

# Light:

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

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Faul.*

"LIGHT! MORE LIGHT!"—*Goethe.*

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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.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

That most dramatic story of "The Drifting of the Columbine" receives a new interest for readers of this journal from facts which have come to light since Elizabeth Mouat's rescue. That one lonely old woman, and she in weak health seeking medical advice, should go sailing out into the void, drifting and drifting on she knew not whither, for nine terrible days and nights, helpless, drenched, and starved, licking from the window moisture enough to live by, and yet that she should survive, is a tale of horror sufficiently thrilling. But it receives an additional touch when the story of her rescue is told. Mr. Spindler, writing on the spot, tells us that the driving ashore of the cranky craft through a network of rocks and skerries that none but a practised helmsman could thread, and that no vessel, however skilfully handled, could by any conceivable possibility venture through after dark, as this poor woman did, was nothing short of "miraculous." She weathered every rock, and finally "went ashore on the only part of the coast on which the vessel could have been beached." A letter signed "Eliza Priestley," addressed to the *Standard*, from 17, Hertford-street, Mayfair, gives the following touching account of this extraordinary woman and her unique voyage:—

Allow me to add a few words about the old woman, as I have ascertained something of her history from a minister who witnessed the disaster and was able to offer a few words of comfort to the skipper's wife at the moment she heard that her husband was drowned.

Elizabeth Mouat lived on the southern part of the Shetland Isle, and was called the Witch of Dunrossness, owing to a prevailing superstition that "she could na be kilt." Some years ago a cart passed over her foot, which permanently injured it, and made her a cripple. On one occasion her head appearing above the rising ground was taken for a rabbit and fired into, the shots being still in her head. Then she was nearly drowned on a previous occasion. Now she has been drifting about for nine days and nights in maddening solitude, half drowned, wholly starved, quenching her thirst by licking the drops of water condensed on the window-panes; living, yet dying, and to the last placing her trust in God.

This "poor body," whose faith is so perfect, has spent her life in a miserable hut, the typical crofters' dwelling—a place not fit for cattle. She is expected soon to arrive at Lerwick, *via* Leith, thence to find her way back to her home amidst the solitude of the hills, where the peat-fire burns in the middle of the mud floor, and the smoke makes an uneasy exit through stray holes in the roof. In this dismal abode she has maintained a lofty independence, being able to provide her "puckle meal" and cup of tea by assiduously knitting Shetland wool shawls,

and ever placing her trust in the Lord. The one book which she knows is the Bible, and the one living presence is the Lord's. This last (and all other calamities) being the work of His hand, is accepted with due reverence, awe, and holiest submission.

The following letter has come into the hands of the President of the London Spiritualist Alliance. It is interesting as showing the attempt now being made by the world of spirit to make an impress on the world of matter: to teach us in various ways, and to convey information through many diverse channels. This, the *raison d'être* of Spiritualism, seems in some danger of being overlooked by those who approach the subject from a wholly scientific point of view, though it is not to be denied that the light which they are able to throw on the occult phenomena which engage their attention, is, from that standpoint, valuable and useful. The letter is instinct too with a certain simple and sincere faith which is very touching. Long experience of the result of such inquiries as Signor A. Scavo Vita desiderates does not lead me to expect much agreement of opinion in the answers that would probably be received. That is as may be, but the letter has its points of interest, especially to the many minds which are interested rather in tracing out the teachings given to us, and in framing theories to explain facts, than in the constant accumulation of test cases which after a time do not greatly advance our present knowledge.

SIR,—Addressing you in the interest of science and of humanity, I enter at once on my argument. We have a Spiritualist Society whose members are persons of undoubtedly honourable character. During the course of nearly three years of experiments, the usual chosen spirits have dictated to this society, by means of the Spiritualist Farzlo, a treatise, and now they desire that it should be printed and should bear the title "Spiritual Apocalypse," and they maintain this publication to be necessary. In these dictations, scientific doctrine and language are with marvellous clearness laid down and explained. That which is power and that which is force, and how these perform their functions in harmony with eternity and with space; metaphysics of social harmony, enunciating, with absolutely new arguments, modes of living on which humanity will have occasion seriously to reflect. Light is thrown on morals from the side of truth, and not of utility. The various religions are placed where they deserve to be, and indirectly the true one is indicated. Serious political prophecies, useful counsels of organic social reform, learned astronomical relations, surprising explanations of fundamental theological philosophy, physics, chemistry, algebra, with criticisms adapted to the development of fixed theorems; beautiful dialogues and trialogues between spirits of different natures and degrees, but of identical substance:—in fine, the inherent necessity of the *how* and the *why* of their own existence is clearly explained. These are the heads of what the associated spirits have dictated and desire that humanity may know.

Friends and companions—before publishing this collection, in order that the public may have a fact which should make it read and reflect under the influence of truth, external to our minds,—we asked leave from the dictating spirits to invite other experimenters to inquire by means of their own mediums whether all that has been dictated to us has been really their dictation, and its publication their command. In obtaining this permission we were assured that other spirits on being consulted would affirm the truth of the facts. We therefore address ourselves to you, Sir, always in the name of science and humanity, as one who understands the seriousness and the importance of the matter in question, and we request you to assemble under your surveillance certain honest and competent

persons, and, making use of the usual means of spiritual communication, to invoke and demand:—

1. Is it true that in Catania (Sicily), an honourable spirit, by the command of his chief, has dictated to three of his friends a treatise which calls itself a "Spiritual Apocalypse"?

2. Are the premises laid down and the consequences deduced from the theories and principles in this treatise in accordance with the truth?

3. Will this treatise be useful to humanity?

And afterwards such other questions as may be thought necessary to the certification of the truth. Similarly, also in the name of our friends, we beg you to invite other scientific societies to act in the same way, and to be good enough to communicate to us the answers so received.

In the confidence that you will accede to our petition, made in the name of science and humanity, we hope that you will be kind enough promptly to give us the pleasure of reading your reply.—With all respect, I remain yours faithfully,

Catania, Sicily.

ANTONINO SCAVO VITA.

January 11th, 1886.

No Spiritualist who recollects the course of four lectures delivered by Mr. Gerald Massey at St. George's Hall in 1872 will fail to welcome the announcement that he is meditating another course, to begin on March 28th, and to end on May 30th. Three o'clock on a Sunday afternoon is a time when many busy people can attend with more convenience than they could at any hour on a week-day, and I hope that there will be a large attendance of Spiritualists. Since Mr. Gerald Massey was a well-known and central figure in Spiritualism, and that was before the time when his mind was temporarily diverted into other channels, there has arisen a generation of Spiritualists to whom he is less known than he is to myself and my contemporaries. If I might venture to advise this "generation that knows not Joseph," I would suggest to them that this is an excellent opportunity to make his acquaintance. Mr. Gerald Massey has just returned from a prolonged tour in the United States and the Colonies, during which he has advocated the truths of Spiritualism, as indeed he has always consistently set them forth, with an ability and zeal which leave us Spiritualists much indebted to him. Mr. Gerald Massey's subjects cover a wide area, and a list of them with other particulars will be found in another column.

I learn with pleasure that Mr. James Regan is about to visit the provinces for the purpose of exercising his gift of the spiritual healing of disease. It was a matter of great regret to me that the offer of £100 made by Mr. Regan some short time ago was not taken up. I trust, however, that a hearty response may be made by provincial Spiritualists to Mr. Regan's desire to benefit them by alleviation or cure of their ailments. I should be glad to know that a work so purely beneficent was heartily sustained. The intended tour of Mr. Regan is set forth in the following announcement:—

Mr. James Regan intends shortly going a tour in the provinces, taking Birmingham, Liverpool and other large towns on his route, for the express purpose of exercising his spiritual gift of healing for the treatment of organic and nervous diseases of long standing, such being his specialities. Secretaries of Spiritualist societies, and patients wishing to communicate, will please address Mr. Regan, at his town residence, at their earliest convenience:—Lydian House, Westbury-gardens, Clapham Park, S.W.

I am thankful to acknowledge from an anonymous source the receipt of ten guineas for the support of the Cripples' Home. This money I have sent to the Dowager Lady Sandhurst, to whom such proof of sympathy is most welcome, as such aid is also most valuable. The two ladies who are charged with this work are also charged, it should be remembered, with its expenses, and these press heavily on their shoulders. The Home has been perforce removed to a less expensive house in the country, close to Neasden Station, on the Metropolitan line, about a quarter of an

hour's ride from Baker-street Station. The address is, 2, Villas, Church-road, Neasden. When funds increase, it will be very desirable to keep the little house in the pure country air as a Convalescent Home, and to re-establish the Home in some more central situation. But that can be done only by substantial pecuniary aid, which can be sent either to Margaret Lady Sandhurst (18, Portland-place, W.) or to myself, if preferred. My unavoidable correspondence, however, is so very heavy that it would be hard to me if my friends would address Lady Sandhurst direct.

A CONTROVERSY on Spiritualism is now going on in the *Burnley Gazette*. Mr. E. W. Wallis has written an excellent letter which appeared in the last number of that paper.

SPIRITUALISM has had a prodigious effect in redeeming multitudes from hardened Atheism and Materialism; proving to them that there is another world—that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true.—ROBERT CHAMBERS.

