

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOSE MAKE MANIFEST IS LIGHT.—Paul.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 586.)

[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:—

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

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 L.—MATERIALISATION.

J. Skipsey, L. T. Rendel, G. Wilson, and I arranged to invite the medium Mrs. Mellon to hold a private séance in a house of our own choosing and under conditions of our own arranging. A sitting-room in Mr. Skipsey's house was chosen for the purpose, and the séance took place on Wednesday, October 14th, at 7 p.m. L. J. Rendel and I went up at 6.30, and hung two curtains from a projecting part of the ceiling in one corner of the room, and arranged the chairs, &c. The curtains were nailed to the ceiling and side walls; a portion lay on the ground; they overlapped a few inches in the centre but were not fastened together in any way; a chair was placed inside for the medium. The sitters were placed in the form of a horseshoe, and I sat near one of the ends. The door was locked, and I put the key in my pocket. Mrs. Mellon took her seat behind the curtain, and the gas was lowered. Mrs. Mellon came in quite an unprofessional capacity and took no part in any of the arrangements; she is slightly made, rather small and delicate looking and was dressed in a very simple way. When conversation flagged, hymns were sung to fill up the time between the various manifestations. After Mrs. Mellon had been seated for a short time she began to speak in a loud but decidedly infantile voice under the supposed "control" of the spirit of a child called "Cissy." She first said "Oh, what a lot of 'folkses,'" and after asking Mr. and Mrs. Skipsey to change places, and having told us to join hands, she then proceeded to ask each person, beginning with Mrs. Skipsey, how they were, and when she came to a stranger, she put the additional question, "Is 'ou a big 'sleptic?" She seemed to have a childish difficulty in pronouncing some of our names; when she came to me she remarked that I was always laughing, and that I shut my eyes

when I laughed, also observing that she could see us quite well although she was behind the curtain, and in practically total darkness, and judging from this remark and sundry others which she made, she certainly appeared to be able to do so. She told me she was going to do her best to convince us, and seemed to quite realise my wish for some real proof. A chair had previously been placed just outside the curtain with a piece of paper and a pencil on it in case it should be needed. Presently the curtains were opened and a form appeared, which spoke in a gruff voice and was known by his previous acquaintances by the name of "Geordy" (the North country for George). He attempted to make use of the paper and pencil, but knocked the pencil over. Mrs. Skipsey looked for it, and replaced it on the chair. He made a few remarks to myself and some of the others, and I asked him if he could not let us see him materialise outside the curtains, upon which he said he would try. He then scrawled on the paper, crumpled it up, and threw it into the middle of the room. The scrawl appears to me to be intended for "Mr. Garratt," and after shaking hands in a very violent manner with Mrs. Hammerbom he again disappeared behind the curtain.

Presently we observed a faint luminosity at a point on the floor distinctly in front of the curtain. The gas was very low as George said he could not stand more, but we could see everybody in the room, and as the object under inspection was slightly luminous it could be discerned distinctly enough to put delusion out of the question, especially as everybody's subsequent description agreed in the main. This faint luminosity gradually grew in size and distinctness, and appeared as a small heap about a foot high. It then increased in height, and as it rose it became agitated in a wavelike manner, having rather the appearance of a column of steam. This process went on until the substance assumed the shape of a tall draped figure, which after various movements retired behind the curtain. Here it was suggested that the crack under the door should be filled up as the light coming through it rather interfered with our observations. When Mrs. Skipsey was filling up the crack with a handkerchief "Geordy" came out and touched her on the back and retired again. After some time "Cissy" left her medium to materialise; at any rate a white draped form apparently of a little girl came from behind the curtain, moved a chair about, threw kisses to some of the audience, and retired. I saw her very distinctly; she was quite a little girl, and from her easy movement and general deportment I am quite certain that she could not have been the medium in a compressed form. She returned to her medium and told us that George was going round the circle to collect power, and while he was doing so we had a considerable conversation with her and among ourselves; when suddenly I noticed a faint column of mist about the size of a man pass me, and go towards the curtain; Mrs. Wilson also noticed the same thing, and we were then informed that George had got back to the medium. The building up process was then repeated in precisely the same way as before, and George appeared again. He now told "Cissy" to get up, at which she grumbled, and then the forms of both George and the medium appeared at the opening in the curtain at once; they appeared several times, and although we could only see their heads properly, now and then catching glimpses of their shoulders and arms, there was certainly the form of "Geordy," and the medium visible at once and two entirely different voices conversing with each other, and overlapping sufficiently to satisfy us that both could not have proceeded from the same person. The medium was then replaced on the chair, presumably by "Cissy," and after some further conversation she and "Geordy" wished us good night, and then after a few moments, Mrs. Mellon asked, in her natural voice, whether the séance was finished. She said she was quite unconscious all the time, and when she came out she was certainly looking very pale and languid, and complained of having a head-ache.

(Signed) H. A. GARRATT.

This account is correct.—L. T. KENDEL.

PHASES OF MATERIALIZATION.
 A CHAPTER OF RESEARCH
 IN THE
 OBJECTIVE PHENOMENA OF SPIRITUALISM
 By "M. A. (Oxon.)"
 (Continued from page 581.)

Mr. Colley and Dr. Donald Kennedy, of Boston, U.S.A., both give precise testimony as to this re-absorption of the vital force of the medium, which had been temporarily withdrawn, and so strangely used.

Mr. Colley records* among others a séance held at the house of a friend of his near London, at which Dr. Kennedy was present. The occurrences were much the same as those witnessed by me; but in this case the form was that of a young girl. Mr. Colley describes what must have been a close and convincing view of what took place when the form disappeared.

"When the form at last retired, I was permitted to accompany it until I was close to Dr. Monck, as he stood full in view of all. As it neared him the gossamer filament which unites the form to the medium again came into view, the vanishing point being towards the heart. By means of this cord I saw how the figures seemed to be sucked back into the body of the medium. Like a waterspout at sea, the superior vital power of Dr. Monck drew on the spirit form gradually, so that I was enabled to watch the process, '*for, leaning against, and holding, the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back into his person*' the form before distinct from him. I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand as, in process of absorption, it dissolved into the medium."

Respecting the method of formation of the materialized figure I may here introduce a description of a séance communicated to "LIGHT" (July 11th, 1885) by Mr. Barkas.

"On Friday evening, Sept. 3rd, 1875, a séance for materialization was held in an upper sitting-room, the size of which was 14ft. 6in. by 12ft. 6in. In one corner of the room an angle 4ft. by 3ft. 9in. was screened by a suspended curtain. Sitting in a quadrant of a circle and at a distance of from six to seven feet from the curtain, were the following persons, who sat in the order recorded: Mr. Mo., Mr. M., Mrs. H., an American; Mr. H., a gentleman from Edinburgh; Miss P., Mr. F. H., Mr. Barkas, Mr. P. The medium was Mrs. P., a married lady about forty years of age.

"We first sat hand in hand round a table and had knocks and writing, instructing us to put the table within the curtained recess above referred to, and sit for materialization outside of the recess. The medium Mrs. P., and her little daughter, Fanny, sat on two chairs facing the curtained recess at a distance of three feet from the curtain. The company sat, also facing the curtain, a distance of about seven feet from it as above described. A lamp was burning within three feet of where I sat and with such brightness that I could see all persons in the room and could easily read time by my watch. I could see both mediums with ease, and the space between them and the curtain.

