

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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

## PHASES OF MATERIALIZATION.

### A CHAPTER OF RESEARCH

IN THE

### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 605.)

I have mentioned the name of Miss Showers in connection with that of Miss Florence Cook. The first-named lady was for a considerable period prominently before the public as a private medium, who generously consented to the publication of particulars respecting the séances at which some remarkable evidence of materialization was given. Tests of a nature similar to those already described were given, and in many ways the manifestations of psychical power which were seen in the presence of Miss Showers were akin to those shown through the mediumship of Miss Florence Cook. Mr. G. R. Tapp, for example, in recording a séance held at Mr. Luxmore's, Miss Showers being the medium, gives the following testimony\* :—

"Florence, raising the curtain, asked me to go inside and look at her medium, at the same time directing me to hold up the curtain to let in the light. I did so, and stood before Miss Showers, who was lying back entranced in her easy chair, in her black dress with the white lace round the sleeves and throat. Florence in her white robes stood close to my left hand, in the full light from the outer room, that came in as I stood with the curtain raised in my right hand. I carefully looked at the medium and Florence, and satisfied myself beyond a doubt as to their separate identity. After scrutinising both for about five minutes, Florence took my left arm with her right hand, and raising with her left hand the left arm of Miss Showers from her lap, touched my hand against that of the medium and held them together for about six seconds. The medium then gave a slight start, and moved. The form then came out into the room and remained a long time playing, talking, sitting," &c.

At the same place on another occasion,† the following test was obtained :—

"The spirit 'Florence,' standing in her flowing white robes, in a good light in front of the curtain, directed one of the sitters to take the hand-lamp from the table and follow her at once into the dark room used as a cabinet. This was done, but Florence had vanished. Only the medium in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another sitter was then allowed to do the same, with a like result."

I quote here a careful account of a private séance at the house of Mrs. Makdougall Gregory, 21, Green-street, W., which I published at the time.\*

"Let me premise that a cabinet was made by partitioning off the back drawing-room with a thin frame-work covered with ordinary wall paper. In this frame-work was a door, and an aperture at which the spirit face usually appears. Within the cabinet was a piano, a sofa, and some chairs. There was no means of egress from the room except by means of the door which led into the front drawing-room, in which we sat. I will not dwell on what took place before the medium went into the cabinet. As soon as she entered, she herself, or the spirit 'Peter,' rather, speaking through her, proposed to Mrs. Gregory that a search for any concealed drapery should be made. This was declined. Those who know most of the delicate conditions which usually accompany these manifestations will not consider that they would be likely to be improved by subjecting a lady to the indignity of being searched for the discovery of her implements of deception. Nor was it deemed advisable to tie her to the leg of a piano as, I am sorry to say, was once before done. We considered that such mode of testing was neither decent nor profitable. She was simply placed on a chair in the most distant corner of the room, and I left her sitting there with a black silk dress on, her hair loosely flowing over her shoulders. After the usual painful attempts at singing, which is the inevitable punishment in these cases, I heard the voice of the spirit, 'Florence Maples,' speaking within the partition near the door. My chair was within two feet of the door throughout the evening. The room having been partially darkened, I opened the door, and saw in the dim light a form clad from head to foot in white. By degrees it floated rather than stepped through the door into the room in which we sat. The projecting framework over which she passed seemed no impediment, though it was six or eight inches from the floor, and was somewhat awkward to step over. The figure was now so close to me that I could touch it with ease. It remained within my reach for an hour and a-half, during which time I scrutinised it with great care, and observed some very curious facts. Moreover, all the fourteen sitters came, saw, and touched it. It sat down in a chair, which I handed to it, and otherwise comported itself as 'one of us.'

"Now for the points to which I wish to advert :—

"1. The medium entered the cabinet in a black silk dress, with long, flowing hair, and with high-heeled boots on her feet. The figure of Florence emerged from the cabinet with a head encircled with drapery, and with a long net veil that covered her shoulders and descended to her waist. The upper part of the body was covered by some very soft material, of wool, apparently; the lower part by a linen garment which trailed on the floor. After the séance the medium was found on the floor flat on her face, close to the chair on which I left her. The long hair was undisturbed; the silk dress, the boots, were there, and no appearance of disorder could be detected. Will your lady readers say whether they conceive it possible that such alterations of dress could have been made in the dark by the most skilful actress; or whether such a change, involving the pulling off and on of a silk dress, could have escaped a sharp ear planted close to the partition? Probably the question answers itself.

"2. I noticed that the figure of 'Florence' seemed taller than that of the medium as it stood in the doorway. I, therefore, asked it to stand by my side. It did so, and the height was carefully observed. After the séance, I requested the medium to stand in the same position, and a difference of not less than four inches was found to exist between her and 'Florence.'

"3. When the figure first emerged from the cabinet, I asked it to shake hands with me. A cold, clammy claw rather than

\* *Spiritualist*, April 10th, 1874.

† *Spiritualist*, April 17th, 1874.

\* *Spiritualist*, April 3rd, 1874.

hand, was stiffly jerked from the side, as though a string had been pulled. I touched it, and found it to be unnaturally formed, cold to the touch and unlike human flesh. I took several opportunities of touching the hand during the evening, and I found it gradually acquired vital heat, lost its abnormal shape and feel, and became like a human hand but always larger and longer than the medium's. When once it had got shape and warmth it retained it through the evening.

"4. Although the hands and arms were naturally formed and the body correctly shaped, the face never assumed a natural look, and during a part at least of the evening I believe that feet were wanting. I passed my foot under the figure, which seemed to be off the floor, and found no obstacle. I believe that no feet were there. The face presented throughout the evening a completely abnormal appearance. The complexion was pasty, and like bad wax-work; the lips compressed so as to give an appearance of pain; and the glassy eyes, with their perpetual stare, gave the face a most unnatural look. I tried all in my power to make the eyes blink, but in vain. The whites were unnaturally large, and no eyelids were perceptible. The face was unhuman throughout the night, though at other times I have seen it look natural and pretty.

"5. I felt the breath from the mouth, and I saw the chest rise and fall as breath was drawn. Moreover, as the figure stood touching me, by my side, I could feel the beating of the heart. There was apparently a fully-organised body.

"6. I handed the figure my chair and asked it to sit down, not very long after it first appeared. The process of sitting down was most peculiar. I apologise for my expression, but I can find no other. It simply doubled up, as though some one had touched a spring which caused it to bend. The legs were bundled under in some way, and the whole process was as unlike a lady taking a seat as can be imagined. At a later period of the evening the process was easy, graceful, and natural.

"7. During the whole evening the figure was in immediate contiguity to me. I could touch it at will. I was frequently between it and the cabinet. I could have gone through the door into the cabinet, or have grasped the figure at will. This scarcely savours of a tricking spirit, I fancy. Such would have been careful that it should not be at the mercy of any curious investigator, especially one who had shown such prying curiosity as I had. I do not propose to offer any theory to account for the fact which I have recorded. I have none, and I must see much before I care to frame one. This form certainly stood more handling, inspecting, and probing than any I ever saw. Indeed, that a young medium, who scarcely knew anyone in a room filled with fourteen people, should have been able to evoke such a manifestation, argues the possession of medial powers of a very rare order. The figure seemed quite reluctant to go, and departed apparently in better condition than when it first appeared.

"I have already said that I applied my ear to the thin paper which alone separated us from the cabinet after the séance was over; and it only remains for me to record my conviction, as a further test, that no movement of the medium in the cabinet could have escaped me. I heard no sound whatever. Complete stillness prevailed in the cabinet; and I entertain no doubt that the medium was lying, as we afterwards found her, deeply entranced on the floor."

(To be continued.)

