contact of any one, as high as two feet from the floor, the medium being a half-caste boy, nine years of age.—*Harbinger of Light*.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 334.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES K AND M.—"SPIRIT" IDENTITY AND THE "SPIRIT" RAP.*

It is often said that the communications received from unseen intelligences always partake more or less of the mind of the medium, or at least that the information imparted is within the knowledge of the persons present. To show, however, that this is by no means invariably the case I should like to give you the particulars of a séance held some time ago at the house of a Mr. Mansell, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The medium on the occasion was Mrs. Everitt—a lady widely known and highly esteemed amongst Spiritualists for her self-sacrificing devotion to the cause—and the company included Mr. Everitt, myself, and wife, Mr. Mansell, and two or three personal friends of his, all being well-known to each other. I ask your attention to the name of Mr. Mansell, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the spirit spelt out, several times without success. I suggested that perhaps the spirit had not communicated before and did not know the usually adopted signals, and I requested that one rap should be given for "No," two for "Don't know," and three for "Yes," and that for other answers the spirit should rap at the letter required while the alphabet was being repeated.

I then asked, "Have you communicated before?"—One loud rap indicated "No."

"Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?"—Three raps, "Yes."

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters, "T-H-O-M-A-S-M-A-N-S—"

"Oh," I said, "Thomas Mansell! This is a friend of yours, Mr. Mansell." But Mr. Mansell said No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result—"T-H-O-M-A-S-M-A-N-S—." I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the spirit, letter by letter, how far I was correct. I then found that "T-H-O-M-A-S-M-A-N" was right; and when the alphabet was again repeated I learnt that after the "N" "T" was intended, and not "S," the letter immediately preceding. The name was then without further difficulty spelt out—"Thomas Manton." Questions put to the friends present satisfied me that no one in the circle had the slightest idea of who Thomas Manton was; and I next asked the spirit to tell me how many years he had been in the other life. The answer came—S-I-X—

* We make no apology for reprinting this case from one of our earliest issues. It is a good case of its kind, and should, we think, now be included in these "Record" columns for the sake of future comparison and tabulation.

"Oh," I said, "six years?"—An emphatic "No."

"Perhaps you mean six years and so many months? Tell us how many?"—Answer, "T-E—"

"Oh, six years and ten months?"—"No."

"Go on."—"T-E-E—"

"Oh, sixteen years?"—Again "No."

"Well, go on."—"H-U-N-D-R-E-D."

"Then you mean that you have been in the other life sixteen hundred years."—"No."

"Well, try again."—"Sixteen hundred and seventy-seven."

"Do you mean that you have been in the other life sixteen hundred and seventy-seven years?"—"No."

"Do you mean that you entered the other life in the year 1677?"—"Yes."

"Tell us where you were born?"

Answer, "Laurencelydiard."

Knowing nothing of such a place as this, I asked where it was, and the reply was spelled out correctly and rapidly—"Somersetshire."

"Where were you buried?"—"Stoke Newington."

The spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the séance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who while in earth-life, had attended some of Mrs. Everitt's séances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to "Laurencelydiard," I found "*Laurence Lydiard*" in *Somersetshire*. This gave me some hope that I might find all the rest of the narrative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular.

[EXTRACT.]

"MANTON (Thomas), a learned Nonconformist minister, was born at *Laurence Lydiard*, in *Somersetshire*, in 1620, and educated at the Free School at Tiverton, and at *Wadham College*, and at *Hart Hall, Oxford*. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of *Stoke Newington* by Colonel Popham, and here preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached at London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he showed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he co-operated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his Majesty at Breda, and was afterwards sworn one of his Majesty's chaplains. In the same year he was, by *mandamus*, created D. D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day, in 1662, when he was ejected for Nonconformity. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the

Nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 11, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington."—H. J. ROSE, *New General Biographical Dictionary*, vol. ix., pp. 464, 465 (1857).

Here is a clear case of a correct and truthful communication, not one word of which was known to any person in the circle, and which the spirit succeeded in giving in the face of a somewhat persistent, though unintentional, attempt to make him say something else than he wished to say.

