

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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CONTENTS.

Some Odd "Fads" and Fancies ; their Rationale and Explanation	387
Reviews	389
The "Electric" Girl at the Albert Palace	391
Astrological Predictions	391
The "Unconscious" Secondary Self	391
The Laws of Nature	392
Transference of Ideas not through the Senses	393
Abnormal Feelings	393
On the Magnetic Fluid	394
The Spiritual Outlook. XL	394
On Magnetic Somnambulism	396
Answers to Correspondents	396

[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.]

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

I.

The genius of humanity is progressive. There was an Alpha in human development, and there will be an Omega ; or, in the language of Aristotle, a beginning, a middle, and an end. No power can stop the on-flowings of these waters of human advancement. From a hidden fount they gushed forth by an Omnipotent fiat, and onwards they will roll till lost in the great ocean of an exalted order of being. The spirit of man is enshrined in an embodied form ; and the Book of God—star-studded Infinity and ocean-girded Earth—was thrown wide open for its mento-cerebral development. Without a guide to instruct, or a guardian angel to correct, man had to read off, as best he might, the mysterious symbols of creation ; and he *has* read them, and that, too, with wondrous success ; but ages have been the term-time for the acquisition. Sometimes he has fallen into grievous blunders ; at others, the spark of truth has been elicited by one electric or odic flash of genius. At one time he has been elated with success ; at another, he has stood and gazed, and said "Tell me, created symbol, what meanest thou ?" But no answer could he get. Night after night would he think, but empty conjecture was often the only pabulum for the future workings of his spirit. By observation and experiment has man invoked nature, and the result has been, more or less, an admixture of truth and error ;—mis-interpretation and mal-translation of nature's symbols are apparent in every domain of learning ; a thing quite unavoidable, as error is necessarily inherent in the development of spirit, when in connection with organised matter. The thought-to-be truths of one age have been found to be errors in the next ; and by refining and analysing processes, repeated again and again, real knowledge has at last been arrived at. Truth is not so deep down in the rock that the hammer of genius cannot break through and bring it to the light ; but a certain class of men, endued with conceit, and the pride of place, have, in every age, assumed a superiority over their fellows, and prevented Truth from showing her radiant charms as soon as she might have done. These are they who, in every period, have thought the human mind had reached the acme of its power ; that the whole wide universe, in its every form of manifestation, had disclosed all her secrets to the flights of their genius, or to the profundities of their researches. In their estimation, nothing could be developed or known which was not already known to them.

Such has been the history of human progress ; and thus has science been impeded and civilisation kept back. Although we live in the latter half of the nineteenth century, this same kind of opposition to a *new truth* is often yet seen. Men of a certain make of mind hate new ideas, and set their face against them with a determined opposition. Strange to say, this is often the case with men of learning ; and the more so, indeed, if the new truth belongs to their own domain of thought. Their self-sufficiency is a complete barrier to the inlet of new ideas. Whatever does not square with their preconceived opinions, or already-packed-up notions, is quackery, charlatanism, sheer nonsense, or something worse. In fact, these men assume a thorough knowledge of the arcana of the universe. In their hand is held the key to the temple of all knowledge. The laws of matter—whether of atom or of world—the laws of mind, of cerebro-mentation, or of spirit, whether through an ordinary medium, or through media-extraordinary, are alike familiar to them. They are the godmen of this earth, and cannot be fashed (as the Scotch say) with the impertinence of even a fresh suggestion in the domain of science unless from themselves. They are the great "I am" of every age ; those who alone can peer into the future, as well as tell of the doings of the past. There they stand, like a mighty Teneriffe, as if the vast sea of rolling events and ever-developed phenomena, surging at its base in ever-ceaseless foam, was always in a state of perfect calm. Nothing seems to affect them ; neither the experience of past ages, nor the changes of public opinion, nor the rise of unheard-of forms of knowledge, nor the evolution of new relationships, as startling in their results as they are grand in intellectual conception. There they remain, solid as granite and impenetrable as adamant. Surely such incarnations of self-esteem cannot always remain unaffected by the clash of circumstances and the rush of new thoughts which flood them on every side. At the present time mines of fresh strata of thought are continually being opened up, sparkling with diamonds of matchless beauty. From the artesian wells of a dogged perseverance, lit up with the star of genius, bubble up, ever and anon, streams of ideas, bright, lovely, and fresh as if direct from the throne of God. Nothing is still. The world of mind is shaken to its very centre. Change is now the characteristic of everything. The old in thought, feeling, and affection is lost in the coming-in-tide of that which is fresh, and new, and startling.

We see the truth of these remarks in the reception, by the scientific men of our day, of the discovery of a new force by Baron Reichenbach, which he has called "OD," and which is thought to be different from caloric, light, heat, electricity, magnetism, or any other dynamic influence at present known. Although this new force is highly refined and attenuated, and requires parties who are "sensitives" born, to perceive it in the dark, yet, by Dr. Gregory, the late distinguished professor of chemistry in the University of Edinburgh, and many other gifted men, not only the proofs of its existence, but its absolute difference from all other dynamic agencies are considered as complete and convincing as any of the demonstrations in the elements of Euclid. Adam Smith's "Wealth of Nations" was a dead letter for 100 years, till Cobden and Bright rose to demonstrate

to the nations the marvellous adaptation of its doctrines for the good of mankind. And so it may be with the discovery of "OD" by Baron Von Reichenbach, but we hope not. Neglected though his work is at present, a genius in God's good time will doubtless spring up, and show its bearings on science, and on an enlightened form of Therapeutics. In these papers we propose to open up in a succinct and simple form, and also to explain what this new "OD" force is, and point out its bearings, as manifested in society. These are thought by the unimpressionable to be mere fancies, peculiarities, or oddities in those who show them, in word, thought, or action.

In society there are to be found many persons who hate yellow, but nearly all love blue. These two colours are polar opposites. Many a maiden likes to look into a mirror and admire her own dear reflex, whilst others turn away, with a feeling of uneasiness, as if it breathed a hateful breath at them. Some people who travel in a railway carriage (however severe the weather) must have a window down, and are thought uncivil by requesting it; but, as we shall see further on, there is an innate feeling for it. Others swoon away in church, but are well at home. Some cannot sit at ease between two persons, but must sit alone. Others cannot eat from a spoon made of pewter, or Britannia, or German metal without nausea; or drink tea, or coffee, or chocolate boiled in brass vessels, without discomfort. Many persons dislike much-cooked victuals, fat, or sweets; but much prefer cold and slightly sour kinds of food. Some feel uneasy if you shake them by the hand; but to hold their hand in yours for a time would be perfect torture. Some people go to sleep at once on the right side; others can never go to sleep on the left. Now are these mere fancies, or the result of bad habits, or of defective education, or of disease? Scarcely; as some of these so-called "oddities" appear in groups in different individuals. For example: He who hates yellow, hates the looking-glass; he who loves to sit alone, opens the windows of the railway carriage; he who can sleep only on his right side, is unwell in the nave of the church. These oddities, or peculiarities, seem to have relationships amongst each other, and to arrange themselves in groups; and it will be seen, later on, that the cause lies deep, and is inherent in human nature.

Obtain a natural quartz crystal, and put it on the arm of a chair, the two ends being free. Let a sensitive hold his hand two inches from the pointed end, and he will feel a fine cool air; but, from the other, or blunt end, a warm air will feel to issue forth. Let this crystal be next taken into a place of deepest darkness; the sensitive will soon perceive the whole body pervaded with a mild light, and from the pointed end, a bluish flame, as long as a man's hand, will emanate; but from the blunted end, a yellow-red sort of a vapour will appear to be issuing. This delicate light can only be perceived by sensitives; and Reichenbach has tested it in every possible form, in thousands of cases. Being more refined and delicate in its manifestations, than colour, or light, or electricity, or magnetism, by Reichenbach it is named "OD" or the "Odic" force, and it is found in all bodies throughout the wide universe. It streams from our great day-star (the sun) with the common light and heat; but, it is neither of them. The pointed end of the crystal gave out a blue flame and a refreshing coolness; so, by experiment, do the blue rays of the sun. The blunt end of the crystal gave out yellow and red rays, and produced a lukewarm, disagreeable sensation; so do the yellow and red rays of the sun impart a similar sensation. Thus, it seems, that the colours, blue and yellow, have other powers besides making themselves sensitive on the retina of the eye; and there will be found something more than mere fancy—that scape-goat word for all forms of ignorance—to account for the varied

"oddities" which attract notice in the different grades of society.

