

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!" —Goethe.

No. 339.—VOL. VII. [Registered as a Newspaper.] SATURDAY, JULY 2, 1887. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

Mr. Frederic W. H. Myers has already contributed (*Proceedings of the Society for Psychical Research*, Vol. II., p. 217, and Vol. III., p. 1) two papers to the study of the question of Automatism. In the present part (II., p. 209) he continues the discussion of automatic writing or graphic automatism, as he prefers to call it. The subject had, he admits at starting, "hardly, so far as I know, been alluded to previously, except, indeed, by Spiritualistic writers, to whom the merit of the first express recognition of the phenomenon undoubtedly belongs." He further avers that "the extreme theory—the Spiritualistic theory—of some of these communications is not to be dispelled with a breath." In this spirit of candour Mr. Myers approaches the further discussion of a subject admittedly perplexing. He has already shown that an automatic impulse may prompt a person to write something which he deciphers only with trouble after it is written. Secondly, he has shown that the subject-matter of some messages seems to be derived *ab extrâ*. Lastly, he has devoted some space to an attempt to form some conception of a possible cerebral mechanism of automatic script, by comparing some of its peculiarities with those of speech and script which we have some reason to think initiated by the right hemisphere of the brain. In the present and a further promised paper he discusses the origin and significance *per se* of automatic messages as admitted facts, and without any reference to their content. And he correlates graphic automatism with other automatic movements.

The discussion starts with the simplest and commonest case, that, namely, in which an automatist obtains at will and at any time trivial and unimportant messages. I am not personally acquainted with this phase. Though I have had prolonged experience, I do not think I could at any time get messages beyond, perhaps, the mere refusal to write, if I preferred a request at an unsuitable time. Such trivial messages as Mr. Myers quotes I never got; I mean aimless scribble, written apparently for the sake of writing, such as Planchette does at times produce. (I never myself used Planchette.) There was a purpose running through all I wrote, and the spirit was serious, and (as may be seen in my *Spirit Teachings*) the argument was connected. However, I know that this is exceptional, and I am aware that many automatic messages are absurd and trivial. Mr. Myers gives a needed warning when he advises the discontinuance of any attempt to obtain them when their content or subject-matter becomes bad. A bad or immoral or wicked sentiment is no better because it

is written in an abnormal manner. From my own point of view I am not able to agree with him when he also advises that messages claiming to be from a high or Divine source as revelations should be rejected. He admits that "much moral teaching of a noble and suggestive kind has been often conveyed through automatic messages"; and this is matter for thankfulness. Perhaps some persons may be so weak as to flatter themselves that they are the recipients of a new revelation to mankind, and so be puffed up over much. In most cases a glance at their revelation will dispel the illusion, at any rate in any sane critic. And surely the text to be applied is the same in all cases: "By their fruits shall ye know them."

Mr. Myers lays down a principle which, he says, he has not found in any accredited text-book, but which is most reasonable to my mind. Supernormal phenomena, he lays down, must be studied in relation to both normal and abnormal phenomena (meaning by the latter such as diverge from the ordinary standard, but do not transcend it). "When unfamiliar impulses arise in the organism—whether those impulses be evolutive or dissolutive in character—their readiest paths of externalisation are likely to be somewhat similar." This, Mr. Myers anticipates, will be recognised as a guiding principle in psycho-physiological inquiry. "Thus far the cerebral-psychical changes which go on after the frame has once been built up have been watched by the psychologist mainly in their evolutive, by the physiologist mainly in their dissolutive, aspect." It is time that competent psychologists studied the signs that tell of growth and development of psychical faculties in adult life. There are not wanting signs that, if studied, will throw light on the machinery of automatism in such aspects as we Spiritualists are familiar with it. There are evolutive as well as degenerative parallels to our phenomena, known and recognised by competent psychologists and physiologists.

A striking and interesting case is contributed by Mr. F. C. S. Schiller, B.A., of Balliol College, Oxford, who obtained with his brother and sister much planchette writing. This exemplified in his opinion (1) unexpectedness of the replies given; (2) independent thought and disagreement with the conscious opinions of the mediums; (3) independent memory shown in the messages; (4) on the moral side, mendacity, and sense of humour. On these four points I may remark that in my own experience I have had no trace of mendacity, and extremely little of humour. I have myself an average perception (or more) of the humorous, but my automatic writings have been uniformly characterised by seriousness and even by solemnity. The replies given to me, as to the Schillers, have frequently been *unexpected*, but more frequently they have been just the sort of argumentative answer that would be likely to be made by a disputant from a point of view opposite to or different from my own. Given the position, and a fairly able mind would pursue the line of argument used by the spirit. And in all cases there was with me evidence of independent memory and perfect consistency. The par-

ticular spirits who wrote for themselves—some who communicated could never, apparently, master the art of automatic-writing, and so employed an amanuensis—used always the same script which they first employed; and these differed greatly the one from others. Probably, however—certainly I should imagine—the character of my own handwriting would be discovered in all by the eye of an expert. Surely that is to be expected, and indeed to be assumed as likely, natural, and I should think inevitable. And if so, I may diverge for a moment to ask what value can be attached to such evidence as Mr. Netherclift's respecting the similarity between Mr. Eglinton's normal handwriting and the script that comes psychographically on his slates.