E. DAWSON ROGERS,
Rose Villa, Finchley, N.

EXPERIMENTS WITH THE HYPNOSCOPE.

The July number of *Psychische Studien* contains much interesting matter. The first article, by Herr Gustav Gessmann, of Vienna, contains an account of experiments with an improved "Hypnoscope," and "an attempt partially to explain the occurrence of abnormal sensations under magnetic influence, on the principle of the magnetic properties of the blood." The original hypnoscope was an invention of the Paris physician, Dr. Ochorowicz, and was designed to detect susceptibility to hypnotism. Without describing the instrument at length, it may be sufficient to state that it was a magnetised steel tube, with positive and negative poles, in which the subject of the experiment inserted a forefinger. Out of a hundred persons about thirty experienced different kinds of sensations, such as cold or warmth, prickings, twitchings, or swellings of the finger, &c.; and it was found that persons thus sensitive were also capable of being hypnotised. By strengthening the magnetic power of the instrument Herr Gessmann has obtained remarkable results, though no sufficient confirmation of the relation alleged by his predecessor between magnetic sensibility and predisposition to hypnotism. Of 130 persons experimented upon (76 males and 54 females), no less than 86 (54 males and 32 females) proved sensitive to the more strongly magnetised instrument. The sensations were classified as follows:—

Feeling of a cool wind	...	...	...	16 persons
Quiet coolness	...	...	...	26 "
Electrification	...	...	...	29 "
Spasms up to the arm	...	...	...	7 "
Pressure all round the finger	...	...	...	2 "
Feeling of warmth	...	...	...	6 "

Thus Herr Gessmann found two-thirds of his subjects sensitive, as against Dr. Ochorowicz's one-third.

He further discovered that among the female subjects the sensibility to the instrument was much less during, or shortly after, a physiological period.

Further, that hypnoscopes of different magnetic power being used with one and the same person, under otherwise similar conditions, the resulting sensations did not differ in degree, but in kind.

Herr Gessmann recognises the necessity for further experiments to establish two of his results; but in the fact that loss of blood diminishes sensibility to the instrument, taken in connection with the known magnetic properties of the blood (arterial blood being paramagnetic and positive, venous blood being diamagnetic and negative) he finds a clue to the partial explanation of the abnormal sensations. Yet he concludes that disturbances of the circulation do not alone suffice to explain the phenomena observed by means of the hypnoscope. And he considers this instrument well adapted to establish the much contested fact of magnetic influence on the body; but that its value as a test of susceptibility to hypnotism is very doubtful.

[If, however, the former conclusion is true, animal magnetism, or the specific influence of mesmerism, being proved, and being the same fact, it seems antecedently probable that susceptibility to the magnetism of the hypnoscope would indicate susceptibility to animal magnetism, though not to those processes of hypnotism, in the restricted sense of the term, which do not imply the influence of one person on another.]

The experiments are still in progress.

THE burial of our bodies is a sublime liberation: we rise from our grave astonished that we thought we had fallen into it.—VICTOR HUGO.

THE SPIRITUAL OUTLOOK.

XXXIX.

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

The open discussion in the religious newspapers about the reality of the faith-cures is a good thing. The *Lancet* naturally takes part in it. Most doctors believe, or profess to believe, in the miracles of healing about A.D. 30, but they are not disposed to credit those of the succeeding centuries. People are cured—but it is in a natural way, by the excitement of hope, expectation, or other impression made upon the nervous system. "Faith-cures," so-called, or "mind-cures," are not, therefore, supernatural—but if natural, why do not the doctors manage to have more of them?

* * *

What the *Lancet* says comes to about this: "It is the faith that heals, not the hypothetical source or object of faith outside the subject of faith. Nothing, in fact, is done for the believer. His act of believing is the motor force of his cure. An exercise of faith as a rule suspends the operation of adverse influences, and appeals strongly through the consciousness to the inner and underlying faculty of vital force. There is no miracle, therefore, in faith-healing, nothing beyond an active assistance of the ordinary powers of nature." A vital force always doing the best it can—always working for cure—closing wounds, uniting broken bones, trying always to restore the body to its natural conditions. In some cases the doctors help, in many they hinder. As a rule, the less they interfere the better for the patient.