If modern Christendom had not been under the domination of a theology that was autocratic and wholly discordant with the teachings of Jesus, it would have welcomed the modern Spiritualism. Its demonstrations were just what were wanted to convince the world of the truth of a religion that taught, while it could not prove, the continuance of life after the dissolution of the body.—*Golden Gate.*

SECTARIANISM RENOUNCED.—Rev. M. M. Mangasarian, pastor of the Spring Garden Presbyterian Church, Philadelphia, publicly renounced, last October, the dogmas of Calvin, to an enthusiastic audience. In the course of his address he said, "I stand on tip-toe and shout at the top of my voice that henceforth I am no longer a sectarian preacher, or the slave of a medieval creed." "I have escaped from my fetters, leapt the fence. I have now the wide world to build upon and immensity to build into, the church of goodness and love." "I have hitherto been fenced in, and whenever I proposed to investigate in any particular direction, I might go as far as my fence allowed and then had to turn back. Was I seen to look over the fence I was suspected of heresy, and bade not to do it again. But now, how glad I am that I have attained to the liberty of thought and speech. My pulpit hereafter will be an honest one, and I shall fly as far as my wings can carry me," &c.—*Religio-Philosophical Journal.*

## 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.]

### Spirit Identity.

To the Editor of "LIGHT."

SIR,—In this month's number of the *Fortnightly Review* there is an article entitled "The Evidences of Spiritualism," by F. H. Bradley, written against Spiritualism, which I wish very much some competent writer among ourselves would meet and answer. Such an undertaking is utterly beyond my powers, but there are one or two points on which I would like to make a few remarks, as, though a Spiritualist of only short standing (some eighteen months), I have read and thought a great deal about the matter; besides having some little practical experience. Mr. Bradley approaches the subject in a fair and candid spirit, and commences by acknowledging the facts and phenomena, though he denies the Spiritual hypothesis, or rather the fact that the manifestations are due to those from whom they purport to come, namely, the spirits of our friends and relations. He likewise denies that such manifestations in any way prove the immortality of the soul or the fact of an individual existence after death. The points in his essay, however, on which I want briefly to touch are the materiality of the spirit body and the question of spirit identity, of both of which subjects I have some little knowledge. I possess the advantage of having received a large number of letters or communications in direct writing from a dear friend who has passed away; and as corroborative proof that this correspondent is really the friend he asserts himself to be, I have not only the evidence of his own handwriting, in letters written during sésances with a well-known medium, but communications received through my own powers in the solitude of my room, as well as when sitting occasionally with a friend at her residence; all the communications agreeing and corresponding with one another. I sometimes wish I were permitted to make public some of the messages I receive, which throw a little light on the extremely difficult question of the means by which spirits are able to communicate with us, and which my friend tells me is to some extent yet in great measure a mystery to himself; "spiritual chemistry," as he calls it, being most difficult for him to explain, or even to comprehend himself. One sentence I think I may be permitted to quote. It is this: "You quite understand the difference between the physical and spiritual? When I am able to cloak myself with the physical aura emanating from you, I am then physicalised and able to give you signs of my presence. At other times I can only hover near you in loving guardianship." This seems to me very clearly expressed. I have no doubt myself that spirits, when in their own sphere, have organised and material bodies, suitable to the atmosphere and conditions in which they exist, but that they cannot bring these material spiritual bodies with them to our sphere, when they wish to communicate with us, and therefore have to borrow such amount of materiality as may be necessary for the purpose of manifesting from those who are called mediums. Being slightly endowed with what is called mediumistic power myself, I feel a certain amount of vitality being taken from me when the communications I refer to take place while sitting alone; the same feeling is less apparent when I am sitting with others, as they then contribute some share of this force, which our spirit friends collect in order to be able to manifest their presence. Mr. Bradley says the "'spiritual body' is a foolish imagination." I do not conceive that the "'spiritual body' returns to this earth, but that the spirit is clothed for the time in attributes borrowed from others necessary to manifest his presence. The difficulty of so manifesting in borrowed temporary garb, and in some degree through the mental as well as the physical powers of mortal beings, can be only faintly imagined, and may explain to a certain extent many incomplete and unsatisfactory manifestations. The only comparison that occurs to me as at all adequate is that of the diver in his cumbersome and unwieldy apparatus, by means of which he is alone able to overcome the difficulty of existing or performing his task in a strange element. One would be surprised if, so encumbered, he could act with the easiness, freedom, and dexterity of which he is capable on dry land, and if, moreover, the air supplied to him is scanty or impure we could scarcely wonder if his task were accomplished in a slovenly or incomplete manner.

I cannot make out clearly to what Mr. Bradley attributes the manifestations which he does not deny; he probably leaves



this for the present an open question, but he seems to admit the possibility of their being due to some lower and grosser order of spirits. This is not a new idea, but whenever it is presented to my notice, I am always struck with wonder as to what can be imagined to be the motive which actuates these beings to perpetrate and carry on a system of deception lasting sometimes for years, by personating the relations and friends with whom we believe we hold communion. If it be for our confusion here and the ruin of our souls hereafter, surely it is a most curious and unaccountable method to adopt. To make our lives better and purer, bright with the hope of a glorious immortality and reunion with the friends we love, is a work worthy of angels, rather than of demons or elementary spirits. I will only speak in this matter of my own experience—the letters I receive are permeated with the purest and best sentiments, with a compassionate love and pity for those on earth, whose eyes are as yet blinded to the great truth of immortality, and for those who long in vain for some sign from their beloved dead; urging me to help them to attain this knowledge to the best of my ability, and above all, with gratitude and adoration of “*The Almighty Father, the Great Supreme*.” There is one paragraph of Mr. Bradley’s essay which I will quote, for I think it shadows forth a hope that he, too, may one day see the light. “Against the religion of the Spiritualist, if we take it at its best, against his conception, that is, of the true aim of the soul and of its duty towards God, I have nothing to say. He stands far above the level of orthodox Christianity, and if I thought that this article would weaken his persuasion, that would cause me regret.” Surely the counsels, communications, and teachings which lead to such a result as this cannot be derived from an inferior race of spirits!

As to the possibility of establishing spirit identity, Mr. Bradley utterly denies this. Everyone knows how difficult a matter it is to prove the identity of a person who, for instance, has long been absent from his country and cut off from all communication with those who ever knew him, especially if his personal appearance is altered beyond all recognition. In the case of our spirit friends, there are even greater difficulties to overcome, for they are invisible, and the evidence of the likeness cannot be brought forward, except in rare cases of materialisation; but there are many ways in which they can and do prove their identity without the shadow of a doubt. I conclude Mr. Bradley has had few, if any, opportunities of being present at those private or family circles at which proofs of the identity of the spirits communicating are so frequently and repeatedly given. I will confine myself to my own very limited experience in this line, and say that when sitting with the lady friend I before mentioned, we always get messages through my guide, which could not by any possibility be given by any other intelligence than the one from whom they purport to come. On two occasions they were to my friend, being private matters utterly unknown to either my guide or myself, of trivial import if you will, but of immense value as an undeniable proof of identity. Such instances occur in family and harmonious circles by hundreds, but naturally they are not made public. As regards my correspondence with my spirit friend, besides the familiar handwriting and signature there are many little unmistakable signs, proving that it is really he himself who is writing, and no other.

Though his native language is German, he always wrote to me in earth-life, and does so still, in very correct English. He wrote on one occasion that he found it easier to write in English, and I presume that this is because the medium from whom he gets the power to write these letters in direct writing, is English. Sometimes, however, there is a little foreign turn to a sentence, or even a slight error in the spelling, and this I notice occurs when the power is weaker than usual. On one occasion only, about a year ago, I received a letter from him written most beautifully in German; and the next time I sat he explained it thus: “I wrote in German on the last occasion because by some singular freak of the power which guides and directs me, I was stronger in my language than in English.” This shows, I think, how mysterious and how imperfectly understood this method of communion is, even to those who are able to avail themselves of it.