Take two similar glasses of water; let transmitted light fall on the one, and reflected light on the other. The water in the first glass, to a sensitive, will taste warm and bitterish; that, in the second glass, cool and sourish. No chemistry at present known, could detect such delicate differences.

From the moon "OD" streams down, and its effect on the poor sensitive is well known, and has been so, from time immemorial; hence, from the Latin *luna*, the moon, the word lunatic is derived, and the place of his confinement is termed a lunatic asylum. All lunatics are sensitives, either natural, or superinduced, in a greater or less degree of impressionability. Moonlight, being reflected light, a glass rod held in the left hand of a sensitive, in the moon's rays, will convey a lukewarm sensation; but when drawn into the shade, the sensation would be cool. The same experiment tried in sunshine would be the reverse; whilst held in sunshine, the rod would give a cool sensation, but when drawn into the shade a warm one. Take a copper wire, put one end in a dark chamber, and the other in sunshine; soon the end of the wire in the dark chamber streams with a flame as long as the finger, showing that sunlight had sent a stream of "OD" through the wire.

Reichenbach, the discoverer of creosote, paraffin, asphaltum, and other substances well known to the chemist, and "though last, not least," but greatest really, of this Odic force, took one of his sensitives, Miss Nowotny, into a chamber of the deepest darkness, to test if she could see anything. Unknown to her, a magnet had been placed. After some time, she said she saw a magnet with a blue flame streaming from the north end, and orange-coloured flames streaming from the south end. This light was collected into a focus, reflected upon the wall, by means of a burning glass, showing that it was material.

Professor Endlicher, who was a demi-sensitive, was put into the profoundest darkness. A cat, a butterfly, a bird and a plant in flower had been placed there without his knowledge. Having sat for two hours in this extreme darkness, the professor, in terrified astonishment, suddenly cried out, "I see a blue flower—a gloxiana"; so it was, a gloxiana speciosa; and, as nothing can be seen without light, the buds, pistils, anthers, flower-leaves, stalks, all were aglow, and even the leaves were dimly visible. He also saw the cat, the butterfly, and the bird, all glowing with this beautifully delicate Odic light. A man, in the dark chamber, appears, to sensitives, first like a rudely-formed snow man; then, like a warrior dressed in armour; and lastly, he looks like a fiery giant. The sensitive, looking on himself, seems all aglow; his hand presents the appearance of one held close before a candle in a dark room—longer than natural, and from every finger a flame-like extension seems to stream, the last joint and the finger-nails being the brightest. The human body is not only all aglow [with "OD," but the right hand and right foot, indeed the whole of the right side is of a bluish colour: the left hand and left foot, in fact, the whole of the left side is of a yellowish colour; the "OD" emanations from the body being precisely similar to those coming from the crystal, the magnet, and sunlight. It has been found, by experiment, that the Odic sensations of touch were different; the right, or blue hand, being put into the left, or yellow hand, of a sensitive, produced an agreeable, coolish feeling; but the left, or yellow hands, being joined, or even approximating, produced a disagreeable coolish sensation. This experiment was tried with more than a hundred sensitives, and always with the same result. Hence the reason, why some people dislike to shake hands; they are sensitives, and the act gives rise to an unpleasant feeling, and is therefore avoided. Per-

haps this may be at the bottom of the habit of some persons giving the finger only; the less the surface in contact, the slighter the sensation of unpleasantness. It is also evident why some persons avoid crowds, as people before, or behind, offer resistance like poles, and thus give rise to a series of disagreeable sensations. For a similar reason some men cannot ride on horseback because the like sides of the rider come in contact with the like sides of the animal; the gentleman, in this case, is a born sensitive. For a similar reason some ladies cannot carry little children on their backs, not even for a few minutes in play, because like poles they are brought into contact; the ladies, too, are sensitives.

At a banquet, the guest to be honoured is placed at the right of the host. It will now be evident that there is a deep-seated cause in our Odic natures for this immemorial arrangement. He, on the right hand, gets the "OD" negative of the left, who, in his turn, receives the positive "OD" of him on the right. The one on the right gives as much pleasurable feeling as the one on the left loses, and *vice versa*. This custom of honouring a guest is not merely formal or traditionary, but clearly springs from our inmost natures. There are thousands of cases in life, of which this will serve as the key and the explanation; and, consequently, it will be seen that the peculiar people called "oddities," are really natural sensitives, whose feelings should, at all times, and under all circumstances, be most scrupulously respected.

(To be continued.)

As to the operation of will and faith in magnetic cures, Mr. Cadwell, who gives lectures in the United States, writes in *Facts*: "A man came upon the platform at one of my lectures at Welles Hall, in 1873, among others who offered themselves as subjects for mesmeric experiments. I found him a good subject. He was evidently a chronic invalid. He got better of his illness and wrote out his case for me. His name, it appeared, was Augustus Dana, of 34, Broadway, Lowell, Mass.; his doctors had told him that he was consumptive and had heart disease; he was weak, thin, weighing only 124 pounds, and unable to work. Two of his acquaintances told him that I cured where I mesmerised. He knew nothing of mesmerism, but consented to their helping him to the Hall, and then up the platform-steps. After the experiments he walked home, slept well and naturally got so much better that in a few weeks he resumed his work. I have just (May, 1885) seen Mr. Dana; he is strong, rugged, and weighs 200 pounds. My will had been exercised, not to cure, but to use him as a subject for my mesmeric entertainment; and as to his faith, it was no more than acquiescing in the recommendation of his acquaintance."

VICTOR HUGO's friend, M. Besson, thus writes in the *Revue Spirite*: "The last time I saw Victor Hugo he said, 'If we see no more of each other in this world we shall meet in the next.' His wife and daughter, whom I met in London twenty years ago at Mrs. Milner Gibson's, were also Spiritualists. After the death of his two sons he wrote, 'While we wait, death comes; and they to whom he comes leave behind them mourners. But patience! One after another we all go. Death hath taken the young; but one day, perhaps soon, the sons will be followed by the father; he will lie as if asleep, he will be put within four boards and be borne to the sombre opening of the earth, the grave. What looks like a departure there is really an entrance. Then he will know what he had hitherto dimly believed; the eyes of the body closing, those of the spirit will open, the invisible become the visible; what to men is the world, will be to him eclipsed; while silence reigns around the grave, as the earth is thrown upon his coffin, the mysterious soul is passing from dimness to light; those who, to him, had disappeared, reappear; the truly living, who in the terrestrial shade are called the dead, present themselves in the radiance of a new vision, call lovingly to the new-comer, shedding their smiles upon his dazzled countenance! Thus goes the soul that hath well done its work, leaving here some regrets, followed by sorrowing faces, and perhaps some tears, but received into the realm of eternal brightness with joy, the garb of mourning exchanged for a robe of rejoicing. O my loved ones!'"

REVIEWS.

"SYMPNEUMATA."

(FROM ANOTHER POINT OF VIEW.)*

(Concluded from p. 379.)

