

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

No. 251.—Vol. V.

SATURDAY, OCTOBER 24, 1885.

PRICE TWOPENCE.

### CONTENTS.

A Problem for Conjurers .....	507	Records of Psychical Phenomena .....	513
Phases of Materialization .....	508	Spiritism versus Other Theories .....	514
"Facts and Theories" .....	510	Dr. von Hartmann on Spiritism .....	516
"The Mother Clothed with the Sun" .....	511	The Influence of Psychical Research on the Dominant Culture .....	519
Important Announcements .....	511	Some Notes on the Development of a Trance Medium .....	522
An Appeal .....	512		

### A PROBLEM FOR CONJURERS.

BY CARL DU PREL. (Munich.)

(Translated by V.)

"Quam multa fieri non posse, priusquam facta sint, judicantur."

#### I.—THE FACTS.

(Continued from p. 496.)

I have described this séance so much in detail because by it the opinion I had previously formed was confirmed, that is, that the mental attitude plays a great part in these matters, and that, given equally favourable conditions, every circle will obtain as much as it deserves. I am convinced that tiresome restrictions of a sceptical character and conditions imposed by ourselves only hinder the results; while with our moral support the most astonishing phenomena take place, without the demonstrative power or proof being in the least weakened. Anyone who examines these facts, free from prejudice and willing to be convinced, will be convinced, and this is confirmed, in my mind, by my experience in other sittings. The lesson is drawn from the accounts of mysticism in all ages that belief and confidence are very important agents. Anyone, on the contrary, who suspects imposture in everything and comes to the table convinced *à priori* that it is all humbug, can scarcely expect to be converted. This and not any other explanation, is the cause that mysticism has disappeared simultaneously with belief; but I do not mean hereby to say that this favourable moral disposition is injured by scientific precautions. From a sceptical standpoint it would be thought that the more ignorant, credulous, and devoid of precaution the members of a circle, the more astounding would be the phenomena produced through the medium; the case is, however, directly the opposite; among the most cautious of experimenters, such as Crookes and Zöllner, scientists may certainly be reckoned, and some of the most wonderful phenomena that have ever been witnessed have been produced in their presence. What I mean to say, therefore, is simply this, that the experiments instituted by these inquirers, in spite of the most stringent and scientific tests, were forwarded by their mental disposition of really wishing to arrive at the truth, but were not the confirmation of a foregone conclusion.

After the séance, Eglinton told us that he had only once before obtained similar results inside a closed book, and that then only a few words were written.

The assertion that only silly and trivial writings take place, is entirely unjustified by my experience. On the contrary, the answers are often better than would be expected from average human beings. On the other side, I have found no traces of superhuman intelligence. Whatsoever the power producing them may be, it certainly is strongly akin to that of human beings, and this is strikingly shown in the mistakes which here and there occur. By way of variety, I once drew a man's face on a slate, at

a distance from the medium, who likewise by way of a change, pushed the slate under Baron Hellenbach, who was sitting next him, so that the latter sat upon it. Immediately afterwards we got a copy of the face. But when afterwards I, likewise privately, drew on a slate a pentagram and then a somewhat similar theosophical sign—two triangles crossing one another—and asked to have a copy, only the last sign was drawn, but this twice over. Therefore on the part of the acting intelligence it may be supposed that some sort of mistake is possible of an optical nature. The following instance of a similar character is very instructive. A gentleman of the circle left the table and placed a bank-note inside the slate, which he then brought back, demanding that the value and number of the note should be written. The answer was given: "One florin, 806149." Instead of "8" it should have been "3." When, however, we came to examine the note, which was no longer new and smooth, it seemed as though we might easily have made the same mistake ourselves on a cursory examination. Therefore no abstract power can have been in question, such as clairvoyance, but one in some way connected with the senses, and subject to error. Sceptics would say that the medium had seen it, but I ask how, under such conditions, could the medium write, and, as I said before, it is from conjurers themselves that I demand an answer.

The only hypothesis which now remains for the sceptic is that in all the different séances, in different houses, and with all the different persons with whom I have sat, I have been duped, inasmuch as on every occasion the whole circle were in league with the medium. I might disprove this supposition by giving the names of my companions; but I should be scarcely justified in doing this, on account of the unscrupulous peculiarities of our journalists. I may indeed mention the name of Baron Hellenbach, because I know from himself that he belongs, like myself, to the category of persons whose skins are thick enough to be indifferent to attacks from journalists.

Some sceptics assert that there are tricks performed by conjurers which are quite as inexplicable as the mediumistic phenomena. This is true to a certain extent, but though there may be some identity in the marvels themselves, there is none in the process by which they are produced. In another respect, however, this assertion is quite unfounded; since conjurers' tricks may be performed by anyone with sufficient practice; while the performances with mediums depend on particular organisations, the peculiarities of which are still very little known. The tricks of conjurers are mechanical, and depend either on the apparatus employed or on sleight of hand; mediumistic phenomena are on the contrary, dependent on organic causes; and when these are analysed, it is evident that a sharp line of demarcation exists between them and conjuring tricks. This line of demarcation will be set forth in the following pages.

Some sceptics throw suspicion on the performances with mediums because some of them can be imitated. When they find out a case of this sort, they triumph, overlooking the many things which remain unexplained, and draw the unjustifiable conclusion that every phenomenon can be imitated *under similar conditions*. There is no sense in this notion, for everything may be imitated, even the appearance of apparitions, as every theatrical machinist is aware. But

it does not follow that *everything must* be performed in this manner, otherwise the existence of forged bank-notes would prove that there are no genuine ones.

A person who examines the facts in an objective manner will proceed, therefore, quite differently, and will by so doing find out the sharp line which separates conjuring tricks and medial phenomena. For instance, among the latter there are cases in which, in spite of their inexplicability, a mechanical origin is just possible, and others when this is logically not to be imagined and therefore is impossible—phenomena which cannot be brought about by any of the laws known to us, and which, therefore, come under the domain of laws of nature as yet unknown to us. The objective inquirer, distinguishing clearly between what is simply inexplicable and what is inconceivable, will seek for such kinds of medial phenomena which cannot, at least under the same conditions, be imitated, and in the case of which a mechanical origin is, therefore, not to be conceived. In this way, then, the existence of a transcendental cause must be considered proved, even if all other phenomena were really only imposture. The fact of the phenomena being inexplicable is therefore of no use, this being neither for nor against the question, and has the less to do with the real cause, because this marvel of the inexplicability of the occurrences is only a *subjective* one on the part of the inquirer, and varies even according to his degree of acuteness. Therefore an *objective* marvel must be sought in the performance itself, and one, too, which does not change and which cannot be regarded in a different way, but the performance of which is contrary to what is to be done by mechanical laws, and is therefore inconceivable (*undenkbar*). What we cannot explain is at the same time within the bounds of possibility; what is not to be conceived is impossible, and equally so to all inquirers. If the phenomenon, therefore, happens in spite of everything, the proof of a transcendental cause is made manifest.

The application of this principle to slate-writing is evident. If we suppose Eglinton to be a conjurer, the question must be asked *how* the deception is performed and *when*. If we limit our inquiries as to the *how* we come indeed upon what is inexplicable, but not what is impossible. For instance, that Spiritualistic slate-writing can be imitated I know myself, and indeed indirectly even from the originators of this performance. I am, therefore, the more capable of deciding that the phenomena with Slade and Eglinton are genuine, since each of these can produce an imitation. But we arrive at what is inconceivable, and therefore impossible, and thereby recognise the necessity of a transcendental cause, when we examine into the *when* of the supposed deception. It is quite clear that this imposture can only be performed *after* the question has been put; for to give a sensible and exhaustive answer to a question, the latter must be known, even supposing it a case of thought-transference. It is further clear that since the medium does not know the question, the supposition of a mechanical arrangement, which in this case could only be that of prepared slates, is excluded, and the only imaginable one left is that of the performance being executed by sleight of hand, after the question has been put. Now the few minutes which elapse between the putting of the question and the unlocking of the folding slate are spent by the medium in a state of passivity. His hands lie motionless upon the slates; it is, therefore, an impossibility to think that immovable hands are performing at the same time feats of dexterity. A few minutes only, therefore, are available for the deception, outside of which it is in the first place simply impossible, therefore it is logically not to be conceived, and consequently utterly impossible. A transcendental cause, therefore, exists, in which the medium only assists organically and passively, since the power is derived from his organism, which is employed for the mechanical purpose of executing the slate-writings.

ERRATA.—Page 496, column 1, line 25 from bottom, for "Euttarvem" read "Entlarvern"; and page 496, column 2, last line, for "idloey" read "idiotcy."

## PHASES OF MATERIALIZATION.

### A CHAPTER OF RESEARCH

IN THE

### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 497.)

Lastly, I adduce from a record in "LIGHT" \* some facts recorded by Mr. Morell Theobald. He had had Miss Wood, of Newcastle-on-Tyne, staying with him in his own house. Under those best of all possible conditions he witnessed what I transcribe in somewhat abridged form from his account. The séance was held in a room specially fitted up for the purpose, and under conditions which were good and satisfactory.

"'Pocha' (the little familiar of the medium), as usual, talked for about an hour, which I wished over, although she assured us she was not wasting time, but the spirits were busy in the cabinet materialising—as, indeed, they were. The medium was, after this, taken into the cabinet, and we sat in light sufficient to see one another and the cabinet clearly. We heard some altercation going on as to who was to come out, which was decided in favour first of 'Pocha.' Beside Miss Wood now entranced, was also one of our own number, the one nearest to the cabinet, but three or four feet distant. Out came little 'Pocha,' a vivacious little sprite about three feet high, known to a good many. She brought out of the cabinet with her the fairy bells—an instrument two feet in length and seven or eight inches wide, weighing 2½ lbs. This she placed on the chair where Miss Wood had been sitting, and we distinctly saw her little dark hands fingering the strings as a child would to amuse itself. She then went up to my wife, who was sitting four or five feet from the cabinet, took her hand, and as my wife leaned downwards she put her tiny arms round her neck and kissed her. She then crossed over the room and took my hand, then my daughter's, and my daughter-in-law's hands, fondled them a bit, and retired to the cabinet. Again the curtains opened, and out came a tall female form with less power than 'Pocha,' nor was she able to speak as 'Pocha' had done. But she was known to our clairvoyants, who saw her through the white drapery in which she was enveloped: and it was interesting to us as the promised form of our departed daughter who for years had promised to come out among us. Gaining power, she slowly walked up towards her mother and gave her her hand, but had not sufficient power to embrace her as she evidently tried to do. She then walked to the chair on which the fairy bells were resting, took them up and walked to me with them, leaving them in my hands. I took her hand gently, but it, although fully materialised, lacked the firm touch of little 'Pocha's,' and seemed too ethereal to be pressed. We were all delighted, however, thus to see her for the first time, but not prepared for all that was to follow. On her retiring, another spirit came out, who looked towards his father, but lacked the power to reach him at the furthest part of the room. He was known to our clairvoyants, and indicated his identity by bowing his head as his name was given.

"Those who have read 'Heaven Opened; or, Messages from our Little Ones in Spirit-land,' by F. J. Theobald, will know that some years ago we lost three little ones, one after another; lost to sight only, for we have had repeated indications of their nearness. And now the three sweet little spirits, one after another, came out, materialised for the first time. How can I describe the delicate little forms of infants radiant in light? It was indeed a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked among us. But I fancy I hear some one, more critical than sympathetic, saying: Yes, but where was Miss Wood? I reply: Hitherto she was in the cabinet, sometimes talking while the spirits were moving about, and at other times breathing so as to be heard by those nearest the cabinet, to three clairvoyants present seen distinctly with the spirit forms. But we are not all clairvoyants! No; so for those the following phase occurred.

"Miss Wood was now brought out of the cabinet; still entranced, and seated in view of all, in front, outside: all saw her, while the curtains, now slightly opened, disclosed the spirit light. Some papers had been pinned upon the curtains, for more readily noting their movements. A hand now, seen by

\* "LIGHT," July 21st, 1883.



some only, took out the pins and threw the papers on to the floor, this latter was seen by all. Now as the curtain was opened all saw the light and those on one side the form of a spirit, very tall. 'Pocha' said, 'There's another spirit coming out with a baby,' and there it was. But a storm broke over us and broke also the conditions." [1883.]