The argument that because the writings and performances of spirits at their best are inferior to those of human beings, therefore such spirits must belong to an inferior race, seems to me very weak. No doubt in their own sphere, unfettered and free, they are much more powerful and exact than we poor mortals, but if we think of the almost insuperable difficulties

they have to overcome before they can give the smallest proof of their presence, and the poor instruments they frequently have to work with, the writing by direct means of only one word or one little message given by the tedious process of raps or tilts, becomes a stupendous manifestation. Many, however, of the spirit-teachings or communications made public are anything rather than inferior to those of ordinary mortals in style or manner, while in matter they are as the light from heaven compared to that of gas lamps. The style of such communications is, however, to a certain extent dependent on the instrument through whom they come, and the most highly intellectual spirit finds it impossible to express his thoughts or views with much clearness through an uneducated medium—this is a mystery, but it is likewise a fact. For my own part I am overcome with wonder and gratitude at the trouble they take, and the patience they show, watching so carefully for the power to be strong enough to allow them to give some manifestation, showing they are in our midst and still able to give us proofs of their undying love and interest in our welfare.—I am, dear Sir, yours faithfully, V.

#### Spiritism versus Other Theories.

To the Editor of “LIGHT.”

SIR,—According to Von Hartmann’s speculations, all the physical phenomena are produced by the medium, who, for the purpose of obtaining the required results, places himself in a certain condition called masked or manifest somnambulism. Whilst the author confesses to an absence of personal experience of the subject—never having, upon his own admission, attended a séance—he seems, on the other hand, to be well acquainted with other strange physiological facts; therefore, we cannot wonder at his reluctance to attribute these mysterious séance-room occurrences to the agency of disembodied human spirits. But although the author has taken great pains to keep out spirits altogether, he has unconsciously allowed them to slip in, at least on one occasion.

On page 31 of the English translation he says: “In some very extraordinary phenomena; e.g., the penetration of the medium’s arm by an iron ring, it is reported that the medium’s hands become as cold as those of a corpse laid upon ice.” Further on, p. 41, the author records the various experiments (relating to the penetration of matter) of Reimers, Aksakow, Olcott, Zöllner, and other competent observers. Here, however, he does not consider the facts as “very extraordinary,” but as a “specially improbable class of phenomena,” and concludes with the remark, “it is generally accepted among Spiritualists that a medium in the somnambulant state is able, by the penetration of matter, to get free from and to resume every sort of fastening.” One might be permitted to ask whether Von Hartmann does or does not admit the passage of solids through solids. He certainly does not state so definitely, and much depends upon this. But I beg to remind the author that Spiritualists do not generally accept the theory that a ring helps itself upon the medium’s arm; but that, on the contrary, Spiritualists who have made the experiment in question, possess sufficient evidence to confirm their belief—if not to absolutely prove—that the disintegration of matter and the fixing of a welded iron ring on the medium’s wrist, is the work of disembodied human spirits.

As to Von Hartmann’s remark, p. 31, it must appear to the reader that he really admits this very extraordinary phenomenon since he uses it in support of preceding statements that, “as a constantly recurring observation, the hands of the medium, which by means of still uninvestigated nerve forces, produce, &c., are as cold as those of a corpse laid upon ice” (cold as ice would have done well enough). Yet my personal experience with Husk does not correspond with Von Hartmann’s assertion. I find his hands disagreeably hot, and dripping with perspiration during similar manifestations.

But to return to the more important point in question. To admit the possibility of a welded iron ring penetrating the medium’s arm, we must assume that either the former or the latter is submitted to some unknown process—say that of disintegration. In such case some intelligent being (not the medium, for his hands are secured) is required—postulated—to conduct the operation or to induce the action of forces necessary for the production of such manifestation.

The mere proposition that the somnambulant trance condition of the medium performs it all is, in the face of direct experiment, an absurdity. Or, does the author mean that the ring jumps, by magnetic attraction or by some uninvestigated nerve

force, through the medium's wrist? If the author does not mean that, he would oblige an inquiring world by stating by whom and how the ring is placed on the arm of a person whose hands are firmly held. He should also bear in mind (1) that it is the experience of those who have taken the trouble to investigate the subject personally, that the ring or rings are put on the medium's arm after consultation with audible and often tangible beings, which, judging from their movements and localisation in the séance room, cannot be either the medium or any other mortal present. (2) That the experiment is performed upon and not by the medium; and, lastly, that his hypothesis of somnambulist trance powers over solids will not cover the fact of the rings (which are too small to pass over the hand) falling off again after the séance, when the medium has resumed his waking, conscious state. If Dr. von Hartmann would attend a series of séances with a good physical medium, he might arrive at conclusions more rational than those in which the present brochure abounds.

Yours truly, J. G. KEULEMANS.

Von Hartmann.

To the Editor of "LIGHT."

SIR,—I must crave a small space for some remarks relative to Von Hartmann. He is a great advocate for "critical circumspection," a phrase which he uses more than once. Is it quite consistent with this wise precaution that he has not himself attended a single séance, though attendance "at a hundred séances at least" would be advisable before hazarding a judgment?

Now the first principle of "critical circumspection" would be not to write on a practical subject of which you have no knowledge and no experience. What would be thought of a "Treatise on Horsemanship," the author of which avowed in *limine* that he had never once mounted a horse? Our philosopher chose rather to evolve his conclusions out of the depths of his own consciousness, or, for aught I know, out of the depths of his own "unconsciousness,"—for the "unconscious" plays a great part in the author's system, as we shall presently see. I suggested a motive for his non-attendance, which showed prudence but no chivalry, and "C. C. M." indignantly rejects the imputation. May I ask him, then, what he conceives the motive to have been? for assuredly any one's first impulse would be to witness the alleged phenomena—if he thought the subject worthy of serious consideration, much more if he intended to write upon it. If the motive was prudential, then I maintain that it was "ignoble." I have suggested the wrong motive, perhaps "C. C. M." will tell us what was the right one. He excuses his friend on the ground that he "would not be responsible for individual cases." All right if they were cases which he had not witnessed, but as I maintain "cowardly" if they were cases which he had witnessed, or might have witnessed, but would not. The same reason which prevented him from witnessing, ought also to have prevented him from writing on the subject. And there I leave it.

I am also blamed for calling a pessimist "low-thoughted." In one word what is "Pessimism"? It is to despair of the universe. It is the negation of all hope, and hope is the divinest principle in man—both an instinct and a prophecy. Despair, on the other hand, is base and craven. Cicero nobly and confidently says, "*Magni est animi semper sperare.*" What did the old Romans think of it? When the Consuls of the year received the tremendous tidings of Cannæ, they instantly sold the ground where the battle was fought, and on which the enemy was encamped, not doubting for a moment of its speedy redemption. These Consuls were decreed the highest honours because they had not "despaired of the Republic." But what terms of ignominy do those deserve who despair, not of a race, a kingdom or a country, but who despair of the universe itself! What shall we say of those who, born into this glorious universe, so full of promise and foregleams of Paradise, yet regard it as an execrable fact, of which no account can be given, and of which we can only hope that it will one day be dissolved and fall back into the nothingness from which it arose?

These are not my terms, they are the words of Schopenhauer, and echoed by his followers, Von Hartmann and Co. No terms of disdain are excessive for such a base posture of the soul. It is the negation of all that gives dignity to human nature and meaning to existence.