It is no disparagement to the experience described in this book to say that it cannot be estimated without reference to the new psychology which has grown from the study of somnambulant conditions. In its most recent developments in Germany, that psychology is also a philosophy which fully recognises man's transcendental individuality. What for the philosophies of Schopenhauer and Hartmann is the "unconscious" source of somnambulant illumination, has become with Du Prel and Hellenbach a subject, including, but far exceeding, the personal self-consciousness. The germ of this view in modern philosophy is to be found in Kant's suggestion that there may be two persons of one subject. But though independently arrived at in recent speculations, it is very similar to the account which Swedenborg gives of the two-fold consciousness of man as a spirit and as physically embodied. And it has very important consequences for the interpretation of all transcendently derived experience. For, as the normal Ego knows nothing of the transcendental subject, any entrance of the latter into its consciousness is as that of a stranger. There is, to use Du Prel's expression, a "self-sundering" at the threshold, when this is at all displaced to admit a transcendental content. In the deep dream, or somnambulant consciousness, the transcendental subject steps forth as a second personality, the necessary form with which the dream-organ (wherever we place it physiologically) invests the new impression. Hence, the "guides" and "guardians" of somnambles and mediums. Moreover, we now know that the somnambulant, or transcendental functions, though never mingling their consciousness with that of waking life, so that the latter could identify them with itself, can exist and act simultaneously with it. The dream-consciousness is in one, and by far the most important, respect more conversant with reality than that of sense, for it is a faculty in more intimate rapport with nature; but in another respect it is the source of an illusion to the lower consciousness which has to translate it into the terms of sense.

The personification of the Sympneuma may be such a translation of the transcendental consciousness of the indivisible biunity of man. But not on that account would it be an experience less significant of a genuine development of life. Nay, as a constant phenomenon it would be equally real with the whole investiture of sense. That also is the expression for us of a transcendental nature. That also would be an illusion for a degree or mode of consciousness which should otherwise mediate the forces impinging on it. In this sense of illusion it includes all objectification or manifestation: it is the Maya of the world.

That sense should represent according to its degree and mode every essential fact of the inner life would be a consequence of the conversion and purification of the sense consciousness from the exclusive attachment to externally derived objects, which comes from selfish passions and desires. This is usually described as a conversion from sense itself. But the "sub-surface" sensibility of which we hear so much in this book is to be regarded as the true ultimate of man, cased over, as it were, by the incrustations of a baser consciousness, an outgrowth of susceptibility to sub-human influences. This sub-surface sensibility is identifiable as the seat of the somnambulant consciousness, a receptivity to transcendental impressions. Any disintegration of the coarser nerve enfolding may partially reveal its activities, and thus it is that in the case of somnambles and mediums those activities are not ordinarily associated with any special moral elevation. But there cannot be a doubt that atrophy of the coarser sensibilities would result from their disuse, that is, from cessation of the desires they mediate and gratify. Biological evolution, by which the present sub-surface sensibility, with its finer rapports, would become the external degree of human consciousness, is thus an affair of moral evolution. Only thus could this subtle organism be protected

* 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.

from the infestation to which it is peculiarly exposed when its susceptibilities are quickened by abnormal conditions. Even under such conditions, as in the case of somnambulism induced by disease, it often mediates an exalted moral consciousness and intelligence, such as may not be apparent in the merely personal character. That is the emergence of the transcendental subject above the threshold, who then of course speaks as, and is inevitably accounted, a "guardian" or "control." On the other hand, the history of many mediums, whether they are recognised as such or not, sufficiently illustrates the danger of a premature and unprepared exposure of the finer organism. Every normal evolution, however, tends to the exposure of surfaces in due course of growth. Every differentiation of an organ has been such an exposure. Nature, or the divine operation which is nature from the subjective side, does everything for its products as soon as it can be done safely and securely. The power of a finer organism to maintain itself as the external body of man upon this earth would be dependent on the moral conditions from which physical conditions, representing them, originate. The hostile forces of an environment may be repelled either by a greater resistance of their own nature, or by the dominant energies of a superior nature. As long as the human individual is isolated, he cannot realise and wield the psychical forces which belong to essential humanity. But when the unity of the race is a living fact for every member of it, the vast reserves of force can be drawn to any point where they are needed, and the individual suit of armour can be discarded. Such a suit of armour, according to the conception of this book, is our present solid organism.

We have heard some complaints lately that telepathic psychology is being pressed too far. It is destined to be enormously extended. The human race is an inchoate organism, the internal *rapproches* of which are only as yet apparent between its more intimately associated members. The individual sympathies mediating thought and sensational transference are only an early and special case of the great human *rapproch* which will come to observation with every advance of the unitary consciousness. Once see that the development of wider and more real sympathies, the sense of a larger self, opens avenues of transmission for appeal and response, and it needs no prophetic instinct to foretell that telepathy will solve the problem of Socialism. And the science of telepathy is the biology of the future, for it will trace the evolution of a new organism, the organism of human solidarity. That those who are studying these phenomena with so much patience, caution, and scientific acumen would anxiously repudiate association with such speculations as these, and would themselves avoid all premature generalisation, I am of course aware. They would be perfectly right. But as a less responsible writer, I am concerned with applications closely suggested by a book which to many readers, I am afraid, must appear not less wild than anything I can say on my own account. Yet to me it seems that one of the most pregnant thoughts of our time is that which conceives even the provinces of physics and physiology as dependent on moral causes, and as modifiable by them. That, the principle of a spiritual energy pressing outwards and "making all things new" through human consciousness, is for me the essential message of "Sympleumata." Nor is it necessary to have the faintest personal presentment of the special form of that consciousness which is announced, in order to see that the relation between metaphysical principle and evolutionary process may well result in it.

Space and leisure fail for the consideration of further questions. It would have been better, perhaps, and more acceptable to the reader, had I let the book speak oftener, and upon more points, for itself. But my object has been less to review it as a whole than to assimilate and reproduce, as best I could, some of its conceptions, and more especially to obviate objections of an alleged materialistic tendency. It is, perhaps, inevitable that misconceptions should arise. The great theme of psychical evolution, in its analogous applications to the race and to the individual, is a field of speculation that has come under literary cultivation within the last few years. The manifold forms of this conception mark it as an epochal development of thought and experience. Its several exponents, pre-occupied by distinctive forms and aspects of the idea, may be little disposed to recognise each other as colleagues, but the fact remains that all are training students whom the larger insight of the future may comprehend in a single school, or, at least, recognise as alike legitimate offspring of a single movement.

C.C.M.

A BUDDHIST CATECHISM.—The Biogen Series. No. 3. By Colonel Olcott, edited and annotated by Professor Coues. Boston: Estes and Lauriat. May be ordered through the Psychological Press, 16, Craven-street, Charing Cross, S.W.

Colonel Olcott's Buddhist Catechism has been long known to us. It has had a wide Eastern circulation, 17,000 in Ceylon; 15,000 in Burmah; a French edition last year, a German and an American this year. Its agreement with the Canon of the Southern Buddhist Church is guaranteed by the certificate of the High Priest Sumangala, of Ceylon. It is, no doubt, a good and true presentation of doctrine which has more of interest for the Eastern than for Western peoples, but which cannot be without attraction for those who remember that this form of faith suffices the spiritual needs of some 450,000,000 of our common race: no less than for those students of comparative religion who have found in the teachings of the Buddha maxims of beauty and truth, and an example of a singularly self-denying and self-sacrificing life.

But there would have been no cause to direct attention again to a work already so widely circulated, were it not that this American edition is enriched by a number of suggestive notes and comments by the editor, Professor Coues. Some of the statements made in the Catechism have proved thought-provoking to him, and have caused him to make some criticisms, and to add some elucidatory notes which very largely increase the value of the book for Western readers; and which, I trust, may show to Eastern students also how, in some things, we differ from their opinions.

An instance will make my meaning clearer. At the opening of the Catechism we are told that Buddha was not a God; but "in form a man, though internally not like other men, i.e., in moral and mental qualities he excelled all other men of his own or subsequent times." On this the editor remarks, "Non-Buddhists, of course, may take exception to this statement, each in favour of his own system of religious belief or moral philosophy. But Christians can hardly do this with propriety since they have identified Jesus Christ with God, thus removing him from the category as beyond all comparison with other men. Yet it seems but right here to recognise the exalted and illustrious master of perfect wisdom, the gentle Nazarene, the very Christ and later brother-adept of Gautama, whose similar life and nearly identical teachings have so long illumined the Occident with the light of Divine truth, in spite of all that many of his nominal adherents have been able to effect to the contrary." This is a type of comment, vindicating in an undogmatic and unsectarian spirit, without any spice of theological bitterness, the claims which Christ's teaching, and his sinless life and example have on those who know them, for which many of us will cordially thank Dr. Coues.