This is a convenient place to append an account of a very instructive experience which throws light on the methods employed in materialization, and is suitably introduced when I am dealing with the simultaneous appearance of the medium and the form. The narrative sufficiently explains itself. It is extracted from my "Notes by the Way." The following experience of the double of the medium is one that was familiar to me ten years ago. I have seen myself, and others have related to me the same experience,— "John King's" well known face, minus his beard, floating over Mr. Williams' head. It was palpably his double. I have seen under the drapery that covered the hand and arm that carried the well-known "spirit-lamp,"—the self-luminous cake, as it appeared—the duplication of the black coat-sleeve and white cuff of the medium; and that, when there was no question of his being securely held, and accounted for.

The first letter which I quote is from Mr. J. G. Keulemans, 34, Matilda-street, Barnsbury, and bears date July 13th. He is writing respecting the duplication of the body of the medium, and he gives these cases :—

"1. Our medium, Mr. Husk, was seated at the table, hands being linked as usual. Towards the close of the séance—after our familiar 'John King' had left the circle\*—a tremendously powerful light, illuminating the entire room, suddenly appeared over our heads, every one present being visible. I saw the double of the medium standing erect and holding this spirit light in his outstretched right hand. Yet, at the same moment, I saw the medium seated in his usual place! There was no one present whom I could possibly have mistaken for the figure representing the medium. It was Mr. Husk without any doubt, and the person sitting behind this figure was also undoubtedly, Mr. Husk.

"The light moved forward, and, although rapidly diminishing in power, was even then so intense as to distinctly reflect a phosphorescent glow on the partly uncovered fore-arm of the form holding it. But by this time the form was draped, and it spoke in the familiar voice of 'Irresistible' (the sailor-spirit)! Of the medium or his double nothing could now be discovered.

"2. On last Sunday, July 6th, a somewhat similar manifestation took place. As on the previous occasion, 'John King' had left, leaving, this time, the power to a familiar spirit known as 'Ebenezer.'

"The latter showed himself as a bust, moving in front of the medium. A strange irregularity in the arrangement of the drapery disclosed an interspace of black material between the hand and shoulder.

"As the black material had all the appearance of a coat-sleeve I requested 'Ebenezer' to exhibit his arm. This he did by stretching it out full length, showing the unmistakable coat-sleeve and a separate piece of coarser drapery concealing the hand. Not being altogether satisfied, I again requested to have also this loose piece of drapery shown to me, my object being, not to pay much attention to this particular part, but to try and discover the whereabouts of the medium. I was certain he would be firmly held by his nearest sitters, one of whom happened to be a lady friend of mine, far from being convinced as yet.

"When the arm, covered with the loose piece of drapery, was approaching me, and the luminous slate showed the coat-sleeve also, I managed to peep underneath it, and I saw the medium in his usual place at the table.

"I must remark here that the luminous slate, used by the forms to exhibit themselves, was exceedingly powerful that evening, on account of having, during these present long days, been exposed to the light from early morning. Also, that on the previous occasion when the double was seen, an extraordinarily powerful light was present.

"3. I find in Dr. Nichols' 'Biography of the Davenports' that a hand was seen in the cabinet, partly covered by a coat-sleeve and a wristband—just as those worn by the mediums.

"4. On another occasion, i.e., with Eglinton as medium,

\* Several full forms had been maintained—including "John King," whom that evening I measured and found to exceed the medium's height by 6in.

I noticed a similar strange incident. A full form appeared, which was described (by 'Joey') as being a negro king. The face was perfectly black, though the hands were white, and the left one, being plainly visible to several persons, was partly covered by a white cuff, the links being also discernible, and both cuff and links were like those worn by the medium before and after the séance. Unfortunately the medium had retired into an adjacent room, and the whereabouts of his real person could not be accounted for. Yet I am prepared to believe now (I was not then) that, notwithstanding the discrepancy, the medium was then actually wearing the identical cuffs and links of which we saw the counterpart on the form. I have no doubt that these different manifestations I have quoted, i.e., of the double, belong to the same category, and have also reasons to surmise that the so-called transformation belongs to it also. It may be true that a strong light will prevent the materializations altogether; yet it may be possible for some more 'advanced' spirits to obtain and exhibit the *modus operandi* of these form-productions in a subdued light—I mean a tolerably good light—not the mere glimmer (often called 'full light'), which merely shows the darkness of the surroundings."

(To be continued.)

WHEN you go to find truth take truth with you.—FLETCHER.

MR. SINNETT'S novel, "Karma," is now being issued in one volume.

*Fair Play* is the name of a new semi-monthly devoted to Spiritualism that has just made its appearance in Elmira, New York.

M. RICHET, the distinguished French savant, is now in England, and is investigating the phenomena of Spiritualism.

THE *Spiritual Messenger* is the title of another new paper devoted to Spiritualism in America. It is published at Minneapolis.

WE hear that Mrs. Richmond's address "On the New Political State" has given great satisfaction and pleasure to many of her friends.

IN the work of disseminating the grand truths of our philosophy we need more of that loving fellowship—that common interest in a common good—that will crush out of the heart all emulation and strife, save that noble strife of who can best work and best agree.—*Golden Gate*.

MR. C. D. LAKEY, editor and proprietor of *The American Builder and Woodworker*, *Insurance*, and other papers, who has been spending the summer in England, returned to the United States last week. Mr. Lakey is an old Spiritualist, and an experienced and critical investigator.

MRS. MELLON, a Newcastle medium, well-known in Spiritualistic circles some years ago when Miss Fairlamb, is now making a tour through the provinces, and is expected in London in a week or two. It is said that Mrs. Mellon is an excellent medium for materialisation.

THE Theosophical Society of America has passed a resolution that the Society shall "assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of the Theosophical Society does hereby assume and proceed to exercise such supervision. In pursuance whereof the Board of Control does hereby authorise and require one of their number, Professor Elliott Coues, Member of the National Academy of Sciences, &c., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticise any and all of the proceedings, transactions, bulletins, or other printed matter which the said Society may publish, at his judgment and discretion." (!)

A PSYCHICAL OPPORTUNITY.—In the *North American Review* for September, Miss Elizabeth Stuart Phelps has a suggestive article on the marvels of Modern Spiritualism, and the reluctance of scientific men to attempt a fair and genuine investigation of the whole subject. And whether Spiritualism be true or false, or a mixture of truth and falsehood, it is an undoubted fact, Miss Phelps declares, that "thousands of sensible and reliable men and women believe these things on the strength of personal experience; and, believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period."

THE FRENCH PRESS AND SPIRITISM.—The age of steam, electricity, the telephone, &c., cannot pass before the general recognition of spirit. A short time ago Spiritism was the subject of raillery, and writers for the Press were merry about holding communication with the spirits of the departed, although the fact of such communication is as old as humanity; witness the traditions of all peoples. To-day Spiritism is more cordially acknowledged than it has hitherto been. In the high Press it is now a subject for grave articles, and even scientific discussion of it is asked for. It is being gradually withdrawn from the comments of writers who only know how to abuse it, to become the subject of serious discussion and explanation.—*La Lumière*.

## 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.]

## "Facts and Theories."

To the Editor of "LIGHT."

SIR,—My friendly and able opponent, "Thymol," credits me with an "erudition" to which I can make no pretence, and with an "experience," which, in things psychical, is probably not wider than that of many of your readers, and is certainly less wide than that of some of them.

I hope to reduce the difference between "Thymol" and myself by a possibly clearer expression of my own meaning. My position is that no fact ever has influenced, or ever can influence, mankind, or be in any true sense believed, unless and until it is brought under some conception which may be the hypothesis of a scientific mind, or may be a general idea of nature at the particular stage of human culture. A mere fact, unilluminated by thought, is not an object at all for mind. I need not go into the elementary metaphysics of "the form of intelligence prior to its content," but taking "Thymol's" own true, though too limited, statement, of that, I maintain that the law of cognition it represents is not confined to the elementary consciousness, but is applicable to its reflective movements, to its whole progressive development. The Kantian reversal of Locke was not merely an improved theory of sense perception: it revolutionised the whole philosophy of human knowledge. The formal intelligence against the "blank sheet of paper" all along the line! We need the light of reason to see our facts, as we need the light of the sun or moon to see the block of stone upon our path. We may kick our shins against the stone in the gloom, and will then probably swear at it, as the materialistic mind resents the mental obstruction of a "psychical phenomenon," which is forthwith forgotten or denied. "He could not do many wondrous works there, *because of their unbelief.*" There was no mental preparation, no "form of intelligence." What a psychologist was He! He knew that the conditions of effective belief were not simply psychical presence and a material occurrence, that true belief is a preformation of the mind, and the outward occurrence merely the occasion of consciousness.

But it should be remembered that I expressly excluded the case of personal experience of these phenomena, and was only considering the conditions on which testimony to them can be fairly weighed. I say that the estimation of testimony in matters not conformable to our own experience is subjective, and that this is proved by the formula so often advanced, that evidence must be proportional to probability. If we analyse the conception of probability (other, of course, than mathematical chances) we find that it is intelligibility. If I can construct in imagination a set of conditions and antecedents of a phenomenon, it becomes intelligible, and ceases to be "improbable" in so far as these supposed conditions and antecedents can themselves be connected with the scheme of my experience. I see now, one says, how it could *naturally* happen. Objectively, the evidence that it really did happen is no better than it was before, but our relation to the evidence at once becomes different. For instance: one says to me, "It rained at such a place when and where I was." If for any reason the fact has an interest for me, I have at once a positive belief in it upon this testimony, supposing that not to be impaired by any other circumstance. But, now, let one say to me, "It rained when and where I was from an absolutely cloudless sky." I should disbelieve this concrete fact (rain and cloudless sky) because it would not accord with any conception in my mind of natural processes. It would be a phenomenon isolated from any physical context I could conceive. But let me read in the newspaper next morning of a scientific discovery that moisture can be discharged by some electrical process in the atmosphere without any vaporous condensation, and my relation to yesterday's testimony is immediately altered. I see now, that, and how, the phenomenon *could have been*, and I give back to the evidence its objective value of which my subjective ignorance had deprived it. All the world would have said I judged logically in the first instance. Hume said that the King of Siam was right to disbelieve the Dutch ambassador's account of ice. It comes then to this: that testimony, though constantly being verified in favour of our subjective "improbabilities," has no

objective value, but its value is entirely relative to our subjective states! As against this principle of judgment, embodied in the famous and prevalent proposition about the relation between evidence and probability, I have for years done my feeble uttermost to assert the counter-principle that evidence alone has a constant objective value, that adverse presumptions are only legitimate in the absence of evidence, and because of its absence, and can never logically affect the estimate of evidence. But I am not therefore precluded from recognising a law of progressive knowledge which sets this logical position at defiance, nor from seeing a principle in that law which secures the worth and dignity of our knowledge as we get it. Facts are called stubborn things, but far more stubborn is the refusal of thought to "follow" facts, of the organic reason in us to be loaded with an indigestible matter. Momentary assent, it is true, may be forced upon us by a "personal and palpable" experience, but that is not intelligent belief. And the question here is as to belief on foreign testimony. I must again refer to what I think is one of the best things in literature in this relation, Mr. Lecky's exposition of the causes of the great modern transition from the unquestioning belief in the intervention of spiritual agencies to that absolute disbelief in it and in them which characterises modern Rationalism. Those causes were purely and entirely intellectual. The positive evidence was never directly met or answered; it simply came to be disregarded, because the mental categories had ceased to be adapted to the facts. If the latter have a better prospect now, it is not because the evidence is more compulsory, but because the mode of thought of the materialistic phase has nearly run its course; having attained its full development it is being pushed off the spiritual stem by a new tendency of thought, a new out-growth of the immanent reason of the Western nations of the race. One symptom of this is the recent revival of philosophy, of metaphysical studies, almost as much disliked and condemned by the "Aufklärung" as even phenomenal evidences of supersensuous existence. The law of progress is evolution, not accretion. It is nature *within us* that adapts us to herself, for her external counterpart is just *our* representation of inward, spiritual truth. The same philosophy which teaches us that phenomena are not "things in themselves," must be carried into the higher field of intelligence which concerns the material for our theories and judgments. As phenomenon, indeed, this material belongs already to the lower field of perception by the formal sense; for sense it is a "fact," but not for reason till the latter can take it up into its own forms, can deal with it in its own modes, and make it a fact for intelligence. You will easily get from reason the abstract admission that there are facts of sense which are not facts of intelligence, but never the recognition of this or that fact of sense till reason is prepared in some way to deal with it, that is, until the fact has already a possible significance. And this significance is not the significance of a perfectly objective logic, not what the fact can or does prove for a fully developed faculty of rational apprehension, but is its *actual relation* to the mind at a given stage of thought. Now the mere apprehension of a fact as belonging to the world of sense cannot establish that higher relation to intelligence which the latter demands, and must demand, as the condition of notice. The greatest living man of science in England said calmly of the Spiritualistic facts, "If true, they do not interest me," a sentence which, though I have but just remembered it, and it certainly suggested nothing that I had written up to the moment I remembered it, really illustrates, with the force of a proof, my whole position.