"C. C. M." quite agrees with what I say about "transferred hallucinations," but resents my calling Von Hartmann's ex-

planation of it a "jargon." Still, if it explains nothing, and gives us merely high-sounding phrases instead, how can it be anything else than "a jargon."

I am afraid the same verdict must be passed on his doctrine of "The Unconscious." He treats of "The Metaphysics of the Unconscious." He regards "The Unconscious" as the all-pervading power and substance of Being. It is "an organising Unconscious." The whole process of organic evolution is represented as being designed by the Unconscious. It is eminently teleological. Here is a conundrum which the author does not resolve. The Unconscious moves from within in virtue of an immanent, indwelling teleological aim. Nature or matter has an "end" and "aim" of which it is all unconscious, being itself without intelligence or design. Such, then, is the Unconscious.

We may well ask, how can such contradictions be accepted as a philosophy which accounts for the universe? It is, indeed, amazing. But those who are already atheists and materialists have a craving for something which, by the aid of abstractions, looks like a philosophy, or can be made up to do duty for it. They are not very critical, provided the conclusion they desire is arrived at. And that conclusion is Pessimism—an end worthy of the beginning. On its forehead is written "Despair." It turns from the light, and hails the approach of eternal darkness. It says with Satan in "Paradise Lost," "Sun, how I hate thy beams!" or "Curse God and die." The Unconscious is scarcely worth cursing. Such is the Satanic message which Pessimism sends to mankind. And yet I am accused of speaking too harshly of it. It is a thing to be treated only with loathing and disdain.

And now a word about Slade. I trusted too much to my memory. It appears that his sentence to three months' imprisonment with hard labour was quashed on appeal, for a formal error in the conviction, as returned to the court. He thus escaped on a technical point. This fact does not in the least lessen Zöllner's magnanimity in receiving him at Leipzig and assisting at his séances.

G. D. HAUGHTON.

Divination by Numbers.

To the Editor of "LIGHT."

SIR,—Your correspondent "C. C. M." in his interesting communication, takes exception to the title of my letter, "Numbers as a Means of Spirit Telegraphy," because, as he says, my experience was "a fact which, according to the temporal order of things" (the italics are my own), "could not be directly influenced by spirit interference." According to the temporal order of things, no doubt my explanation is wrong; but I hold that in this, as in all matters in which spirit is concerned, we have not to do with this same temporal order of things.

A mighty angel was heard by the apocalyptic seer to announce that "time should be no longer," and in this announcement we have possibly, even probably, when stripped of its gorgeous surroundings, the simple assertion of a change of condition which would make the terms *past*, *present*, and *future* meaningless.

Much has been said and speculated as to space of four dimensions, or, properly speaking, as to a four-dimensional condition, but little has been hazarded as to the possibility of a state of things in which what, for want of a better name, I must call two-dimensional time existed.

Such a condition would bear to our present one-dimensional time a relation similar to that which two-dimensional, or superficial, space bears to one-dimensional or line-space.

Let us, then, endeavour to conceive what an intelligent being might see and do under such circumstances of two-dimensional time, and how much another intelligent being co-existent with, but constrained to live in one-dimensional time, would be able to understand of the action of the former. On a plane surface, if I draw a line, I can take in that line two points, A and B, the sequence from left to right being in the order of the alphabet; but I can also interchange these points so that the sequence shall be contrary to the order of the alphabet. Now, if an intelligent agent, travelling along this line and living only in this line, met A and then met B, B would be to him a consequence of A in the first case; if he first met B and then A, A would be a consequence of B in the second case, and as his knowledge would only be that of a sequence of points, he could not know how I had, in two or more dimensions, altered the sequences.

So in the case narrated in my letter, an intelligent being



existent in four or more dimensional space, with a two or more dimensional time at his command, might have arranged the numbers at the Musée Plantin so as to fulfil my wish for the number 107, and because I could not see more than one point at once along the line of one-dimensional time, the arrangement made by this intelligent being would be my *temporal order of things*.

W. P.

## A Correction.

To the Editor of "LIGHT."

SIR,—Allow me to state that the title of the paper I read to the Marylebone Association of Spiritualists last Sunday was "The Relation of Faith to Evidence in *Mystical Experience*," not "in *Research*," as printed in "LIGHT."

December 14th.

C. C. MASSEY.

## The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—If I have confined myself, as Mr. Gurney says, "to a single branch of percipience—the percipience of an external world"—that is because he himself especially selected that branch of percipience for an attack on my position. If there can be no agreement between us as to the necessary condition of percipience under the form of space, it is useless to carry the controversy into hypothetical worlds of non-spatial objectivity. My way is effectually blocked by Mr. Gurney's denial of the necessity of a local filling at the percipient point of observation in a world of spatial perception.

I certainly thought at one time that Mr. Gurney was wavering as to the conceivable sufficiency of the mathematical point for spatial percipience. As my argument to the contrary depends entirely on the essential character of all spatial externality, and the relation this involves to a self-representation, I do not see how it can be affected by the supposition that "'externality' and 'spatial relations' might have a meaning rather different from their present ones." I cannot give this supposition a sense which would make it at all relevant to the issue. But it is clear that Mr. Gurney does adhere to the mathematical point (though he still speaks of it as possibly "in a sense an object to the percipient," which I cannot understand how a mathematical point could possibly be). And so I am afraid we must agree to differ. For I can only repeat that it is a *representation of myself* that has to be placed at the point of observation, not the mere unity of apperception, a representation of myself as at that point, and that such a local representation is necessarily, as I conceive, a local filling. Mr. Gurney does not recognise that necessity. I believe he does not recognise it because he does not lay stress, as I do, on the word *representation*, which, referred to space, is extended object. Subject and object must be distinguished in consciousness. Now it is true that I can represent the subject—or determine it—under the fundamental form of time only, but for a *local representation* the form of space, which is not the mathematical abstraction of a point, is essential. If we cannot agree upon this, it is useless to discuss the further question, how the extended subject-object must also be conceived as organism. Given the subjective construction of a world of space out of the feelings in a consciousness, the first object thus constructed will be—I contend necessarily—that which can be afterwards represented as the condition of all the rest. And I find in the actual connection between my body as percept and my body as condition of perception (organism), the general relation which can be indicated *a priori* as the condition of percipience in space.

One word more as to the homogeneity of the subject-object with the objective world to which it belongs. This does not mean for me that a self is represented to correspond with each particular kind of sensation. I have not to represent myself as a colour or a sound, a taste or an odour, because I have these several sensations. It is the objective world—spatial or non-spatial as the case may be—to which my sensation refers me (or to which I refer my sensation), not the particular sensation itself, with which I say the subject-object must be homogeneous. The conformity which I postulate is simply that of extension in a world of space, and of the correspondingly general mode of representation, whatever that may be, in a world of percepts not implying space at all. Given a world in which the sole mode of percipience, the sole experience or consciousness, is of ideal harmony—the only sense in which I can conceive music without sound implying spatial externality.—I have still to relate

a musical *not-me* to a *me*, since that is the indispensable condition of consciousness. But the *me* must be represented in consciousness, and such representation must be cognate to (or homogeneous with) my experience, since it is entirely derived therefrom, unless (contrary to the hypothesis) an *a priori* content is supposed. So that the "inherent absurdity" of a *tune-me* would seem to follow from the hypothesis of a world of tune and nothing else. I confess I do not myself see any more absurdity in self-representation, or representation to others, as a harmony, than as coloured extension of a certain form. If there is any absurdity, it is in the hypothesis (of a world thus limited), not in the consequence. But directly we admit other modes of percipience, we have a more general basis of objectivity, and therefore of objective self-representation, just as extension is such a basis of our existing world, and self-positing therein.