NEWCASTLE-ON-TYNE.—Large audiences attended Mrs. Hardinge Britten's lectures on Sunday, the 28th ult. Indeed so popular is Mrs. Britten in the neighbourhood that the hall is crowded long before the time announced for the commencement of the meeting. In the afternoon Mr. T. B. Barkas, F.G.S., delivered the first of a series of fifty scientific lectures in the spacious and elegant Northumberland Hall, High Friar-street, Newcastle. The hall was crowded by a large, respectable, and intelligent audience, and the lecturer discoursed for exactly one hour on the attractive subject of astronomy. Mr. Barkas stated that his object was to disseminate popular scientific information, that he would commence each lecture at three and conclude at four o'clock, and would endeavour to make the subjects he treated as instructive and popular as possible. He reviewed what was known of the early history of astronomy, and referred to the astronomical records of the Chinese, Hindoos, Assyrians, and Egyptians. He dwelt upon the Greek Schools of Miletus and Crotona, the Egyptian at Alexandria, the labours of Hipparchus, and the theory of Ptolemy, observing that the Ptolemaic theory held its ground till the advent of Copernicus in the sixteenth century. The lecturer explained the theories of Ptolemy, Tycho Brahe, and Copernicus, and concluded a very interesting lecture by a description of the form and motions of the earth. On the next occasion, Mr. Barkas will briefly recapitulate his first lecture, finish his description of the earth, and explain the size, nature, and motions of the sun and moon. These lectures promise to be a great success, as nearly all the tickets for the first six lectures of the course of fifty or upwards are disposed of, and great interest has been excited.

THE following notice of "LIGHT" appears in the *Sphinx*:—This excellently edited English weekly journal, which treats of Spiritism (or as the English call it "Spiritualism") as a science, gives regularly valuable records, in confirmation of supersensuous facts. For this object, it has a column dedicated to the "Record of Psychical Phenomena," which in every number contains accounts of experiments and experiences, contributed for the most part by persons whose evidence is beyond doubt, and whose names are known and given. We will reproduce some of these experiences from time to time in the *Sphinx*. At the present time "LIGHT" recognises as one of its most important tasks, that of assisting the Society for Psychical Research in its investigations, and urging on this Society the more speedy and complete recognition of supersensuous facts and occurrences. The correspondence going on at the present time by those taking different views of these matters is very interesting and instructive. The views of the Society for Psychical Research are more particularly represented by Professor Barrett and Mr. F. Myers, who uphold its opinions and aims. The reproach brought most frequently against the Society for Psychical Research, is the one mentioned before, of over deliberation in its proceedings. Still it must be allowed that this is necessary in the case of a society which not only undertakes to win over and convince the public generally, but to keep on the same footing with men of the exact sciences. Regarding this matter a passage from a letter by Professor Barrett is of great significance, in which he says ("LIGHT," No. 265, p. 52): "But I am glad to know the opinion Mr. Rogers quotes is not shared by so distinguished and advanced a thinker as Mr. A. R. Wallace, who writing to me recently, remarks: 'I am not at all dissatisfied with the progress of the Society's work. The energy of Messrs. Myers and Gurney is admirable, and I feel convinced that if they go on much faster they will be classed with "deluded Spiritualists," and will get no more attention from the literary public than the Spiritualists themselves.'" Besides this, attention must first of all be called to "Phases of Materialization," a continuous series by "M.A. (Oxon.)"; and the discussion on Hartmann's views as brought forward in his essay on "Spiritism" is highly deserving of notice; they find a powerful advocate in Mr. C. C. Massey, the able translator of the essay.

## CORRESPONDENCE.

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

## The "Secondary Self" and the "Newnham Case."

To the Editor of "LIGHT."

SIR,—Before endeavouring to satisfy Mr. Noel that I have not in the least misunderstood his general contention—really quite unmistakable, I think, to all his readers—I must remark that he unduly slights our point of agreement. He refers to that as if it were the uncontroverted point that the intelligence in question was not the "normal" intelligence of Mrs. Newnham; whereas it is that this problematical intelligence is *conscious and self-conscious*, a concession which Mr. Noel obtains from me, but not, I believe, expressly from Mr. Myers. In fact, a great deal of Mr. Noel's argument has been directed to the establishment of this point. It was this part of his argument which I called "clear and convincing," and I cannot comprehend how he could have read the short second paragraph of my letter as conveying no more important agreement with him than that as to the mere negation of Mrs. Newnham's "normal" consciousness, which is, of course, the assumption from which the whole discussion starts.

I must also take some exception to the statement that I "cannot believe in the intervention of any foreign intelligence," since all I said was that my agreement as to the existence of a true consciousness behind the answers did "not lead me necessarily to the conclusion of a foreign intelligence." Not Mr. Noel himself, not any reader of "LIGHT," has a firmer belief in the existence of spirits and in subjective *rappor*t with them, than I have. "Cannot" believe in their intervention, as an explanation of the Newnham answers, therefore represents my position so prejudicially that I must not let the expression pass. The main question, however, certainly is whether there can be a simultaneous, temporal, secondary self-consciousness, in subordination to the subjective unity of the individual, or whether this is inconceivable or contradictory. And I humbly submit that my opinion that it is both conceivable and possible does not necessarily imply a non-apprehension or misapprehension of Mr. Noel's contention to the contrary. And I must protest that there was no occasion whatever to refer me again to his "LIGHT" and *Journal* articles that I might understand that his argument "was precisely against this idea, that the questions were answered by some abnormal self belonging to Mrs. Newnham," or for the remark that he "had quite hoped that it was patent to everybody who had read them even once." So I should myself suppose. But then I should also have supposed that no one could infer from my comparatively brief letter a failure to comprehend the issue, seeing that I therein expressly stated where I did not agree with Mr. Noel, and in doing so showed distinctly that I perfectly apprehended his position. I did not, indeed, then attempt a long controversial reply. But I did indicate generally on what condition I conceived it possible "that two *simultaneous* intelligent processes should not coalesce in one consciousness," though belonging to the same subject. I will now try to make my meaning clearer.

Every individual, that is, limited, consciousness must have a ground of its limitation, a condition which marks it off from other individuals, making "me" other than "you." This distinction may be either absolute and ultimate, or (as I believe), only relative and provisional. The psychological phenomena of double consciousness may possibly bring this issue (which is that, generally speaking, between Eastern and Western thought) to a test. And I think this may happen just as much from the case of alternate, as from the case of simultaneous, double consciousness. For unless the Spiritist view is correct, and "double" consciousness is a fallacy altogether, in the one case as in the other, Mr. Myers' "second focus of mentation" is requisite, because in neither can this "focus" be merely local and physiological, but in both is psychological, or relates to a given state and content of consciousness. Now this "focus" (as Mr. Noel and I are agreed) involves, or rather is, a *self-consciousness*. It unifies a process of intelligence by relation to an *Ich denke*. In the most pronounced type of *alternate* consciousness, the absence of identification as between the two states is as complete and as little referable to mere failure of memory (as memory is commonly understood), as in the disputed case of simultaneous

double consciousness.\* Now if there is any sort of double consciousness—absence of self-identification as between two distinct states—in subordination to one individual organisation, soul, or self, the distinct and exclusive "self" of each state is a separate self-limitation, self-determining, or self-'positing,' of the subject which includes both. Both would thus be resolvable into the higher unity, and the inference would be that *all* limitative self-consciousness, individuality, or personality, is thus resolvable, in accordance with what I conceive to be the Vedantin principle.

Thus much on the magnitude of the metaphysical issue. Undoubtedly, these phenomena necessitate a reconsideration of current conceptions of "personality" and "self." Mr. Noel surely cannot suppose that his opponents are going to give him an easy victory by acquiescing in a popular conception which really refers to, and has grown out of, the recognition of physical identity. "You must first revolutionise," he says, "the common meaning of the word 'self,' before establishing that there may be two (or for aught that appears a thousand) simultaneous intelligences in external communication, and each with its own fully-developed idiosyncrasy, but one of them unaware that it is identical with the other, yet both belonging to the same Ego, self, on one individual system of intelligence." Why, of course we must. Is it not the whole business of philosophy, of thought generally, to get truer and deeper conceptions of metaphysical things than the popular assumptions of or concerning them? And is not this whole question of the Ego the radical problem of philosophy? Now this question of the co-existence of two consciousnesses under one subject demands for its solution an answer to this other question: what conditions the limitative Ego-consciousness generally? I submit that it is just that which, in a lesser degree, conditions the *memory* of every single temporal consciousness, viz., a definitely limited *interest*—what the Germans call "Gefühlswert." The personal Ego is not a bare, abstract unity of consciousness, it is that unity restricted and determined by a contracted circuit or range of consciousness. This individual circuit, or range, denotes that related aggregate of feelings, ideas, &c., whose association, in great part already organic, and as to the rest tending to become organic by persistence and repetition, constitutes the *differentia* of the individual. Now in the view here advanced, the fallacy, or illusion of individuality consists in this: that the mere limitation or difference—extensive, intensive, and modal—is hypostasised in place of the true *being* of the individual—the *universal* subject. The individual is only a mode, a partial determination or position, of this subject. There is no partial individual as pure subject, individual subjectivity being a mere representation to correspond with a special content of the universal consciousness. All consciousness must be referred to a subject, a word which stands merely for the necessary connection of the manifold in consciousness. Consequently, with every breach of this connection there necessarily arises the representation of separate subjectivity. It is not necessary to "begin at the beginning" and attempt to deduce the Cosmos, and all its distinct consciousnesses from the universal subject consistently with the all-comprehensive unity of the latter. But I may just point out that the difficulty in these cases, for those who maintain a double, or secondary, consciousness, is the very same difficulty which religion and philosophy encounter when they would reconcile the universal consciousness or personality with partial or individual Egos. We may refer the individual noumenally to an idea in the Divine Mind; but the question still is: how does the idea become self-conscious, an independent centre of intelligence? Every system which places the origin of the human soul or spirit in God has to deal with this problem. The "how" in this problem, be it observed, does not demand an *historical* explanation (which would be quite inappropriate), but a *logical* one. If we can conceive the Divine self-consciousness—the supreme universal unity—giving rise to distinct "simultaneous" self-consciousnesses, there can be no inconceivability in the logical reverberation and repetition of the same process under the same law in the derivative existences. The *condition*, as already observed, is a *breach* in the connection of that manifold to which the subjective representation, "Ego," corresponds. Such a breach means simply a failure of association. And, in the first place, this failure will necessarily result from a difference of *mode*, that is to say, of thought—and intuitional—forms. Sup-