I am sorry that "Thymol" thinks me so "immoral" as to wish to bait our facts with bad theories. He forgets that his opinion of the theories in question is not necessarily mine, and that I may, as the fact is, think them good, though inadequate theories, and very defensible leading strings to intelligence. I see an enormous and ever-growing pile of evidence; aye, of first-rate and unanswerable evidence, which has apparently a very partial affinity with the intelligence of mankind. Consequently it is ignored when it is not denied. I once thought—and this, I believe, was the principle of the Psychical Society itself—that by analysing, sifting, accumulating, and republishing the evidence, the human mind could be influenced from without, and that those secondary forms of thought which constitute the intellectual tendency of an age could be modified or changed by mere external, material pressure—the pressure of "facts." I did not see that this was a disguised materialism of



my own, the radically false conception I had imbibed from the inductive school, whose method can indeed bring to maturity sciences founded on established levels, but can never sink the foundations, or make use of facts belonging to a deeper order of experience. That is the office of the evolving spirit which reforms thought, creates philosophy, and relates man otherwise to nature, making him receptive to facts he had not seen before. New mental dispositions then open the way for new sciences, and a psychical science is possible only on that condition. The much contested psychology of Mr. Myers may not be a perfect adjustment to the facts, but it appeals to thought, and mediates the process of its evolution. For many minds it will redeem the facts from their mere brutality and make them objects of intelligence, the first condition of credibility.

I agree with "Thymol's" account of "the true man of science," and only regret that he is so very scarce! (Witness the refusal of the Royal Society to give even a hearing to Mr. Crookes' paper, and a whole history of similar "scientific" intolerance.) But when "Thymol" tells me of Darwin and other patient investigators, I reply that no man of science ever did or ever would undertake an investigation of facts which had not already an interest and significance for his mind. The theory for them is not developed *à priori*, but the form of intelligence from which, far more than from the facts, the theory arises, is there from the first, and if "Thymol" studies the history of scientific discovery, he will find even the germ of the theory, the undeveloped idea, has frequently been consciously present at a very early stage of the inquiry, and has actually directed the mind in its search for the facts.

"Thymol" agrees with the late Mr. Epes Sargent in finding fault with my definition of scientific evidence. It does not much signify to my argument, but I should like to ask him if he recognises a difference between knowledge and warrantable belief, and if so, at what point he considers the latter passes into the former and becomes "science"? Certainly, however, it is strange to me to hear that "Courts of Justice are easily satisfied." If "Thymol" had been prosecuting counsel in criminal cases as often as I have been he would not say so! I think I would accept any psychical phenomenon whatever on evidence equal to that which will induce an average English jury to find a well-defended prisoner guilty of stealing sixpence.

Why I should not consistently appeal to "plain experience" and "common experience" in support of my proposition that people don't believe what they cannot at all understand, I am unable to see. My whole argument is to show that this experience is theoretically intelligible, is not therefore a fact which I myself inconsistently accept without understanding it. And, indeed, as I have said, I could not believe the fact till the principle on which it is explicable dawned on my mind, and it is to me a striking confirmation of that principle, and the resulting law, that "Thymol" does not even now believe the fact, but still clings to the supposition that mind can take up phenomena without any pre-formation of intelligence than just such as belongs to sense-perception! Were he a convert to this philosophy, which is not mine, but results from the whole idealistic—that is spiritual—mode of thought, he would have no difficulty in recognising the fact which is staring him in the face in every social direction. In a word, men come to facts, not facts to men. Nature, which is Reason, projects the world of representation from within; it is imposed on no percipient by evidence from without.

C. C. M.

"The Mother Clothed with the Sun."  
To the Editor of "LIGHT."

SIR,—Can you find a corner for me in your excellent paper, just to express my deep appreciation of the admirable letter, in your issue of October 17th, signed "S. E. de M."?

I have not read the book, "The Mother," &c., that is therein reviewed, but the lesson to be learnt from that, and similar works, is so clearly and forcibly shown by "S. E. de M." that the letter cannot be too widely read; especially by my own sex, as the more emotional part of humanity. I have frequently thought I should like to see the last paragraph of "M. A. (Oxon.'s)" "Advice to Inquirers" with its good, sound, common-sense, heading in large letters every issue of your journal.

October 20th, 1885.

Very truly yours,  
"LILY."

THE *Chicago Times* says faith-healing is attracting great attention in all towns and cities of the United States.

## IMPORTANT ANNOUNCEMENTS.

The reprint of Mr. Massey's translation of Dr. E. von Hartmann's brochure on "Spiritism" will be ready shortly. As the edition is a limited one, those who desire to possess this book should order it at once. The price will be three shillings, and orders may be sent to the Psychological Press, 16, Craven-street, Strand, London.

\* \* \* \*

We have received the report of the circle who sat *en séance* in the alleged haunted house at W—. This account of the extraordinary phenomena which took place will be published in next week's "LIGHT."

\* \* \* \*

We have been requested by the Psychological Press, 16, Craven-street, Strand, to announce that they have at last received a supply of "Biogen," by Professor Elliott Coues, and that copies may now be obtained. If those who ordered this book early in the year still desire it, will they make the requisite application in the proper quarter?

\* \* \* \*

In answer to inquiries with reference to "Twixt Two Worlds," we are requested to state that it will appear shortly. M. Tissot has completed his portrait etching, having very happily caught what we may term "a psychical expression," and produced in other respects a valuable work of art. Mr. Keulemans is also well forward with his special department. We have seen the first proofs of his new chromo-lithographic drawings, and we are pleased to say that he has been very successful in his delineation of some of the stages of "materialisation." The chief difficulty has been, we understand, the almost insuperable task of crowding into a single volume matter enough to form a dozen; and the careful condensation necessary in a case of this kind has somewhat retarded the completion of the author's task. We are asked to assure subscribers that no time is being lost, and to request them to be good enough to believe that if further delay is experienced, it is unavoidably incident to the extreme care necessary with artistic work. In any case the volume will be issued before Christmas.

THE LONDON SPIRITUALIST ALLIANCE.—We wish to remind our readers that an advertisement of the next conversation appears in another column. This meeting will be held as usual in the Banqueting Hall, St. James's Hall, on the evening of Friday, November 13th, at 7 p.m. We hope there will be a good muster of members and friends as the President of the Alliance will then introduce a very important subject, bearing largely upon the progress of Spiritualism in this country.

THE THEOSOPHICAL SOCIETY meets again at Queen Anne's Mansions for the commencement of its new session on Wednesday evening, October 28th. Cards of admission to this meeting, to which members may bring friends, can be obtained by application to the president, Mr. A. P. Sinnett, 7, Ladbroke-gardens. An address will be delivered on the 28th by Mr. Sinnett on "Some Recent Conclusions concerning Spiritual Evolution."

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Thursday, October 29th, at the Garden Mansion, Queen Anne's Mansions, London, S.W. The President of the Society, Professor Balfour Stewart, F.R.S., will take the chair at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Paper to be read: Frederic W. H. Myers, Esq., "Human Personality in the Light of Recent Hypnotic Experiments." Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation card, duly filled in with one or more names, and signed by a member or associate.—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

MRS. MALBY, of 104, Sixth Avenue, Queen's Park, W., writes to us on behalf of Mrs. Sharrington, who is again compelled to seek assistance, having been able to do but little work during the last sixteen months. She is suffering from consumption, and it is with great difficulty and pain that she is able to keep about a few hours during the day. She is alone and amongst strangers, and entirely without any means of support. She writes: "If any friends can assist to enable me to keep about as long as possible, so that I shall not be confined to bed long before the final separation, I shall be glad. I hope it will not be long. Death I do not fear, but I dread the suffering under the present conditions. I think it but just to speak of the kindness and patience of the healer who has attended me so long. I have not been able to give him good conditions through wanting the necessities of life. Therefore it is not his fault that I am still suffering. I beg to thank Mr. Burns for his great kindness in collecting money for me in the past, and those friends who have already assisted me." We shall be glad if any of our readers can assist in this case, which is, we understand, a thoroughly deserving one. Mrs. Sharrington's address is, 24, Edward-street, Hampstead-road, N.W.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

## NOTICE TO THE PUBLIC.

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

[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.]

## Light :

SATURDAY, OCTOBER 24TH, 1885.

## AN APPEAL.

Our readers will have noticed that we have lately been extending the space heretofore given by us to records of psychical phenomena. This extension, we are glad to say, has been received with approval. The fact is, while we shall continue to consult the tastes of those of our readers, "for contemplation formed," we have a strong desire to put forth from week to week, and eventually to publish in book form, a body of evidence for each and every phase of the psychical manifestations.

Now "LIGHT" is fast becoming an organ of no mean circulation, and must be read by many more than actually buy it. We may very safely estimate that on the average each of our readers has had one psychical or spiritual experience, and knows a friend who has had one other. It is enough. We ought to be inundated with evidence.

This is far from being the case. We shall not stop to consider any reasons wherefore, which might be alleged, but which would seem derogatory, as lukewarmness, dislike of trouble, complacent enjoyment of privileges, and the like. We prefer to think well of everybody; and we really believe these have little influence over the minds of our readers. We put our finger, undoubtedly, on the sore spot, when we say that this deficiency of evidence is due to the dislike of private individuals to see their most intimate experiences blazed abroad to the public. But this is, if we may be allowed to say so, a sort of hysterical sore spot. It is the effect of a too sensitive imagination. The idea of publicity is to delicate persons like a horrible nightmare. They seem to see themselves revealed in fierce light to the gaze of the whole nation. The greedy British *quidnunc* will gobble up their story with his hurried breakfast, digest it in the train, and talk and laugh over it in every place of public resort. It will be such a catastrophe as almost to change their place in nature. The boys will run after them in the streets. Crowds will assemble round the house.

But with these delirious visions compare the facts. The story appears in our columns. It is read with only half an eye by many. But it brings, perhaps, conviction home to the breast of a few intelligent inquirers, and is observed very attentively by those who are quite worthy to observe it, and who are capable of drawing most useful conclusions from it. It is pointed out also by the writer's self to friends who have already heard it, and who are pleased to be able to read it. The world in general shows no signs of being acquainted with it. The busy hum goes on, neither

broken by any pause of wonderment nor growing any louder. The horrid next door neighbour gives his usual civil "Don't want to know you" salutations, without apparently being informed of the extraordinary revelation which has been made. In short, it becomes just a little provoking. It is an agreeable disappointment.

But if such is the case when name and address are appended in full to the reported experience, the omission to send it when name and address are not obligatory, becomes, if our severity may be excused, palpably a dereliction of duty.

For, in brief, what is the too well-known condition of the present time? Philosophy has long been agnostic. Mysticism cannot raise its head. Religion is perishing. Only the giant form of Science is seen, darkening all faiths with its shadow.

"Whither is fled the visionary gleam?"

Where is it now, the glory and the dream?"

All is grey, grey with the greyness of the inner cerebrum. Ignorance is bliss. And the more knowledge a man has the more, too often, now, he seems disposed to seek refuge from thought in the excesses of a deplorable sensuality.

But from the very breast of Science is evolved a Hand to save us. Already in the pages of Bacon the forefinger was seen emerging. Throughout his work are scattered references to psychical facts, with constant declarations that the method of science should be applied to their investigation and proper understanding. These hints have been overlooked by narrower intellects addicted exclusively to physics. But now they are bearing fruit. *We* among the rest are touched by that Hand. And ought not *we* to have a better opportunity of knowing the facts than any others? But, alas! our readers who are in possession of the facts desert us. Would that they were all moved by the spirit of a correspondent, whose artless eloquence we so much prefer to anything we could say that we here insert an extract from a letter of his to us! It should have more effect by its example than any persuasion of ours could produce.