C. C. M.

## "Is Man Redeveloping a Latent Sense?"

To the Editor of "LIGHT."

SIR,—In H. E. Starrett's interesting article in your issue of December 5th, there is so much to admire and sympathise with, that I feel a reticence in saying anything to detract in any way from its value. Still I think it should be shown that it springs from an entirely mistaken foundation—and the change of heading I have adopted above, ("Is Man Developing a Sixth Sense?") will tend to elucidate this.

For has not this sense been given to man from the earliest times?

See the Bible testimonies from Genesis to the Revelation!

See the Delphic Oracles!

See the ancestral worship among savage nations!

See the accounts of the so-called supernatural in all countries, and in all ages!

No! This sixth sense is in no way a *new* sense, but a sense acknowledged as being co-existent with our creation in the Mosaic records.

It has simply been lost to view through the more worldly senses gaining such ascendancy over the mind of man, as to drown for a time the finer and more spiritual sense.

But that sense has always been part of the soul, although, like a vein of pure gold, so deep in the bowels of the earth as to lie undiscovered, and this, our greatest and purest treasure, has lain hidden in the recesses of the soul, both individual and national; only of late years to be disinterred and redeveloped through the reaction on our nature of a wave of spiritual enlightenment, that seems to be gradually permeating, not only the individual and national, but the universal soul of our planet.

Should you consider these few lines to be in the right direction, may I ask you kindly to allow them space in your next issue?—I am, sir, faithfully yours,

December 5th, 1885.

"LITV."

## Mr. Eglington and Materialisation Séances.

To the Editor of "LIGHT."

SIR,—To save me from much useless correspondence, I am compelled to trouble you to give insertion to the request which I again wish to make with reference to séances for materialisation. Scarcely a day passes without my receiving one or more applications to give séances for such manifestations, although it is now a very well-known fact that I am unable to comply, for the reason that the persons making such requests are either unprepared by previous experiences for demonstrations of the kind, or are totally ignorant of the subject; and for the more important reason that the strain of such séances is so great a tax upon my health that my more important work in psychography is quite stopped for the time being. As I consider that phase of mediumship by far the most valuable, I think I am well advised in maintaining my strength, that this successful work may not be impaired in the least; and I therefore trust this statement of my position will be a sufficient explanation as to why I am compelled in every instance to refuse applications for materialisation séances.—Yours truly,

6, Nottingham-place, W.

W. EGLINTON.

THE *Journal de Liège* is publishing, in a series, many of the strange facts observed and recorded by persons of position in India, including M. Jacollot, the judge of Chandernagor. Who could have foreseen that the *Journal de Liège*, so long and persistently the opponent of magnetism and Spiritualism, should at last have become a disseminator of facts still held to be impossible by our universities? Well, changes come with time.—*Le Messager*.

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

#### SUBSCRIPTION RATES.

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

#### ADVERTISEMENT CHARGES.

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

#### NOTICE TO THE PUBLIC.

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

#### TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

## Light:

SATURDAY, DECEMBER 19TH, 1885.

### THE UTILISATION OF PRIVATE CIRCLES.

We have already shown how the plan of Research now in operation will benefit the medium who devotes his psychical powers to the service of the public, too often with evil results to himself. The gradual dissipation of ignorance must benefit him by the development of better conditions of investigation. The graduation of circles will remove one of the greatest difficulties under which he laboured. The exclusion of persons, for one or more of many reasons unfitted for a place in any circle, will be to him an unmixed benefit. Acquaintance with the best conditions of inquiry and research will prevent him from being placed in positions equivocal, hurtful, and conducive to misconception and error.

But the public medium is not the only, though he is the best known, channel of communication with the world of spirit. It would be a revelation to our readers if it were possible to give some account of the private circles that are held regularly and systematically throughout this kingdom, and of the results obtained in them. They are occupied usually with the higher aspects of Spiritualism, often with its more distinctively religious phases, or with intimate and sacred communion with friends who have gone before into the world of spirit. Most frequently they are secure from intrusion and change, and experience has taught the best conditions for the results desired. These are not such as the frequenter of a public circle seeks, and are, indeed, wholly apart from what he is likely to obtain. A permanent circle into which no fresh element is allowed to penetrate is likely, as very rudimentary experience teaches, to secure results that a promiscuous assemblage of incoherent and often inharmonious elements is not at all likely to achieve.

It does not seem to be sufficiently apprehended that a circle composed of a dozen persons seated round a table, or in a horseshoe form, obtains objective manifestations only after an intimate blending of the psychical elements of which it is composed. If there be in any part of it a person whose psychical impenetrability is proof against this intimate interblending of the subtle aura that surrounds each of us, the results are so far interfered with, and possibly stopped. A promiscuous circle, collected at haphazard, affords, therefore, a precarious field for investigation on other grounds than those of the impossibility of

reckoning with its unknown elements and eliminating possible conditions of fraud. That such remarkable results are so often secured is due chiefly to the more complete development of the medium, and to his indifference from long practice to conditions which would paralyse a less hardened psychic.

In a private circle the line of resistance is less marked. The elements of which the circle is composed are usually more intimately fused, are more harmonious in themselves, and more at one in their intents and desires. They are on a far higher plane of elevation, and the emotional, often the religious element is present in a marked degree. The medium is surrounded by congenial influence, is at ease and readily open to access from spirits who are on intimate terms with the whole circle. He is cared for with a wise and tender care, and his sensitive nature is not wounded by rude and foolish tests, falsely so-called. The evidence of spirit-communion is too clear to the spirits of those who seek it thus—for spiritual things are and must be spiritually discerned—to make it necessary for them to impose harassing and often impossible restrictions on the friends who return to them. They have learned enough to know that such a method of material test produces inevitably, and by a natural law, results of an order that they do not wish for; results confined to a lower plane; one, unquestionably, more suited to the plane of development occupied by those who devise and employ it.

In such circles exceptional results are obtained under exceptionally perfect conditions. The medium approaches an ideal condition of harmonious development, and the circle is freed from the grosser elements that so paralyse results in promiscuous circles; or, still worse, that invite and attract influences of the earth, earthy, or even lower still. The records of such circles, if any be kept at all systematically, are not of a nature that can be made public. The animating principle is one that is sacred, and thus the highest, purest, most impressive phase of Spiritualism is one almost unknown to, and altogether unappreciated by, the outside world. They take their idea of Spiritualism from the police-court, from the average magazine article, from the buffooneries of a promiscuous circle, from the meanest representation and the coarsest parody of that which is holy, pure, and ennobling to a degree that they cannot even imagine. It is not too much to say that when we speak, from this intimate experience, of Spiritualism we mean something as far removed from the vulgar conception of that much misused term as the pellucid purity of an Italian sky is from the murky gloom of a November fog in London.

Such circles we are aware must be holy ground on which no intrusion can be permitted. But there are others, held under conditions hardly less favourable, where unimpeachable results are got, and where the communications are not of that intimately personal nature that shuts them off wholly from publicity. To these it is hoped that some access may be obtained under the plan of research with which we have been now for some weeks concerned. Some, it may be, can give to the Central Committee of Control, who alone are responsible for publishing, records of fact which may be useful and valuable. Some may even be able to admit properly certified persons to witness some of the more elementary phenomena, or to listen to some teaching from the world of spirit. It will be part of the work of the Central Committee to seek for duly qualified persons, for whom they will bear testimony, access to the acquaintance of experienced Spiritualists at home and abroad. By this means an intimate bond of union will be kept up, and the results of inestimable value collected in private circles will, it is hoped, be to some extent utilised.