\* I do not say that the two cases have quite the same character, because in the Newnham case, for instance, there is a total identification on one side (the "abnormal") but not on the other; whereas in alternate consciousness there is mutual obliteration. This makes the latter case stronger for the Spiritist than the former.

posing, for example, that our world is (in accordance with Swedenborg's conception) a representative appearance corresponding to, and derived from, an altogether different intuition in the "spiritual" world—our world depending entirely on the latter—consciousness in the derivative mode will necessarily represent a self of that mode, and will know nothing of its true subjective origin in, and dependence on, the higher mode. That is what may be called a *vertical* breach—that is, a breach in the vertical order of consciousness—or failure of association. But what we are concerned with here is the possibility of a *lateral* breach or failure—on the same plane of consciousness. Now, I conceive that to be entirely a question of organic continuity or integrity. And I must here remark that an adequate idealism will never find itself embarrassed in dealing with physiology, but on the contrary will *require* its conceptions or its facts. The physical organism represents the conversion of the "spiritual" into the earthly mode of consciousness. The incarnation of a spirit is, in this view, that change of mode, or rather taking on of the new mode, not necessarily with loss or latency of the spiritual mode, but quite necessarily without self-identification, by the former, of itself with the latter.

Now if sensibility in the new mode had a uniform and constant intensity no such phenomenon as that of double consciousness on the same level would be at all possible. But besides the "discrete degree" (to revert to the terminology of Swedenborg), which severs consciousness on different levels, there is the "continuous degree," which may, as I submit, under certain conditions, sustain a breach of its continuity within the same discrete degree. As long as its continuity is maintained, the finer sensibility is lost, or merged, in the coarser, and that is the normal condition. Ordinarily, it never gets a chance of separate association, of forming an aggregate of impressions discernible from the general content of consciousness. But for every degree of organic susceptibility there is the *possibility* of such discernment, or segregation of a content of its own, because it is only the contemporaneous presence of stronger impressions which causes its merger. With occasional dormancy of those stronger impressions, the chance of a grouping, association, or inter-connection of the finer ones arises. A breach in the continuity of consciousness is then in progress. But the progress must be considerable before the unity of the new severed group of feelings will demand to be represented by a distinct "Ego." For the new group will not yet be strong enough by association for its consciousness to be maintained in presence of the stronger impressions of the normal sensibility. And meanwhile, even when the dormancy of the latter gives chance or occasion to the new consciousness, that has still links of association with the old consciousness, and thus can identify itself therewith, though probably in a very confused and partial way. But one Ego still suffices. I take it that this stage was reached in the case of Mrs. Newnham. Now, by the laws of association, it is quite possible and common for one feeling or idea to call up another, and yet not itself to be called up by the latter. (For instance, I can easily give the English equivalent of most German words, but not easily, and often not at all, the German equivalent of an English word.) Therefore it does not follow that because the abnormal consciousness can identify the normal, the latter can therefore identify it.

The new group may, however, attain such independent consistency as *completely* to segregate itself, that is, lose association with the old group. Then we have the perfectly defined alternate consciousness, such that it even co-exists with, and identifies, the ordinary sense impressions. But that case seems to me far more doubtful, and to be stronger for the Spiritist hypothesis of "possession" than the other.

It will be observed that I conceive the new consciousness as born in and of the old, attaining such independence as it has by the frequency and consequent association of impressions of which normal consciousness can take no cognizance. I by no means represent it as a secondary self abiding in constant activity and self-recognition behind the normal. Sitting for automatic writing would awake it, just because it has been accustomed to be thus awakened. Doubtless, physiology would give its own account of it, in its own terms. I have only endeavoured to show that it is not inconsistent with the metaphysics, or psychology, of consciousness, which *must* demand a new Ego for a new group or association unrelated to the old. But, as already observed, we are really not driven to that in the Newnham case, because the failure of identification was there only on the side of normal consciousness. Thus only in view of the latter was there a "secondary self" at all—or a foreign intelligence. It was Mrs. Newnham's own true

organic consciousness that was acting, and knew itself for what it was. It did not regard itself at all as "secondary," but knew that it was not identified as it could identify. It was inconsistent and absurd, as not being a fully developed rational consciousness; it seemed shifty and disingenuous, because it was placed in a false position and then driven into a corner. But I believe it was honest in that wherein Mr. Noel thinks some spirit was dishonest, namely, in stoutly maintaining identity with Mrs. Newnham.

I had more to say in reply to Mr. Noel's letter, but this paper has already far exceeded due limits, and what remains must wait.

C. C. M.

#### Spiritual Healing,

To the Editor of "LIGHT."

SIR,—In the report of a recent conference held on this important subject in the last issue of "LIGHT," reference is made to some of my experiences, as to which I venture to offer a few further brief details.

Two years ago I availed myself of an opportunity of visiting the Dervishes at Scutari, near Constantinople, and of witnessing their proceedings. These singular people are divided into many sects, and some of these date their existence from the ninth century. They are said to represent Sofism, or the spiritual and mystic side of Islam. Like certain religious societies in the Catholic Church, they observe the rules of poverty, abstinence from wine, and celibacy. A Persian sect, the Shiites, believe that differences in faith and practice constitute no barrier to future blessedness "the paths leading to God being as many as the breaths of His creatures." The dervishes in Turkey do not recognise the authorised interpretations of the Koran, and acknowledge no authority but that of Allah speaking directly to their souls—what the Society of Friends would call the inner light. And like the Friends and other Nonconformists in this country, they have undergone persecution for their so-called heresies.

The sect we visited was known as the dancing dervishes, and their place of worship is a building capable of holding about 200 dervishes and visitors, situated in the outskirts of the town of Scutari, on the Asiatic side of the Bosphorus, in appearance something between a small mosque and a Methodist chapel. The ceremonies commenced by the devotees chanting the Esami Ilahi—the seven attributes of God. The singers, few in number at the beginning, accompany this chant by a swaying motion, while standing shoulder to shoulder, the singing gradually becoming louder and the action more violent. Every now and then some of the dervishes fell out of the ranks through fatigue. New chants were introduced from time to time by a leader or precentor, and, as they became heated with the exercise, all superfluous outer garments and head gear were thrown off. The singing at length grew less vigorous through sheer physical exhaustion, and in about two hours from the commencement, this part of their exercises came to an end, much to the relief of the visitors, and I daresay of the devotees also. One of the leading dervishes then took a position near the centre of the floor, and called upon the attendants to bring in the sick. These, consisting of male patients of all ages, were brought in, and laid upon soft fur skins which covered the floor. A superior dervish of benevolent and reverend aspect, who was supposed to be the centre of the healing power evolved by the circle, placed his foot upon their prostrate bodies—sometimes both feet—leaning his entire weight upon them for a few seconds. Some of the children cried out with the pain induced by this pressure, but the young men bore the ordeal with evident faith and joy. One patient was a general officer in the Turkish army, in full uniform, who was carried in limping with pain, probably suffering from rheumatism. He appeared to walk more easily after the treatment.

In the year 1871 I had the pleasure of visiting the rooms of one of the most celebrated healers of our time, the late Dr. J. R. Newton, of Boston. Patients came in one after another and were treated by mesmeric manipulation, from all parts of the United States, some having travelled 2,000 miles, who, without exception (and I made it a point to converse with them) expressed themselves sensibly benefited by the treatment. Hanging over the mantel-piece I noticed a large bundle of glasses, spectacles and eye shades, and in a corner of the room about twenty or thirty crutches and helps of all kinds for the lame. I asked Dr. Newton what they were, and he said implements for the partially blind and halt who had been cured



at his rooms. But he said "Come up stairs, and I will show you several hundreds more." Just then another patient was announced and the opportunity was lost. Those who have been to Lourdes in the Pyrenees will remember seeing large numbers of crutches in the crypt of the beautiful church—opened in 1876 by thirty-five cardinals—left by those who had been cured, or believe themselves to have been cured, by faith in "Our Lady."

The inference to be drawn from these experiences, and from kindred facts, is that the gifts of healing are bestowed by the Divine Beneficence with a liberal hand; that they cannot be monopolised by any sect or church, and our object should be to see that they are cultivated and widely exercised for the alleviation of human suffering and for the good of humanity.—Yours faithfully,

7, Albert-road, Regent's Park, London. WILLIAM TEBB.  
February 28th, 1886.

#### "The Higher Life."

To the Editor of "LIGHT."