I thought, what is there left for me to do? Why have I been preserved so wonderfully? Why have I had to undergo so many trials and experienced so many sufferings in spirit? Now I think I see a glimmer of truth. Now I think I see the *why* and the *wherefore*. Now I *know* why I always desired to be a missionary and preacher, and was prevented.

You will acknowledge with me that three escapes from drowning in deep sea, five serious falls, dislocating my arm each time, one-half of the calf of my leg taken off, and an escape from falling down a precipice, while saving a companion in Switzerland, and yet to be well and hearty through all, is enough to make a thinking man ask, Why? and say, "Show me my work, I will do it." *Every day the conviction gains strength upon me that that work is the spread of Spiritual teaching; spread of the knowledge of spirit communion; spread of the truth of the Fatherhood of God and brotherhood of man; "to teach men to study their Creator in all things, and in themselves in particular. To study Him and His creations—for there is nothing more."* To rouse their manhood, that they shall look up to their Creator and know they must stand or fall on their own merits. That they are gods and goddesses in embryo. That man is the commencement, the end of the ray of light proceeding from the All-Light. That he is not the poor remnant of a sinful fall, but the beginning, the possibility, of all excellence. Such I *FEEL* to be the call. To it I respond with my whole being.

Yes! in the hands of men and women like our readers is the future. Let them, therefore, no longer hide their faces, shining with the rays of revelation, from a world in darkness.

"Thousand knights to do Him honour  
Hath the Holy Ghost enrolled,  
To fulfil His sacred purpose  
Made their hearts with courage bold."

Let our readers add:—

"And ourselves are just such soldiers,  
Chosen of the Holy Ghost."



## RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 501.)

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

- |   |   |
|---|---|
| <p>A.—Mesmerism.<br/>B.—Trance.<br/>C.—Clairvoyance.<br/>D.—Thought-reading.<br/>E.—Prescience, Previsional and Coincidental Dreams.<br/>F.—Apparitions.<br/>G.—The Human "Double."<br/>H.—Presence at a Distance.<br/>I.—Haunted Houses.<br/>K.—Spirit Identity.</p> | <p>L.—Materialised Spirit Forms.<br/>M.—Rappings, Knockings, and Stone Throwings.<br/>N.—The Spirit Voice.<br/>O.—Psychography.<br/>P.—Automatic Writing.<br/>Q.—Movement of Material Objects without Physical Contact.<br/>R.—Speaking and Writing in Tongues.<br/>S.—Miscellaneous Phenomena.</p> |
|---|---|

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

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

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

## CLASS C.—CLAIRVOYANCE.

[We thank our correspondent for this fine case of clairvoyance. It will be observed the vision *may* have passed from the coachman's mind to the lady's. How far is this "*may*" always present in clairvoyance? We should be glad if any of our readers can send us examples in which no other human mind but that of the subject can be conceived as taking part.]

In the early part of the year 1868, my carriage requiring painting, I gave directions to my coachman to take it to the coach-builder's, distant about twenty miles, for that purpose. Accordingly he started off early next morning. The man being most trustworthy, besides having been many years in my service, I felt perfect confidence in his safe conduct and thought no more about the matter. After breakfast I went out as usual to occupy myself with my favourite pursuit of gardening, and while so employed I distinctly saw a vision in mid-air, and seemingly at a distance; my carriage appeared being run away with by the horse, which was plunging and kicking violently, and taking his way by cross roads entirely free from all control, the coachman nowhere to be seen. Very much shocked, I ran into the drawing-room where my two daughters were sitting, and related to them the terrible vision I had just seen. They only laughed at what they considered my very unnecessary apprehensions, and both added: "You know what a careful man he is, and how very unlikely anything of the kind should happen." I tried to feel reassured, but found it impossible to forget what I had seen. Next morning the coachman presented himself in the deepest distress, and shedding tears he related what had happened. When half the journey had been got through he stopped at a wayside inn to bait his horse, and foolishly took the bridle off; some sudden noise under the carriage startled the horse, a very spirited animal, which quickly raising its head started off at a gallop; the poor man pursued, but soon distanced, lost sight of both horse and carriage. On the horse went at a furious pace, and after a mile or two, forsaking the main road, in consequence of an attempt to stop him by some people upon the road, dashed down a farm road, where he was driven into a ditch by labourers who rushed out of a field, frightening the horse so much that he attempted to jump the fence and was upset, and the carriage greatly injured.

October 3rd, 1885.

CARA.

## CLASS O.—PSYCHOGRAPHY WITH SLADE.

- I. Inside two slates held above the table.
- II. Upon a slate not being touched by the medium.

While on a visit to America last month I took the opportunity of paying Slade a visit. Having made an appointment with him, I purchased a couple of slates in the town and went to his house (223, Shawmut Av., Boston) at two p.m., September 12th, as appointed. The main thing I wanted to do was to

satisfy myself that the writing was done by some invisible intelligent force and not by any form of conjuring. I obtained no proof of identity, and I think that the signature given was probably forged by the power that wrote it, as nothing was given in the messages which really showed any signs of the presence of the person concerned. But I did not feel much concerned about the nature of the messages; all I wanted then was to get writing on my slates under conditions that would thoroughly satisfy me. I will here only describe the best attempts, which I think would have convinced almost anybody.

It was broad daylight, and Slade and I sat alone close to a window, on a bright, sunny afternoon. After various exhibitions on Mr. Slade's slates, I took mine, which had not been out of my sight, and which I had privately marked. I held them firmly together with my left hand (having previously put a bit of pencil inside) right up in the air close to my ear. Slade held the other end of them with his right hand, and then we joined our other two hands. I watched with the greatest care for any attempt at fraud; but there, as I held the slates in my hand and scrutinised them all over, I heard writing going on inside at a great pace, finishing up with raps. On opening the slates one was covered with a message purporting to be from a friend of mine. I had asked a question, but did not let Slade see it, and this question had evidently been seen by the supposed "spirit." I put the slate that was written on a side, and took the other one alone. I may mention here that the table appeared to be a common deal one, and I was allowed to do anything I liked to it and sit well back and look under it all the time. We kept all our legs turned away from the table and sat at a corner. This time I held this one slate under the corner of the table, and tight against the under side, with one hand; Slade held my other hand with both of his, and I carefully watched all his limbs. We soon got a message with the same signature, being an answer to a remark I made to Slade about the previous message. This time Slade did not touch the slate at all, and I took good care that nothing else meddled with it. I took the slates away and have them still. When I put the slate under the table alone first, something nearly pulled it out of my hand, and another or the same something gave my leg a very firm grip at the knee, which startled me considerably. The writing itself is interesting; the pencil wrote on one slate only when two were used, not marking the other at all; the t's are all crossed, and the i's dotted, the dots and crosses being quite isolated, so that the pencil must have been lifted, not merely dragged along, and the pace at which it was written was very surprising. Altogether, I think I obtained the writing in as satisfactory a way as I was able to devise when in a calm and matter-of-fact humour, and was convinced that Slade did not produce the writing. I experienced rather strange sensations, especially when I held the slates alone.

16, Grove-street.

HERBERT A. GARRATT.

Newcastle-on-Tyne.

P.S.—You are at liberty to publish my name and address if you like. I am a mechanical engineer, and think I am fairly capable of observing things correctly, so I hope this little experience may help others.

## CLASS R.—SPEAKING IN TONGUES.

(See "LIGHT," October 3rd, 1885.)

When I sent those supposed South American words spoken by my daughter, I ought to have been more explicit and said how it was they were English words. When she began to speak in English, which she did later, she said that "moss" meant "hair," and another word "children." I will tell you what happened on the first occasion of her speaking in this unknown tongue, because I think it is a valuable fact and may be of use to others.

When the séance, as we supposed, was over, Jane, who had been our medium, and Hetty, left the room, and there only remained Edith, my daughter Winnie, and I. To my surprise Edie began again to speak in the "unknown tongue." Then she made passes over herself, but apparently they were of no use, for she shook her head and said some words in a melancholy tone, of which the word "Mollygo" was one often repeated. I began to feel frightened, and watched her anxiously as she tried more passes, and still could not be free. All at once, with what seemed a desperate effort, she cried, "Jane." I ran to summon back Jane and Hetty, and as soon as they came Edith stood up, patted herself on the head, and said, "My poor little girl"; then, turning to me, she said, "You must never do that, you will hurt Edie." Then she made rapid passes up over her face,

and in a minute said in her usual voice, "I am all right now." I understood that I was never to let anyone leave the room until Edie had recovered, and we learnt afterwards that "Mollygo" meant Jane. My daughter said that she knew Jane was meant, but could not say it until she tried with all her might.

Afterwards, when we had sittings, she always began by speaking in this soft tongue; sometimes we recognised that it was verses she was saying by the rhyme and cadence; but after a while she always spoke in English, controlled by other spirits. In particular, my own little boy often spoke through her, and the previous unknown tongue was a proof to me of the genuineness of the latter; besides which, Edie was always very truthful and conscientious. Maurice told us of his occupations, and one day evidently conjugated a verb in some unknown tongue, and held long conversations with us.

#### CLASS R.—MISCELLANEOUS PHENOMENA.

Under this general heading we here give two more extracts from the letters of a lady, some of whose experiences we have already presented to our readers in our issue of October 3rd.

##### I.

I have often had messages either written or through the table which could not have been known to the medium or the sitters. For instance, four times the births of grandchildren at the Cape were told me within a few days after they occurred, and the correct date given, and the last one it was said "will be called after you." The child was called after me, and I got the news a fortnight after the séance.

I find that I have notes of these sittings which I enclose. [I asked if F. was confined? "Yes." What day? "Thirteenth." Girl or boy? "Girl." 16th. "F.; love, God bless all." 23rd. "My dear love to all." 26th. Nothing. 30th. "E. confined that day of a boy, Ernest with her."] Dates were told by tilts and raps. In each case the truth of these announcements was confirmed by letters from the Cape; my congratulatory letters to them reached them about the time that I received the news from them. In the third case my daughter E. told under control that A.'s little son would be born on such a day, which was afterwards verified. In each case I had been in ignorance of the exact time expected, did not know within a month or six weeks. In the fourth case there was a little confusion but of our making. M., the daughter to whom I have referred as being very sensitive, but who does not "sit," and only is impressed when I actually want help, either when suffering pain, which she can take away, or wanting advice,—M. said that I had another grandchild, "a little girl, she will be called after you." I thought this meant my daughter W. was confined, and wrote to congratulate her; but I was wrong; thought there was a mistake when a letter arrived from my son-in-law, telling me that A. had a little girl, which was so delicate that it was baptised when it was a few days old, after me. I will go and hunt up dates. I see that A.'s baby was born 13th. Now a friend of mine had died on the 7th, and it had been such a shock to me that I had been ill for days when I asked M. to try if she could take the pain away, so it must have been about the 13th. I am never in the dark, for some long time now—three or four years—but always in a dark room I can see light. I have at last come to the conclusion that this light comes from my own eyes, for it is wherever I look, yet at the same time I can see above my head, or from the corner of my eye—a sudden bright light, flash, or star. I believe that I really can see the air, it is always full of rapid motion, like a fine net of which every little globe is moving, and amongst it, or rather against it, as a background, I can see innumerable little points of light, faintly uminous clouds, and clusters of tiny stars. I wondered whether one light—a little denser than the rest, and seeming more stationary—was where my husband stood. I said nothing to anyone, but the next day, my girls having gone to church, I asked my niece if she would like to sit. So we did. Now she is a writing medium, and often writes with her left hand backwards. After sitting awhile her pencil wrote, "My W., I am most with you at night where you see the light." The next night when I saw this light I said, "Will you tell John King that I want to ask him a question?" Of course I said nothing to anyone, for this was a test to myself, and I waited anxiously the next day in hope of some sign. About the middle of the day, as I was sitting alone in the breakfast-room, working, M. suddenly came in, walked straight up to me, and throwing up her arm, and making the sign of the cross as this spirit always does through her, she said, "John King. What is it you want to know?" I said I wanted to know what I should do to get rid of the giddiness in my head. She said, "Go to Exeter to a good doctor, Dr. Cummings; he will tell you better than I can." I may say that I did go, and lost the giddiness. M. said she heard herself give the message, and thought she was going to say quite another name.

#### SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

By THE HON. RODEN NOEL.

Much as I admire the ingenuity with which subtle minds invent theories for the purpose of evading the vulgar conclusion that genuine psychic manifestations are what they profess to be, I must still hold that conclusion more credible than are those theories themselves. But then the idea of personal immortality is not so inherently improbable to me that I feel called upon to execute all these amazing feats of mental gymnastic—to accomplish these portentous achievements of intellectual legerdemain—only in order to avoid it, I do not feel bound to exhaust all possible hypotheses before acquiescing in that which is most obviously suggested by the circumstances of the case. Nor can I even indulge the genuine philosophic scorn—doubtless appropriate to students enamoured of abstractions—for those who, like the majority of us, yearn for more assurance concerning that which faith, amid whatever difficulties, already grasps, the survival of our beloved, and the permanence of human love. I do think, however, that the persistent scepticism, and fertility in evasion displayed by some of the most distinguished of those who admit the facts, ought to teach Spiritists not to be too confident that the "new Basis" of their cherished belief is an all-sufficient foundation and quite incapable of disturbance. But as, on the whole, I share this belief with them and take their view of the phenomena, I desire to say something here on the most recent alternative hypotheses put forward by some who do not deny the facts, namely, the hypotheses of "telepathy" and "the unconscious secondary self."\*

I often wonder if these ingenious writers have ever seriously asked themselves what they mean by the term "self," what the word really signifies. A "self" surely implies a conscious identification—or a *potential* conscious identification—of some given experience as yours or mine. If the word does not mean this, what does it signify? It denotes a claiming—or a *potential* claiming—of a given experience as yours and not mine, as mine and not yours. I am not a follower of Locke, but I do think the robust common-sense of that thinker has established this much in the essay on "Personal Identity." Locke's definition requires to be widened in order to include *potential* as well as *actual* conscious self-identification; but, so widened, I cannot conceive how the position can be controverted. One individual, or self, is a given self-identifying unity of experience, and, by the very nature of the conception, excludes the experience of another as belonging to *him*; though, indeed, by sympathy the first may conceive and share that of the second. Now if this be so, are not these writers either implicitly changing the essential, and commonly accepted connotation of the word "self," or else inadvertently describing the thing signified in a self-contradictory manner, when they propound their theories of a multiple, or secondary self? And if they have a meaning of their own for the word, let them say so. For is it, or is it not, true that the medium, or the persons present in the circle do, or can identify the phantoms appearing, or speaking, or writing in closed slates, with themselves? They certainly do, and can do, no such thing. Indeed, if *they could*, then again this theory of a "secondary" self would not apply, for the identification would be with the *primary* self. But the phantom or entity manifesting evidently identifies his action or speech with a self, or personality of his own; else he could give no connected answers, deliver no intelligible message, either in speech or writing. What is alleged, then, is that this "self," or personality, which appears to the medium (at the same moment in his ordinary waking state) to be different from himself, to answer his questions, or another's questions often unknown to him, communicates information and professes to give an account of itself, according to which it is not the medium but some other person—appearing also through objective sensible perception to several other persons, and not seeming to them identical with the medium,—that this personality is, however, the medium, but his "secondary," his "other" self. Now what is this "other" "secondary" self, which he cannot identify with his own ordinary self, which professes to be someone else, and which acts as if it were not he; which puts questions to him or answers his questions? How distinguish this "other" self of one individual from the ordinary self of

\* But I need hardly say how I value the laborious work, careful research, and (as I believe) most important discoveries of the working members of that Psychical Society, to which I have the honour to belong.



quite another individual? In what sense can it be true that here we have one, and not two individuals? If there be two contemporaneous currents of consciousness that will not mingle, and which, so far from identifying, we are bound to distinguish, which, moreover, so far from being able to identify themselves as belonging to one conscious unity or self can only exclude each other as belonging each respectively to a different conscious unity or self, what is the justification for, what is the possible rationale of, alleging that they do not after all belong to two distinct, but to one individual or conscious unity, the very supposition being that they do belong to two, and not to one? I must own that to me, who lack the subtlety of these writers, anything more absolutely self-contradictory—and I was going to add absurd—cannot possibly be invented or conceived.

Even if it were true, which, however, it is not, that no information is ever given in this way which has never been in the knowledge of the medium or of the circle (take Lord Erskine's ghost story in Lord Campbell's biography), this would in no way furnish a solution of the difficulty I here urge against such an hypothesis.\* But then it may be said: what these writers contend for is not a second conscious, but a second unconscious self; to it they attribute these intelligent results. I would on this subject venture to refer my readers to my essay in the *Academy* (May 9th, 1885) on Von Hartmann's "Philosophy of the Unconscious." To me it is quite inconceivable that intelligence can be unconscious; that seems to me a contradiction in terms; and then, since effects must be proportionate to their causes, how can we refer intelligible effects to unconscious, unintelligent causes? But here we have intelligible effects—we have precisely similar effects, moreover, to those we attribute, in other cases, to conscious intelligence. Consciousness we know by experience as an actuality, as a *vera causa*. Self-consciousness assures us of it; and when we perceive the same, or similar phenomena (in other people) we at once attribute these to similar causes, or agents; that is a working hypothesis, too, which works very well. We speak our thoughts, we perform acts which are the result of thought, emotion, will; and when we hear other bodies speaking words which seem to express thoughts, because they are intelligible to us, or doing acts which seem the result of thought, emotion, will, like our own,—especially if they comprehend, and respond to us in an apposite manner,—we do not hesitate to attribute these bodily phenomena to conscious minds similar to our own; we do not hesitate to assume that these are other persons like ourselves; and we get on very well upon that assumption. Now in (genuine) psychic phenomena we observe precisely similar effects, effects apparently the result of conscious intelligence, because exactly like the results of it where we know ourselves to be concerned in the production of such effects, and exactly like the results of it where, to the best of our belief, other intelligent persons are concerned in them. Yet we, some of us, hesitate now so much to draw this conclusion that we prefer to attribute the phenomena in such instances to a cause which is not a *vera causa* at all, but an unverified hypothesis merely—one, moreover, to others of us at least, *per se* inconceivable, if not self-contradictory. The difference is no doubt that, in the case of other (so-called) living persons addressing us, we perceive, not only the manifestation of conscious intelligence apparently other than our own, but also the same sort of solid bodies and organs as we ourselves possess. But does it not argue, let us say at least some defect of imagination to conclude that, if these are absent, an alien intelligence cannot be present, though all other evidences tend to prove that it is? At all events, the question is whether the other hypothesis is more probable than this. Of course an idealist cannot hesitate for a moment which alternative to accept, for he knows that "matter," "body," is simply a perception or conception of the knowing and perceiving self or subject, of some individual thinker, while he is well aware also how this percept, or concept varies with the senses and knowing faculties of the subject, or person knowing. "Matter" is a very Proteus, and capable of assuming myriad forms, solid, fluid, gaseous, ethereal; and the very same matter which is perceptibly gross now, may be imperceptibly subtle a moment after, though clearly demonstrating its presence in other ways. Only a few even of the solar rays are palpable to us as colour—some being entirely beyond the scope of our present senses. The material world of a Laura Bridgeman is totally different from that of a Titian or a Raphael. But I will not insult the

readers of "LIGHT" by insisting on such an A, B, C. It is strange, however, that subtle and learned thinkers like "C.C.M.," who fully admit the infinite possible variety of organism, rightly regarding it as only the objective expression, and, as it were, point of objective communication (according to capacity) with the outer world of some individual spirit, or soul (see his essay on "Sympneumata") should appear to prefer this curious and unverifiable hypothesis to the more obvious and verified hypothesis of Spiritism.

Here is an agent writing, let us say, an answer to a question on a closed slate, which, presumably, the medium knows nothing of, and to which in any case he does not, and cannot know the answer. Sometimes information may be given of which nobody present knows anything. But even if this were otherwise, surely the position taken by Mr. Myers (see *Nineteenth Century*) that an ingenious anagram was written automatically by a "secondary unconscious self" in answer to a question put by the normal and conscious self, is a somewhat gratuitous and extravagant one. Think what it involves. The question put by one division of myself is understood by the other division, or it could not be answered, and it is answered in a most round-about way, at first not even intelligible to the conscious division of myself, only understood by me after a time. But how was this question understood by the second division of myself without consciousness? And how was the elaborate and ingenious answer concocted equally without consciousness? All analogy suggests a conscious agency, and yet we are to assume one unconscious, even though that would presumably be impotent to produce this intelligible answer, so manifestly the effect of an agent intelligently responding to our own conscious question! It is our own answer, we are told, to our own question, but the answer of an "unconscious secondary self." But how, in what sense, is it the same self, since I am not conscious that the answer proceeded from myself at all? How is this unconscious *eter* to be identified with our conscious self, which, if it be anything at all, is a continuous unity of experience self-identified, or capable of being self-identified, as belonging to one and the same self, or individual? But an unconscious self could not possibly be thus identified with a conscious. It must always remain alien, and outside consciousness; and therefore it cannot belong to the same self at all. It is simply a misnomer to call such an hypothetical entity, a "secondary self," for it must belong to another sphere of being, or individuality altogether. The unconscious cannot identify itself with the conscious, nor *vice versa*. The answer now appears to us to come not from ourselves, but from some other; and it must *ever* so appear; therefore, if personal identity consists in potential self-identification, there can be no question here of an identical self at all, and the answer must proceed, as it seems to do, from another agent, another self, or personality, altogether, and not from the same.

Just consider the grotesqueness of the notion! I inform myself through the muscles of my hand, with elaborate ingenuity, of what I did not know, and yet I did know—only without consciousness. My consciousness is informed through my hand communicating an intelligent and intelligible message to my mind through my senses—sight, touch, hearing—as if it came from outside; but it really comes from myself, though not from my mind, intelligence, or consciousness! What, then, is this unconscious self?

It must follow that I may be utterly irresponsible for what my mouth speaks, or my hand does, and yet it may be I who speak and do it, though unconsciously. The confusing and confounding nature of such a theory need scarcely be pointed out, for one division of me may then be an honest man, and the other a thief; one self a wise man, and the other a fool; and yet the one division remain irresponsible to, because cut off from all intercourse with and influence from, the other. Now, can you hang one part of me, and not the rest? Really this is too grotesque a notion to be seriously maintained or discussed, and possibly it is only meant as a clever skit, as a subtly-veiled *reductio ad absurdum* of a quasi-"scientific" hypothesis. Again, why should these secondary selves invariably pretend to be somebody else, systematically personate another individual? profess to be what they are not? This, surely, is quite inexplicable. Why gratuitously, and always untruthful? Or do they never know who they are themselves any more than we know that they are ourselves? Do they not know that they are ourselves any more than we know it? Perhaps after all the simplest solution—though a very commonplace one—is that they are no such thing. Charles II. and his bucket of water again!

\* The account of a slate-writing séance in the last number of "LIGHT," by Messrs. Farmer and Keulemans, comes opportunely to negative the very possibility of referring some of the phenomena to either of the persons present in the flesh, whether conscious or otherwise.

Certainly the very idea makes one feel as mixed as, according to these writers, we verily are.

Von Hartmann's contention that two different parts of one brain support these two imaginary selves in one person (by the way, the theological mystery of the Trinity is nothing to the mysteries invented by the scientific mind! which both "confounds the persons, and divides the substance") is in no wise helpful in making this hypothesis clearer.

The difficulty is, how can two selves, who cannot identify themselves with each other, be yet one and the same self? That is a psychological, metaphysical problem, not a physiological. It helps not to be assured that they are respectively supported by two different parts of the same brain.\* In that case, they are still two, not one. Or does personal identity then consist in identity of brain-substance? not in self-identifying memory, but in the identity of a spatially-extended phenomenon, or sensible appearance called brain? How then shall we be assured of this identity? Out of a self-identifying and comparing memory, what and where is it? Is personal identity dependent on a given continuity of space, then? And if so, at what limit of feet, or inches, does one identity stop, and another begin? But if in a given extent of brain we have two identities, why speak of them as one? I cannot, however, stop now to discuss at length the materialistic philosophy in any shape—*non ragionam di lor, ma guarda, e passa*.