The average investigator is shut out from this sphere of observation, almost necessarily by the nature of the circle,



and finally by his incapacity to appreciate the evidence with which he has to deal. If there were ever any chance that the evidence of which we speak might at any time be made public, and submitted to a scrutiny that is often ignorant, and more often impertinent, that chance has been lost by an almost inconceivable folly. It remains for the Experimental Section of the London Spiritualist Alliance to approach this mass of evidence from the side of sympathy and experience.

#### "LIGHT" SUSTENTATION FUND.

For 1886.

	£	s.	d.
Hon. Percy Wyndham ... ..	20	0	0
C. Blackburn ... ..	10	0	0
C. C. Massey ... ..	10	0	0
F. G. S. ... ..	10	0	0
Dr. Stanhope Speer ... ..	5	5	0
Countess of Caithness ... ..	5	0	0
Baron R. von Hoffman ... ..	5	0	0
Mrs. Hennings ... ..	5	0	0
J. F. Haskins ... ..	5	0	0
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J.A.P. ... ..	5	0	0
A. Tod ... ..	5	0	0
Mrs. J. H. Stack ... ..	5	0	0
W. Fowler ... ..	5	0	0
H. Wedgwood ... ..	5	0	0
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M. B. ... ..	2	2	0
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M. H. C. ... ..	2	0	0
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G. Wyld, M.D. ... ..	2	0	0
Mrs. Basil Wood ... ..	2	0	0
Lady Mount-Temple ... ..	2	0	0
E. A. Tietkens ... ..	2	0	0
Mrs. Stone ... ..	1	10	0
Mrs. Parrick ... ..	1	10	0
A Friend ... ..	1	10	0
Lieut.-Col. Duff Cater ... ..	1	1	0
Dr. Dixon ... ..	1	1	0
Mrs. Procter ... ..	1	1	0
K. E. N. ... ..	1	1	0
G. D. Haughton ... ..	1	1	0
J. S. Crisp ... ..	1	1	0
Rev. W. Miall ... ..	1	1	0
Mrs. James ... ..	1	1	0
Mrs. Maltby ... ..	1	1	0
Mrs. Garratt ... ..	1	1	0
Mrs. Cannon ... ..	1	1	0
R. Baikie, M.D. ... ..	1	1	0
Miss Withall ... ..	1	1	0
Miss H. Withall ... ..	1	0	0
Rev. E. T. Sale ... ..	1	0	0
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Mrs. Western ... ..	1	0	0
W. M. Buchanan, M.D. ... ..	1	0	0
J. H. Gledstones ... ..	1	0	0
Mrs. Ramsey ... ..	1	0	0
Miss Maltby ... ..	0	10	6
Thos. Pole ... ..	0	10	6
T. Hayle, M.D. ... ..	0	10	0
Mrs. Cowley ... ..	0	10	0
Mrs. Sainsbury ... ..	0	10	0
Mrs. Poppercorn ... ..	0	10	0
Mrs. Senior ... ..	0	10	0
Miss F. J. Theobald ... ..	0	10	0
F. W. T. ... ..	0	10	0
Rees Lewis ... ..	0	10	0
Mrs. E. Carter ... ..	0	10	0
F. ... ..	0	10	0

Our appeal has not yet received so general a response as we had hoped. Many of our readers who have not yet contributed to the fund, are no doubt fully intending to do so. We should be glad if they would do so at once. The amount at present received is far from sufficient.

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.

In consequence of the Christmas holidays, "LIGHT" will be printed a day earlier next week. Communications should, therefore, reach us not later than Monday morning's post.

#### A REMARKABLE MATERIALISATION SEANCE.

On Tuesday evening, August 15th, 1876, I, by invitation, attended a séance at a private residence in Newcastle-on-Tyne.

The hour appointed for the séance was eight o'clock. I reached the house at 7.56, and found the company assembled in an ordinary sitting-room which was on the first floor, was plainly furnished, and about 12ft. or 14ft. above the level of the street.

The room is 14ft. by 11ft., and is entered by one door in the corner of the room; the window at the other end faces the main street. One corner or recess of the room is formed by the front wall and gable end of the house, and was screened off by a dark curtain suspended from an iron rod; the window was entirely closed by deal boarding; the door or entrance to the room was closed and locked and hasped from the inside, so that there was no access to, nor egress from the room.

Across the window and close to it an ordinary double-ended sofa was placed, and the medium, Mrs. P., a lady about forty years of age, stout and matronly, reclined on the sofa with her feet towards the curtained corner of the room, and her head at the other end of the sofa resting on a pillow. The company sat in the quadrant of a circle in the following order, and extended entirely from the end of the sofa on which the medium lay round the two sides of the room close to the walls, thus preventing the possibility of either ingress or egress through the circle of the sitters. The sitters were in the following order:—Mr. W. P. next the sofa, Mrs. H., Mr. L., Mr. H., Mr. Barkas, Mrs. M., Mr. M., Mr. F., and Mr. P.

During the whole time of the séance a lamp was burning, and during the greater part of the time it burned so brightly that I could see with distinctness the features of all who were sitting in the room, and the medium reclining on the sofa.

That the medium reclining on the sofa was visible during the whole séance to all present there is not the least doubt.

The séance was commenced at eight o'clock promptly. A suitable hymn was sung, and a short and earnest prayer offered, after which the musical box played, and we sat in silence. After sitting for about twelve minutes the curtains screening the recess began to move, and a tall, white form presented itself; the partial presentation took place five or six times at intervals of about one minute, and finally a tall, female form emerged from behind the curtain; she was draped in brilliant white raiment, which covered her, in the fashion of the young girls of ancient Greece, resembling the garb worn by Galatea in the modern drama of Pygmalion and Galatea. Over her head and face there was a thin, almost perfectly transparent gauze veil; on her shoulders was a cape or cover, which descended a little below her waist; she was clothed from neck to feet in a loosely-fitting white garment; her bust, which was small and slightly developed, was loosely covered by her cape and dress; and her body and lower extremities were well covered by moderately ample skirts. When she raised her arms, which she frequently did, the cape fell from them, and left exposed slender arms naked to the shoulder. She was, as I have said, slender, elegant, and sylph-like, and the medium, who visibly lay on the sofa, was a stout and very fully-developed matron.

The figure was the *beau-ideal* of a lovely girl in the first flush of womanhood. She moved about the room freely, gracefully, and modestly, with all the air and grace of a girl accustomed to the habits of good society.

The figure, on first emerging from the recess, walked timidly into the centre of the room and looked modestly round on the circle of sitters. She approached Mr. J. P., and after shaking hands with him she went to Mrs. H.,

who presented her with a bouquet of flowers, which she gracefully accepted. She then went to Mrs. M., and received a bouquet from her, and another from Mr. P., who sat at the end of the circle.

Gathering these flowers in her hands, she passed behind the curtain, and on her next appearance in the course of a couple of minutes she was without the flowers. She shook hands with and embraced Mr. W. P., kissed Mrs. Mould and others on the cheek or mouth, and saluted nearly the entire circle. When she approached me she proffered her right hand, which I took in mine, and held it while she kissed me on the brow; the feeling was that of human lips, and the explosive sound that of kissing. Her hand was warm and moist. She again entered the recess, and I observed several times during this remarkable séance, that when the psychic form remained visibly in our presence for about five minutes, her garments became less white and substantial, and her power of motion appeared to decrease; but, on entering the recess and returning, her dress was brilliantly white, and her motions free and firm. She appeared to lose power and solidity in the open room. She entered the recess and re-appeared among the sitters at least twenty times during the evening and always with the same results.