* * *

A friend sends a cutting from a Missouri newspaper, charging a "Dr. Slade" with grievous impostures and crimes. America is a very large country—about twenty times the size of the United Kingdom, and scattered among its 40,000,000 of population are several scamps who do not hesitate to pass themselves off as "Dr. Slade," or any one who has a reputation which can be stolen. The *Banner of Light* is constantly warning people against such impostors.

* * *

Mr. Colville, just before leaving America for England, gave an inspirational discourse on Esoteric Buddhism, which is reported at length in the *Banner of Light*. He said: "The whole sum and substance of Esoteric Buddhism is that man must conquer self in order to rise to his true elevation as lord and master of the material universe. We must all feel humiliated as we witness the dominion which the beast has over man. Man, as sovereign over the three kingdoms of nature below him, must eventually have supreme power over every order of lower being. Snake-charming and lion-taming are perfectly natural; man's will being superior to an animal's or reptile's, ought to be able to govern these lower creatures. Psychology explains all such marvels, but the adept's art is nothing which outward initiatory rites or acquaintance with theories can convey. There are many people whose faith in psychology is unflinching, who have literally no psychologic power themselves, while others who have never heard the word employ the power."

Our power is the result of what we are, and of that alone. What we believe is of no consequence, except in so far as it changes us and makes us the possessors of power unattainable without certain knowledge. The secret of adepthood is, after all, simply a secret very easy to state but very hard to win, and that is the attainment of a condition where everything in ourselves, corresponding to the lower life around us, is completely in subjection to our soul-life. Strong motives, powerful will, resolute self-control, may be exercised by black magicians as well as by those who are of pure intent; but only can one attain to the heights of Nirvana and become one with Deity when every thought, motive and aspiration is of the purest. The pure in heart alone perceive Divine truth and become its potent instruments."

* * *

Whatever "Saladin" may say, there are Secularists who have become Spiritualists—at least they have examined the phenomena said to be produced by spirits and have declared them genuine. George Chainey does not stand alone in this matter. A leading Secularist presided some time ago

with dignity and grace at a Spiritualist meeting held at Liverpool.

* * *

The town of Liberal, Missouri, is a Secularist settlement. Religious people are not excluded, but they are not encouraged. Five citizens have made a careful examination of slate-writing, and signed an affidavit that they made a thorough examination. They pronounce it utterly impossible that it was done by other than spirits. A practising physician of the town makes a similar affidavit.

* * *

General Grant has joined the majority of the army he commanded, and the one he defeated, in spite of faith-healers and mind-curers. It was confidently stated "that he had sought for Divine healing, and was cured"—which is true, perhaps, in a much better way than was intended. Our bodies are "fearfully and wonderfully made," and should be taken good care of. It is good to get out of them no doubt, but, with eternity ahead, why hurry?

* * *

The *Protestant Standard* seems to be in the lowest stratum of anti-Spiritualist newspapers. Spiritualism, according to this *Standard*, is "nonsensical twaddle," and a 'foul deceit of the age,' which, if it contain anything in reality, all of it is of the devil. A more monstrous or blasphemous theory could not possibly be advocated." But then, on the other hand, suppose that the facts of Spiritualism are real facts, and you can prove them to be of the devil aforesaid, could there be a greater triumph for Protestant orthodoxy?

* * *

Warren Chase, one of the oldest and ablest of American political and social reformers, and now a leading Spiritualist, says: "The world is our church, all people in it are members, and those who know more should teach those who know less, and those who live better and do better be examples for those not as good. We need no bishop, no priest, and no Salvation Army. We are not here to fight, but to teach, and we can afford to let all into our meetings and schools, and not claim to be holier than others. So it looks to me."

SPIRITUALISM IN LONDON & THE PROVINCES.