But Dr. von Hartmann seems to attribute the phenomena of Spiritism (see translation in "LIGHT," by Mr. Massey) not so much to his "unconscious," as to a certain "masked somnambulatory consciousness." Therefore to his theory all my first objections apply with full force. Here are two distinct contemporaneous consciousnesses facing each other, and taking each other for distinct individuals. By no test of identity that I can even remotely imagine could such be proved to belong to one individual, and not two.

Of course, "unconscious cerebration" in any form "is the last thing" an idealist "will give into." In fact, he will never "give in" to it at all, because he must hold it to be intrinsically nonsense. An unconscious process cannot do the work of consciousness, cannot issue in results which we have experienced as the result of consciousness, and which we cannot conceive brought about in any other way. This is merely the old objection of Theists to atheistic materialism as a sufficient account of the intelligent and intelligible purposive processes in nature. And yet here is a still more extraordinary theory, because it is applied to man, to ourselves; seeing the only excuse for Atheism, as applied to nature, is that we are not in the secret of her subjectivity; but we are in the secret of our own. And yet we can ascribe intelligent, intelligible action to a mere material phenomenon (only conceivable as an idea of some mind or minds, with integrating, identifying, and distinguishing power) called brain; though we know that this brain-phenomenon is an actual accompaniment of our own normal conscious process. An idealist, at any rate, must hold that this cerebration, resulting in some intelligible message given through our own muscles, if the message does not proceed from our own consciousness, can only mean the operation of another consciousness not our own; for, as I have argued, the double simultaneous consciousness is inadmissible; and why should this particular content of our transcendent consciousness be sprung upon us through the muscles of our limbs, as if it came from outside, rather than directly influence us, as usual, by entering the current of normal experience through our brain? Besides, in my own view the brain, so far as it is not phenomenon or appearance in our own consciousness, is necessarily phenomenon or appearance in another, or rather in many others, and, therefore, necessarily implies their mediation in the processes of our own thought. Why, then, should we exclude arbitrarily the operation of that very intelligence, who seems, and claims to be giving a message through automatic writing, or planchette?

(To be continued.)

#### DR. VON HARTMANN ON SPIRITISM.

Spiritualists should be much indebted to Mr. Massey for the labour he has given to the translation into English of the important pamphlet of Dr. von Hartmann on Spiritism.

Mr. Massey describes this pamphlet as "the most formidable attack that Spiritualism has had yet to encounter."

The attack does not appear to me so formidable as it is

\* If a ganglion in my cerebellum, or if my spinal cord, or if the optic thalami have a consciousness of their own, at all events that is not my consciousness, though it may enter as integral factor into mine, when mine has moulded and appropriated it.

careful, honest, and methodical; but if the attack be so formidable, then, if defeated, that victory will logically be the greatest yet achieved by Spiritualism.

Dr. von Hartmann's view is that the existence of the personal and immortal spirits of men is, at least, "very improbable," and that, therefore, the phenomena called Spiritual are almost certainly the result of what may be considered as the psycho-cerebral powers inherent in mediums.

Now regarding this theory, I may be permitted to say, that so long ago as 1872, at a meeting of the committee of the Dialectic Society appointed to investigate and report on modern so-called Spiritualistic phenomena, I met the late Mr. Serjeant Cox, and suggested to him that the phenomena called Spiritual did not demonstrate the existence of disembodied spirits, because we, as living men, were spiritual beings, and in virtue of our spiritual nature might have occult powers unknown to our normal selves, as was shown in somnambulism and clairvoyance.

Again, in 1877, I read a paper (now incorporated in my "Theosophy"), under the title "Man as a Spirit," in which, at length, I attempted to show how living men, as spiritual beings, might be able to produce spiritualistic phenomena.

I may be excused for recalling these facts as they will show that I have no prejudice against Professor von Hartmann's theory to a certain measure; but I differ from the author in this, that while he would attribute all Spiritualistic phenomena to the powers inherent in living men, I, on the contrary, have always maintained that if such powers are possible with men in the body, they should be much more possible with men when freed from the encumbrance of the concrete body.

For instance, granting that it may be possible for the spiritual nature of the medium to write within closed and sealed slates by an occult power beyond and independent of any known physical law, it seems only reasonable to suppose that this power must be increased when the spirit is independent of its physical impediments.

Although Dr. von Hartmann's pamphlet is worthy of much consideration, not only as being the production of a trained thinker, but by reason of its philosophic spirit, still, as the author reasons only on the evidence of others, and has himself had no experimental experience of the subject, his reasonings cannot be accepted as those of a specialist or expert.

I must leave it for others to follow the arguments throughout the many pages and varied illustrations given in the pamphlet, and will content myself with giving in the briefest form I can, my reasons for believing in the existence and actions of personal disembodied spirits.

1. It has always seemed to me that the almost universal belief in all ages and in all countries in the existence of spiritual beings, and in the immortality of the soul, shows the existence of an instinct in man necessary to his spiritual welfare, and therefore to be regarded as in harmony with his nature, and therefore to be as true as the instincts implanted in the lower animals, and which are necessary to their physical welfare and existence.

2. The universal belief in ghosts in all ages and in all countries is an argument of like kind, with this support, that haunting ghosts have been scientifically proved to be objective facts, and rational and moral beings.

3. The existence of solid and strong beings materialised in the presence of mediums, and seen in the light, who speak and act with energy equal to that of ordinary human beings, and are in all respects like human beings, and are yet not the somnambulatory medium because they are seen in the light in company with the medium, are, when demonstrated, direct refutations of Dr. von Hartmann's theory. I admit, however, that in this record such complete evidence is as yet, so far as my experience extends, extremely rare.

4. The existence of the double at the distance of miles from its solid living counterpart, is a fact frequently established, and when seen distinctly in the light by more than one witness, and independent of suggestion, refutes the theory of Dr. Hartmann of subjective hallucination.

5. The fact that there are very many intelligent, honest, and healthy human beings who see spirits and describe them as real objective beings, whose form possesses a clearness of outline and an apparent solidity of body surpassing that of ordinary human beings, is presumptive evidence that such beings exist, and the sceptic who does not see such beings has no more logical right to deny their existence than the man colour-blind has a right to assert that there is no difference between the colour of the blossoms and the leaves of a red geranium, as a friend of mine now does. True, there is a greater consensus of belief as to the existence of a colour called red, but the quality of the evidence is the same as to the objective reality of visible spiritual beings.

6. Lastly, I myself have had the experience of being outside my human body, on which occasion I stood in form about six feet distant from my body, and most distinctly saw my human body and my soul-body at one and the same time. I therefore know that the spirit of man, as a rational soul, can exist as the Ego outside and independently of his human body.

GEORGE WYLD, M.D.



## 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 Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

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

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

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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 any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

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

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

### Testimony of Harry Kellar.

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

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

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

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

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

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

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

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary move 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 medianimic 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; Percy, 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.



## THE INFLUENCE OF PSYCHICAL RESEARCH ON THE DOMINANT CULTURE.

BEING THE TRANSLATOR'S PREFACE TO DR. HARTMANN'S  
"SPIRITISM."

The author of this pamphlet needs no introduction to the already large and increasing number of English readers who interest themselves in philosophy and its problems. He has almost certainly the widest influence on speculative thought in Germany of any contemporary writer. In this country his great work—though it has had later developments—has become accessible to a larger circle of readers through the recent translation by Mr. Coupland, of its ninth edition. The extensive acquaintance with the principles and results of modern science, which Dr. von Hartmann combines with high philosophical capacity, must impart to his opinions additional interest and authority. In this respect he is comparable to our own eminent philosopher, Mr. Herbert Spencer.

But however distinguished the author, to many it will seem that the subject of his present intellectual undertaking requires some apology. It is really in this very circumstance that the justification is to be found. The disregard of facts which only ignorance can any longer honestly deny, and which, whatever their true significance, must stand in important relation to very deep problems, is hardly less than scandalous to the thought and science of the age. However long this may have been felt and said, it would still seem presumptuous for any individual unsustained by authority to pronounce such a judgment. But the authority has recently become so imposing as indeed almost to remove the reproach itself. In this country, the Society for Psychical Research, an embodiment of the sentiment referred to,\* has, within the last three years drawn to its ranks, and within its governing body, some of the most eminent representatives of science, philosophy, and literature. The number of its members and associates has been steadily increasing, similar societies are even now in course of formation, under the best leadership, in other countries, and less organised attempts in the same direction are engaging the energies of competent investigators in many quarters. From the public Press, representing the older and still dominant culture of the "Aufklärung," with its virtual denial of everything which could not be at once explained, or its shallow attempts to refer every phenomenal mystery to credulity and fraud, there has been little or no encouragement. Everything, on the contrary, which could discredit a subject peculiarly exposed to discredit has been eagerly seized upon, while the weighty evidence, which only students of the subject knew, they were seldom allowed to bring forward, except in books which were scarcely ever reviewed, and therefore remained unknown and unread by the public. Journals and periodicals there were, devoted to collection and discussion of the evidence as it arose, but these, again, were not allowed fair play. The great firm, for instance, which has the monopoly of the sale of literature to the travelling public, has never allowed any paper or book dealing with this subject to be exhibited on its stalls, nor will it even supply them to order. Papers ministering to the vulgarest frivolity of the populace are displayed, but such a journal as "LIGHT," for which the following translation was expressly prepared by authority of one of the most influential thinkers of the age, is not respectable enough for the fastidious vendors of *Rare Bits*, *Tit Bits*, and *Bird o' Freedom*.† In short, there has been a general consent that "Spiritualism" should be hustled out of sight, or be referred to only in terms of contempt, or for display of journalistic wit and superiority to "superstition." Nor has this opposition been at all conciliated by attempts to discriminate facts from their spiritistic interpretation.

It is hardly a serious imputation on journalists that they are subject to the prevailing intellectual influences. Greater responsibility falls on those whose profession it is to welcome every foundation of fact for the discovery or recognition of truth. It will be an historical reproach to the Royal Society that it refused a hearing to Mr. Crookes' paper "On the Experimental Investigation of a New Force," and to the British Association for the Advancement of Science that the admission of Professor Barrett's paper "On some Phenomena associated with Abnormal Conditions of Mind," actually led to a revision

of the rules, with the object of preventing the Association from being similarly "compromised" in future.

In Germany, the prejudice was exasperated a few years ago by the publication, by the late Professor Zöllner, of the report of his systematic investigation with the medium, Henry Slade.\* To great scientific attainments and capacity, Zöllner united a very sensitive disposition, and it seems probable that the literary and private persecution which ensued conduced to his premature death. Intellectually and morally opposed to more than one of the prevailing tendencies of thought and practice, he turned on his assailants with a polemic which was not free from asperity, and in which the different topics of controversy, connected in Zöllner's view by a common derivation of the pernicious influences he was contesting, were mixed up with more abstract disquisitions. This circumstance, it will be seen, is considered by Dr. von Hartmann, somewhat to detract from Zöllner's value as a witness. That is, as I submit, a very unnecessary concession to an "invention of the enemy," that Zöllner was mad! a report which was spread after his death with no better justification than the impossibility of otherwise impairing the cogency of his evidence for the phenomena of "Spiritism." It is emphatically denied and conclusively disproved by the testimony of well-known men who were in intimate correspondence with Zöllner up to the time of his death. I refer to the report in this place, as well because Hartmann's remark might be thought to give some possible colour to it, as also because it was stated as a fact by a German physiologist in the *Contemporary Review* a year or two ago. It is *absolutely baseless*.

In some of his investigations with Slade (subsequent, by the bye, to the occurrences which drove Slade from this country, and with which Zöllner was fully and exactly acquainted), Zöllner was associated with the distinguished men of science, Wilhelm Weber and Fechner, who added their testimony to his. The first professional conjurer in Germany, Samuel Bellachini, after prolonged investigation with Slade, also declared, by formal affidavit, the facts he had witnessed to be inexplicable by the resources of his art.

It was about this time that the public exhibitions of the "magnetiser," Hansen, drew fresh attention to the long dormant subject of mesmerism. In Germany, France, and England, some men of science reverted to the old experiments of Braid, and while still denying the specific influence of mesmerism, acknowledged, as completely proved and exempt from charlatanry, the extraordinary effects producible by suggestion in the state called hypnotism. The important development of this branch of psychology by Dr. Fahnstock, in the United States of America—who gave the apt term, "Statuolence"—is adverted to by Hartmann in the text.