"After sitting about fifteen minutes we were told to remove the table from the recess, and materialization would take place. The table was removed, and mediums and sitters sat in the open room in the same order as before.

"After sitting about ten minutes a small, white, flickering, flame-like substance about the size of a man's hand, appeared above the knees of the lady medium, her hands being by her sides during the whole of the séance. It increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy, white, semi-transparent cloud. It then took a more solid and definite shape, and descending to the floor, appeared like a young female, at least five feet in height. This form moved freely about the room, was visible about fifteen minutes, and gradually declined in height and width where it stood, until the form was about eighteen inches high, and during the whole time I saw the hand of the medium hanging passively at her

side. This small, white form again began to rise and increased in bulk, until it resembled a stooping old lady, who moved freely on the floor: she wore white, flowing garments, and had on her head a large, old-fashioned, Quaker-like bonnet; she touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This animated form was visible for about twenty-five minutes, and at one time it increased greatly in bulk, rose to a height of about eight feet, and completely overshadowed the medium. The form again descended, assumed a normal size, and coming forward past the lady medium took a hand of one of the sitters between its finger and thumb; the form then returned to a position about two feet from the medium, and four feet from where I sat, and gradually declining in size and distinctness it flickered away on the carpeted floor. This closed a very remarkable séance. I have, without comment, given a plain, unvarnished record of facts, which could be confirmed, if necessary, by those who were present.

"T. P. BARKAS, F.G.S.

"Central Exchange, Newcastle-on-Tyne."

If these cases had occurred only in the presence of any particular medium, the evidence for their reality is such as could not be put aside, if we are to accept human testimony to these phenomenal occurrences. It would, indeed, have been necessary to say of them that they lacked corroborative evidence; and it would have been discreet to hold them over until such evidence came. The fact that phenomena of this class were at that time observed in the presence of a secluded medium made it impossible for us to do more than guess what took place. Since that time the use of cabinets and curtains to conceal what we all so much desire to watch has slowly and surely decreased, until recently we have had the full record of a materialization occurring in the midst of a dozen observers. This record, to which I have more than once referred, illuminates while it confirms my own observation with Monck so far as the process of construction of the form is involved. I do not doubt that we shall have in due time corroboration of the process of absorption of the form into the medium's body.

Meantime, so far back as the year 1880,* we have a record by Mr. John Mould, of Newcastle, of a séance with Miss Wood which is instructive and to the point. The medium was screwed into a cabinet, or closet, which had been constructed by the Newcastle Spiritual Evidence Society in their own room. After half-an-hour's waiting "a nebulous mass of white appeared on the outer side of the curtain used to screen the light from the medium (the door of the cabinet was made of wire-netting), and we patiently observed the lateral and perpendicular movement of the mass until it reached a height of about four feet and a-half, when the form approached and shook hands with the eleven persons present." This small form was requested to move in various ways, and at once did so. It was desired that it should vanish on the spot where it stood without retiring to the medium in the cabinet. It "exhibited slight movements for a few seconds, as if waves were passing over the whole structure, then it suddenly became invisible." That is much what I observed with Monck; Mr. Colley was more fortunate in having a closer view of the process. "After the disintegration of the form," Mr. Mould adds, "we observed a residuum of white like a nebulous mass." A repetition of the experiment was asked for, when "very decided movements were seen going on in the residual mass, the white substance becoming brighter and denser and more expansive until it was so fully developed that we heard the voice speaking to us again." Here we have formation, dissipation, and re-formation of the figure under the observers' eyes. This, read in connection with other cases already referred to, will be sufficient to show that the process of construction of a materialized form has been more than once carefully observed.

(To be continued.)

* Medium and Daybreak, October 5th, 1877

* Spiritualist, May 7th, 1880

CORRESPONDENCE.

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

The Phenomenality of the Subject.
To the Editor of "LIGHT."

SIR,—From paragraph 2, in Mr. Gurney's second letter, it is evident that the issue between us turns mainly on the nature of the "subject-object." That, Mr. Gurney says, is not the organism, and, therefore, I do not help myself by showing that it is the condition of perception. "I agree," he says, "that in reflection I can make myself a sort of object. I can think over the various 'subjective aspects' which have fallen to my lot, and think of each of them as *mine*, and of the united whole of them as *me*, as distinct from the *not-me* which gave them their objective aspects." Now this account of the subject object, as originating in developed reflection—by "thinking over"—and as an abstraction from an experience in which the two aspects are already discriminated, is quite remote from my conception of it, as the very first object constructed in consciousness, and the condition of all perception of other objects. Nor is the primary reflection which first distinguishes *me* and *not-me* to be confounded with the reflection which could effect such an abstraction as Mr. Gurney describes, an abstraction which I believe in point of fact never is effected, except as a philosophical exercise. Nay more: the subject-object is even prior to the first reflective discrimination of the aspects; we get that object itself before we analyse it into *me* and *not-me*, and it first stands for *me* in relation to all other objects. Undoubtedly the infant first knows itself as its body. "When he" (the infant), as Mr. Shadworth Hodgson says, "learns to say 'I' and 'me,' he has already learnt that percepts are things; and his 'me' is a thing among things, a percept among percepts. . . . If he could speak analytically, his earliest post-reflective language would be: This thing or group of percepts is 'me,' those other things, or groups of percepts are 'my' percepts. For this reason, that his own body has been by him classed with and separated from other surrounding groups of percepts, that is, feelings and thoughts, by primary consciousness, before the particular perception arises that one of these groups, his body, has the feelings which constitute that and the other groups of percepts. This perception it is which is indicated by calling 'me' that group to which the others belong, or round which they seem to cluster, and which is always present when any of the others are."* Now that is what I mean by the subject-object—the organisation and combination of feelings into an objective representation of self—a phenomenon in the truest sense, just as much as "the lamp and all other phenomena," and not at all as "the result of a process of abstraction."

Having removed all possible ambiguity on this point, we shall be better able to see whether Mr. Gurney has successfully met my contention that this phenomenon, or subject-object, is a necessary condition of all other objects or phenomena in perception. I submit that he has not really met it at all. He has put forward a conception of the subject-object which is completely different from my own conception, and to which my argument is quite inapplicable. Certainly I could not posit Mr. Gurney's mental abstraction in space, or make it do duty for an organism. Nor do I at all see how he himself connects it with his admission of a local Ego-point as necessary to perception of objects in space. I endeavoured to show that this local point must be an objective representation in space of the self-consciousness—that is, a body. For this objective representation Mr. Gurney would substitute a subjective representation, the abstraction of developed reflection, which, by its very nature, could find no support whatever in space. I demanded a percept, and Mr. Gurney, without showing that this demand is illegitimate, offers me a concept instead, and then throws on me the onus of showing that his concept corresponds with my "sensible existence." Of course it does not. So of his "ideal centre of spatial relations." I do not see how his abstraction gives that; *ex hypothesi* it would not give it as the condition, but only as the result of the general experience of space objects, an "abstraction" from them. But my whole argument was to show that you could not get a local centre of self-consciousness except as a "positing in space," and that this is more than the mathematical point. I hardly knew if I may take as an

admission the sentence: "If I had no visible and extended organism, if I had not found *this* in the world of external objects, though my experience of my world might be as keen and various as now, I do not think that the words 'space' and 'externality' could retain at all their present connotation." Now that really is just my contention. I do not want a local subject-object except for a world of objective space as *now known to us*; but I maintain, generally, that such as the objects perceived, such must be the self-representation of the subject. Mr. Gurney's instance of the symphony should help us to a better understanding of each other's position. If Mr. Gurney can enjoy music ideally and intellectually (as I believe all truly musical souls can, and as I wish mine could) the sound need not be localised, and we enter a world of other relations. I should have no doubt to contend that he will still represent himself therein to himself and others—if "others" there are—but under quite different modes of perception.