The subject of psychical phenomena in all branches also receives considerable elucidation from a number of able notes explanatory of the text, or intended to supply omissions or to correct statements made in it. The question of re-birth, for example, gives opportunity for an interesting statement of the beliefs of French Spiritualists, and American and English Spiritualists on the subject. The law of Karma finds clear statement, and the parallel line of thought in Western Spiritualism is brought out. We have various instructive discussions on mis-used words, such as *soul* and *spirit*, *individuality* and *personality*; and some serious attempt to elucidate the meaning of such purely Eastern terms as *Nirvana*, *Devachan*, *Kama-loca*, &c. It is the more interesting to Spiritualists to find the points in which their experiences and beliefs impinge on Eastern thought thus vindicated and emphasised, because Professor Coues makes it very abundantly clear that he has no sympathy with that crude and gross, not to say vulgar and repulsive form, of what is generically known as Spiritualism, which, in his own country and elsewhere, has done so much to bring contempt on the whole subject.

There are, further, some notes on Apparitions (p. 16); on Atheism,* as shown in Buddhistic teaching (p. 55); on Idolatry (p. 58); on Ascetic Development (pp. 21-64), and on kindred subjects, which tempt me to say that a text so annotated is of more suggestive value than an elaborate dissertation of an independent character might have been.

"M. A. (Oxon.)"

* "Atheism?" exclaims Dr. Coues, after discussing the meaning of the phrase "Buddhists cannot conceive of a Creator." "Atheism? Theism? Monotheism? Polytheism? Pantheism? O ye of little faith, anthropomorphotheists one and all, crouching beneath 'a gigantic shadow thrown upon the void of space,' know that there are as many Gods—no more, no fewer—as there are human beings who have ever conceived an idea of Deity."

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 "Electric Girl" at the Albert Palace.
To the Editor of "LIGHT."

SIR,—Can any of your readers give any explanation of the extraordinary phenomenon at the Albert Palace, "the Electric Girl"? I saw her accidentally, and she interested me excessively.

I took hold of her hand, and the electric shock was violent and unmistakable. Also, when I put my finger in the glass of water in which she placed hers, the shock was almost stronger. All of the party who were having an audience at the same time felt exactly the same. Strangely enough, there was one gentleman who felt nothing, neither from her hand nor from the glass of water, and he was stupid enough to turn round and say to us, "I feel nothing, you must all have fancied it." What can be the *rationale* of the physical and psychical condition of such a woman? She is short and stout, very strongly built. She looks of an excitable and eager temperament, and decidedly intelligent; but her life must be a burden to her, if her electric touch makes every one shrink and start.

In old times what a wonderful magician she could have been—a very goddess Electra.—Faithfully yours,
8, Avonmore-road. ISABELLE DE STEIGER.

Astrological Predictions.
To the Editor of "LIGHT."

SIR,—Without laying undue stress on the following cases, I think they should be noted. In Raphael's Almanac for the present year (published last autumn), I find for July: "Saturn on the cusp of the 12th in square to Uranus shows that . . . much secret crime will be brought to light." The coincidence of the revolting disclosures in the *Pall Mall Gazette* is striking.

For the 6th of August (conjunction of Saturn and Mars) both Zadkiel and Raphael predict "storms and floods," which were in fact reported in the newspapers of the following day from various parts.

C. C. M.

The "Unconscious Secondary Self."
To the Editor of "LIGHT."

SIR,—Being deeply interested in the subject of "automatic writing," I was glad to see in last week's number of "LIGHT," Mr. Henry Kiddle's criticism of the article by Mr. F. W. H. Myers, attributing writing of this kind to the agency of some "unconscious or secondary self" rather than to the external agency to which it is mainly attributed by Spiritualists. We must all of us find life a sufficiently difficult matter when responsible only for the doings of the one "self," with which we are tolerably well acquainted; but what will become of us if we should find ourselves suddenly confronted with a "second self," of whose very existence we had previously been in total and happy ignorance?

Mr. Kiddle argues against one instance given by Mr. Myers of the presence of this "unconscious and secondary self," because it was able to write a rather "complex anagram"; but here at least the *conscious* performer in this curious partnership of "selves" (the one who had his hand upon the planchette), could have done quite as well as his "unconscious," and generally sleeping partner, and could have made as good an anagram. But how will those who hold this perplexing theory explain it, when what is done by the "unconscious" self transcends altogether any power possessed by the conscious or original self? As a case in point, I need not go beyond myself—or *myself*, as I suppose Mr. Myers would say, though at present it sounds curious. My hand both writes and draws automatically, by which of course I mean that I hold, but do not myself move, either pen or pencil; and both the drawing and the writing done in this automatic way are altogether impossible to the only "self" of which I have any knowledge, or in which I have any belief! Most of my drawings are wild and beautiful, and as mysterious almost as the power by which they are produced; but they are altogether unmeaning, and, therefore, have ceased to interest me; but the writing (*absolutely* automatic, or I should not trouble to be writing this) professes in every instance to be the writing of departed friends, and in

every instance appears the *exact* handwriting of the friend professing to write; and as I know that it would be just as impossible for my "conscious" self to take up a violin and play like Joachim as it would be to take up a pen and write like any friend I have, either on earth or in Heaven, which of the two explanations of these marvellous handwritings am I likely to accept? The natural one they invariably give of themselves. Am I, however, to accept, in face of this, the unnatural and extremely painful one that, all this time—all unsuspected by my one *true* self—there has been some *second* self, with powers in one respect far surpassing my own, and which is now for the first time exercising those powers for the sole purpose of deceiving me and mocking me with a baseless hope—the hope that those are living whom I had mourned as dead, and are even able to speak to me again, able to use once more the hand that was always so ready in their service, and to tell me by it of their perfect happiness and of their undying love!

But indeed Mr. Myers, further on in his article, makes special reference to cases in which "the handwriting of the dead is said to have been reproduced," almost admitting as it seemed to me at the time I read it, that if this could be proved, his theory would be incapable of explaining the fact. I am sorry I cannot quote exactly, having lent the number of the *Proceedings* in which the article appeared, but the *sense* of what was written I can promise to give correctly. "Handwriting," Mr. Myers wrote, "is a deep-seated thing and may possibly have secrets to tell us." So far I believe, I am exact even to the words which impressed me so much, because I had found them so true; for the handwritings of which I have spoke have indeed had "secrets" to tell me, and as for a handwriting being "a deep-seated thing," so much does it seem to me a part of ourselves, that it would surprise me as little for a friend to be able to speak in the exact and peculiar tones of my voice, as to write my exact and rather peculiar handwriting! What long practice might enable us to do, we may surely leave out of the question, since, except for the purpose of committing forgery, who *could* practise anything of the kind? but having alluded to this, I will just say, that I never, in any of the handwritings my hand writes automatically and so perfectly, copied of one of them one single stroke.

Mr. Myers says that to meet such cases as these "reproduced" handwritings, his theory might require some modification, but what I *more* than believe (and hope) is, that if some day Mr. Myers should publish a *third* article upon "automatic writing," he will not modify or alter in any way his theory, but that he will abandon it altogether; that a deeper study of the subject will convince him that the existence of an "unconscious or secondary self," endowed with powers often quite different, and sometimes much greater, than are the powers of the visible or *real* self, must be as imaginary and unreal as it would certainly be troublesome and perplexing.—I am, sir, yours, &c.

August 10th.

S. W.

A LADY residing in the neighbourhood of Regent's Park, desires to join a private circle. Address M. B., care of the Editor of "LIGHT."

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Nottingham, August 9th to 22nd; Halifax, 23rd and 24th; Batley Carr, 27th; Leeds, 30th, and either 25th or 28th; also September 1st; Burnley, 6th; Newcastle, 13th; Assembly Rooms, Kensington, 20th.