SIR,—Whether or not "E.C.'s" view be correct, his reasoning in support of it is eminently unsound. For (1) there could hardly be a more flagrant instance of the violation of the fundamental axiom of occult science, "Compare like with like, and preserve the analogy of similars," than his comparison of the relations between the two entities, soul and body, one of which is spiritual and the other physical, with the relations between the butterfly and the chrysalis, both of which are physical. To be logical he must have taken, not the butterfly, but the *soul* common alike to butterfly, chrysalis, and grub, and shown cause for believing that a yet higher destiny belonged to it as the necessary consequence of its detachment from all material investment, which he has not done. As it is, the instance tells against himself, by illustrating the necessity of the earlier stages of development to the later, since without the grub there would be no chrysalis, and without the chrysalis no butterfly. So that the real effect of likening the soul to the butterfly is to vindicate the necessity of the body to the soul as its generative matrix, as the grub and chrysalis are to the butterfly. A profounder insight into psychic mysteries would have shown "E.C." that a soul can no more be conceived of as originating—in the sense of attaining individualisation—without the aid of the body, than a butterfly without that of grub and chrysalis. To judge from his letter, "Spiritualists" would seem to believe that bodies, whether of men or other creatures, are the result of a blunder on the part of the Creator, and that it would have been much better to have made souls right off without them.

(2) The citation from St. Paul, so far from supporting "E.C.'s" case, pre-supposes a soul already, while in the body, so far advanced spiritually as to be longing for emancipation from the body; and therefore as not requiring such emancipation as the condition of spiritual advancement. Besides, the Apostle's "we" who "groan being burdened," is not, as "E.C." assumes, of universal application, but applies obviously only to the elect few in any one age who are far advanced in their course. For the vast majority would "groan" rather at the prospect of losing their bodies than of retaining them, instead of regarding them as a "weight" of which they would be well rid.

"E.C." says further that "the great prophets of that greater law, evolution, teach us that beings, if they survive at all, must go from lower to higher, never from higher downwards." Do they, indeed, teach this? In the first place, all the "great prophets of evolution" that I have ever heard of are blank materialists, and admit no "if" whatever about the soul's survival, but deny positively that there is any soul to survive. And, in the next place, so far from holding that "beings must go from lower to higher, and never from higher downwards," they, one and all, recognise the fact of *devolution*, or degradation and descent by degenerescence; and insist on fitness for higher conditions as essential to continued evolution.

This is because they regard, and rightly, evolution as a ladder; and it would be an odd sort of ladder that could be traversed only in one direction, ascended but not descended. And what is true of the ladder of physical evolution is true also of that of spiritual evolution. For "the things which are invisible are seen by the things which are made," and by things earthly we may understand things heavenly; provided only we "compare like with like, and preserve the analogy of similars." In all respects is the analogy perfect here. For that which determines the tendency in either case, the physical or the spiritual, is the same, namely, fitness: mechanical and

vital fitness for the body; spiritual fitness for the soul. And this for the soul depends upon its affections and will. According as these are, the soul sinks or rises. And so long as these are unregenerate and perverse, no enlargement of facilities, physical or intellectual, can avail it anything.

This is a truth demonstrated by all *analogies of the earth-life*, and never more palpably than now. Through the progress of scientific discovery and invention men now-a-days possess well-nigh all the advantages enumerated in the passage selected by "E.C." to clinch his argument. They, too, have, thanks to telescope and microscope, steam, and electricity, and other appliances, "a far greater sweep of vision; immense rapidity of motion; great facilities for hearing all they wish to know; and they demonstrate in many ways their power over matter, time, and space." "Very good conditions these, I think," says "E.C.," "for the spirit to rise higher and attain its proper destiny."

Are they indeed so? What says experience? So far from these things of themselves ministering to moral and spiritual advancement, modern society, which possesses them, has, also, in a measure never before known, renounced the belief in God, the soul, and moral responsibility; exalted the bodily self as the all in all of existence; and made the satisfaction of that self the fulfilling of all rational law; until it has come that, for representative symbols of the system dominant in what now can only ironically be called Christendom, instead of the "cross" of loving self-sacrifice, we have those kindred atrocities, the torture-trough of the vivisection and the bomb of the dynamitard. For of the practices of both the principle is the same—the gratification of the lower self regardless of the cost to others.

As with the embodied soul, so with the disembodied, until perfection be finally attained. The way of salvation is one and the same for both, namely, by inward purification; and this is by its very nature a process altogether independent of the specific gravity of the enveloping material. The compulsory salvation postulated by "E.C." when he says "must," is a vain and pernicious imagination; and one that, if true, would make of man a puppet, and of existence a farce instead of the stern reality it is. And the "spiritual teaching" from which "E.C." says he has learned it, has either been mistaken by him, or deserves another epithet than that of spiritual. It is not every "spirit" so-called that is able to impart "spiritual teaching." Souls so weak as to be unable to escape the lower strata of the magnetic belt, and therefore the most liable to present themselves, so far from being competent teachers of spiritual truth, are apt but to reflect the limitations of those who hold intercourse with them. In fact, "E.C.'s" doctrine savours of the elementary or phantasmal rather than of the soul. For this knows well the greatness of its indebtedness to the body, and would in no wise speak slightly of that which has been to it at once nursery, school, play-ground, house of correction, chamber of ordeal, and means of initiation into the knowledge of Divine things; and which may—and, as I hold, must—be all these to it again and again until it has finally learned and applied all the lessons the body can teach it, and, so, "Christ be formed in" it.

For, the soul that is still so feeble in its aspirations that investment with a material covering would prove a fatal hindrance to its progress, is assuredly not yet sufficiently equipped for the journey of eternity, but still requires the sustenance, education, and shelter, which can be obtained only through the body. Such, at least, is the "spiritual teaching" which I have received. And I commend it to the serious consideration of "E.C." and all fellow Spiritualists, as consonant at once to reason, experience, and Divine revelation.

February 25th.

E. M.

P.S.—Since the above was written I have read with profound satisfaction Mr. Roden Noel's emphatic reprobation of "E.C.'s" doctrine. If that indeed be the doctrine of Spiritualism, the sooner it is exposed and discarded the better. But is it so? I have always regarded Spiritualism as a practice rather than as a doctrine, the practice, namely, of seeking intercourse with extraneous unembodied entities, and involving no doctrine whatever save a belief in their existence and accessibility. And I do not see how it can be anything more.

MR. A. GLENDINNING, of the "Apple Tree," 34, London Wall, has issued a "Miscellany of Vegetarian Varieties" which contains much useful information with regard to vegetarian diet. We regret our inability to do justice to Mr. Glendinning's little pamphlet, but we prefer to say nothing about that with which we are totally unacquainted.

OFFICE OF "LIGHT,"  
16, CRAVEN STREET,  
CHARING CROSS, S.W.

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## Light:

SATURDAY, MARCH 6TH, 1886.

### HOW TO RECOMMEND SPIRITUALISM.

#### IN TWO PARTS.

By A. E. NEWTON.

(From *The Banner of Light*.)

#### PART II.

The prominent doctrines of the Christian system are often assailed and repudiated in the same indiscriminating manner—for instance, the doctrine of the Atonement, so highly cherished and so vital in the scheme of the "evangelical" Christian. True, this doctrine has an interpretation which is alike dishonourable to any worthy conception of Deity, and repulsive to the good sense and cultivated sensibilities of intelligent people. But there is another view of it that is not only reasonable, but in the highest degree honourable to the Deity, and vitally essential to moral improvement and spiritual growth. This view, held by many Christians, is that the true meaning of the word Atonement is that which is given it in all instances, save one, of its use in the New Testament, namely, *reconciliation*—which is really at-one-ment, or attunement, i.e., being brought into harmony. It is discordant, imperfect man who needs to be reconciled or attuned with the Infinite Spirit, for his own happiness, rather than an angry God Who requires to be propitiated and reconciled to offending man by the bloody sacrifice of His only and well-beloved Son. The latter is truly a horrible and heathenish idea.

This better interpretation of the doctrine of the Atonement is in entire accord with a true spiritual philosophy, which surely must recognise the absolute necessity of harmonisation between finite spirits and the Infinite Spirit, as a requisite to the highest welfare and happiness of the former. And it must also recognise the powerful, if not indispensable, influence of the exalted teachings, the blameless life and the self-sacrificing death of a noble spiritual reformer—such as Jesus must have been at the lowest rational estimate—as an agency for bringing humanity at large up to this condition of spiritual harmony or at-one-ment.

It only needs a clear and reverent setting forth of the true doctrine of Atonement to commend it, after due consideration, to the most thoughtful and enlightened minds, in preference to the barbarous and abhorrent scheme of "blood theology" so largely accepted—though the force of early education and the effect of long-continued pulpit-iteration is often but slowly overcome.

Other of the principal doctrines of Christianity, and indeed of older religious systems as well, may, under a sympathetic spiritual analysis, be found to embody truths as indestructible as the soul of man, and which must be conserved in the temple of Universal Truth which an enlightened Spiritualism is to rear. I will take room in this paper to mention but one, and that is the doctrine and

symbol of the Cross—so highly esteemed and devoutly revered by most Christian people. A strenuous effort has for years been made by a class of unappreciative and not very clear-seeing opponents of Christianity, abetted by some avowed Spiritualists, to bring this symbol into contempt, as having no useful significance for our day, and even one that is repulsive and degrading. Some have endeavoured to trace its origin to the Nile-gauge of ancient Egypt, and others to the alleged obscenities of the Phallic religion. Many Christians, in fact, appear to see in it only a reminder of the excruciating tortures and death of the founder of their faith, making it a painful and repulsive emblem to sensitive minds.