It is, perhaps, hardly necessary to add that I am not undertaking to show what the conditions are which give to other similarly constituted percipients a phenomenon of me corresponding to my phenomenon of myself. I can only say that this phenomenon is like all others. A world of similarly constituted percipients simply means a world of which the objective representations are similar for all.

But I quite admit that the *organic* character of the subject-object—the fact that the latter represents the whole system of relations with other objects which percipience implies—is not evinced by merely showing that *some* objective representation of myself is required for a local centre of consciousness. If Idealism is incompetent to answer Mr. Gurney's question, or criticism, on this head, I cannot deny that "the sensible object puzzles or should puzzle the Idealist by presenting nerve changes that are at once correlated with and irrelevant to his ideas." It was therefore that I adverted to Dr. Ingleby's "Law" of perception as offering the clue to this mystery from the Idealist point of view. Without attempting an exposition of that law here, I will only say that it is a developed application of that Copernican principle which Kant introduced into philosophy—the principle that when abiding by appearance leads to insuperable difficulties, we should proceed on the hypothesis that appearance is the exact inversion of truth, and see if we cannot thus arrive at a rational solution which shall be completely conformable to the facts underlying the appearance. Now since the apparent derivation of perception from an extended object in a "real" space is impossible as soon as we understand that the object is itself nothing else than percept, it follows that the relation between object and objective organism, which testifies to this false appearance, is not the true relation between percept and percipient. The principle in question suggests that it is the exact inversion of the true relation, and that therefore the phenomenal, receptive organism is an inverted representation of the subjectively real, constructive organism. I do not pretend that the correspondence has been exhibited in detail; but the following passage from Dr. Ingleby's book will show how strict he conceives it to be. "That mind is dependent upon organisation, which is already an established doctrine in physiology, will, I doubt not, be more and more confirmed by fresh inductions. For my own part, I believe that in the strictest sense, mind is as much a property of organised matter as double refraction is of a crystal of Iceland spar. But I have the highest assurance that I can obviate the least objection to the doctrine of spirituality which can be based on physiology. If it can be shown that the *Ego noumenon* is constitutive of the organism, and that it is by virtue of an apperceptual Law of Reciprocal Causation that the manifestations of intelligence, or properties of organisation, are actuated, we may not only not view the speculations of materialistic physiologists with alarm, but we may hold out the prospect of utilising their researches in the sphere of psychology."*

C. C. M.

Von Hartmann's "Spiritism."

To the Editor of "LIGHT."

SIR,—As the work in question is receiving a careful and detailed examination by some of your most competent correspondents, I will only offer a few detailed remarks which, however, seem to me to deserve consideration.

And first with regard to the author himself, and his moral and practical equipment for this special task. It appears to me that he is eminently unsuited for it, and to a degree which

* *Phil. of Reflection*, Vol. I., pp. 112-113.

* "Introduction to Metaphysic," p. 201. (Trübner, 1866.)

would make a satisfactory treatment of it by him next to impossible. I think even "C. C. M." might admit this, or even would be constrained to do so by the sound position which he has taken that "facts" can only be received and inwardly assimilated when viewed in the light of a "theory" which they realise and illustrate.

When I wrote "Let us have facts first and theories afterwards, I did not wish to be understood *au pied de lettre*. I only sought to enforce in a brief and rather flashy form the idea that the agents of the Psychical Society were neglecting their proper and most pressing duty in not investigating certain alleged phenomena, at least in any adequate manner. In my last letter to you I said distinctly "it is idle to pursue psychical research except on this foundation," viz., of a belief in the existence of spirits.

This being so, I am surprised that "C. C. M." has deemed this *brochure* of Von Hartmann so important, seeing that he is disqualified *in limine* for his self-appointed task. He believes in the visible universe, and in nothing beyond it. He has no belief in the existence of spirits. "C. C. M." has most truly said "people don't believe what they cannot at all understand." Von Hartmann cannot at all understand how spirits can exist, how then can he be a judge in this matter—how then can he be trusted to examine the evidence impartially? Must not all his reasonings be coloured by his non-belief?

Moreover not to believe in spirits, is not to believe in a here-after. It also involves a non-belief in God or in any moral order of the universe—it is to be sunk in pure naturalism, in the wisdom of the senses.

I may advance a step further, and say that he is a Pessimist—in other words, he has no hope for a future after death, and but a poor hope, or rather flat despair as to the destinies of humanity on the earth. Here surely is an ample list of disqualifications.

But there is one more—he has no practical experience. Now this is wholly unpardonable: for he might have removed it at will but would not. Living in Germany, which boasts five Spiritualistic journals, which is, therefore, a land of séances, he has not attended one!! and yet he presumes to write on the subject! What should we think of a writer on chemistry, who naïvely avows in his preface that he never witnessed one chemical experiment, never made one chemical manipulation? A precious instructor such an one would be. I wonder he was not ashamed to make the avowal. It was not thus that Zöllner proceeded. Undeterred by the accounts from England of Slade's trial and conviction, he determined to receive the whilom prisoner—the just-discharged convict—to witness his performance, and to make himself responsible for the result. This is a bright contrast to the conduct of Dr. von Hartmann, who yet is not ashamed to step forward to instruct the world as to what they ought to think of these things! He is quite willing to study reports of séances, and to tell us their scientific value, on the assumption of their truth; but by no means to make himself responsible for it, by assisting at any séance. Now this I call most ignoble conduct—a cowardly and selfish evasion of a manifest duty. His dearest concern is not to jeopardise his philosophical reputation. It is a comfort to reflect that this is cautiously safeguarded in any event.

He who has never attended a séance declares that it would be necessary "to attend a hundred séances at least" before delivering an opinion. If this is not absurd and random writing—quite unworthy of a great philosopher—I know not what can be. To act in this manner and to refuse time after time to acknowledge that which your senses and your judgment assure you of, is to destroy all self-reliance and to stupefy the mind. In the words of Lucretius:—

"Est violare fidem primam, et convellere tota,
Fundamenta quibus nitatur vita salusque."

To act thus is to make the mind weaker at every fresh instance: it is the straight road to idiocy.

For the rest I will only now glance at some monstrous assumptions of our author.

1. The transference of hallucinations which we may call "the shade of a shadow." That one may have hallucinations is true, but the transference of them at will to another, much more to a circle, is about as inconceivable as anything can be; unless, indeed, we accept Mr. Myers' doctrine that what exists in any degree may be raised *ad libitum* to any "higher power." This would lead to very absurd results. Von Hartmann is bound to explain everything without calling in spirits. Hence he does

not hesitate to make this sheer and monstrous assumption. We see in it the predetermination to view everything in one light only.

2. He does not believe in spirits, but he knows exactly what sort of beings spirits would be, did they exist. He says that spirits must be "bodiless," and being "invisible," can have "no power of manifestation."

Now we maintain the exact reverse of this. We maintain that "spirit must have a continent—that is a body—for that there is no such thing as naked thought; that it is never 'unclothed, but clothed upon,'—or in other words, that the visible and the invisible are in eternal alliance. But that visibility implies corresponding organs, therefore, by those who are in the same sphere, or for a time exalted to it, as was Paul (Cor. II.).