When next she presented herself I was desirous of knowing her exact height and requested permission to stand beside her; this she kindly granted, and I stood before and within a few inches of her. I then saw that the top of her head was on a level with my eyes, and that her height was 5ft. 5in., that is  $3\frac{1}{2}$  inches taller than the medium, who lay visibly on the sofa. After the measuring, she sat down on an unoccupied arm-chair which stood near the centre of the room, and while she and we sat in a hushed and impressive silence one of the gentlemen present introduced the following words, which were sung softly and earnestly by the company (Hymn 193, "When the hours of day are numbered," &c.)

The hymn being finished, the form again retired, and reappearing, looked cautiously round the room, and when at a distance from her medium, made mesmeric passes towards her.

The medium, who had up to that time lain perfectly still on the sofa, began to move, changing the position of her hands, and seemed to be under some peculiar influence; the psychic form, or palpable apparition, then approached the medium, and bending over her, embraced and kissed her fervently, and for a short time medium and psychic form were clasped in each other's arms. The psychic form then released herself from the medium, and sat on the sofa near her feet. Again retiring and reappearing, she sat gracefully on the vacant chair, and Mr. P. rose and pronounced a very impressive and appropriate invocation. The form again retired, and returning, sat beside the medium, bent gently over her, took her in her arms and raised her up into a sitting posture; in this position the normally and abnormally embodied human beings clung together for upwards of a minute, and then the medium was gently laid upon her pillow.

Again, the psychic form retired, and reappeared and walked round the room, shaking hands with the sitters. I requested permission to feel her pulse, and she immediately stepped towards me, extended her right hand, placed it in my left hand, and permitted me with the forefinger of my right hand to feel her pulse. It was feeble but perfectly recognisable and beat at what appeared to be the rate of 70 per minute. I counted the beats aloud up to twenty beats. She afterwards sat on the arm-chair, and was resting gracefully and easily when we asked her to write in our presence. I supplied a pocket-book and paper to write upon, Mr. M. supplied a pencil. She took these; and resting the book and paper on the

arm of the chair, she wrote "Good-night"; and I have now the paper containing the writing in my possession.

She entered the recess, reappeared, and walked round the room, shook hands with all who were present, permitted several to feel her raiment, which, judging by feeling and appearance, seemed to consist of the finest muslin. After this, she sat on the vacant chair, and Mr. H. delivered a very suitable address of thanks to the other-world visitor who had kindly favoured us with her presence. She retired within the curtain after having been with us upwards of one hour and a-half, and this wonderful séance closed.

The weather was almost unbearably hot, and after the last appearance of our psychic visitor I slightly opened the room door, and took charge of it until the light was turned fully up.

The medium gradually and slowly recovered from the trance in which she had been the whole evening, and was so feeble and exhausted that the two ladies present had to assist her across the room. Immediately she left the sofa I took up my position near it, moved it quite away from where it had been standing, examined it carefully, drew aside the curtains of the recess, took down the curtains, and did not discover anything that presented the slightest appearance of deception.

I examined minutely the walls, floor, &c., and all were perfectly sound and good. In my opinion there was not the possibility of successful deception, nor was any deception attempted.

I refrain at present from expressing any opinion as to theories, but as to facts I believe those just detailed are as real, genuine, and objective as the fact that the Thames flows past London.

28, Lovane-place, Newcastle-on-Tyne, T. P. BARKAS.  
December 7th, 1885.

#### TRANSITION.

On Tuesday, the 8th inst., Mr. Richard Gale, for many years editor of the *Hull News*, passed to the higher life in his fifty-fourth year. He was a firm and intelligent Spiritualist, and while he never needlessly thrust his views before people to whom they would be unwelcome, he was never ashamed to avow his convictions when he felt that he could do so with advantage to the cause of what was to him a great and serious truth. His gentle nature and kindly manners won for him the affectionate regard of all his friends and colleagues.

MR. D. D. HOME, who has for some years been an invalid, is now, we are pleased to learn, a little better. He spent the last summer in Switzerland, and is now residing in Paris. A friend, writing about him, says that he has suffered terribly.

A VERY interesting biographical notice of Mr. H. Cholmondeley-Pennell, with an excellent portrait, recently appeared in the *Fishing Gazette*. Mr. Pennell, it will be recollected, published, under the title of "Bringing it to Book," a series of extraordinary slate-writing séances that had taken place at his house.

THE Newcastle-on-Tyne Secular Society has invited Alderman Barkas to deliver a lecture in the Cordwainers' Hall, Nelson-street, on Sunday evening, December 20th, commencing at seven o'clock. Mr. Barkas has accepted the invitation, and will lecture on "Some of the recognised teachings of Secularism incompatible with well-authenticated modern facts."

In the recent action by Mrs. Weldon against Sir Henry de Bathe, in which she obtained £1,000 damages and costs, the defendant in his evidence remarked: "I have said that all Spiritualists should be shut up. That is my private opinion, for I think all Spiritualists are very weak-minded people." In the face of such expressions, it would be an insult to mention the names of those distinguished Spiritualists who belong to the profession of which this well-informed person is also a member.

MR. W. EGLINTON, writing to the *Golden Gate*, our Californian contemporary, says:—"As far as I can see, mediumship, and the cause of Spiritualism generally, appear to be much more free in this country from canker-spots than in America. The constant reports of frauds in the United States must shake the movement there to its foundation, and I cannot myself fail to wonder how it is that the Spiritualists tolerate well-known frauds so long. It is probably due to the methods of investigation, which, in this country, are well-nigh perfect—giving greater security to genuine mediums, and putting the movement on a proper footing."



[ALL RIGHTS RESERVED.]  
RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 611.)

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

- |   |   |
|---|---|
| A.—Mesmerism.                                       | 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 G.—DOUBLE OF THE LIVING.

In the course of last autumn my daughter-in-law, Mrs. A. Wedgwood, who lives at Folkestone, procured for an old servant, named Caroline H., a place with a lady living near Croydon. On the 7th December my daughter-in-law had a letter from Caroline saying "If you knew what a place this is you would be surprised, and would not recommend any one to it."

The same morning her servant Elizabeth, when first she saw her, told her that the previous night, after she had been some time asleep, she was awake by the door opening, when she saw Caroline walk into her room in her nightgown with her hair hanging, looking very white and wretched.

Elizabeth spoke to her and said: "Well, Caroline, aren't you happy and comfortable in your place? You *do* look worried!" Caroline walked out and shut the door without answering. Elizabeth had no opportunity of knowing that her mistress had had a letter from anybody, as it had been brought to her half-an-hour before Elizabeth came downstairs.

The fact that Elizabeth was awake by the door opening seems equally to exclude the supposition that it was a hallucination on her part, or that it was a mere telepathic impression in her mind of the discomforts which Caroline was feeling so strongly, as described in the letter then on its way to Folkestone. On inquiry it appears that Caroline is not aware of having thought about Elizabeth on the night in question, nor had she any dream about her.

31, Queen Anne-street.

H. WEDGWOOD.

CLASS T.—COINCIDENCES.

[While engaged in selecting and sifting the records which appear in this column, we have come across a few stories which do not seem to fit exactly into any special class. We refer to what are generally called "coincidences," which may or may not be due to spiritual influence or suggestion. In some cases there is direct proof that they are due to some action on the part of an outside intelligence, but in other instances this fact is not so clear. The appearance of any story under this heading does not necessarily imply that it is regarded as a psychical phenomenon, and the reverse, of course, holds equally good. The following, forwarded to us by a correspondent, has been put into its present form by the private secretary of the Rev. C. H. Spurgeon, who, in response to an application, replied that if thought suitable for "LIGHT" he should be pleased for it to be so used. The story is exactly as it has been related by Mr. Spurgeon.]