CAVENDISH ROOMS.—ON Sunday last, August 9th, W. J. Colville addressed large audiences in Cavendish Rooms. On Sunday next, August 16th, Mr. Macdonald will be the speaker. On Sunday, August 23rd, W. J. Colville will again conduct the services, and deliver two lectures, that being his last Sunday in London for the present season. Services commence regularly at 11 a.m. and 7 p.m. All seats are free and expenses are met solely by voluntary contributions. W. J. Colville's last public reception will be held at 16, York-street, on Tuesday, August 25th, at 3 p.m. W. J. Colville's provincial engagements are as follows: Belper, August 30th and 31st and September 1st; Potteries, Staffordshire, September 3rd and 4th; Leeds, September 6th, 7th, and 8th; Barrow-in-Furness, September 9th and 10th; Manchester, September 13th; Sheffield, September 14th, 15th, and 16th; Pendleton (Town Hall), September 20th. W. J. Colville has only a very few evenings at his disposal. Those who desire his services are requested to make immediate application. Address till August 21st, 28, Rue Washington, Paris; after that date, 16, York-street, Portman-square, London, W.

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

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

Light :

SATURDAY, AUGUST 15TH, 1885.

THE LAWS OF NATURE.

Man's conceptions of the laws of nature have always been visibly modified by every marked increase of his knowledge, and the supposed improbabilities of one age have often become the acknowledged actualities of the next.

The laws of nature are to us what we know of nature, but as our knowledge changes daily, so do our conceptions of nature's laws. The modifications may be slight, but they are certain and constant, and, at not very long intervals, discoveries are made which of necessity enforce a recasting of our supposed knowledge of cosmic laws. A few centuries ago the existence of Antipodean inhabitants was thought impossible, and said to be contrary to the laws of nature, and now there are few of us who are not walking feet to feet with our own offspring.

The duty of a student of nature is not to circumscribe her infinite resources, but to attempt to discover them; not to affirm *à priori* what can, and what cannot be, but to discover what is.

We may dream and speculate respecting the mysteries of the universe, but at no point can we say to the human mind "Thus far shalt thou go, but no farther." Here shall thy proud inquiries cease. Our knowledge of nature and its laws is manifestly imperfect and incomplete, and it were the height of folly to assume that finite minds had reached, or could reach, the solution of the infinite enigma. Let facts speak, however opposed to our preconceptions, and let our only care be that they are facts and not phantasies; realities and not illusions.

Our knowledge of nature is almost purely empirical, and apart from experiment it is next to impossible for the most sagacious human mind to predicate results with certainty. It is true that there are cases in which shrewd inferences have anticipated experiment, but experiment, and experiment alone, affords a certain foundation for reliable knowledge.

The inferences we draw beyond the range of experiment are at best but tentative hypotheses in explanation of occult phenomena.

Take for example the phenomena of light and vision, to explain which men have invented a hypothetical luminiferous ether, which is supposed most satisfactorily to explain them, and yet the explanation, which rests on theoretical mathematics, is only believable in the absence of a more satisfactory hypothesis.

Men of science require working hypotheses, and in a hypothetical ether they have a means of more or less satisfactorily accounting for the incomprehensible phenomena of light and vision. No theories of vision

fully explain the facts, they merely take a few early problematical steps towards their solution.

Light, heat, gravity, and magnetism are supposed to be intimately correlated, and yet there are only few substances which light, subtle as it is, can penetrate, and all substances are pervious to gravity and magnetism; they are forces which no known substance can resist.

It were the height of folly, therefore, to assume that we have reached the boundaries (if they have any) of nature's laws. The laws which rule nature may be, like nature itself, infinite, but whether infinite or not, they are practically infinite to our finite capacities, and when we find that their sphere has been in a constant condition of unceasing flux in all the past, it is illogical to affirm that progress has now ceased, and that all alleged discoveries must absolutely coincide with what we are now supposed to know, and cannot go beyond, or in apparent opposition to, our present knowledge.

We are in reality only groping tentatively among the infinite laws of the Almighty; we see nature as yet through a glass darkly, and the truly clairvoyant vision of nature which mankind may hope to reach, is yet in the far future, a future which will be the more speedily reached by the leaders of science modestly feeling their own ignorance, and honestly testing every alleged new fact vouched for by credible and capable witnesses.

To demand of discoverers of new forces a clear explanation of the fundamental laws of the forces, prior to investigation, is unreasonable, inasmuch as all the recognised primary forces are as yet inexplicable; gravitation, light, heat, magnetism, actinism, atomic affinity, life, sensation, thought, known almost from the infancy of the race, are each and all inexplicable, and yet all are accepted as facts.

Moral courage is the great want of the world. Let scientific and learned men dare to look for truth in all directions, and dare honestly to proclaim the results of their investigations, and the despised and feared phenomena of Modern Spiritualism will presently be triumphant over a deeply prejudiced and blindly conservative world.

A RESIDENT at Weston-super-Mare desires to meet with other persons interested in Spiritualism with a view to forming a circle for investigation. Apply K. P., care of Editor of "LIGHT."

AN inquirer into Spiritualism living forty-five miles from London, wishes to meet with a good physical medium to sit with a private circle for six weeks. Reference permitted to Editor of "LIGHT," as to *bond fides* of inquirer. Write, stating qualification, terms, &c., to B. Z., care of Editor of "LIGHT," 16, Craven-street, Charing Cross, London, S.W.

OTHER TIMES OTHER WAYS.—In former times medicine was a priestly function; but in latter days it has become a business. Sick people are valued by the income they bring to the doctor. Medical practices are sold like tradesmen's custom or good-will. Modern French law, however, does not sanction this part of medical practice. The Court of Cassation has just decided that the heirs of a physician cannot sell the practice which he had, on the ground that it was not an office transmissible at the option of the holder.—*Journal du Magnétisme*.

HUMAN MAGNETISM.—At Nantes my friend Madame Rivière, a good typtological medium, has a neighbour, a poor lady, with a daughter aged fifteen, pronounced consumptive, who had kept her bed, pale and thin, for two months, unable to hold up her head. Madame Rivière had heard it said that magnetic passes by a healthy person relieved the sick, and sometimes cured, and she offered to try the effect of her magnetising upon her. At her first sitting of a quarter of an hour, the patient's head was much relieved. At the end of three days, being magnetised twice a day, she went into calm sleep in five minutes. In four weeks, only being magnetised, and taking no medicine, the girl eats with good appetite, and goes out for daily walks. Madame Rivière perseveres, looking forward to a complete restoration. She has had no instructions in magnetising, but being actuated by goodwill, believes that she is aided by good spirits.—*Revue Spirite*.

TRANSFERENCE OF IDEAS NOT THROUGH THE SENSES.

My brother Franz, like myself—says Bernard Ragazzi, in his *Journal du Magnétisme*,—was an enthusiast in the field of experimentation. One of his subjects was Anne N., whom he magnetised for a constitutional complaint of the chest, with excellent effect. During his treatment of her case some striking phenomena presented themselves, proving the transference of ideas from him to her not through the channels of the senses. Here are a few of his experiments:—

On his inducing the magnetic sleep, he held towards her silently an imagined vase of roses. She leant towards his hand and said admiringly, and as if inhaling the perfume, "What lovely roses!" In his surprise at the success of his experiment he dropped his hand, when she stretched out hers as if to catch the imagined vase; then he mentally effaced the image he had formed.

On another occasion he imagined himself to be headless. She exhibited so much dismay that he lost no time in mentally restoring the head to his image.

On another, as he was about presenting himself to her, he imagined himself to be me, his brother Bernard. She greeted him by my name, and in accordance with the idea that he was I.

My brother had the direction of an amateur theatrical company, of which Anne was a member. On the evening of a last rehearsal, Anne did not appear, and as her part was an important one, my brother went to her house, not far, to remind her. She had a cold, and thought she had better not expose herself to the bleak east wind; it was in February. In his desire for the success of the piece, my brother ventured to make a further experiment of acting upon her mind. He imagined the weather to be fine, and said, "You can come very well, the weather has turned fine." She expressed her satisfaction, and accompanied him at once. On meeting her friends she congratulated them upon the favourable change of the weather. They were surprised, and began to dispute with her about it, when my brother drew attention to the business in hand. Anne took no harm by her walk through the wind, really from the east.