He further says spirits can have "no brains," no parts that can "support consciousness," "no muscles or bones," and therefore, no power to "lay hold or raise," or "to accomplish any dynamical effects except in a spiritual way," i.e., by illusion.

Now the whole of this is as contrary to philosophy as it is to an enlightened belief in spirits. That belief is—which was also that of Swedenborg—that a spirit has an organised form, complete in all its parts and functions; that it has all the human faculties in an enlarged and exalted degree; that in the truest sense the spirit body is more substantial than the mortal one; that it is an exchange of weakness for power, and that of every kind. In one word, there is a natural body, and there is a spirit body. Just in proportion as anything is gross and material is it weak, corruptible, and inert. It is the ethereal body, which alone is substantial, powerful, and incorruptible. These truths, supported though they be by innumerable facts, and by magnetic and electric science, are folly to a low-thoughted Pessimist, whose "eyes are always downward bent"—who has no aspirations, and no hopes.

I conclude with one instance more. Von Hartmann believes in two kinds of thought-transference, or rather of hallucination-transference: that which comes from one brain "whose vibrations induce similar vibrations in a human brain in proximity; and mechanical mediation by ether vibrations—between persons in immediate proximity without contact." . . . But there is also "another kind of thought-transference without material mediation, which seems to be limited to no distance." He continues, "at far distances, according to our experiences, no thoughts or words whatever can be transferred, but only sensible and most lively hallucinations." He had said before that "nerve-force rapidly diminishes as the distance increases," according in fact to the square of the distance—how, then, are these lively hallucinations to be transferred from the antipodes, across the earth's diameter to the distant transferee?

Our philosopher is quite equal to the emergency. The transferer "being rooted in the absolute" is able to accomplish the feat. Though there be no spirit, and no physical copula or mediation, by taking "his stand in the Absolute"—the absolute, be it remembered, is also the Unconditioned—he is able to free himself from all the limitations of space, and is thus able to transfer his hallucinations—his airy nothings in their full picturesque and dramatic completeness to his dupes on the other side of the world!

Was there ever jargon equal to this? Was there ever metaphysical acrobat equal to our philosopher? Rather would I hold with Milton that there are spirits, and that

"So soft
And uncompounded is their essence pure,
Not tied or manac'd with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh, but in what shape they choose,
Dilated or condens'd—bright or obscure
They execute their airy purposes,
And deeds of love or enmity fulfil."

G. D. HAUGHTON.

Numbers as a Means of Spirit Telegraphy.

To the Editor of "LIGHT."

SIR,—Your correspondent "C. C. M." has recently, and with his usual lucidity, given more than one account of the curious recurrences of certain numbers in connection with the events of his life—recurrences which cannot be explained by the mathematical theory of probability. As I have had similar experiences, and as I believe I am the correspondent referred to in one of

"C.C.M.'s" communications as having some time ago written on the matter in "LIGHT," I wish to add to what I then said.

I can bear testimony to the *apparently* trivial way in which these communications are made. I use the word *apparently* advisedly, because one does not well know of anything really trivial; this, however, seems a minor matter. The question is, do these numbers, as they are presented, give evidence of an intelligent agent being concerned in their presentation? I believe they sometimes do.

My own experience is that there are at least *two* ways in which the numbers are brought into my consciousness. One way is, perhaps, through the agency of my second self, whatever that may be; the other, as I feel very strongly, is by means of an intelligent being, which being is *not* myself. When I am thinking about any matter—say study, illness, wealth, or any idea which can be represented by one word, not uncommonly other words, meaningless, except as to their numerical value, come into my mind—these suggested words are possibly the work of my second self, my sub-consciousness, or of anything else which is myself and yet not myself. But if I am mentally desirous of an answer to a serious and perplexing inquiry, the answer almost always *slides in*, as it were, when I am thinking of something else. Unless, then, I have two or more second selves I do not see how the second self explanation comes in here.

That the work is at times that of an intelligence outside myself the following story tends strongly to show. Just after Easter of this year, I was travelling in Belgium with one of my children. We had been for more than a week without news from home, and as I was expecting a letter from South Africa, from a son whose health was then still a cause of anxiety to me, my uneasiness became considerable. On the Sunday after Easter we were, during the morning service, in Antwerp Cathedral, and my anxiety culminated. I then made an earnest wish, or prayer, that if all were well, the number 107, which according to the method of reckoning adopted by "C.C.M." and myself is the value of the word *happiness*, should be presented to me in such a way that I myself could in no way influence its presentation. We left the cathedral, and went to the Musée Plantin; our umbrellas were taken from us by the *concierge*, and the number on the ticket given for them was 107! On reaching London, I found that the letter had come from South Africa, but had not been forwarded. I do not think either the telepathic or the second-self theory will cover this.—I am, faithfully yours,

W.P.

Antiquated Laws.

To the Editor of "LIGHT."

SIR,—May I add to the information given by "C. C. M." respecting the facts which he was so very kind as to furnish me with for my pamphlet on the Slade case, that a fuller and more complete, though by no means more accurate statement, which also he was good enough to revise and approve as exact, is contained in a little pamphlet of mine entitled "The State of the Law as it affects Public Mediums." I fear it may be scarce now; but I will send some copies to the Psychological Press Association, 16, Craven-street, Charing Cross, so that they may be available.

November 28th, 1885.

"M. A. (Oxon.)."

"Twixt Two Worlds."

To the Editor of "LIGHT."

SIR,—Will you be kind enough to grant me space in your next issue to inform the large number of subscribers who have written to me, asking when the above work is to be published, that the volume is now in the press, and will be issued speedily. The heavy work incidental to a book of this character, the preparation of the etching and the eight chromo-lithographs, has considerably delayed its publication, but I am certain the subscribers will be surprised with the book when it reaches them. Those who have not remitted for copies ordered through me should do so at once to ensure certain delivery. After publication it can be obtained through the Psychological Press Association.—I am, sir, yours truly,

G, Nottingham-place, W.

C. MANNING.

Independent Mind Action in Psychography.

To the Editor of "LIGHT."

SIR,—It has been suggested by more than one inquirer into Spiritualism that the answers received by sitters, either in writing or by tilts and raps, come, not from any beings "beyond

our ken" but are the results of the accumulated thoughts of the people present at the table; in fact, are the children of that "grey matter" (dear to the scientific mind) playing on the medulla, and sending forth those startling sentences which frequently answer our questions so completely.

That these answers are not in any way the result of thought-reading was very plainly shown in the most simple manner the other day at a séance with Mr. Eglinton. The medium took down a book from a shelf (it was a history of Ireland by some long-forgotten author), and without opening it asked those who were present to choose first the number of a page, then of a line in the page, and, lastly, a word in the line. These numbers were at once written down on a slate in full view. The numbers chosen were 14 for the page, 17 for the line, and 10 for the word. The word selected was to count from the end of the line.

Mr. Eglinton put the closed book on a slate, held it under the table flap, and then asked his guides if they would tell him the word that was wanted. Writing was heard on the slate, and, on taking it up, there was found written: "There are not ten words in the line, but the first word is 'remaining.'"

On referring to the book this was found to be literally correct.

As no one present had ever read the work it could be no far away, forgotten fact returning to the individual's consciousness at that identical moment, neither can any amount of accumulated thought result in setting forth the unknown.

Is not this "a beam in darkness"? Would that some of our great thinkers would say with our Laureate "let it grow."—I am, dear sir, yours truly,

A. R.

A Weak Hypothesis.