It seems evident that all these have missed the higher and better meaning of the Cross as a Christian symbol. Whatever it may have signified to the ancient dwellers in the Nile valley, or to the devotees of sex-worship in the early ages, or even to more modern Christian believers in the "blood-theory" of Atonement (never taught by Jesus), the Cross has a distinctive significance, different from all these, and derived from the teachings of the Christ. According to the record we have of those teachings, Jesus affirmed the necessity that every one of His disciples should "bear the cross," long before any intimation was given of the tragic death He would meet at the hands of the Roman soldiery. "He that taketh not his cross, and followeth after Me," He said, "is not worthy of Me." (Matt. x. 38.) "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." (Mark x. 34.) "And whosoever doth not bear his cross, and come after Me, cannot be My disciple." (Luke xiv. 27.) In these expressions it is plain that He had no reference to the literal frame of wood which, some time afterwards, He was compelled to bear through the streets of Jerusalem, and on which He was tortured to death on Mount Calvary. Nor was He so understood by His immediate disciples; for we do not learn that even the most devoted of them thought it their duty to go staggering about under literal wooden crosses, like that which was afterwards laid on His shoulders, much less to get themselves nailed to these instruments of torture as He was. On the contrary, it is clear that He meant simply to affirm the great spiritual truth of the value of self-denial—that is, denial of the lower or external self for the benefit of the higher and inner self—the cheerful bearing of trials, disappointments and sufferings as disciplinary means of spiritual growth—and the nobleness of self-sacrifice for the good of others; all of which He is represented to have grandly exemplified in His own unselfish life as well as in His painful death.

The instrument of His death, at the end of His career, happened to be the cruel Roman cross, for the reason—not that He voluntarily selected that as the fittest means of death for Himself and all His followers—but that it was the instrument usually employed by the Romans in the execution of condemned persons. Naturally enough, the figure of the Cross became in later years the double emblem, not only of the great personal duty of self-denial and self-sacrifice taught and illustrated by the Nazarene, but also of His sufferings and martyrdom, with all that these have been imagined to imply. But the former is undeniably the true *spiritual* significance of the symbol as a Christian emblem, and as such it is the reminder of an everlasting and momentous truth, of practical import to every individual.

This truth, however, is unpalatable to persons in the selfish, egoistic, combative stage of growth, whether they are professed Christians or others; and hence it is largely overlooked and disesteemed. But the truly spiritual teacher cannot fail to recognise and accentuate it as indispensable to individual improvement and to the elevation of the race. Such will avoid giving unnecessary offence to honest devotees of the Cross, by contemptuous treatment of the

symbol, but will endeavour to lead them to worthier conceptions of its meaning. He will show that it points to a truth founded in the spiritual constitution of man, and which is therefore a part of true Spiritualism. This course will be far more likely to commend Spiritualism to the attention of the Christian world than is the representation that Spiritualism has nothing in common with Christianity, but rejects and contemns its most cherished emblem.

While the writer has never thought proper to assume for himself the designation of "Christian Spiritualist," he yet regards it as but fair and just that Christianity should be judged by its best interpretation rather than by its worst—the same as he claims for Spiritualism.

Before concluding, it seems proper to refer to another mode in which Spiritualism may be commended to the world at large, and by the lack of which its advance may be and has been greatly hindered. That any need should exist for its mention is much to be regretted. The matter alluded to is the observance, on the part of advocates of Spiritualism, of constant courtesy, fraternal kindness, and the utmost fairness, not alone in their controversies with outside opponents, but more especially in their discussions with each other over points of difference. That points of difference should arise, whether as to facts, theories, or measures, is, doubtless, inevitable, considering the varieties of mental constitution, aptitude, and opportunity for knowledge. But ill-manners, discourtesy, unfairness, and offensive personalities are always avoidable, and they have no place in the advocacy of truth. On the contrary, they furnish presumptive evidence, wherever employed, that he who uses them has no better weapons at hand, and is conscious of weakness. The manners and methods of the pothouse politician are utterly incongruous with spiritual truth, and can only repel the better class of minds. They whose souls have been touched with the refining influences of the higher spheres will have no taste for such methods.

A noted clergyman said to a friend of the writer, a while since, referring to the unseemly controversies then raging between certain Spiritualistic (but not very spiritual) journals, that "it was quite unnecessary for the clergy to give any further attention to Spiritualism, for Spiritualists themselves were demolishing each other as fast as need be."

While there is sufficient truth in this exulting sarcasm, to furnish a serious lesson to all concerned, yet no doubt it will be found that Spiritualism has in it a vitality which will survive not only all outside attacks, but these fratricidal follies of its professed friends. Yet its beneficent progress in the world would be greatly expedited could its opponents be compelled to say in earnest, as they now say in irony, "See how these brethren love one another!"

Arlington, Mass., 1886.

"*TWIXT TWO WORLDS*," a narrative of the life and work of William Eglinton (the Psychological Press), will be of interest to many. Mr. Eglinton is a Spiritualistic medium of considerable reputation and success. According to his own declaration, his powers were first recognised almost, it might be said, against his will. He was pressed on one occasion into a circle formed to see whether, amongst the friends present, there should be a medium, and instantaneously his peculiarity became manifest. "A most ecstatic feeling came over me," he writes on this occasion, "and I presently passed into a trance. All my friends were novices in the matter, and tried various means to restore me, but without result. At the end of half an hour I returned to consciousness, feeling a strong desire to relapse into the former condition." From this time forward he had no difficulty in obtaining manifestations, and since becoming a professional practitioner of his gift has submitted to the most severe conditions—he has been bound, sealed, and sewn up with all the care that ingenuity could think of, and has yet given sances marked by phenomena, the knotting of endless cords, the ringing of bells held mouth downwards on tables, the moving without visible agency of heavy objects, as well as examples of the higher branches of materialisation of spirit forms, with the obtaining of "direct" writing, which even his most severe critics find it difficult to explain by any other hypothesis than that which is his own. Mr. John S. Farmer prepares this unfinished biography, and under his direction many curious plates or diagrams help to elucidate and assist the letterpress.—*The Daily Telegraph*.

## THE CONFEDERATION OF SPIRITUALIST SOCIETIES, GROUPS AND CIRCLES.

Mr. J. S. Farmer is about to undertake a series of visits to the various centres of spiritual activity in the provinces, with the view of laying proposals for Home Confederation before the leading workers. It is proposed that this confederation should be based on the lines tentatively laid down by the President of the London Spiritualist Alliance in "LIGHT" for February 20th. This scheme, it will be seen, favours a liberal "Home Rule" policy as far as local affairs are concerned, and it is hoped that arrangements may be made whereby united action can be taken in any matters affecting the interests of the movement generally. Mr. Farmer's first visit will be to Newcastle-on-Tyne, on March the 14th. He proposes to hold two meetings in the Northumberland Hall, High Friars-street. That in the morning will take the form of a conference, to be opened by a short statement from Mr. Farmer, to be followed, it is hoped, by a thorough discussion, after which two or three resolutions will be put to the meeting which, if carried, should be succeeded by the appointment of a committee to carry into effect the proposals laid down. In the evening a lecture will be delivered in the same hall, the subject being, "Spiritualism in Relation to Modern Life and Thought." Mr. Farmer will be pleased to receive invitations from the managers of the numerous societies scattered throughout the country. He can be addressed at 16, Craven-street, Strand, W.C. We shall have something to say about this next week.

## GERALD MASSEY'S COURSE OF SUNDAY AFTERNOON LECTURES.

As the Sunday Afternoon Lecture Society commence their recess from the third Sunday in March, Mr. Gerald Massey will occupy their platform at St. George's Hall, Langham-place, for ten Sundays, from March 28th to May 30th inclusive. The lectures are primarily Spiritualistic, but they are not limited to the mere phenomena. One result of the author's prolonged researches into the past of man is that he feels himself to be in a position for the first time to distinguish between what is spiritual and what is mythical, which could not be done until he had ascertained the natural origin and meaning of the mythical. Of necessity, some of the ground has been travelled over in previous lectures, but these are intended to be far more fundamental and complete. Whatever the subject the lecturer always speaks as a Spiritualist. But the lectures will be also addressed to Anthropologists, Evolutionists, Theosophists, Occultists, and others who are fellow students with the lecturer on the various lines of research. A season ticket for the course of ten lectures, price 10s. 6d., securing a reserved seat and representing a 2s. single ticket, may be procured at the office of "LIGHT."

### Subjects and Dates.

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|-------|--|
| March | 28—A Leaf from the Book of my Life; or a practical reply to Dr. von Hartmann's Theory. |
| April | 4—The Natural Origin of Spirits, elemental, celestial, and human.                      |
| "     | 11—The Devil of Darkness in the Light of Evolution.                                    |
| "     | 18—Man in Search of his Soul, and how he found it.                                     |
| "     | 25—The Seven Souls of Man and Esoteric Misinterpretation.                              |
| May   | 2—The Hebrew and Earlier Creations, and what they meant as Myth.                       |
| "     | 9—The Historical Jesus and the Mythical Christ.  |
| "     | 16—The Logia (or Sayings) and Teachings assigned to Jesus.                             |
| "     | 23—The Mystery of Paul and his Christ.   |
| "     | 30—The Coming Religion.  |

BUENOS AYRES.—At the Salle de l'Opéra here, a lecture has been delivered by Professor Ayres, to an audience of 4,000, against Spiritism. The two papers *El Diario Popularo* and *La Tribuna* report that the lecturer was replied to by M. Hernandez, who gave an exposition of Spiritism which was much applauded. Both these journals contain articles explanatory of the Spiritist doctrines.—*Le Spiritisme*.