If the ideas conveyed to her mind in the somnambulist state were not effaced by her magnetiser, they remained with her when she returned to the normal. There was nothing in her appearance, in the somnambulist state, indicating to a third person that she was in that state. Her magnetiser knew when she passed into it from a slight convulsive movement of her face.

I witnessed, for myself, these and similar phenomena through the same sensitive subject; for my brother's affairs calling him abroad, Anne asked me to include her among my patients, for a return of her cough in consequence of a cold.

During her treatment, which was progressing well, I was one day called upon to make a journey; but, not to interrupt Anne's treatment, at the usual time for her, I secluded myself, and magnetised her from where I was at some miles distance. On my return in the evening I visited Anne, and found that she had felt the magnetisation at noon, and complained that it had left her rather agitated. I had acted too strongly. In magnetising at a distance it should be remembered that the force we use is not diminished by distance. Anne got well.

Some days having passed beyond the time for my brother's return, I feared that an accident had befallen him, and resolved to seek information of him through Anne's clairvoyance; but circumstances prevented me from visiting her for two days: then I went. On my entering she said, "Why have you not been before? I have been expecting you for two days." I said, "I have

come for you to do me a kindness." She interrupted me with "Your brother is at Samaden; he has had headache there, but is now quite well; don't be uneasy about him, he will be here to-morrow." Next day he arrived; his account confirmed her perception as to where he was, how he was and had been, and as to his intention to reach home at a certain time.

It will be seen from this that even in her normal state, Anne had the faculty of seeing at a distance, and through physical obstacles. The records of somnambulist clairvoyance abound in instances of such clear perception, but subjects presenting the faculty in the conscious unmagnetised state are very rare. This is the only one I have met with during my long career; hence, I have recorded it. Such cases present to thinkers a vast field for reflection.

In listening to discussions upon our subject, one is sure to hear the word "imagination" frequently used. What they who use it really mean I never knew. But do not such cases as I have related point to its true significance? We see in them that things imagined by one individual can exist as real objective things to another.

It is astonishing that men of science should neglect such interesting studies—studies which would throw a flood of light into the minds of physicians, priests, and philosophers.

ABNORMAL FEELINGS.

Herr Jankowski communicates to *Psychische Studien* the further results of an experience which, in his case, has been combined with a rare power of self-observation and analysis. He will not allow the term "deceptions of sense," mere feeling never deceiving nor admitting of doubt, and being, "from the standpoint of cognition, pure intuition." And "all pure intuition is absolutely free from doubt and error." It is mental addition and attribution to the pure feeling that deceives. Herr Jankowski even declares from his own experience that there is no deception even by the sense-images in hallucination, if the understanding governs them. But whether he means that the understanding can detect the subjective character of the images, or only not believe in their objective character (as was the case with Nicolai), does not clearly appear. But the most interesting feature in the article is the account of abnormal feelings which he thinks underlie many beliefs, superstitious, mystical, and even philosophical. He seems to have experienced them all, and very graphically describes them. There is the abnormal sense (1) of space, the external consciousness of things undergoing no change, but the individual seeming to himself spatially elevated or depressed to infinite degrees; (2) of time, when we feel very aged, as though we had lived often in past ages of the world—an experience naturally suggestive of the Re-incarnation doctrine, which, however, Herr Jankowski rejects on account of the contradictions which these impressions reveal. (3) The feeling of eternity, in which all that is thought and seen is felt as eternal. From this feeling he thinks the doctrines of Pantheism and necessity may be derived. (4) The sense of dream. "One goes for a walk, and suddenly the world about us seems not at all there, as though all were a dream, but one is not disturbed, as there is no negation of the minds of men." He conceives that idealism may thus originate. (5) The feeling that beyond oneself is nothing—a terrible Egoism. (6) The abnormal sense of the fabulous. All objects are transfigured, as if some fable about them had come to life. It is very transitory. (7) The abnormal feeling of the mystical. These impressions, which are grotesque and often changing perversions of the historical, seem to be mis-named. (8) The feeling that everything is clay; this is connected with metaphysical materialism. (9) The abnormal feeling of animal life (the world is a great poultry-yard!) (10) The mysterious and exalted feeling of Revelation. The thoughts now take on the garb of revealed truths, and the force of this feeling impels to humble recognition of this character. (11) The abnormal feeling of the Divine, which the writer does not further describe. In conclusion he maintains his very strange and questionable proposition that great systems of religion and philosophy have thus originated, adding that "In these abnormal feelings we find a basis of explanation of the character of Moses, Jesus, and Mahomet, as also of Cagliostro, St. Germain, and others. Deceivers they were not."

ON THE MAGNETIC FLUID.

By DR. CHARPIGNON, in the *Journal du Magnétisme*.

The *Journal du Magnétisme* of March and April contains a communication from Victor Meunier detailing experiments recently made in London, and reported in the *Philosophical Magazine*, by some English men of science, who have repeated and verified some of those by the distinguished Reichenbach, by which he demonstrated that about one in ten of those experimented upon perceived, when in perfect darkness, a luminosity about the head and hands of certain individuals, as they did about electrified bodies, about magnets, particularly at their poles, and about other bodies, notably metals.

The relation of these experiments calls to mind my own in 1839, which I instituted to establish the existence of the human magnetic fluid and its filiation with the other imponderable agents in Nature, all emanating from one source. My experiments were published in my "*Physiologie du Magnétisme*," in 1841, and in a second edition in 1848; also in my "*Etudes Physiques sur le Magnétisme*" in 1844.

It is well to re-state such experiments now, when hypnotists and others are loud in vociferating that the human magnetic fluid is only to be ranked with some of the obsolete hypothetical conceptions of the Middle Ages. In my "*Physiologie du Magnétisme*" (chapter I.), I wrote: "When magnetised somnambules, apart from each other, have magnets placed before them they say they see around the metal a fine vapour, like that from my hand in magnetising; they see it accumulated at both poles of the magnet; but less abundant and less bright at one than at the other. A pair of pincers being held horizontally before them, they say they see a light luminous vapour along them; but when held vertically, in the direction of the magnetic meridian, they declare the difference to be remarkable, that the pincers seem then to be charged with the fluid. One somnambule, led by the similar appearance of the fluid from the magnet to my own, asked me to magnetise her knitting-needle. I did not succeed, but she still said that she saw it could be done." On this point I will quote what Dr. Despines, of Aix, wrote to me in 1841: "I have witnessed the spontaneous magnetization of various small tools used by Madame Baud, the cataleptic patient of whom I wrote in my '*Observations de Médecine Pratique*,' p. 234. She was employed in a watch manufactory; various small tools which, handled by her during the days immediately preceding one of her cataleptic attacks, became so magnetic that they attracted the little steel pins, screws, and filings, on her work-bench, to her great annoyance and that of her employer."

I could furnish further corroboration, but enough; my experiments have been confirmed by those of Despines and of Burg, in his "*Metellotherapie*," as well as by those of Reichenbach, verified by men of science in London.

The phenomena of hypnotism, fascination, &c., do not invalidate experiments demonstrating the acting reality of the human magnetic fluid; the former show perturbation of the normal state, disturbances of the equilibrium of the cerebral functions, easily effected in some individuals by sudden impressions upon the senses, by fixed gazing, concentrating the attention, by any cause, in fact, diverting nervous force from certain cerebral foci to accumulate it upon others.

We hope Psychical Researchers will make a note of the following, from the *Banner of Light*. Professor Cadwell states that on one occasion he described past persons, places, and occurrences to a lady, of which she had not thought for years; but when she questioned him about what she was then thinking strongly he perceived nothing, that is, he had no impression from thoughts then present in her mind, but he had of thoughts of which she had no present memory.—*Harbinger of Light*.

THE SPIRITUAL OUTLOOK.

XL.