To the Editor of "LIGHT."

SIR,—A careful perusal of the brochure of Von Hartmann's on "Spiritism," translated by Mr. C. C. Massey, brings to my mind the following passage that a "would-be" *savant* published some ten years since.

"Those who put themselves forward to attack the cherished beliefs of the world at large, are bound to master the whole of each question they bring under discussion, and not to content themselves with a one-sided or imperfect view of it, and they have no more right to put aside an evidential fact or deduction because it looks old and worn out, than adopt another without due examination, because it is new and specious. In particular, it behoves those who rest on experience as the basis of all knowledge to beware of excluding all experience save their own."—Dr. W. B. Carpenter, "Principles of Physiology: Responsibility for our Belief," p. 405.

Verily this is the voice of Esau, but the hands are the hands of Jacob, for who would have surmised that the proud engenderer of the "unconscious cerebration" hypothesis could write thus? Poor little weak hypothesis! where in the limbo of philosophical abortions art thou now? And here comes Von Hartmann's newly-born "transferred hallucinations." Behold! the shadowy little brat but sees "light" a moment, and a thousand experiences of non-hallucinated ones crush its feeble life out! Would that it could be at once buried decently out of sight; but, no! perhaps for the next quarter of a century its little bones will be flung in the faces of all those who are striving to clear the minds of their fellow creatures of real transferred hallucinations in order that they may see more clearly and enjoy life more fully and freely.

The italics in quotation are those of yours faithfully,

A VERY "IGNORANT PHILOSOPHER."

No man can learn of anything without some preparation for such learning, however near he may be to the thing to be learned of. A chemist may speak of his most valuable secrets to a carpenter and the carpenter will be none the wiser—secrets that he would whisper about to another chemist for an estate.—EMERSON.

A POINT FOR THE MIND CURE.—An Eastern watch-maker has declared that the magnetism of the wearer of a watch affects it as a time-keeper; that watches which gain or lose time on certain persons, run with regularity when hung up in his shop. One case in particular came under his notice. A lady brought him her watch very frequently, which she said at times gained and at other times lost; yet, when hanging in his shop, it ran with exactness. By investigation and inquiry, he found that the mental conditions of the owner were variable; when cheerful the watch gained time, when despondent the watch lost time.—*San José Mercury*.

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

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

Light :

SATURDAY, DECEMBER 5TH, 1885.

GRADUATED CIRCLES.

There are some points in the Address of the President to the members of the London Spiritualist Alliance* that will bear expansion. They were of necessity handled briefly and traced in outline, though with sufficient clearness, in an address which was limited by time, and which traversed a large area literally bristling with subjects of interest and importance. We have already stated our belief that the long period of conflict and transition, of selfish apathy, and of idle curiosity, is passing away, and that the formation of the Alliance was the inauguration of a new and happier epoch. We entertain little doubt that the address in question will be found to inaugurate a new departure which will still further advance the cause we have at heart. The plan of practical research therein laid down comes as a natural and necessary consequence to the action of Spiritualists in respect to public and promiscuous circles and dark cabinets, just three years ago. The destructive process had its perfect work: the time has come for the constructive work to be organised.

It has been growing in definiteness, and taking form and shape during the past two years:—years which have been marked both by a clearing of the ground, and by a successful sowing of good seed, which those alone who have been concerned in the work can adequately appreciate. Bad methods have been abandoned, or rather have died out because the intelligence of men has outgrown them. As soon as attention was drawn to the conditions under which phenomena of a rare and obscure nature were investigated, their fate was sealed. To no set of people are Spiritualists more indebted than to such men as Sir G. Sitwell and Mr. von Buch, who, setting a very different purpose before them, drew prominent attention to our faulty methods of investigation. By their seizure of the spirit-form they did not, indeed, prove its identity with the medium, as they desired, and boasted that they had done, but they drove Spiritualists to inquire what might be expected to happen in case an independent form were thus rudely seized while the medium was in a state of trance, but beyond reach of observation by reason of darkness and seclusion in a cabinet. To this question no sufficient answer could be given without

placing the medium under careful observation. It became manifest that this was the next step to be taken. Already one or two observers had been bold enough to demand such conditions of observation, and the results were conspicuously valuable.* Since that time our knowledge has been extended by repeated opportunities for observation in the presence of Mr. Eglinton, who has never shrunk from affording conditions of investigation which, however distressing to himself, are invaluable to the observer. We do not hesitate to say that Spiritualists owe to Mr. Eglinton a hearty acknowledgment of their obligation to him in this respect.

We have learnt much from the action of both foe and friend. We have learnt so much that we are disposed to wonder how the old bad methods of observation could have been tolerated so long. That the profoundest mysteries should have been subjected to what passed for scrutiny in a promiscuous circle of people, whose only qualifications too often were an itching curiosity and the possession of five shillings wherewith to gratify it, in a dark room, with every method of deluding the senses available;—this is now a source of wonder to us. We see that darkness may indeed be essential for the development of certain phenomena, but that these special phenomena should not be sought for in these promiscuous circles. It is not fair either to the operating intelligences, or to the observers, or to the medium, to conduct experiments in such a manner. We see further that to admit a neophyte to these inner mysteries without antecedent preparation is most unwise, productive usually of little good, calculated in most cases to bring about disastrous results. We have learnt that circles must be graduated, and that inquirers must learn the alphabet before they can expect to understand what they read. It is not too much to say that from this graduation of circles judiciously carried out, almost more than from any other single cause, the best results may be expected.

But this is not all. We are led to the belief that there are certain persons so unfortunately constituted as to be apparently unable to get any satisfactory evidence of psychical phenomena for themselves, and to be absolutely deterred by their very presence of the phenomena others may wish to observe. It is said, we do not know how truly, that some persons who are very desirous of witnessing such phenomena as occur, for instance, in the presence of Slade or Eglinton, are uniformly unable to do so. Their presence paralyses the force, apparently, and this in spite of a professed desire on their part to witness what others see without difficulty. It used to be a scoff against us in the mouths of such men as Professor Tyndall that the presence of a sceptic was fatal to the occurrence of psychical phenomena. If that were so, we wonder how the vast array of those who started from a standpoint of absolute scepticism, and who have reached conviction of the general truth of what Spiritualists believe, has ever been recruited. The truth is that scepticism has nothing whatever to do with the matter, except in so far as it is arrogant, dogmatic, virulent, and obstinately arrayed against the truth. The passive mind, whether favourably or unfavourably impressed, is usually sure of its evidence. But some there are who can apparently get none, and it will be interesting to see in the future whether improved methods of research will throw any light on the reasons for this singular psychical impenetrability, which in some observers wholly unfits them for the investigation, and amounts to a positive disease. For the present, at any rate, they are not suitable members of any circle of inquirers.

MRS. FRANCIS LEAN (Florence Marryat) announces her intention of publishing in her successful weekly, *Once a Week*, a series of remarkable incidents obtained through the different mediums with whom she has had sances.

* "Spiritualism at Home and Abroad," by the President L.S.A. Price 6d. London: The Psychological Press Association.

* See "M.A. (Oxon's)" "Phases of Materialization" ("LIGHT," pp. 580-581).

"SPIRIT TEACHINGS."

(From "MIND IN NATURE.")

By A. N. WATERMAN.

The title of this work is sufficient to banish it, not only from the homes, but from consideration or notice, by a large portion of the community.