CAVENDISH ROOMS.—On Sunday last, August 2nd, W. J. Colville addressed large and influential audiences at Cavendish Rooms. Both lectures elicited many signs of approval. Previous to that of the evening, several important questions were ably answered, and at the close of both impromptu poems were delivered. The subject matter of both lectures was extremely interesting and profound. The morning topic, "The Perfect Way; or, the Finding of Christ," steered clear of controverted opinions on the literal history of Jesus, and dealt with the spiritual truth which underlies the letter of the records. To follow conscience, to listen to and obey the highest voice we can hear, is to tread in the path that leads to perfection; to steel our hearts against the moral sense, and to gratify the lower instincts is to grieve the Holy Spirit.—Special Notice.—"Spiritualism and Theosophy."—By particular request of many friends, W. J. Colville will speak at Cavendish Rooms, Mortimer-street, W., on Sunday next, August 9th, in reply to a review of Mr. Sinnett's new work, "Karma," which appeared in the *Times* of Friday, July 31st. The services commence at 11 a.m. and 7 p.m., *precisely*. Morning topic, "Karma; or, the Law of Consequence"; evening, "Is Spiritualism an Incentive to a Holy Life, and is it a Practical Religion?" All seats are free.—W. J. Colville will speak in Paris on Sunday evening, August 16th, and following days until August 22nd. All English-speaking persons in that city who are interested in Spiritual matters should apply for particulars to Miss M. B. Baldwin, 28, Rue Washington, who is arranging for the lectures.—W. J. Colville will speak in Cavendish Rooms (probably for the last time) on Sunday, August 23rd; in Leeds, September 6th, 7th, and 8th; in Manchester, September 13th, and in Sheffield, September 14th, 15th, and 16th. Provincial societies can secure his services for Sunday, August 30th, and week evenings not already engaged between August 30th and September 13th. Immediate application should be made to W. J. Colville, 16, York-street, Portman-square, London, W., at which address he is at home to receive friends on Tuesdays

from 3 till 6 p.m. All readers of "LIGHT" are most cordially invited. Inspirational replies to questions and impromptu poetry from 3.30 till 5 o'clock.

SPIRITUALISM IN BLACKBURN.—On Sunday last the Spiritualists of Blackburn held their first "Flower Service." The congregation and friends were invited to contribute plants and flowers for the decoration of the hall, and they responded heartily to the invitation. The front of the platform was converted into a miniature gallery upon which the flowers were beautifully and artistically arranged. Mr. A. D. Wilson, of Halifax, was the speaker. In the afternoon his discourse was on "The Floral Preachers," and in the evening on "The Ministry of the Beautiful." In the evening Mr. Wolstenholme in introducing Mr. Wilson spoke of the elevating influence of beautiful objects, whether in nature or art, and hoped to see the day when in every large town, museums and picture galleries would be open to the public on Sundays. Although some present might object to his ideas he had a firm conviction that it was not a sin to run excursions to the sea-side on Sunday, so that toilers in mills and workshops could occasionally see the grand and beautiful sea. There were large audiences at each meeting, and every one was highly pleased with the success of the first Flower Service. The flowers were afterwards presented to the inmates of the Blackburn Infirmary and Blackburn Workhouse.

NEWCASTLE AND NEIGHBOURHOOD.—As was previously announced, Mr. Morse lectured in Newcastle and North Shields from July 19th to 22nd. His lectures were very largely attended, many being anxious to hear him prior to his departure for America, and considerable enthusiasm was evoked. On July 23rd a complimentary tea and farewell meeting was held at Weir's-court, Newcastle, at which a large number of persons were present, and a considerable section of the Shields Society joined the Newcastle friends in paying honour to the guest of the evening, Mr. J. J. Morse. In the course of the proceedings short speeches were delivered by Messrs. McKellar, Appleby, Robson, Wilson, Kersey, Robinson, and Thomson, each of them expressing their appreciation of Mr. Morse's faithfulness to the movement, and the great amount of good which had been accomplished by the teaching of his "guides." The President, Mr. T. Thomson, presented to Mr. Morse, in the name of the members of the Newcastle Society, a purse containing ten guineas, "as a testimonial of their cordial acknowledgment of his untiring, faithful, and earnest devotion to the movement during the long period of sixteen years, and the high estimate at which they valued the eloquent oratorical efforts of his 'guides,' in their advocacy of Modern Spiritualism." Mr. Morse responded in a very feeling manner, as also did his controls, "Tien Sien Tie" and "The Strolling Player." An illuminated address was also exhibited, which had been presented to Mr. Morse at Shields on the day previous. The programme was enlivened with vocal and instrumental music by Mesdames Peel, Miller, and Hales, and Misses Gillespy and Kersey, and Messrs. Kennedy, Young, and L. Sawyer, who rendered a choice selection most charmingly, and greatly heightened the pleasure of the evening. The proceedings terminated with "Auld Lang Syne," by all the company, a hearty vote of thanks having been given to all who had so cordially united to make the gathering so successful and pleasant. Mr. Morse finally passed through a considerable ordeal of hearty hand-shaking, united with earnest wishes of God-speed and for success. Thus closed one of the most memorable gatherings in connection with the Newcastle Society of late years, and one not soon to be forgotten by those present. Mr. Morse and his family sailed from Liverpool in the steamship *Wisconsin*, for New York, on the following Saturday. We hear that many friends accompanied him on board for the final parting. A telegram from him, dated from Queenstown and conveying his final greetings, was read at the evening services on the following Sunday.—*Communicated*.