[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 Rev. Charles Voysey, who preaches every Sunday to a congregation of enlightened Theists, has printed a sermon on Spiritualism. Mr. Voysey admits that there are phenomena which need explanation, and are, therefore, worthy of investigation; but he fears that we are too credulous. Accepting the first Article of the Apostles' Creed—possibly the last—he rejects what lies between. When a clergyman of the Established Church has the courage to declare his unbelief as well as his belief, and take the consequences, I think he might go one little step further, and examine Spiritualism before denouncing it in a published sermon.

The first thing to be settled in regard to any question of fact is its truth. When that is decided, the nature, causes, and effects may be examined. If the asserted facts of Spiritualism are true, there can be no question of their importance. They change the whole aspect of the world, and the destiny of all humanity. No truth can be so important to man as one that gives convincing proof of continued existence.

Word and Work still writes about "The Mind Cure Craze." It insists that human credulity has no limit, only people are more inclined to "the romances of a morbid superstition" than "to accept the story of Divine love, though its evidence is overwhelming." It then goes on to say: "Hundreds claim to have been benefited in varying degree by mind-cure treatments. Many such become themselves healers, and thus the new idea has spread. Just now the religious features of the new departure more prominently engross public attention, and clergymen of all denominations are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region (Boston) for many years. Scores of the most valued Church members are joining the Christian Scientist branch of the metaphysical organisation, and it has thus far been impossible to check the defection. It is a movement far-reaching in its influences and including many thousands among its sympathisers whose ordinary good intelligence entitles their judgment to respect."

And what is the "Mind Cure"? One of its apostles says: "Reason in your mind that God made everything good. He is not the author of disease. Therefore, as disease is not a creation, it has no existence, but it is merely a delusion of the mind, the effect of fear. Fear is faith inverted and perverted. You are to gain the confidence of your patient; make him tell you the cause of what he thinks is his disease. But with your clearer mind you see that it is not sickness at all. You attain the power of healing by dwelling mentally upon the truth and wisdom of God, and then the faith of the healer meeting the fear of the patient produces a chemical change in the fluids of the system which results in health."

Anyone who has seen an exhibition of the influence of one strong will over others in exhibitions of what is rather absurdly called "Electro-biology," in which one mind controls the minds and bodies of a dozen passive subjects, can see how such a power might be, and often unconsciously is, used for cure. In thousands of cases the physician strengthens and cures his patients, whatever may be his medicine; and the man who swallowed the prescription, instead of taking it to the chemist, probably got the best of it.

The laying on of hands, the anointing with oil, the fervent and effectual prayers, are all modes of exercising the same gift of healing which medical diplomas cannot confer. When the "seventh son of a seventh son" was selected as a healer, a constant influence from all around him tended to make him one.

So mind acts on mind—the teacher, the preacher, is made strong, gifted, and eloquent by the magnetism of pupils and congregations. The supply follows the demand. A sensitive, sympathetic speaker receives, combines, and distributes the

feelings and thoughts of those who listen—influenced, doubtless in many cases, by groups of spirits who find unconscious mediums for their teachings. And just in proportion as our pulpits are free, and our preachers are not tied up in theological systems, will there be genuine inspiration.

* * *

Christ told His Apostles not even to consider what they were to say. St. Paul wrote epistles, but not his sermons. No doubt a written sermon may be inspired, but an extemporaneous one may be helped by the congregation present.

* * *

A Rev. Dr. Gordon is denouncing the mind-cure craze of Boston, regarding "the whole system as a sort of witches' cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called 'mental medicine.'" Then, as "hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity," Dr. Gordon predicts very sad consequences to morality.

* * *

A friend sends me a slip cut from the *News of the World*, containing a story entitled "The D—— in Dunchester," copied from *The Argosy*. It is one of many straws which show which way the wind blows. Even ten years ago no magazine editor would have accepted a story so supernatural. Now we have them everywhere—one of the many signs that we have entered upon a new era which no one in the early part of the nineteenth century would have considered possible. Fifty years ago the world seemed utterly materialistic. Now the tendency is quite in the opposite direction.

* * *

A friend kindly sends me two extracts from Lord Malmesbury's Memoirs. In one he speaks of a spectral illusion which constantly appeared to Lord Eglinton; the other refers to the late Emperor Napoleon III.: "After dinner we smoked together, and the conversation fell upon pictures, about which the Emperor (Napoleon) professed complete ignorance. We then got upon Home and Spiritualism, which I saw he half believed in, and as he spoke of the many doubtful pictures in the house I suggested that it was desirable that Mr. Home should call up Titian's spirit and ask him whether he really painted the portrait of Francis I. which is in the gallery. Morny and Pietri took advantage of this to laugh at his belief, upon which he looked displeased, saying that if we could explain all we believed our religion would be a very easy task." (p. 563.)

* * *

The late Emperors of France and Russia were thoroughly convinced Spiritualists, because they were open-minded, careful, painstaking investigators. Napoleon III. had frequent séances with Home, the Brothers Davenport, and other mediums. The Czar Alexander had séances with Home, and manifested his personal friendship for him by becoming godfather to his son, and giving him his education. What is known to one Royal Family is likely to become known to others. Some Presidents of the United States have been pronounced Spiritualists—notably President Lincoln.

* * *

Clergymen of nearly all denominations may be expected to oppose Spiritualism from jealousy or fear. The Church of Rome claims an immense number of manifestations and all sorts of miracles. The lives of the saints abound with them. How natural to claim a monopoly! On the other hand, Protestantism has taught, in opposition to Rome, that all miracles ceased with the Apostles—and does not like to be contradicted by present facts. Here we are, then, between two fires.

* * *

Then come the men of culture who tell us, with Matthew Arnold, that miracles do not happen—only we happen to know that what are called miracles do happen every day. And the men of science tell us that our spiritual manifestations are contrary to the "well-known laws of nature"—so well-known that nobody has ever explained them, or even told us what they are. Why then all this fuss and nonsense about facts that any one may observe and be perfectly satisfied as to their reality?

* * *

Happily, no amount of scolding or swearing, preaching or praying, can change or do away with any fact, or prevent any genuine manifestation. Light has come into the world, and whoever may love darkness better than light, there is the light for those who seek and love it.

"Knives or fools," you say. Well, which was Professor Hare, of Philadelphia; which was Professor Zöllner, of Leipzig; Professor—but turn to the list of eminent men published in every number of "LIGHT." Were they, or are they, all knives or fools? It comes to that; why shirk the question? As Spiritualists we do not say here is something which happened 6,000 years ago—if you don't believe it you are safe to be damned and "perish everlastingly." No; quite the contrary. We say, here are facts occurring every day all around you, for which there are thousands of living witnesses. If you will examine for yourself you will be convinced that you will live on after physical death.

* * *

It is not a question of what happened to Moses or Paul two or three thousand years ago, nor what is believed to-day by the Pope or the Archbishop of Canterbury. The question is as to the reality of phenomena of present daily occurrence in hundreds of places, in both hemispheres, witnessed and attested by as honest and intelligent men and women as live upon our planet.

* * *

Here it is in brief. When you say that Spiritualism is imposture and delusion, you say, in effect: Myriads of people, apparently as honest and intelligent as the general populations of the most enlightened countries, are deluders or deluded—knives or fools—persons whose testimony is of no value as to present facts, occurring from day to day under their own observation.

* * *

Of course, upon the common theory that all mediums are impostors, and all manifestations frauds, every pretended medium must be the basest, lowest, vilest of humbugs, and all Spiritualists are either knives or fools. Now it is estimated that there are 7,000,000 of Spiritualists in what we call Christendom—all of whom are knives, humbugs, and impostors—excepting those who happen to be fools—credulous idiots, who, for thirty years, say, can be constantly cheated and defrauded, and whose testimony cannot be believed as to the most simple facts under their personal observation!

* * *

Victor Hugo was a thorough Spiritualist. He wrote:—

"As I approach my earthly end,
Much plainer can I hear afar
Immortal symphonies, which blend
To welcome me from star to star.
The tomb is not an endless night;
It is a thoroughfare—a way
That closes in a soft twilight,
And opens in eternal day."

* * *

In "Les Contemplations" he says: "I feel that previous to my existence on this earth I have already enjoyed my being."

"Say not to die; say, rather, to be born."