Spirit communication, so called, is looked upon with holy horror by some, and regarded by others as drivell, unworthy the consideration of an intelligent being.

It cannot be denied that there is reason for these opinions.

A great part, perhaps the greater part, of all said to be the teachings of spirits, is either so inconsequential, so fanciful, childish and silly, or so fanciful and visionary, as to make a sensible man ashamed of having listened to it.

The great number of intelligent people, however, who accept these revelations, not as necessarily truthful or trustworthy, but as actual voices from another world, renders the phenomena interesting to every person who desires to study matter, force, or man. It is, therefore, a pleasure to find a book in which is written the history of the development of a so-called medium, together with a large number of what purport to be communications by spirits, couched in plain and simple language, with no attempt at display of rhetoric, or ornamentation; without embellishment, by way of imagery or symbolism, and with no endeavour to be fanciful or poetical.

All that is here given is easily understood, and cannot well be misunderstood; all is elevating in tone, pure in morals, logical and consistent.

A theory of spiritual life; an explanation of the intercourse between this and the spiritual world; the reasons for, and methods pursued in the communications now being made; a statement as to the good and evil that may result therefrom, and as to the revelation of the Scriptures, and God's dealings with man, are contained in the "Teachings."

However much one may dissent from what is set forth, no one will be shocked by ridicule, blasphemy, want of dignity, or frivolity.

The spirit in which this "Teaching" is given, is well illustrated by the following extract from the words of "Imperator," in what purports to be a letter from a spirit who writes under that name.

"What we wish to impress on you is this: You must judge the Revelation of God by the light which is given you in the mass, not by the dicta of its preachers; by the spirit and general tendency, not by the strict literal phraseology."

"You must judge of us and our teaching, not by conformity to any statement made by any man, at any special time; but by the general fitness and adaptability of our creed to your wants, to your relations with God, and to the progress of your spirit."

"What, then, is the outcome of our teaching?" "How far does it square with your right reason?" "How does it teach you of God?" "How does it help your spirit?"

It has been well said:

"All religions, faiths, doctrines, should be studied at their best." Whoever desires to examine Spiritualism at its best, should read this book.

The author—Rev. W. Stainton Moses—who writes under the *nom de plume* "M.A. (Oxon.)," is a graduate of Oxford; is connected with the London University College; is one of the Vice-Presidents of the Society for Psychical Research, also a member of the Council, and, until very recently, a member of the Literary Committee of that Society. He has published a number of works on psychical subjects.

Let the end alone. Now belongs to you; use it as wisely as you can. Work your best at once where you are; the end will work itself out with mathematical certainty.

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For 1886.

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The above list represents the remittances and promises which have reached us up to the time of going to press. The amount at present is not very encouraging, but as our friends have never failed us in the past, so we have no fear that they will do so now. "LIGHT" is steadily growing in circulation and influence, and promises at no very distant day to be not only self-supporting, but commercially profitable; and in the meantime we earnestly appeal for the assistance of all who are interested in our success, begging them to be both prompt and generous in their contributions. With more means at our command we could make our work more widely known, and thus hasten the time when such appeals as this will be no longer needed.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

THE following remarkable incident is copied from Bailey's "Annals of Nottinghamshire," and happened at the siege of Newark, in 1644:—"Hercules Clay, a tradesman of Newark, and at this time mayor of the borough, dreamed three successive nights that his house was on fire. After awaking on the third occasion he arose, a good deal troubled, and awoke his family, requiring them immediately to leave the house, which they had no sooner done than a bomb, fired from Beacon Hill, fell on the roof, and passing through every floor set the house completely in flames. In commemoration of this merciful deliverance, he left a sum of money to the vicar, to be invested by him, in order that a sermon might be preached on the anniversary of that day (11th of March) for ever; and another sum, the interest of which, on the same occasion, should be distributed among the poor of Newark."

IS MAN DEVELOPING A SIXTH SENSE?

BY HELEN EKEN STARRETT.

Some friends were discussing the statement of evolutionists, that new organs had been developed by the necessities of the environment in the animal creation; as, for instance, feet on reptiles by their efforts to progress on the land. One who was sceptical as to such assertions asked, "If reptiles and the lower forms of animal life have had the power to develop new organs to meet new conditions, why is it that man, the highest animal of all, has no such power? Why can he not, for instance, develop wings by the efforts and desire to fly?"

This question was met with silence on the part of the evolutionists, but one who listened said: "It has always seemed to me that if man were to develop any new faculties or powers in the world, that development would be in the direction of power to cognise or perceive the spiritual or unseen. Moreover, I give it as my opinion that man is developing and gaining this new power. The evolutionists tell us that new organs and powers were developed in the lower stages of animal life because of strong and long continued efforts to acquire this power or these organs. In the same way man is developing the power of spiritual perception through a mighty desire to know something of spirit, of life beyond this life; and I believe he is gaining the power to perceive and know facts and truths heretofore unrecognisable by any of the senses or organs possessed by him."

The idea was new to those who heard, but certainly there is a reason for entertaining it. We all know that as man advances in refinement and knowledge he becomes more and more sensitive to the subtler influences of mind and spirit. People are attracted to or repelled from one another by an entirely invisible, indescribable power. Many of us realise the fact of this attraction or repulsion, and know it to be a fact, to whom it is an invisible mystery. If, then, a fellow-being whom we know to be truthful, tells us that he can perceive an aura surrounding every human being, which attracts or repels, harmonises or antagonises with the aura of other human beings, why should we scout at him as a fanatic or a lunatic? May it not be that he is only developing a new power, a new faculty, a new sense?

Again, there are thousands of men and women, and their number is constantly increasing, who tell us they can perceive spiritual existences. They tell us they hold converse with, and even see and feel the disembodied spirits of those who have passed out of this life. This much is certainly to be said of those who claim to be possessed of this new power. They experience a happiness in their belief, a freedom from the fear of death, which all other human beings may well envy them. To all who are thus assured by facts in their own experience of the reality of the continuance of life and personal identity beyond the grave, of the spiritual body and possibility of intercourse with those who have gone before, death has lost its sting. The grave is only a covered bridge leading to the life beyond. Shall those who cannot see or feel or hear such manifestations deny their reality? Often, perhaps in a large majority of cases, such power seems to be gained in response to the deepest and most earnest yearnings of the sorrowing human heart, agonising towards the dark unknown of death. If, in response to such yearning and eager longing, the spiritual vision is quickened so that it perceives what lies beyond the realm of the bodily senses, would it not be more reasonable to attribute such enlightenment to the pitying beneficence of the Father of spirits, rather than to self-deception and delusion?

Nothing is more clearly recognised by the Scripture than the fact of spiritual existences; nay, it is taken for granted throughout the entire Old and New Testaments. Christ

met and talked with Moses and Elias. Paul heard a voice out of Heaven, and saw the risen Christ. Peter was led through the locked doors of the prison by an angel of the Lord. Paul declares that we are compassed about with a great cloud of heavenly witnesses, spirits of just men made perfect. He declares that these are ministering spirits sent forth to minister to those who shall be heirs of salvation. Why, then, do Christians fear to acknowledge the possibility of realising in their own experience the truth of spiritual companionship and communication?