## M. AKSAKOW'S REPLY TO DR. VON HARTMANN.

"PSYCHISCHE STUDIEN" FOR FEBRUARY.

## CRITICAL COMMENTS ON DR. EDUARD VON HARTMANN'S WORK "DER SPIRITISMUS."

BY THE EDITOR.

(Continued from p. 70.)

## HISTORICAL SURVEY OF ANTI-SPIRITIST THEORIES.

Dr. von Hartmann's work offers no new theory. From the beginning of the Spiritist movement recourse has been had to nerve force, thought-transference, and somnambulism for the natural explanation of the mediumistic phenomena. Then later, when materialisations began, refuge was sought in hallucinations. The chief merit of Dr. von Hartmann's work is in the systematic development he has given to these principles, and in the methodical classification of the whole province of facts to which they are applied. Nevertheless, I believe it will not be without interest to the readers of *Psychische Studien*, and even to Dr. von Hartmann, to glance briefly at the labours of his predecessors in this direction.

The first in chronological order is: *To Daimonion, or the Spiritual Medium; Its nature illustrated by the history of its uniform mysterious manifestations when unduly excited*. By Traverse Oldfield. (Boston, 1852.) 157 pp., small 8vo. The real author is G. W. Samson. The spiritual medium treated of is the Nerve principle. We cite some of the author's own words:—

"There is a spiritual medium. There is an intermediate agent by which spirit acts on matter which is itself neither spirit nor matter. This agent, the nerve principle, is in this respect to be classed with the other natural forces of attraction and repulsion, as the capillary-gravitation, magnetic and electrical force. In many modes of its activity it is similar to the magnetic and to the electrical principle; it has probably its negative and its positive, a force of attraction and of repulsion, which may either maintain equilibrium, or one may preponderate and overcome the other. The nerve principle develops, moreover, along with animal electricity; both are superabundantly present in persons of strong nervous temperament, and both are so developed that they surcharge the system of persons who are under great bodily or mental excitement," &c.—Page 25.

The following titles of chapters will give a sufficient idea of the contents of the work:—

"Possible Laws of the Spiritual Medium, illustrated in Animal Magnetism." "Possible Laws of the Spiritual Medium, illustrated in 'Spirit-rapping'—in Witchcraft." "The Mysterious Developments of the Spiritual Medium, as seen and commented on in the Middle Ages." "The Morbid Activity of the Spiritual Medium observed and theorised upon by the practical Romans." "The Magical Manifestations of the Spiritual Medium seen and studied by the imaginative Greeks." "The Magical Development of the Spiritual Medium as understood and practised in Ancient and Modern India and Egypt." "The Mysteries of the Spiritual Medium in Ancient Egypt and Assyria contrasted with and made to exhibit the Supernatural in the Old Testament." "The Miracles of the Spiritual Medium among the Greeks and Romans compared with and confirming Miracles and Inspiration of the New Testament," &c.

The most thorough and systematic work in this line is certainly the following:—*Philosophy of mysterious agents, human and mundane, or the dynamic laws and relations of man. Embracing the natural philosophy of phenomena, styled: Spiritual manifestations*. By E. C. Rogers. (Boston, 1853.) 360 pp., small 8vo. These are the conclusions at which it arrives:—

1. "Under special conditions there is elicited in the human organism a physical agent, which, on the mere contact of persons thus constituted, influences external objects, and even in many cases without contact produces movements of them.
2. "This agent has been recognised by some of the first philosophers as different from the well-known characteristics of electricity and magnetism, and therefore can be neither of these, as they are generally known.
3. "In its peculiar essential character it shows itself as identical with the *Od* of Baron von Reichenbach.
4. "It is therefore identical with the agent which acts in the processes of animal magnetism, or when one organisation acts (sympathetically) on another, or when some external thing reacts or exercises sympathetic influence on the brain and nervous system; wherefore the same physical agent proceeds from all natural bodies.
5. "It is, therefore, the bond of sympathetic relation between the whole outer nature and the organism (especially the brain) of man.
6. "Therefore is this agent set in action, not merely by the lower parts of the human organism, but also by the higher parts (as the brain) because it restores (*herstellt*) essential conditions of the same.
7. "If these essential conditions are restored simply in the lower parts of the organism, then will the movements of external things, and the sounds produced, signify or represent no intelligent in-

fluence, but if the proper conditions are also restored in connection with the brain, then will the reaction of the agent upon external things exactly betray those characteristics of the brain-action which the latter unconsciously develops at the time."

8. "Under special conditions the brain has an automatic play without a spirit influence, and can thus represent the traits of the active parts of the brain, as when the characteristic orthography of the medium is manifested in the raps.

9. "Under these peculiar conditions, the dispositions, habits, and predilections of the medium can be represented in the external phenomena. In this way, therefore, according to the same law, impressions made on the medium's brain can be announced.

10. "Mediums are more susceptible to impressions than others, and are, therefore, more ready to be unconsciously influenced and impressed by those about them.

11. "Accordingly, it is notorious that many mediums are so influenced by the persons about them that (consciously and unconsciously) the ideas of these are completely reflected in what is rapped out.

12. "The influence of the will of persons present has under peculiar conditions of the medium notoriously manifested their traits in the 'raps.'

13. "This happens not by a direct, but by an indirect influence of the will, viz., by a specific change of character in the condition of the brain, which the will effects.

14. "Now, whether this specific change is effected under the requisite conditions by the will, or by an active disposition of the mind, or of the brain, or of an awakened habit, or of a wish, or of a longing desire, or of an idea, or of a prejudice, or of a predilection, or of an unconscious impression:—all that will consequently make no other difference than in the specific character of the influence, and of the part or parts of the brain which are put in action.

15. "It is, therefore, the specific action of the brain under peculiar conditions which is the immediate cause of the quasi-intelligence in the raps, table tiltings, hand movements, and pantomimic representations of the medium.

16. "Inasmuch as the brain can, under peculiar conditions, act independently of the wish and will of the medium, and even in opposition thereto, it follows that 'communications' can be obtained in direct contradiction to the medium's will without the supposed influence of departed spirits.

17. "Inasmuch as somnambulism and clairvoyance are only operations of the brain independent of the will, of reason, of the self-conscious personality, and indeed for the most part depend on a total cessation of the personal mental activity, and on a passive subjection to dominant external influences—and inasmuch as this is exactly analogous to the great condition demanded for mediumship, it follows that essentially the same conditions of the brain are present in all, namely, a highly sensitive state of the large brain to every form of specific influence from without.

18. "Inasmuch as the influence which effects these peculiar conditions immediately (as in experimental cases) is the same as that which effects the relation between the subject's brain and the operator's—and inasmuch as this influence is shown to be purely physical, namely, the transference of physical changes—it unavoidably follows that not the slightest ground remains for admitting a direct action of spirits, whether in the body or out of the body."—Pages 204-207.

I cite some further passages from this interesting work, in order to bring out still more the theories of the author:—

"The specific brain influence of a person can unconsciously transplant itself to another brain, and represent itself exactly there in another brain action."—Page 192. "Specific brain influencing is therefore the great law of all nervous epidemics."—Page 324.

"The brain acting only in the region of imponderable mundane forces can even bring about physical effects on remote bodies, supposing it is at the time in a certain relation to them."—Page 287.

"In order to be a medium, the thinking mind has not to govern the functions. . . . If the thinking mind does not govern the organs, the forces of the world will govern them."—Page 320.

"Clairvoyance is the feeling of the brain of that which exists in time and space, without the ordinary use of the senses, and results from a sensitive condition of the brain, in which it stands in a general relation to the whole external material world, or within the influence of the new imponderable, and subjected to it."—Page 319.

"Herein lies the great secret of the high intelligence of the 'raps,' namely, in the rapport established between the brain and the universal agent; this is the independent feeling of the brain—independent of the cerebral sympathies of the immediate environment."—Page 302.

I have thought these long extracts necessary, for the points of resemblance between the views of Mr. Rogers and those of Dr. von Hartmann are striking.

At this time occurred the public discussion in the American journals *The Tribune* and *The Spiritual Telegraph*, between Dr. Richmond and Dr. Brittan, on the "Spiritual Manifestations." The former maintained the possibility of explaining the phenomena without the intervention of spirits; the latter defended the opposite opinion. The forty-eight letters on both sides were published in the book, *A Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism*. By S. B. Brittan and

\* I have not the American work cited to refer to; but believe I am safe in reducing what seems to me a redundancy in the German of this passage. I may, perhaps, take a similar liberty elsewhere.—Tr.



B. W. Richmond. (New York, 1853.) 377 pp., large 8vo. Some passages may give an idea of Dr. Richmond's theories :—

"I shall, of course, *assume* that all mediums are, in various degrees, mesmeric persons, and hold myself bound to prove it, beyond cavil, when I reach that point. There is already much harping on this point, with abundant assertion that the mediums are in a *perfectly normal state* during the exhibition of the 'spirit phenomena,' and yet nothing is plainer to the eye of the practical mesmeriser than that they are most absolutely mesmeric persons."—Page 22.