ERRATA.—In Mr. Noel's letter of last week on the Historic Jesus, for "St. Valentinus" read "Valentinus"; and in the sentence "they incur a grave responsibility who attempt to rob our poor work of its chief Consoler," read "world" for "work."

THE *Adelaide Times* has opened its columns to a lengthy correspondence on Spiritualism, the principal debaters being Mr. Banyer on the Materialist side, Mr. Glaister on the Spiritualist. The *South Australian Times* has published, in parts, Mr. Bucknell's narrative of sittings with the late Miss Wood.—*Harbinger of Light*.

THE LONDON SPIRITUALIST ALLIANCE:

CHAMBERS: 16, CRAVEN STREET, CHARING CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD,
62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

(Continued from p. 348.)

NO.	TITLE OF WORK.	AUTHOR.
684—688 & 694	Tracts (6 vols.)	
752	Treatise of Spirits	Comte de Lude
764	Thoughts on Theism, with Suggestions towards a Public Religious Service in harmony with Modern Science and Philosophy	Anon
773	Trance, The, with Correlative Phenomena	Laroy Sunderland
450	Unseen Universe, The, or Physical Speculations on a Future State	Anon
695	Unseen World, The; Communications with it, Real or Imaginary?	
558	Via Catholica; or, Passages from the Autobiography of a Country Parson	
561	Vision of a Midsummer Morning's Dream, The	F. Starr
598	Vital Magnetism: A Remedy	Rev. Thomas Pynch, A.M.
719	Views of the Deity, Traditional and Scientific: A Contribution to the Study of Theological Science	James Samuelson
83, 83a	Woman and a Future Life (2 copies)	S. E. Gay
181—183	What am I? A Popular Introduction to the Study of Psychology (2 vols., with duplicate of Vol. II.)	E. W. Cox
373—376	Where are the Dead? or Spiritualism Explained (4 copies)	"Fritz"
432, 433	Walter Savage Landor, The Works of (2 vols.)	Anon
489—493	Waverley Novels, The (5 vols.)	Sir Walter Scott
560	Words of Warning, in Verse and Prose, addressed to Charity Organisations S. C. Hall, F.S.A.	
581	What is Religion? a Tract for the Times	Thos. Brevoir
623	Wayside Verses, a Little Book for my Friends	Thos. Brevoir
656	Westminster Review	
666	Will-Ability; or, the Mind and its Varied Conditions and Capacities	Joseph Hands, M.R.C.S.
714	World, Opened, The Divine	Rev. Dr. Bayley
718, 805	World under Glass, The (2 copies)	Frederick Griffin
693	Yorkshire Spiritual Telegraph, The	
276—282	Zoist, The (1843—1850) (7 vols.)	

SUPPLEMENTARY LIST.