Among modern writers, two have done much to prepare humanity for the acceptance of any new revelation that may be in store for it in this direction. These are Mrs. Oliphant, of England, author of "The Little Pilgrim" and "Old Lady Mary," and Elizabeth Stuart Phelps, of this country, author of "Gates Ajar," and "Beyond the Gates." However these books may be regarded by those sceptical of the possibility of spiritual phenomena, this much is to be said of them; they have given an entirely new turn to the imagination in its endeavours to picture the life beyond the grave. Heaven is no longer a vague, sepulchral, cold, awful place; the human spirit dwelling there is no longer "several feet of mist," as Oliver Wendell Holmes once facetiously expressed it. Heaven is a real locality, with mansions and employments, and human loves and solid realities. The easiest part of death, the separation of the soul from the body, in all probability is entirely painless. The soul does not shoot off into cold, cheerless, dreadful space; it is tenderly received by ministering spirits. How sorrow and anguish would be comforted by the belief that the departed one still hovers lovingly near, longing to see the tears dried and the grief soothed.

In all of which teaching there are warnings and encouragement even to those who have never for themselves seen or heard or felt, or who cannot believe in the possibility of the development of this new sense in man.—*Mind in Nature.*

THE rejection of Spiritualism by the Christian Church is simply the rejection of the key-stone to the arch of the Christian faith. This stone, like that rejected by the Jews at the advent of Jesus, is likely ere long to become "the head of the corner."—*Golden Gate.*

In Dr. Johnson's "Rasselas" we find this passage:—"That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which, perhaps, prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavaliers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."—Electricity had always played between the clouds and earth, but Franklin's kite taught us how to control and utilise it, and Morse's wires to make it convey messages. The facts of Modern Spiritualism enabled mankind to supply the conditions requisite for those who have passed away to make a re-appearance, and, such re-appearances having occurred, in every age, when conditions have naturally presented themselves to enable the invisible to make themselves visible.—*Golden Gate.*

DR. DARWIN, who died in 1802, wrote these prophetic lines:—"Soon shall thy arm, unconquered steam, afar, drag the slow barge, or drive the rapid car." Bulwer wrote in his "Strange Story": "For how many centuries lay unknown the virtues of the loadstone? It was but yesterday that certain forces became to men genii more powerful than those conjured up by Aladdin; that light at a touch springs forth from invisible air; that thought finds a messenger swifter than the wings of the fabled Afrite." Had he lived ten years longer he would have added that sounds are made to travel 100 miles in a second; and who will say that the future is not "big with discoveries" yet more wonderful, according to our interpretation of that word? Who will limit the illimitable? We do not see the oak in the acorn; we do not detect in the egg the bill and feathers of the bird. It is safe to prophecy that the marvels of Spiritualism will yet be as palpable and familiar facts as that the steamship can move ten miles an hour against tide and wind, or any other discoveries which only a single generation ago would have seemed marvels utterly incredible.—*Recollections of the first Lord Lytton in Mr. S. C. Hall's "Retrospect of a Long Life."*

SPIRITISM VERSUS OTHER THEORIES.

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

BY THE HON. RODEN NOEL.

Though one has, I presume, little warrant for doubting or denying the fact, I think it hardly seems to help one much in comprehending the "Iliad" or "Faust" to notice that there was probably a dance of molecules going on in the nervous systems of Homer or Goethe, while they themselves were engaged in composing those immortal works. How very queer looks the "formula" of Mr. Myers for the "demon of Socrates," and for alleged "messages of revelation"! Where not referable to "disease of the brain" (!) he says it is $X'X' + H'H'$ i.e., an affection of the "dextro-cerebral" and "word-hearing" centres. I wonder what St. Theresa, or Saint Catherine, fresh from visions of unseen realities, and communion with Divine Persons, would have said to that! or Paul, whether in or out of the body he cannot tell, caught up into some third heaven, and hearing words which it is not lawful for man to utter? or Ezekiel, hearkening the sound of the wings of cherubim like the sound of a host and the voice of many waters? or Milton, blasted with excess of light? or Dante, treading, as a familiar intimate unproved, the pavements of hell and heaven? In a more ghastly sense than M. Jourdain, our prophets, according to this latest interpretation of their message, have indeed been uttering very prose, without knowing it! What is the "formula" for a violin quartet of Beethoven? Let James Hinton answer—"a scraping of horse-tails on the intestines of cats." But why thus endeavour to belittle the sublime? I have every respect for the posterior Cornu, for the Hippocampus minor, and all that set, yet I do not think that intimate acquaintance with them can teach me much, say, about the composition of a Bible.

But what for *idealism*, it is worth inquiring, is the significance of such cerebration as may be held not coincident with our own passing consciousness? Either we must regard this as conceived by other intelligences in the same manner as we should conceive it if we were thinking of it, or as a portion of alien consciousness which *would* be thus figured or represented in the moulds of our own intelligence. In the former case, we may assume that the intelligence which represents the nervous system as we do (if not human) must be also some intelligence that controls the subordinate monads, or individuals, whose own private lives and aims are thus co-ordinated to fulfilment of a higher and more comprehensive function than they themselves know, or intend. That I believe to be the rationale of instinct, reflex action, *vis medicatrix*, growth of organisms, vegetable or animal, and evolution of species. The animal is under a special Providence that thinks for him. A most striking confirmation of this view I find, moreover, in some of the recent experiments of our Society, those wherein the agent mesmerises the patient, or merely "telepathically" influences him, though the latter only feels an irresistible impulse to do a thing, he does not know why—the reason of his acts lying hidden in the bosom of the operator, or possibly unintentional controller. Thus a man feels *impelled* to leave his seat in a lecture-hall, and go home, finding, when he arrives, the house on fire, and his wife longing for him. (See *Proceedings S. P. R.*) Thus the bee and bird are mesmerised from the unseen. In all these cases there is one conscious intelligence influencing another. Shall there, then, be none in cases where, though none is actually identifiable at the moment, the influence of some such alien intelligence is with equal probability to be inferred from the result? The guardian angel, the tender guidance of some loved and loving one out of the body, becomes to me more probable and conceivable than ever in the light of these very interesting experiments. And shall the authority of Christ and His disciples go for absolutely nothing? more especially since it coincides with that of so many seers of all times and races, and the general belief of the great majority of mankind, that there are both "angel and spirit"?

Now such a controlling intelligence must presumably be aware not only of the neurosis (we are not aware of the neurosis in thought) but of the psychosis correlated, aware, therefore, of Mr. Newnham's question and Mrs. Newnham's answer. Either, then, the latter must be ascribed to that higher order of intelligence, or else to that lower order to which Spiritism relegates it, according to the more obvious reading of the phenomena. For since "unconscious cerebration" (rather too naively) assumes that the brain exists out of our thought exactly as it does in it (!), idealism can only consent to such a notion on the further

assumption that this must be either in a higher intelligence, which is aware of and comprehends our thought, or else in another human intelligence, similar to ours. But the latter is the conclusion of Spiritism—for if there be such a third intelligence present at all to be aware of the neurosis (of which, by the way, we are all—even brain-doctors—shamefully ignorant when we think) it must surely be the same which understood, and answered by planchette. Or again, if we imagine an alien order of intelligence (suppose the cell-souls of our body) to whom what seems to us the neurosis in our brain is not as we picture it, but only some equivalent in feeling, then the correlative psychosis—this question and answer in the Newnham case—will only be something equivalent also, so far as it is out of our minds, though translated into this form when the resultant returns to us. Then, however, the dominating higher guide or intelligence has still to be brought in, aware of, and providing for, question and answer, as they appeared to Mr. and Mrs. Newnham. (For as the order of our organic body moulds and dominates the constitutive cells in it, so probably does a higher organism than ours mould and dominate our own personality as a mere cell in it. I do not deny that the cell-feelings may influence us; but these must be impregnated by our one human Ego, before they can become part of us, ours. Isolated blurs of subhuman, mutually incommunicable feelings cannot make a self-identifying Ego by mere addition, as Professor Clifford and Mr. Myers seem to suppose. The idea of an organism is, however, transcendent, in the Eternal Pleroma, which is God.) But one need not go so far a-field at present; and has a right to prefer to such speculations the simple and obvious hypothesis of Spiritism. I suspect that our body or organism, in its full sense, is the whole of our influence or action upon the world of intelligences external to ourselves, plus our own capacity for receptivity and representation of them. Thus the manifested universe is the Body of God.