The author here gives a description of the hypnotic experiments of his time, then called "biological." He says further on :—

"The foregoing cases seem to indicate a kind of double memory, and it is explained on the same principle as double consciousness. We have a double brain, and each seems capable of exercising a double consciousness; and in this singular mesmeric mood we find old impressions obliterated and new ones acquired, and when the ordinary state returns, new impressions are lost and old ones return. To my mind, it seems to be the alternate action of the right and left brain, first one predominating, then the other. The memory of the abnormal state seems to be far more active, vigorous, and vigilant than in the normal state—persons often remembering forgotten things and repeating poetry and performing in music in a very wonderful way."—Page 34.

"The Od force of Reichenbach comes at once to our aid in the 'modern mysteries.' It is an imponderable fluid pervading *all bodies*, it charges the human system, is abundantly produced in the process of digestion, and the subtle chemism of the human system; it is *transmitted* to all bodies by simple contact. The human body having it in abundance, transmits it to inanimate matter—the human will having control over it as easily grasps and impels it when chairs and tables have been charged with it, as when a muscle or a nerve has been charged with it."—Page 70.

"The Od force, *vital fluid*, magnetic fluid, nerve aura, are controlled by mind, in the body or out; this fact won Reichenbach, and mesmeric experiments settle for ever."—Page 82.

The book is devoted to the application of these principles to different particular cases which are adduced by Brittan in proof of his opposite hypothesis.

*Modern Mysteries Explained and Exposed.* By the Rev. Asa Mahan, First President of Cleveland University. (Boston, 1885.) 66 pp., 8vo. The book is devoted to the development and defence of the two following propositions :—

"The immediate cause of these manifestations is identical, not only on the one side with the Od force, but also on the other with that force, from which proceed the phenomena of mesmerism and clairvoyance."—Page 106. "We have positive and cogent proof that these manifestations result exclusively from mundane causes, and not from the action of disembodied spirits."—Page 152.

*Mary Jane, or Spiritualism Chemically Explained; also Essays by, and Ideas (perhaps erroneous) of a Child at School.* (London, 1863.) (With spirit drawings.) A very strange book on this subject. The author, Mr. Samuel Guppy, a complete materialist, proposed to himself the publication of a book treating of different subjects, such as "Light, Instinct, and Intellect," "Elements of Man," "Spontaneous Generation," "The Principles of Human Intellect," "Life," "Astronomy," "Creation," "Infinity," &c., and 300 pages were already printed, when suddenly the most extraordinary mediumistic phenomena were produced in his own house, the medium being his own wife; independent movement of objects; automatic writing; answers to mental questions; playing on musical instruments; direct writing; direct drawings and coloured paintings (without human contact), and so on. The following are the conclusions at which the author arrives :—

"The human body is continually giving out, in the shape of vapour, the elements of which it is composed, and which are as essentially material as the steam from a steam boiler is as material as the water. That these elements, after being elaborated in the body, are, so to say, distilled, somewhat as a chemist distils essences. These vapours will represent, therefore, oxygen, hydrogen, carbon, phosphorous, sodium, chlorine, &c. That these vapours have peculiar qualities. That owing to the quality and quantity of these vapours given out by certain persons, under certain conditions, they possess a living, acting, and thinking vitality; a vitality, in some cases, superior to that of the being they emanate from; for if a human being be suddenly and entirely deprived of air, its existence terminates in a very short time; whereas instances appear to exist where the vitality of this eliminated vaporious being must have existed for a considerable time after the parties from whose bodies it was eliminated have left the room. That the properties of the vapours so eliminated are power and intellect. That the power is manifested in modes which to us, at present, appear to be at times without any intellectual motive, and at times with intellectual intentions. That the intellect manifested appears to be, in great part, the reflection or embodiment of the minds of the parties present, and by contact with the table giving out vapours, not by any means entirely of the medium, as the medium seems to act rather the part of a steam boiler, furnishing the materials for the vapours eliminated by the other parties present, of developing that intellectuality which otherwise would not have strength enough to make itself evident."

"Thus we see that, in a reunion of talented ladies, music is played, flowers and butterflies and birds drawn, and a lively conversation takes place. Where the opinion firmly exists that the intelligence is the spirits of departed persons, the reflection of sentiment is precisely such as the parties holding that opinion would anticipate from the objects of their affection."—Pages 332, 333.

"Still, there is another very important phenomenon; the being so produced has certain faculties which the parties producing it do not possess; and this gives colour to the surmise that there is an universal thought-atmosphere which pervades the whole earth, and with which this being enters into communication—for how else would it answer mental questions if it was not in thorough telegraphic rapport with the mind of the person asking? How read a folded-up writing which no one but the writer has seen?"

And so on.

"I must now pass to another subject; this being—this emanation from our bodies—thinks; it sees, hears, smells, tastes, feels, and is pleased, laughs heartily, or is offended, and will shake the room and knock the table like a sledge-hammer—but it thinks, and thinks deeply and profoundly. . . . If scientific men take up this matter at all, it is evident that they must take it up on the consideration of intellect as a property of matter, otherwise it will go on as it is now, as a theological belief."—Pages 334, 335.

"As to persons being touched by supposed spirits, it has occurred continually at my house, and my wife has had her dress pulled, and her chair (with her on it) pulled back bodily; but these are secondary things, for given an invisible power that can raise a gentleman up to the ceiling and carry him round a room, and we shall be able easily to believe many other feats of the same power. That this material vapour may have also the power of taking the shape of hands, &c., is credible, though I have not seen it; and that it may take the shape given it by the imagination of the medium, or of some person the medium is in communication with, is not absolutely deniable with the facts before us; and it is also conceivable that a phosphoric vapour, though invisible by day to the human eye, may affect a photographic plate, and so produce a spirit picture of a lady playing a guitar, or a young gentleman reading a book. . . . That the theory of so-called spontaneous generation is fully accounted for by this phenomenon I fully believe—first, a vapour being a power, and then a formative intelligence; so cheese, highly phosphorescent, evolves a vapour, and the power and intelligence form a maggot; and so of all the animalculæ formed in water."—Page 336.

"But the effect is far more striking when you are not the motive medium, for there is a mediumship of intellect, which, though it can neither move a table nor rap, still has a powerful influence. If the motive medium understands nothing of drawing, you will get only scribbles, but if another lady, though not a perceptible medium at all, but a good artist, sits at the table, flowers may be produced."—Page 338.

And so on.

"In short, I believe that all the phenomena can be chemically and philosophically investigated, and accounted for, without calling in the aid of the souls of departed persons."

*On Force; its mental and moral correlates, and on that which is supposed to underlie all phenomena; with speculations on Spiritualism and other abnormal conditions of mind.* By Charles Bray, author of *The Philosophy of Necessity, The Education of the Feelings, &c.* (London, 1867.) 164 pp., 8vo. The author concedes the reality and the genuineness of the phenomena. The following is a brief survey of his speculation :—

"We have to account for physical force and intelligence, supposed to be not that of any human beings present. With respect to physical force, gravitation and nervous force, or 'unconscious cerebration,' are correlates, that is, transformable, like heat and electricity, into each other, and, like heat and electricity, although quantitatively the same, they are qualitatively different, that is, they differ in their mode of action, and when a table becomes charged with the nervous force, it seems to dispossess or change the character of gravitation, and it acts *less* as a downward attraction. The rising and moving of tables and other articles of furniture exactly accords in the mode of action with this loss of gravitation or weight. When intelligence appears, and this nervous force or cerebration acts more or less consciously under the power of the will, we are told in the history of 'Mary Jane' that the physical force ceases; as in the *animal* body it is changed in its form of manifestation."—Page 29. "Besides the 'levitation' and rappings, the Spiritualist hypothesis assumes the 'co-operation of an intelligence which is not that of any human being.' My own opinion is that there is an emanation from all brains, the result of that conscious and unconscious cerebration, forming, not spirits, but a mental or spiritual atmosphere, by means of which peculiar constitutions, mediums and others, are put *en rapport* with other brains or minds, so as to become conscious of whatever is going on there. I believe the intelligence which manifests itself in a 'circle,' which is not that of any person present, is the simple result, upon an enlarged and more general state, of that 'thought-reading' which we see every day in clairvoyants. This spiritual atmosphere is also able to bring the mind into immediate contact, without the aid of the senses, with whatever it pervades, so that people can see both near and distant what they could not see with ordinary eyesight. This is only another well-known phase of clairvoyance."

To what extent, and under what conditions, through this atmosphere of cerebration, mind can act on mind, can only be a matter of observation and experiment. . . . As regards the nature of the intelligence, it appears to depend entirely upon the character of the brain from which it emanates, and upon the knowledge possessed by the mind with which the medium or other

\* Mr. Bray is referring to Mrs. de Morgan's *From Matter to Spirit*.—Tr.

member of the circle may at the time be *en rapport*. There is ground also for rendering it highly probable that whatever knowledge man has once possessed, whatever discoveries he has once made, are preserved in the spirit atmosphere, or in some organisation with which this atmosphere is in union. Of course, then, the revelations we receive are various in proportion to the organisations through which they come to us, and the source from which they are received; and no wonder, therefore, that they are very conflicting."—Pages 103-105.

"What I have called a mental or thought atmosphere is the result of cerebration, and as far as we know it is devoid of consciousness, until it becomes to us 'reflected' in our own organisations. Conscious cerebration, or mind, as we have seen, is transformed force, received into the body in the food, and is, like all force, persistent and indestructible, and when it passes from us it probably becomes unconscious cerebration, and joins other forces of the same nature, and through its medium all brains are brought into union, so that what one brain is conscious of another may be, and what is in the mind of sentiency becomes common property."—Page 98.