The next fact experimentally established was "thought-transference," without physical contact, and, therefore, without the possibility of involuntary muscular suggestions; the results of the Society for Psychical Research in this country being confirmed by the independent investigations of M. Richet, in Paris.

Meanwhile the psychology of the abnormal conditions termed in general "somnambule" was being studied by philosophers. The recently published work "Die Philosophie der Mystik," by Dr. Carl du Prel, of Munich, has the merit, quite apart from the author's theory of individual transcendental subjectivity, of showing the psychological continuity of the various states of sleeping consciousness, from ordinary dream to the wonderful faculties revealed by speech and action in the deepest somnambule trance, as also the connection of these subjective phenomena with some occasionally observed in delirium and insanity. The discovery of this continuity and connection makes entirely credible, and even *a priori* probable, the statements of many medical observers of somnambule patients,† which have long been ignored or rejected as incredible, by one side, while by another they have been accepted as demonstrating a world of spirits. Profoundly interesting is du Prel's exposition of this second consciousness in man, familiar to all in its weakest degree as common dream, but rising in clearness, coherence, and intensity in exact proportion as the organ of waking consciousness is numbed, and its functions are suppressed.

Another writer of philosophical repute in Germany, noted for his investigations of mediumistic phenomena, is Baron Lazar B. Hellenbach. His experience and conclusions are embodied in a work published at about the same time as du Prel's,

\* I do not by this mean to imply that this Society is already committed to the so-called spiritualistic phenomena. That is not the case.

† I hope I have not done injustice to these publications. I confess I have not studied them, but the titles are suggestive, and they are to be found on Messrs. Smith and Co.'s bookstalls.

\* See my translation, "Transcendental Physics," which can be obtained at the Psychological Press Association, 16, Craven-street, Charing Cross.

† Selections of this evidence will be found in du Prel's work, of which I have nearly completed a translation, to be published, I hope, before long.

entitled "Geburt und Tod als Wechsel der Anschauungsform oder die Doppel-natur des Menschen" (Birth and Death ; as Change of Perceptual Form ; or the Double-nature of Man). His hypothesis of a "Meta-organism" is allowed by Hartmann (who, nevertheless, considers it very improbable) to make the survival of the individual, after physical dissolution, scientifically conceivable.

The permissible space of a preface would be much exceeded by the enumeration of all, even of the more notable, indications that the dominant culture has failed to arrest observation and recognition of phenomena which are, indeed, of constant and natural recurrence. Sooner or later the human mind emancipates itself from the tyranny of intellectual conventionality, and the process is quickened when leaders of thought, like the author of this pamphlet, are in open sympathy with the revolt.

To gain the subject in hand a hearing, that public recognition of the value of study and research in it may be the sooner arrived at, is one object I have had in view in undertaking this translation. Hartmann's demand for State-appointed commissions of investigation is more appropriate to conditions of scientific research in Germany than to those obtaining in this country. Nor otherwise is it a very hopeful proposal. For success in this inquiry those who undertake it should in general be qualified by sympathies and interests intimately concerned in the elicitation of the phenomena. The mere physicist, or physiological psychologist, is too little likely to touch the springs of the subtle forces which are liberated by mental, though not always conscious dispositions. The recognition of a relatively unconscious mentality, in connection with the organic forces which are certainly instrumental, suffices to bring into view the peculiar difficulties of the investigation. It would be the grossest mistake to assume, however, that only emotional and uncritical partisans of mediums are therefore likely to meet with a success which they would thus be unqualified to verify satisfactorily for others. But the demand for scientific examination of this subject usually assumes that nothing more is requisite than habits of observation and acuteness acquired in physical experimentation. Yet it is quite likely that of two men equally qualified by such training, one shall have uniform success, and the other uniform disappointment with mediums. A very strong professional medium, through whom certain habitual phenomena are regularly elicited, may still obtain them without the assistance of *rapport*, that is, with quite neutral visitors, but a hostile will, however disguised, can paralyse the medium's forces, or deflect them in the possibly compromising direction which, by expecting, it in fact dictates. This applies to the suspicion of prejudice, but not to the suspicion, if such it can be called, of wary and critical observation by a fair mind. Thus sinister suspicion is very frequently gratified by the result, if any result at all there is ; and this I believe to be the true explanation of some notable "exposures." People who cannot recognise in mental dispositions positive forces, acting by irresistible mesmeric suggestion upon a sensitive subject, have no business with experiments in which the psychological factor predominates. Least of all is this factor to be ignored in the case of investigators of remarkable distinction, because the very force of character which has conduced to success in their own departments of activity makes it unlikely that they will be psychically passive or neutral witnesses.

It is accordingly to be hoped that there will be no such scientific commissions as Dr. von Hartmann proposes, until these incidents of the research have become thoroughly understood. Voluntary organisations may be more effectual, because originating in a genuine interest. But even in these success will be rather individual than collective, and it is probable that the best observations will not be those of committees selected chiefly on account of the authority their names would carry with the public. Such considerations are natural, but they ignore the fact that every member of the committee, as soon as he enters the séance-room, is a "psychic" only in a less degree than the medium himself, and should be a co-efficient in the results. Hartmann is undoubtedly right in asserting this co-efficiency, though it is of very various degrees, and is often not at all apparent. To these degrees of co-efficiency correspond degrees of counteracting influence, leading to failure or to questionable results. While I quite admit that professional mediumship has been disgraced by many conscious frauds, and must always be narrowly watched on account of the temptations offered by uncritical observation, it is my conviction that cruel injustice has often resulted from mere ignorance of psychological dynamics.

On the other hand, the author's theory of transferred and collective hallucinations at séances reverses the true position of the

parties, making the medium stand to the others in the relation of mesmeriser to his subjects. It is, indeed, no logical answer to Hartmann that experienced investigators would unanimously disagree with him (who has here no experience) on this point, because the theory itself requires that the greater the experience, the greater are the probability and force of such psychological deceptions. But his analogies do not help him : hallucinations of all the senses, combined into a single object, perceived uninterruptedly for a length of time, and similarly by a number of observers, have not, I believe, been independently established. Nor is it easy to suppose that Mr. Crookes and his friends, for instance, were thus hallucinated by the little Florence Cook, to the extent described.

Nevertheless, the facts of somnambulism, and the field of psychology to which they introduce us in relation to mediumistic phenomena, have certainly been too much neglected by Spiritualists. Herein they have been neither more nor less wise than other people. As long as man's ideal life is supposed to be limited to the content of his waking consciousness, it is inevitable that whatever exceeds this content, either in the deeper states of dream or in communications obtained through mediums, should be ascribed to foreign intelligences. Only recently and partially has the organic "threshold" of consciousness been recognised, and the insight been gained that all which lies behind that threshold—the "unconscious cerebration" of Carpenter—or the "latent thought" of Hamilton—is only not conscious in the sense that it has not attained the *reflective* moment of consciousness, and is thus not yet associated with the *self-consciousness*. How large, and in what relations with nature and other subjects, may be this unappropriated sphere of individual being, it must belong to a more mature metaphysic and psychology to determine. We have at present only to remember that Hartmann's postulate that the consciousness behind the normal threshold—or the "somnambulant" consciousness—is supported by a part of the brain whose functional activities are only "masked" by those of the parts supporting waking consciousness, is a mere physiological assumption. That the "unconscious" ideal processes go on during waking life, being indeed only "masked" by the impressions of the latter, is doubtless a fact sustained by presumption, analogy, and psychological evidence. But the "supporter" of this relatively unconscious or somnambulant ideality is entirely problematical. It may be a substance which we can represent organically, and which yet has no organic dependence on the brain, and may survive the disintegration of the latter, appropriating then the self-consciousness and personality of the individual. The intimate connection with the brain, or at least with some part of the physical organism,\* which this hypothetical "meta-organism" must certainly have, is not necessarily, or even presumably, a relation of dependence. The recognition of finer forms of matter than can affect our physical sensibility must carry with it the possibility of their organic constitution, and this possibility may be raised to the rank of a necessary hypothesis by the more profound psychology for which somnambulism seems to offer a foundation.†

It must be a question for psychologists, if not for metaphysicians, whether Hartmann has not ascribed to the "masked" somnambulant consciousness (the ideal process behind, yet co-existing with, the waking consciousness), powers which, by the very laws of consciousness, can only belong either to the external or to the internal waking state ; that is, to ordinary self-conscious thought, or to the self-consciousness of "open" somnambulism. Analysis of consciousness yields two moments, the direct and the reflective. The latter, which is the recognition and characterisation of the thought—its "second intention," in the language of the schoolmen‡—seems to be essential for the motivation of all actions of apparent intelligence, other, that is, than the automatic actions which have merely reflex movements at their foundation. A thought unrecognised and unattached to the self-consciousness may indeed pass into an action appropriate to it (as in the simplest phenomenon of planchette writing, &c.), and this ideo-motive process may go on spontaneously as long as it depends simply on the uninterrupted current of automatic thought behind the "threshold." But if, now, it becomes a question of a fresh process suggested *from without*, of *response*, for instance, to another intelligence, it is difficult to

\* Some somnambles have placed the seat of abnormal consciousness and its perceptions in the region of the solar plexus.

† On this whole subject du Prel's "Philosophie der Mystik" offers very instructive considerations.

‡ The distinction is admirably brought out and explained by Mr. Shadworth Hodgson, as well in his "Time and Space," as in his "Philosophy of Reflection."



conceive this happening without the *second* moment of mentality, the *recognition* of meaning, by which alone, it seems, a responsive association of ideas could be started, and a new set of actions could be set up. If here that second moment of consciousness is really, as I submit, requisite, it is evident that for all the more advanced phenomena of this province Hartmann's "masked" somnambulism is nothing less than a contemporaneous second intelligence, wanting nothing that belongs to full self-conscious personality. It is a second Ego in no subjectively deficient sense of the word. For we cannot conceive the intelligent *recognition* of a thought unaccompanied by a self-consciousness. In "open" somnambulism we undoubtedly find this full intelligence, but in that state the ordinary physical Ego-consciousness is dormant.

I wish only to point out what is apparently involved in Hartmann's hypothesis that the "masked" somnambulant consciousness is competent to the ideal element in all phenomena occurring in the medium's waking state. In place of a spirit-Ego beyond the organism, he duplicates the physical Ego within the organism; and that not in the sense in which du Prel, indeed, finds this duplication (or, as he calls it, "self-sundering") in the dream states, wherein the subjective activity from behind the normal threshold dramatises as *objective* agent merely in the dream life, but as a veritable co-existence of self-conscious personalities belonging to, and dependent on, the same physical organism. That our organic self-consciousness may be a mere conditioned limitation of a larger and truer self, in other words, that this consciousness does not exhaust the self, the individual, or that the "person" is not co-extensive with the "subject," is quite another proposition, of which Kant gave the first hint in modern philosophy, and which is du Prel's doctrine of transcendental subjectivity.

As regards the physical phenomena of mediumship, I think the opinion of most persons conversant with them will be that Hartmann's hypothesis is too complicated in itself, and even thus is inadequate to the facts. But as it is certain that some physical emanation from the medium determines the range and power of the agency, there seem to be but two alternatives to the dynamical system advocated in this pamphlet. One is the extra-organic duplication of the medium, in whole or in part, such that the phantom person or limb draws to itself the forces of the organism, which, or the corresponding member of which, is left cold and inanimate by the transfer. Thus, if the whole phantom were projected, the state of the medium at the table would be that of trance, as happens often, but by no means always, during the course of strong physical phenomena at a distance. The reunion with the organism—the "repercussion"—is instantaneous. This hypothesis (which has a great deal of authority and evidence in support of it) would show the futility of certain ingenious "exposures" of mediums by staining the so-called "spirit-hand" (or other part) with substances afterwards found on the corresponding part of the medium. For upon the rejunction, any such foreign matter would naturally be deposited on the surface of the medium's body. It is a good test to distinguish this case from the alternative one of "spirit" agency, but proves nothing necessarily against the integrity of the medium. Hartmann's remarks on the ignorance of "exposers" have an even wider application than he imagined.