In objecting to the cautious deliberation of our Society, however, Spiritists should really allow for the almost invincible repugnance of "hard-headed," "sensible" persons (in the outside world) to anything in the shape of a ghost—as also for the melancholy seizure of psycho-phobic frenzy to which poor materialistic Sciolists are liable at mere hint of anything so tabooed, exploded, and heretical. Just when all the bogeys of superstitious theologies had been so carefully laid by the book, bell, and candle of Hume, Huxley, and Herbert Spencer, when we were all sitting down so comfortably to dinner, for ever delivered from vain hopes and fears concerning a merely imaginary future, surely it is a little too bad to have that well nailed-up door into the unseen swinging silently open again, and therefrom to behold stalking up to the festive board yet another phantom from the unknown and unknowable, this time bearing a scroll inscribed with the ominous name of "Modern Spiritualism"! It is really too much for flesh and blood! The only thing to do is to shut the eyes very tight, and swear you do not see it, or (if you are assured that it is still there notwithstanding) to declare that anyhow it doesn't interest you, and for your part you would rather look another way.

Ah! that obstinate *non possumus* of modern Science, and old Theology, how fraught with infinite pathos is it to the enlightened mind, beholding those grave Dignities, one hoary, and the other already elderly, halting sterile before a barrier that is very impassable for them, because it is none other than that of their own constitutional impotence; while rushing past, fleet of foot, and with no faint heart, comes one younger than they, clearing all at a bound, and winning the fair guerdon of bold youth, and stalwart valour! Read the admirable letter of "C.C.M." to "Thymol," in "LIGHT" (October 24th, 1885), on "Facts and Theories," which deserves reprinting and circulating in letters of gold; also Cardinal Newman's essay in the *Nineteenth Century* for October.

Therefore, it is not amiss that our Society should have made slow approaches, leisurely campaigning, perhaps, all the year about some remote outwork, throwing up circumvallations, and in short affecting rather the strategy of a Great Frederick than that of a Napoleon or a Moltke. Yes, they have done well to let the poor scientists down gently—not to break the news to them very suddenly. That is but common courtesy, ordinary good-breeding, on their part. Think! a whole system of agreeable negations, a fair edifice so laboriously built, so lately crowned, already threatened with hideous ruin and confusion dire, forsooth! by some defunct mediæval Bedlam of rapping imp, sheeted ghost, and tilting table! Spiritists are so abrupt—I had almost said so brutal! they are all Luther! Therefore

should we welcome our good friends of the psychical research persuasion, who come before the world with similar testimony, but in more cautious, scholar-like, and diplomatic guise, with some of the caustic humour, and fine ironical smile of Erasmus. There is place for Nicodemus, and for Paul.

But all honour to Spiritists also! to those who have borne the burden and heat of the day, amid much of ridicule and of scorn, who have long shown the courage of their opinions, and avowed them, some men of culture and ability with caste and position to lose, all persons of open unprejudiced mind, though "not many wise after the flesh, not many learned" are called to inaugurate a new dispensation.

In all seriousness I say it—scorn not the plank that is being laid, the bridge that is being built, from one extreme position to the other, for thereon perchance may Scepticism and Credulity meet, and from their intercourse be born some nobler and higher thing than either.*

THE WALWORTH SOCIETY OF SPIRITUALISTS has formed a small committee for the purpose of assisting Mr. J. C. Robson. Friends wishing to contribute to the fund may send their donations to our care. We understand Mr. Robson will regularly officiate at the weekly circle of this society.

UNDER the heading "What is it?" *Vanity Fair* of November 21st publishes a long article from a correspondent detailing his experiences at a materialisation séance at which the form was evolved from the medium's side in sight of the sitters. Although no name is mentioned, we easily perceive from the description that Mr. Eglinton was the medium in question.

A MONUMENT has been erected in memory of Alphonse Cahagnet, by many of his friends, over his remains in the cemetery of Argenteuil, near Paris. Some of our readers will have a cordial remembrance of M. Cahagnet, a translation of whose "Revelations of a Life to Come," through a magnetic somnambule, was published in London before the advent of Modern Spiritualism in America.

A PSYCHICAL society, so-called, has been organised in St. Louis, with the Rev. Mr. Snyder, the Unitarian preacher, as President. If the selection of this reverend gentleman is an indication of the bias of the organisation, it were better to name it the Society for the Promotion of Psychical Farce, unless we are incorrectly informed as to Mr. Snyder's attitude towards the spirit hypothesis.—*Religio-Philosophical Journal*.

THE current number of *The Month*—a Catholic magazine—contains a charming story, by Dr. Anna Kingsford, entitled "A Village of Seers," for informing them of which we feel sure our readers will thank us. It is an account which reads as if historical—so vivid and natural is the narrative—of an Alpine community, which, for some deed of charity, had been endowed with the gift of clairvoyance, a gift in which their dogs participated, but the exercise of which was restricted to the eve of Christmas Day. And the story turns upon the preservation and final rescue, by means of this faculty, of a child lost in the mountains, after all other means have been exhausted, the lucidity of the dogs playing an essential part in the drama. Not the least notable circumstance is the appearance in a Catholic periodical of a tale in which animals are recognised as possessed of souls, as must be the case if they are clairvoyant, and clairvoyance is a psychic faculty. But we may be mistaken as to Catholic doctrine on this point.

DR. ED. VON HARTMANN has made it manifest to the German circles of science and letters that Spiritism survives after having been so often slain. This celebrated author of the "Philosophy of the Unconscious" has issued a pamphlet in which he devotes 118 pages to showing how utterly mistaken are a great many simple, credulous people—Crookes and others, for instance, in England, and Zollner and others in Germany,—and how foolish it is of them to regard ultra-mundane intelligences as their cause, and which—by the light of his "Philosophy of the Unconscious"—he easily traces to "magnetism, somnambulism, somnambule consciousness, middle-brain function, and a faculty in 'mediums' to communicate hallucinations to sensitive individuals," within whose craniums, Dr. von Hartmann says, spirits only exist. This judgment he delivers after reading certain books on the question, without having had "an opportunity"—why not, Dr. von Hartmann?—"of making personal investigation." It is not usual, however, for men of science to pronounce upon questions of serious import without a more complete study of the facts than he confesses to have made: this surprises us the more, as Dr. von Hartmann is known to be serious among the serious.—*Revue Spirite*.

* I read with interest Mr. Gurney's remark, and quotation in the last "LIGHT," which went to prove that we are not so much at variance perhaps as I had assumed. I noted also Mr. Myers' observation in his recent article that, though he prefers the new physiological methods, he has himself arrived by them at much the same old conclusions as to personality; though this one would certainly not have inferred from what he has written.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
- all under the direction of
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion, and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

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

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

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

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

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

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

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

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

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

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

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

Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.