59	Autobiography of A. J. Davis, The	A. J. Davis
39	Flavius Josephus, The Works of	
	Translated by William Whiston, A.M.	
412	Order of Nature, The, considered in Reference to the Claims of Revelation	Rev. Baden Powell, M.A.
431	History of the Roman Emperors, The	Rev. Robert Lynam, M.A.
434	Vestiges of the Spirit History of Man	S. F. Dunliss
439	Mortal Life, and the State of the Soul After Death	Alexander Copland

NO.	TITLE OF WORK.	AUTHOR.
482	Light (Vol I., 1881)	
726	Phenomena of Modern Spiritualism, On the	William B. Hayden
771	Hygienic Clairvoyance	Dr. J. Dixon
787	Nature of the Spirit, The	R. C. Giles
788, 789	Back to the Father's House, A Parable (2 vols.)	
790	Triumph of Life, The; A Mystical Poem	Ella Dietz
791	Triumph of Time, The; A Mystical Poem	Ella Dietz
792	True Christian Religion; containing the Universal Theology of the New Church	Swedenborg
793, 794	Samuel Carter Hall: a Retrospect of a Long Life, from 1815—1883. (2 vols.)	S. C. Hall, F.S.A.
795	The Wisdom of the Adepts: Esoteric Science in Human History	Thomas Lake Harris
796	Spiritualism as a New Basis of Belief	J. S. Farmer
797	Pioneers of the Spiritual Reformation, The	Anna Mary Howitt Watts
798	Life, its Nature, Varieties, and Phenomena	Leo H. Grindon
799	Scepticism and Spiritualism, The Experiences of a Sceptic	The Authoress of "Aurelia"
800	Rhymes in Council, Aphorisms Versified	S. C. Hall, F.S.A.
801	Appeal, An, in Behalf of the Views of the Eternal World and State	Rev. S. Noble
802	The Divine World Opened	Rev. J. Bayley, A.M., Ph. D.
803	An Old Story; a Temperance Tale in Verse	S. C. Hall, F.S.A.
804	Words of Warning, in Verse and Prose, Addressed to Charity Organisations	S. C. Hall, F.S.A.
806	A Midnight Visit to Holyrood	Countess of Caithness
807	Natty, a Spirit: His Portrait and his Life.	Allan Putnam
808	The Destiny of Man, The Storm King, and other Poems	Frederick Griffin
809	Hints for the Evidences of Spiritualism	M. P.
810	Emanuel Swedenborg; the Man and his Works	Edmund Swift, Junr.
811	A Little Pilgrim in the Unseen	Anon
812	An Angel's Message: Being a Series of Angelic and Holy Communications received by a Lady	
813	Threading my Way. Twenty-seven years of Autobiography	Robert Dale Owen
814	Heaven Opened; or, Messages for the Bereaved from our Little Ones in Glory	F. J. Theobald
815	Spiritualism Answered by Science	E. W. Cox
774, 775,	Psychography; a Treatise on one of the Objective Forms of Psychic or Spiritual	
816, 817	Phenomena (4 copies)	M. A. (Oxon)
818—820	Four Gospels Explained by their Writers (3 vols.)	J. B. Roustaing

PERIODICALS ON THE READING-ROOM TABLE.

Light (London).
Medium and Daybreak (London).
New Era (Mich.).
Harbinger of Light (Melbourne).
Literary World (London).
Occult Magazine (Glasgow).
Facts (Boston).
Journal of Science (London).
Religio-Philosophical Journal (Chicago).
Banner of Light (Boston).
Spiritual Offering (Ottumwa).
The Theosophist (Madras).
La Revue Spirite (Paris).
Reformador (Rio de Janeiro).
Neue Spiritualistische Blätter (Leipzig).
El Faro Espiritista (Barcelona).
Psychische Studien (Leipzig).
Seculo XX. (Campos).
Le Spiritisme (Paris).
Le Messager (Liège).
Journal du Magnétisme (Paris).
De Robs (Ostend).
La Lumière (Paris).
La Salucion (Garona).
Le Moniteur (Brussels).
La Chaine Magnétique (Paris).
Constancia (Buenos Ayres).

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 Fries, 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-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdmain, 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, la 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.

"4th May, 1847.

ROBERT HOUDIN."

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.,

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

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 unbiased 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 medianistic 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.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

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 a 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 twitchings 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.