During an illness of Mrs. Spurgeon, at Brighton, twenty years ago, before the Rev. C. H. Spurgeon started for London one morning, he asked her if there was anything she particularly wished for. Before she told him, she made him promise that he would not try to procure the objects for which she had been longing. She then told him that she been wishing for a piping-

bullfinch and an opal ring. As his own house was being rebuilt, he dined at his secretary's. By the side of his plate lay a little parcel, which a lady had left for Mrs. Spurgeon. It contained an opal ring. After dinner Mr. Spurgeon went to visit a sick gentleman. The wife of the patient asked him if Mrs. Spurgeon would like a piping-bullfinch, that they had one, but that its music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care. This intensified Mr. Spurgeon's surprise, and, after preaching at the Tabernacle in the evening, he took to Brighton what had been so strangely sent, went up to his wife's sick-room, and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard for her to override his promise, but when he detailed the true circumstances of the case she was filled with tearful surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: "I think you are one of your Heavenly Father's suffering children, and He just gives you what He knows will please and cheer you."

DEFERRED DEATH.

I once had a patient—an elderly lady of a highly nervous temperament—in whose case a remarkable phenomenon presented itself. At seventy-two years of age she had an illness which left her attenuated and very debilitated, indicative of her bodily forces being nearly exhausted; but there was no urgency for the constant attendance of the physician. A day came, however, when I was urgently sent for. I found her surrounded by her family, her heart's beats and her breathing were hardly perceptible, and sensibility was apparently gone. All thought her to be dying.

In the twinkling of an eye, to our amazement, she sat upright, as if starting out of deep sleep, and looked about wonderingly at the many solemn faces gathered about her bed. I broke silence by saying "You have had a lovely sleep!" to which she said, "Yes, very!" Smiling and pleased at the change, one after another left the room until I alone remained with the patient and her sister, and we two looked at each other, almost laughing in our revulsion of feeling from sympathetic anxiety to joy at the change so sudden.

This sudden springing back from apparently approaching death was to the family most mysterious and unaccountable. To my understanding the odylc "silver cord" connecting the spiritual body with the natural, had been nearly severed; and I said that in deep sleep, as in trance, the spirit sometimes partially quits the body and communes with the disembodied; still being able to return to it through the "silver cord" not being severed. That such was the case here was evident by the almost imperceptible action of the vital organs, and the cessation of sensibility; which state was changed by the re-entering of the spirit into the body, restoring—in this case with remarkable suddenness, vital power to the organism.

With this revivification the patient returned to the state she was in the day before, resuming her usual aliment and observing the established routine of her invalid chamber; friends came and went, relieved of special anxiety about her.

But the progressive wearing away process went on its natural course. At the same hour as before on that day week, the same message of urgency came to the physician. I arrived in time to see my patient in the same state as before: to witness the same fainting heart pulsations and feeblest breathings; ceasing this time with the complete severance of the "silver cord."

Hambrook, Bristol.

S. EADON, M.A., M.D., Ph.D.

MR. J. C. WRIGHT, a trance-medium, well-known in the provinces, is now lecturing in Philadelphia with great success.

MR. ROBERTS, editor of the Spiritual journal *Mind and Matter*, Philadelphia, has been sentenced to twenty-nine days imprisonment, and a fine of £40 for a criminal libel.

DR. JOHN E. PURDON, so well-known to many of our readers, is announced to give lectures in the United States on psychical and Spiritualistic subjects. His address is Gayoso Hotel, Memphis, Tennessee.

On the night of Monday last the premises at 16, Craven-street were broken into, and every office in the building ransacked. The thieves managed to secure a certain amount of booty, and got away without discovery. On entering the office in the morning a scene of indescribable confusion met the eye. Books, letters, papers, drawers and furniture were, to say the least, somewhat mixed, and we must therefore beg the indulgence of correspondents if their communications have not received ready attention. We regret to say that a certain amount of money belonging to "LIGHT" was stolen.

## A MESMERIC INSTITUTION.

A preliminary meeting in furtherance of the above object was held at Dr. Wyld's house, 41, Courtfield-road, S.W., on Sunday, the 13th.

Mr. Regan, Mr. Younger, Mr. Price, Mr. Redman, and Miss Godfrey, as professional mesmerists, were present; also Captain James, Mr. Arthur Lillie, Mrs. De Morgan, Major and Mrs. Wallace Carpenter, Mr. Maw, Miss Hamilton, Mrs. and Miss Lewis, Mr. Richards, and others interested in mesmerism. Mr. Stainton Moses, being necessarily out of town, was unable to attend.

Dr. Wyld stated that the movement had arisen out of the generous offer of Mr. Regan to give £100 towards the founding of an institution or hospital for mesmeric treatment. He explained how the Mesmeric Institute, founded nearly fifty years ago, and which was supported by Dr. Elliotson, after doing much good, collapsed for want of funds, and he regarded this as a sign that we should begin with moderate views and establish an institute for out-patients only, and as a centre where a registry of mesmeric healers could be consulted by the public. The institution would also afford an opportunity for experimental and phenomenal mesmerism, and his view was that the use of two rooms, one as a waiting room, and the other as an operating room, would afford sufficient accommodation to begin with, and that these rooms should be in a situation readily accessible by rail or otherwise. He also suggested that there should be a small committee composed of those who practically understood mesmerism, and that the institution should have the assistance of a qualified medical man who could testify as to the cases cured.

Mr. Regan said his view somewhat differed from that of Dr. Wyld, for he had hoped that his offer would have drawn other offers from the many rich people who took an interest in the subject, and that a small hospital might be thus founded; but he was willing to assist any good plan which might bring the blessings of mesmerism to the poor as well as to the rich.

Mr. Younger thought there was no great necessity for an institution such as had been described. His own house, and the house of every professional mesmerist, was such an institution, and he feared the interference of a committee or of doctors would only retard progress, and freedom, and he for one could never submit to any dictation in these matters; but, he added, if such an institution as described were established he would be glad to support it.

Dr. Wyld, in reply to Mr. Younger, explained that neither the committee nor the doctor of the institution would seek to control any qualified mesmerist in his work, but just as physicians in separate practice desired to have hospitals to work in, so he was sure practical mesmerists would find a central institution of great benefit, not only to the cause generally, but to individuals, by giving mesmerism the aid of a central organisation.

Mrs. De Morgan remarked that the original Mesmeric Institute suffered from the officious interferences mentioned by Mr. Younger, but that no such interference could be contemplated in the present instance, and she felt sure that some organised centre would add to the success as well as to the dignity of the movement.

Mr. Price would be glad to support a Mesmeric Institution, and believed that it would be the means of extending the usefulness of this mode of treatment.

Mr. Redman and Mr. Richards spoke to the same effect.

Mr. J. H. Maw said he took great interest in the spread of mesmerism, and fully believed that the present chaotic state of mesmerism was inimical to its success, and that by organisation all parties concerned would be benefited and the subject be raised in public estimation.

Major Wallace Carpenter would support such an institution, one great benefit to be got from which would be that the public could there find a registry of mesmerists with special endowments in regard to the various forms of disease.

The meeting then separated, and in the meantime any suggestions on this subject can be sent either to Dr. Wyld or to the Office of "LIGHT" for publication.

DR. STRATHERN, having to give evidence at the Middlesborough Petty Sessions, declined to "kiss a book which had been handled by all sorts of people," but offered to do so if a piece of clean paper were laid upon it. The Bench declined this, or even to receive his affirmation. He finally kissed the book under protest, on the ground that he "ran the risk of catching some disease."

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

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

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

### Testimony of Harry Kellar.

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

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

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

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

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

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

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

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

### The Testimony of Professor Jacobs.

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

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the *mediumistic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect.

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

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

### Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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