* * *

In "Les Misérables" he says: "God can add nothing to the happiness of those who love each other but to give them the endless duration of their love."

* * *

And more vigorously, more beautifully, if possible, he says in the poem above quoted:—

"As I approach my earthly end,
Much plainer can I hear afar
Immortal symphonies, which blend
To welcome me from star to star.
Though marvellous, it still is plain;
A fairy tale, yet history;
Losing earth, a Heaven we gain;
With death, win immortality.
For fifty years my willing pen,
In history, drama, and romance,
With satire, sonnets, or with men,
Has flown or danced its busy dance.
All themes I tried: and yet I know
Ten thousand times as much unsaid
Remains in me! It must be so,
Though ages should not find me dead.
When unto dust we turn once more,
We can say, 'One day's work is done';
We may not say, 'Our work is o'er,'
For life will scarcely have begun."

* * *

All poets, indeed, are Spiritualists, at least on their poetical side. A poet may, indeed, by a sort of mental duality, imagine himself an Agnostic, but on the poetical side he is immortal.

ON MAGNETIC SOMNAMBULISM.

(From the *Journal du Magnetisme*.)

M. Richet, an eminent physiologist, informs the readers of his *Revue Scientifique* that he has witnessed somnambulism. His acquaintance with human magnetism is only superficial. He says: "Mesmer did not create animal magnetism; and if Puységur had not taken it up after him we might have heard little more about him." Magnetism belongs to human nature, and the knowledge of it goes back to remote antiquity; but it is to Mesmer and his successors that we owe our present knowledge of it. He was the first to promulgate it to the world, and he laid the foundations of a new therapia, the value of which is yet to be appreciated by *savants*, whose tendency to abase him in public esteem has always seemed to me as mean as it is unjustifiable. But justice will be done to him by posterity.

M. Richet erroneously confounds magnetism with induced somnambulism, which is only one of its effects. Here is another of his errors: he says, "If after a few séances there are no results the subject may be regarded as an unyielding one", whereas practice teaches us that the somnambule sleep comes on sometimes only after weeks, and even in rare cases," even months of treatment.

Then he says that "mental travelling is only a kind of somnambule reverie without any relation to objective facts." Mental travelling is a reality too well established to be disposed of by a wave of M. Richet's hand.

He says, "One of the most interesting phenomena of somnambulism was brought under notice some thirty years ago, by an Englishman named Braid. He demonstrated that if the limbs of a subject in somnambulism are put into a certain position, that position induces (in the subject) sentiments in conformity. Thus, if the arm be pulled straight and the fingers doubled into a fist, his face assumes an expression of anger; if the palms are joined, he falls upon his knees as if in prayer," &c.

Further study of somnambule phenomena would show M. Richet that such changes of expression are determined, not by mechanically placing the subject's limbs in this or that position, but by the magnetiser's thought. I have repeatedly produced such effects by my will alone, without any outer manifestation of it. I therefore conclude that the determining cause in the phenomenon is mind acting upon mind. I am ready to demonstrate this truth.

Of somnambule lucidity M. Richet says:—"Magnetisers declare that the intelligence of somnambules can draw aside the veil of the future, penetrate the mysteries of the distant present and the remote future; that they can be mentally present at conversations going on at the other side of the world; and magnetisers call this faculty 'lucidity'; but we have to dispose of such fables," &c.

Against such a flippantly expressed opinion we set the testimony of men who have studied the subject, men of eminence, that the facts thus derided are real and not to be disposed of so summarily by M. Richet. I could fill a volume with such testimony, but content myself here with quoting that of Lavater, whose truthfulness and intelligence none will call in question. He wrote in German, so his testimony will be new to many of my readers. Writing to his friend Campé, Lavater says:—

"I fear you will feel some uneasiness on my account when you hear that I have magnetised my wife.

"Nobody could have been more prejudiced against Mesmer than myself, but being assured by three persons, for whom I entertain great respect, that I might be able to cure her, I consulted her physician; he did not discourage me, so I set to work, and the result surpassed all expectation.

"What will our philosophers say when they are told that three physicians, in whose presence I magnetised her, are ready to testify that she exhibited the faculty of

divination? Everything she saw and predicted has come to pass. Well, let the philosophers laugh or weep, my friend Campé will, I am sure, rejoice at my having succeeded, by the simplest although most inexplicable means, in restoring to health the most amiable of women.

"Grant me, my dear freethinker, the freedom to see things as I see them, until you can show me that I am under a delusion."

This frank and concise affirmation on the part of a great man ought to have weight with those who doubt the higher faculties exhibited by magnetic somnambules.

BERNARD RATAZZI.

ANSWERS TO CORRESPONDENTS.

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

G. B. FINCH.—Will appear next week.

M. B.—The books were despatched as requested.

JOHN W. HUGGINS.—Thanks. Will receive attention.

M. THEOBALD.—MSS. received. Will receive attention in order.

W. R. T.—The correspondence is closed. Your other communications are receiving due attention,

J. DIXON.—Thanks. There is no more. But the facts of mesmerism were not questioned, only the theory.

F. W. B.—We have done as you request. If we can be of further service we shall be glad. Candid investigators we are always ready to help.

JAMES B. SILKMAN.—Thanks for your card. We must judge for ourselves. The subscription to "LIGHT" is 10s. 10d. per annum. We have enclosed a subscription form.

R. CATLING.—We will look into the matter. But we do not wish you to lose in the meantime; kindly, therefore, send us the name and address of the person to whom "LIGHT" was to have been sent.

J. H. M.—The MS. has our attention. We could accept an abstract of the proposed lecture of the length of two columns, but a *verbatim* report would far exceed the limit of space at our command for the purpose.

W. TYSON.—After inquiry we find the best work for your purpose is "The Spiritual Harp," price 12s. 6d. This can be obtained (to order only) from America, through the Psychological Press, 16, Craven-street, Charing Cross, S.W.

C. WEBSTER (Madras).—If Madame Blavatsky herself desires to answer the charge, and can bring forth substantial evidence in her defence, we will, of course, give her a hearing. You, however, admit that you "know nothing of the facts of the case." For that reason we do not think any good purpose could be served by publishing your letter, based as it is on mere supposition. You must further remember that Madame Blavatsky and others have hitherto failed to answer the grave charges made in "LIGHT" and elsewhere, and in some instances have allowed judgment to go by default.

GUSTAV ZORN.—There was no need for you to apologise as the circumstances were not of your own making. Do not hesitate to write and make use of our offer. Will a second-hand copy of "Statuolism" suit you? That, we think, could be obtained at once. Your hint about Flammarion's allusions to "Psychometry" is of great service to us, as we intend to give a series of practical articles on the subject in "LIGHT" shortly. Your views with regard to Christianity and Buddhism are in very close agreement with our own. "Present Day Problems" is not issued yet, and it will not now appear until "Twixt Two Worlds" has been issued in the autumn. Will you please make a point of sending us for perusal the letters from the "Doctor"? You are by no means the first from whom we have received complaints. Please do not fail to communicate with us on all matters connected with your research.

We regret to have to announce the passing away, at Vichy, of Lord Houghton, a Spiritualist of many years' standing. The deceased nobleman attended many of the earlier séances of Mr. Home and Mr. Eglinton at the residence of the late Mrs. Makdougall Gregory and Mrs. Loftus-Otway.

At our last séance for experiments with our circle of four, one, M. Birmaun, we placed on the table a little Indian bronze tom-tom, suspended in a square frame, and requested that it might be sounded: but no sound came. M. Birmaun asked if we should place our fingers on the frame; the response was in the affirmative. We all did so. Presently sounds came. If it were possible to make an analogy between the audible and the visible, one might say that the sounds emitted by the tom-tom might be compared to electric sparks; they were short and unvibrating. When they ceased, we tried to reproduce them by striking the tom-tom with pencils, pens, tooth-picks, and pins, but in vain; we could get no similar sounds out of it. The sounds we had heard had come as if from within the metal. —*Le Spiritisme*.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-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, EMBRITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE 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,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à 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 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 medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny.

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

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

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

"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.