The absence of any definite account of the process implied in the above supposition must be admitted; \* yet it is not inconceivable, and it has evidence of direct observation in its favour. †

The other alternative is that the medium's "aura" or "atmosphere," supplies the condition within its circuit for the physical operation of the invisible agencies called spirits, which need not necessarily be human, or even with independent intelligence in the sense of rationality. The possibilities of Nature beyond the senses are infinite, and as there are mundane animals below humanity, it is an admissible conjecture that there is no grade of life without etherial representation. ‡

The agency of human spirits has, I believe, been greatly exaggerated by Spiritualists, and most of the communications purporting to come from them are sufficiently explained by causes too little recognised. The current Spiritualist conception of death as a simple change of external conditions, so that there is a mere continuity of consciousness on the same level, and in the same modes, seems to me to denote great poverty of thought;

nor are we constrained to accept it on the evidence of facts. That true communications from deceased persons there are, I believe; but if we consider that the indrawing of consciousness to a deeper subjective degree must needs be retarded by lingering affinities—it may be of affection, or it may be of sense—which detain the spirit, all unsuited as its conditions are, in earth-life and its memories, we shall find nothing in the facts appealed to by Spiritualists inconsistent with a finer and profounder doctrine of the soul than any external phenomena can reveal. It is very significant that the most urgent to communicate are seldom those who have passed away in the fulness of time, but rather suicides, victims of fatal accident, or such as have otherwise been prematurely deprived of their organic connection with earth-life.

The author has repudiated an *à priori* negation of the spirit hypothesis,\* and all, but especially admirers of his philosophical genius, must readily accept his disclaimer of a position which would only be appropriate to a materialist. But he certainly seems to confound, in one indiscriminate denunciation, belief in spirits and their agency with a revival of mediæval superstition in its grossest forms, or rather he assumes the latter to be an inseparable result of the former. Yet it was not the belief as such, but the ignorant connotations of the belief, that led to the worst consequences in former times. The worst superstition was that which led to the persecution of the superstitious. In the nature of things there is no reason why belief in spirits should not recover its place in human culture, or why the foundations of the belief should not be cleared from mischievous misconceptions by an enlightened study and research. That certainly was the opinion of the greatest of modern philosophers. "I confess," said Kant ("Träume eines Geisterschäfers," &c.), "that I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings." Nay, more: Kant even anticipated the empirical proof of this fact, the physical condition being a partial solution of the cellular tissues encasing the subtler organism which relates us to supersensuous things and beings. And, therefore, he says in the following passage that the proof is not forthcoming, "as long as all goes well," viz., as long as the physical integrity in which health consists is unimpaired, whereas it can almost always be shown that mediums and somnambules are either persons in whom some constitutional lesion has taken place, or in whom there is some failure of equilibrium in the organic forces. "It will hereafter, I know not where or when, yet be proved that the human soul stands even in this life in indissoluble association with all immaterial natures of the spirit world, that it reciprocally acts on these and receives impressions from these, of which as man it is not conscious, as long as all goes well." (Id.) The fact is that, as the German proverb runs, "the child has been shaken out with the bath." The old popular and theological belief in spirits was encrusted with conceptions from which intelligence has been progressively breaking loose for the last two centuries. Modern rationalism has not analysed or discriminated. Facts of nature, clothed upon by ignorance and religious superstition, † have been treated as equally subjective with their investiture. Or rather, this having once happened, we have now to rediscover, in an experience very perplexing to our sophisticated intelligence, that there really is a nature beneath the surface with which our senses connect us. A late American writer ‡ has suggested, with considerable probability, that the wholesale destruction, by fanaticism, of the mediums and somnambules, called witches in former generations, almost exterminated the germs of the abnormal natures which bring sub-surface facts to observation. Ignorant persecution has thus, perhaps, reinforced the materialistic tendency of modern rationalism by a long suppression of the evidence which would refute it. On the other hand, unbelief has been favourable to the slow and silent reproduction of the germ remnants, which have within the last generation produced a crop that can no longer remain unnoticed. "Mediumistic" persons are now undoubtedly multiplying in an extraordinary ratio, and it will be increasingly difficult to ignore the resulting phenomena.

It is a favourite *à priori* argument against the recognition of spirit agency that it is inconsistent with the progressive displacement of such agency by science. But it does not follow, because general laws have been substituted for immediate acts of will in the regular phenomena of the universe, that

\* See, however, on this point Hellenbach's "Geburt und Tod," &c. Vienna, 1885.

† Hartmann's references by no means exhaust the best authorities. The works of the American writer, Epes Sargent, should especially be consulted. See also D'Assier's "L'Humanité Posthume," (Paris, 1882) on the above point.

‡ I hope it will not be supposed that this is a suggestion of the survival of our animals as spirits, and of their agency at séances!

\* In a letter to me which has been published in the journal "LIGHT."

† Which still makes many of the clergy, in dealing with this subject, the powerful allies of materialism.

‡ Epes Sargent.

no acts of will remain, to which psychological laws, indeed, but only such, are applicable. Acts of will have appropriate phenomena, and we are not to ignore them because man has formerly confounded the phenomena of physical nature with the phenomena of psychical nature. If, however, the phenomena in question are subject to physiological laws, and thus explainable, by all means let us have the information from scientific research. It is all we ask. The plea is for research and study; that these methods should supersede a "conspiracy of silence" unworthy of human intellect and honesty. Let there be an end to this conventional affectation, an end to the preposterous pretence that "Spiritualism" is not a subject which men of "culture" can touch! Your "culture" may not touch it, but if not, it will very soon itself touch your "culture" at the very foundation! Of that there are already many symptoms. Meanwhile, it is no doubt the fact that such part of the uncritical populace as has addicted itself to Spiritualism has seen the agency of spirits in much that belongs to the province of ordinary psychology, or even to the common accidents of life. But these are not the representatives of the revival, but its *enfants terribles*. A much more educated and intelligent class, also, have perhaps erred, owing to imperfect acquaintance with the psychology of somnambulant states. But there has long been an increasing tendency to discrimination, combined with a tolerance and open-mindedness not, perhaps, to be discovered in any other movement that has appealed so profoundly to emotional interests. Dr. von Hartmann seems to have mistaken the first ebullition of the revival in Germany, where it is not ten years old, and its extravagances in America, where it was so rapidly disseminated that corrective influences are only now beginning to make themselves felt, for its true tendency. The fact that this translation was first published in the columns of the Spiritualist journal "LIGHT" perhaps sufficiently evidences the liberal disposition of Spiritualists in this country. I refer, of course, to the higher level of intelligence, according to which every school, or sect, or party should be judged. But as it is not to be denied that ignorant and unbalanced minds may take harm by contact with a subject condemned to intellectual neglect, yet offering experiences of extraordinary attraction, this consideration may well be urged in addition to that of the great scientific interests involved, upon those who can influence the directions which serious inquiry and discussion should take.

C. C. M.

#### SOME NOTES ON THE DEVELOPMENT OF A TRANCE MEDIUM.

While taking part in a private Spiritualistic circle I sometimes asked myself: Are the trance-mediums genuine in their utterances? That is, are they utterances from the spiritual world? or at least are they the *unconscious and unprepared utterances* and not some essay learnt off?

With some I was obliged to come to the conclusion they were genuine, since they would lecture on *any* subject proposed on the spur of the moment, and deliver, in most cases, a really remarkable lecture dealing with all points of the subject.

Others I did not think well of.

I decided, without informing the circle, that if I could be developed I would permit myself to be so. I am not yet able to speak, nor have I entered the *unconscious* trance, but the fault lies with myself since I would not permit myself to fall into unconsciousness, as I was desirous of carefully observing what would happen. It is now five months since my decision to try this experiment.

To me the development appears slow; others of more experience say it is rapid.

For a month nothing resulted. This I now understand was the result of *over-anxiety* on my part to induce the state.

My observations confirm the statement that mesmeric influence cannot be received (by a person who has never been mesmerised) when the will of the patient *refuses* to have it, or, on the other hand, is *over-anxious* to induce the state.

Finding nothing resulted at the end of the month, I subsided into perfect *passivity*. I said to myself, "If there be anything it can come; if not, I cannot help it."

At the second sitting, in the passive state, I felt a distinct magnetic current pass with wave-like motions over my body. This was preceded (and almost always was until very lately) by a feeling of a hand placed on my forehead and back of my head. This feeling was very distinct, but as the sittings are mostly in the light it was no *visible* operator. I make this remark because

although our circle is a *genuine* one, yet it is necessary to give a stranger every proof that there is no fraud. The feeling of the hands was distinct. They were also described by a friend present who is clairvoyant, who sometimes saw hands only, sometimes the operator as well. The operators often change. I had observed mediums, when going under control, convulsed, as though they received shocks, also wag their heads at great speed. This I sometimes thought was "put on." I found the same thing occur with myself, and that the shocks and accompanying starts of the body I could neither help myself nor resist.

The wagging of the head I took much notice of when it started with me. I found that as the motion increased in swiftness, myriads of stars appeared and consciousness would soon depart. This, then, appears to be the easiest, but roughest, method of bringing the patient into the unconscious trance. Now I find that when there is no "wagging," and the unconscious state is approaching, a great light appears which increases in intensity as the consciousness departs.

While in the condition of "conscious trance" I have had many ideas and flow of language, which I *have never given forth*, because I wish it all to be done without any *conscious* aid on my part. Once this has resulted in my "*conscious* trance," and as the circumstance is singular, I will here solemnly declare that, although I was perfectly conscious (trance), the words were uttered from my organism, but without any aid from myself. When I entered the room I was strongly impressed to leave at once. I threw the feeling off. When I went into the trance state (conscious) I was still more impressed that I must leave and that the sitting should cease.

I was then rather roughly used. Suddenly I was braced up, shoulders well back, head very erect, slightly thrown back. My tongue was compressed against the neck; the back part of the inside of my throat was also forced back; all this gently but very firmly. I was powerless. My throat now felt *very clear and open*, and the words came clear as a bell—"Get out of here."

Now I did *not* speak this, neither did I have any idea *what* was coming, and my own feeling was one of wonder and bewilderment at the way in which it came for, I *did not* do it.

The reason why we were ordered out I understood afterwards. We obeyed the order. A lady had been in the room that day who was almost, if not quite, a lunatic. As a man leaves traces of his magnetism behind by means of which the dog scents him, so this unhappy lady had left traces, or parts, of her magnetism and surroundings, which would have proved baneful to a medium or sensitive who was in the "open" condition—open to receive all influences, but praying only for good and that evil might be averted. Hence the warning.

I will answer any questions you like to put.—Yours faithfully,  
W. S. P.

"OUTSIDE of all churches there is massing a large and ever-enlarging body of the unchurched. Beneath the surface of Christendom, the amazing growth of Spiritualism is an ominous portent for ecclesiastics; since, whatever its rootings in fact or in fancy, it is thrusting itself up beneath the dogmatic platforms of the churches, and pushing hosts of men and women off into 'the open' of a free, simple, natural religion. The decay of ecclesiasticism is going on so fast that the careful observer need no longer watch the centuries in order to note its progress, the decades marking clearly the stages of this dissolution. Its causes are patent."—R. HEBER NEWTON, in *North American Review*.

A VISION AND CURE.—"Pasquier, aged sixty, ex-game-keeper," the Comte de Tarragon writes to us, "had for a considerable time gone about, by the help of sticks, suffering from painful and extensive ulcers of the legs, which the doctors failed to cure. Before going to the hospital, which he dreaded, he came to me, asking if I thought the spirits could not do him some good. I said that they often did if their aid were invoked, and I exhorted him to do so; but that if he could come to me next day, he might consult some good doctors, who were coming to my house. I saw no more of him for eight days, when I met him, without his sticks, after the service at church. He said that he told his wife of my exhortation, and that at night they prayed together that good spirits would aid him. During the night, he said, he had a dream of seeing some one in the room, who quieted his first fear by making signs of friendship. Then the stranger took some of the herbs which were in the place for medicine, and put them into the jar containing the grease which he kept for application, and signed for them to be made into an ointment, waved his hand, and disappeared. 'I told my dream,' said he, 'to my wife, when she said she had had exactly the same dream. We prepared the ointment, and kept applying it until, in eight days, my legs are quite sound and well.' He showed them to me, and I saw only the scars of large ulcers."—*Le Spiritisme*.