"To the transference of nervous force, and even mental states with it, from one body to another, and to the union of individual mind with the mental atmosphere, are owing, I think it will be found, all the varied phenomena of somnambulism, mesmerism, and clairvoyance, and of what is called Spiritualism."—Page 82.

"The spiritual hypothesis places us in very little better position with respect to mental science than we were with respect to physical science when every unknown cause was supposed to be some God or spirit. . . . But if we can lay these spirits and discover the laws upon which these abnormal powers, and extraordinary phenomena are dependent, we may add the most useful chapter of all to the book of science. We have discovered the law of gravitation, and we now want a Newton in the department of mind. We want now to know the law, not of gravitation, but of levitation, by which Brahmins and saints, and Mr. Home, and tables float. We want to know the exact conditions under which vital force becomes mental or conscious force, and of its re-correlation into unconsciousness in sleep or under pressure on the brain; or when it passes from the brain into the body through the nerves, or directly into space."—Page 141.

The author concludes his book with an extremely interesting chapter, entitled, "The Coming Spirit World Evolved from the Spirit Atmosphere, the Result of Cerebration." I shall give here nearly the whole of this chapter.

"As we have seen, I do not recognise blind force anywhere, and the persistence of force shows that in that respect there is no difference between one force and another, either conscious or unconscious. Every atom tends to purpose; then we have the intelligent but unconscious vital powers, for vital action is not less intelligent than mental, only it goes on unconsciously; we have instinct, or sentient intelligence without reasoning, and conscious and reasoning intellect and will, but all are equally caused, all are effects, or second causes. Purely mental states, or conscious volitions, when sufficiently repeated, pass into the unconscious, and all the great laws of nature are probably but the automatic, or unconscious, will of the Great Supreme. But I did not quote Mr. Huxley to show in what I differed from him, but to show that I recognise fully the great law of evolution. From the formless to the formed, from the inorganic to the organic, we have the conversion of force, or power, into sentiency, culminating in 'the conscious intellect and will of man,' but, as Huxley elsewhere tells us, 'Naturalists find man to be no centre of the living world, but one amidst endless modifications of life,' and that 'present existences are but the last of an immeasurable series of predecessors.' Undoubtedly man is the highest in the series, but is he to remain so? The aggregate of mind, as it has been passing and repassing during countless ages through living forms, from the monad to man, has been gradually improving in delicacy and intensity of feeling and consciousness, and what may be the next form it may take who can tell? May not the Spiritualist theory be merely casting its shadow before? Plants prepare the food for animals, and the elaborate machine of the animal body prepares the food for mind, that is, sentiency and conscious intelligence, and may not this result of cerebration, which has been intensifying for centuries, furnish ground for a new start—for the existence of mind, in an individual form, without all the present cumbrous machinery for the correlation of force? We have a world of spiritual food already prepared, so that there would be no necessity for the old apparatus. If it be true, as is testified by Spiritualists, that hands and arms are now formed in such an atmosphere, who can tell what will be the ultimate effect of will-power—for I hold the whole universe to be the effect of will-power on certain prepared conditions—as the thought or spirit atmosphere intensifies by the greatly increased action of brain now going on? If such an additional link should ever be added to the chain of intelligence, if such a creation of a new being should ever take place, it will probably be evolved and come into existence, as man did, out of the newly-prepared circumstances and conditions, and not individually representing any previously existing living entity. Such beings would be clairvoyant, would certainly require no railroads, and no electric telegraph, being governed by a law of levitation, rather than of gravitation, and would possess all the powers in a higher degree of which we have only had a glimpse; and cerebration, having furnished a sufficient atmosphere and food for their existence, might cease, and the world, with all its increased and increasing beauty, be given up to them."—Pages 144-146.

NOTICE TO READERS AND CORRESPONDENTS—The extreme pressure upon our space this week compels us to hold over various communications. Amongst these may be mentioned letters from "J.H.G.," "J.R.V.," and others. The "Inquirers" and "Record" columns are also crowded out.

## CONFERENCES ON SPIRITUAL HEALING.

On February 24th one of this series of conferences was held at 17, Upper Wimpole-street. The meeting having been opened with prayer, the Dowager Lady Sandhurst read and commented on some passages of Scripture. She then related some most interesting and remarkable experiences, and instanced cases of direct help and spirit-guidance in connection with members of her own family. Various items of analogous experience were given by others present.

To give a practical direction to these meetings, Mrs. Duncan proposes to give definite instruction in using the gifts of healing, which all may be presumed to possess in a greater or less degree, to ladies who may be desirous of gaining such knowledge. Several ladies have entered their names, and the class of instruction is already at work.

It is also proposed to open a room where patients may attend for treatment on the plan of out-patients at the hospitals. It is hoped too that those who can afford to pay may be received and treated in this way, so that the expense of a house and beds may be avoided at first.

This practical work may, I trust, be successfully carried out, and sympathetically supported by the contributions of Spiritualists.

"M.A. (Oxon.)"

The next meeting is fixed for March 10th, at 17, Upper Wimpole-street, at 8.30 p.m.

## "LIGHT" SUSTENTATION FUND

For 1886.

	£	s.	d.
Remittances and promises already announced ...	213	15	10
P. Anderson ... ..	0	5	0
Anonymous ... ..	0	1	6

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

## THE DISSEMINATION FUND.

[This fund is intended to provide a centre for the dissemination of Spiritual literature, and also to meet the ever increasing demand for information, guidance, and assistance on the part of earnest inquirers into Spiritualism. To carry on the work effectively during 1886, at least £150 are required. The Report and Balance-sheet for 1885 were published in "LIGHT" for February 6th.]

### SUBSCRIPTIONS AND DONATIONS PROMISED OR RECEIVED.

	£	s.	d.
"Lily" ... ..	10	0	0
Hon. P. Wyndham ... ..	10	0	0
Lieut.-Colonel Wynch ... ..	10	0	0
T. Grant ... ..	5	0	0
W. Eglinton ... ..	5	0	0
Mrs. Hennings ... ..	5	0	0
J. de Tracy ... ..	5	0	0
Gordon Sandeman (unpaid subscription, 1885) ... ..	5	0	0
"V." ... ..	2	2	0
F. G. S. ... ..	2	2	0
A. A. Watts ... ..	1	1	0
Mrs. Speer ... ..	1	1	0
S. S. C. ... ..	1	1	0
J. H. Gledstones ... ..	1	0	0
J. M. T. ... ..	1	0	0
A. K. and E. M. ... ..	1	0	0
Mrs. Lewis ... ..	1	0	0
E. J. B. ... ..	0	10	0
A. Friend ... ..	0	10	0
Mrs. Stone ... ..	0	10	0
E. S. W. ... ..	0	10	0
J. C. ... ..	0	10	0
Mrs. Maltby ... ..	0	10	0
R. Dugdale ... ..	0	7	6
M. W. ... ..	0	5	0
A. E. M. ... ..	0	5	0

Remittances may be sent to John S. Farmer, 16, Craven-street, Strand.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, Regent Hotel, 31, Marylebone-road, N.W.—On Sunday March 7th, at 7 p.m., Mr. F. W. Read will speak on "The Position of Women." Previous to which Mr. A. F. Tindall will read a paper.—F. W. READ, Secretary.

THE CRIPPLES' HOME (Mrs. Duncan's), so often mentioned in these pages, is removed to "Harvey Villa, Church-road, Willesden." It is about three minutes' walk from Neasden Station (Harrow Metropolitan Line). The change is made necessary by want of funds, but it is proposed shortly to open a dispensary in London, in connection with the Home, where patients can receive advice and treatment, and where any persons wishing to learn to make use of their latent gifts of healing, can receive instruction in magnetic manipulation, &c..

## 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 1s. 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,

## 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 discredit an inexperienced inquirer. Increased light will check noisy manifestations.

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

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C. :—*Animal Magnetism* (Wm. Gregory); *Miracles and Modern Spiritualism* (A. R. Wallace); *Researches in Spiritualism* (W. Crookes); *From Matter to Spirit* (De Morgan); *The Debateable Land* (Dale Owen); *Footfalls on the Boundary of Another World* (Dale Owen); *Planchette* (Epes Sargent); *Proof Palpable of Immortality*; *The Scientific Basis of Spiritualism* (Epes Sargent); *Report of the Dialectical Society*; *Zöllner's Transcendental Physics* (Translated by C. C. Massey, 2nd Ed.); *Psychography* ("M.A., Oxon."); *Spirit Identity* ("M.A., Oxon."); *Higher Aspects of Spiritualism* ("M.A., Oxon."); *Judge Edmonds' Letters and Tracts*; *Primitive Christianity and Spiritualism* (Crowell); *New Basis of Belief in Immortality* (Farmer) *Hints for the Evidences of Spiritualism* (M.P.); *Theosophy and the Higher Life* (Dr. G. Wyld); *Mechanism of Man*, 2 vols. (Mr. Serjeant Cox); *Startling Facts in Modern Spiritualism* (N. Wolfe); *Arcana of Spiritualism* (Tuttle); *Spirit Teachings* ("M.A., Oxon."); *The Use of Spiritualism* (S. C. Hall); *Spiritualism at Home* (Morell Theobald); *Pioneers of the Spiritual Reformation* (Howitt Watts).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone *can* explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

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

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

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

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

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

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

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

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

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . Nevertheless, loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism and has steadily set himself to solve this supreme question with

all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (*i.e.*, Dr. L. Robertson) “can now no more doubt the physical manifestations of *so-called* Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

## CONJURERS AND 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. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, 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.”