So far, then, I agree with Mr. Schiller in observation of the independent thought and memory shown in the messages given to me, and in the divergence of many of them from my own conscious views and opinions. The fact that much of what was automatically written by my hand took the form of a prolonged argument might, no doubt, give colour to the suggestion that one side of my brain was arguing with the other. But it is necessary to bear in mind, first, that the argument had a marked character of its own, was in no way slipshod, vague, or forced, but maintained a vigour and individuality that never varied to the end. And it must further be remembered that by this process of automatic writing many facts provably not within my knowledge, and subsequently demonstrated as accurate and true, were communicated. Lastly, it must be borne in mind that this particular phenomenon is only one of a large group, and must be studied in connection with all members of that group. It is exact to say that every one of these facts shows the existence of intelligence that is probably, in many cases presumably, and in some demonstrably, apart from a human brain. It is also exact to say that some of them cannot be adequately explained by telepathic transference of thought.

Mr. Schiller seems to me to record some cases, *e.g.*, of the writing of old French, which cannot be covered by even a strained application of the telepathic hypothesis. I wish I had space at command to lay before my readers Mr. Myers' ingenious and interesting description of this graphic automatism. He points out that "in every three or four families who have given the thing a trial," such messages have been obtained. Where were the recipients of such messages to go for an explanation? Nay, recognition of them could be had from Spiritualists only. "Those who sneer at Spiritualists as the mere dupes of vulgar impostors can hardly have realised how much evidence that seemed to make for Spiritualism has actually been attained by many a family group of perfectly honest inquirers." This is a true and very important consideration, and it has its very cogent and important bearing on the vexed question of psychography and conjuring. These very phenomena have been obtained also in "many a family group of perfectly honest inquirers," and I may go on to say in the presence and by the mediumship of children of tender years. This fact alone is sufficient to discredit the strained arguments and criticisms recently made on evidence for psychography.

Mr. Myers' conclusion from his most interesting "groping among the rudiments of a true knowledge of our psychical being" is that "no great question as to our nature or our destiny has as yet been even approximately decided in a sense contrary to the highest hopes of men. So far from our living, as some would tell us, in an age which has had to relinquish all hope of deeper knowledge, further light, upon the chief concerns of man, we are living in an age when fruitful methods of experiments are

fast becoming possible; when we have just learnt enough of easier problems to begin to interpret the faint indications which throw light on the highest problems of all." So mote it be! I am not of the number of those who for a moment think that this age, of all others, is deficient in evidence tending to support the pious faith in man's survival after death which has been all that most other ages have had to produce. I hold, on the contrary, that within the past two decades that fact has been wholly proven by evidence capable of being analysed by the scientific method. I have no fear that that demonstration will fail of its effect on those who come after us. I am a little afraid that it may be inadequately treated by some of those who deal with it now, and who occupy a large space in public attention.

CASE OF FAITH HEALING.

The following narrative was given me by an old friend, in whose accurate veracity I have entire confidence. It forms an interesting piece of evidence, whatever view may be taken of the ultimate agency in cases of this kind.

H. WEDGWOOD.

"A poor child, living in the village of Bulisk (near the present Donabate Station of the Dublin and Drogheda Railway), some forty years ago, recovered from a childish illness by the help of food, &c., which I had given her. From this time she took it into her head that I was quite omnipotent in the matter of sickness. At fifteen she had a bad internal abscess, which grew worse and worse in spite of the prescriptions of our really skilful doctor. I happened to be in England at the time, and the poor child perpetually called for me with feverish anxiety; saying that she 'knew I could save her.' At last the doctor gave up the case as totally hopeless, and when I returned home, I was told that the girl was dying, if not actually dead, and that she had repeated as long as she was conscious, 'Oh, if Miss A. were here she would save me.' Of course I hastened to the mother's cabin and found her to have given up hope. The girl lay pale and miserable on her little bed, and as the light fell on her face from the window behind I at first thought she was actually dead. Perceiving that this was not the case, however, and being moved by the poor mother's passionate regrets that I had not returned sooner, I leaned over the bed, placed my hands on each side of the girl's shoulders, and called her repeatedly by her name. At last her eyes languidly opened, and she looked up at me with dull incomprehension. 'Do you see,' I said, 'who I am? Do you see I have come back to you? Please God I'll save you yet.' At last she recognised me with a start of joy. Of course we gave her stimulants, and in an hour or two the abscess had broken favourably, and she was on the high road to recovery. She grew up to be a healthy woman, and eventually emigrated to America, after which I lost sight of her."

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last there were large audiences, both morning and evening. In the morning Mrs. Yeeles, of South Shields, gave some excellent tests of the truth of the spirit's return. Dr. Chadwick, in the evening, delivered a fine address on "Humanity's Redeemers." Next Sunday, at seven p.m., Mr. Walker, Trance and Clairvoyance.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—On Thursday, July 7th, social tea meeting: tea, 6.30 to 7.30. We earnestly appeal to all Spiritualists to make this anniversary of Mr. Swatridge's mediumship a great success, and thereby encourage his valuable work. All unsold tickets to be returned by Tuesday next, July 5th. Tickets not returned by that date will be considered sold. Tickets, 1s. each on sale at the Office of "LIGHT," 16, Craven-street, and other centres.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive "orders" through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

“IF A MAN DIE, SHALL HE LIVE AGAIN?”

A Lecture delivered by Mr. Alfred R. Wallace at the Metropolitan Temple, San Francisco, June 5th, 1887.

[From the “GOLDEN GATE.”]

If a man die shall he live again? This is the question which in all ages has troubled the souls of men; the prophets and the wise men of antiquity were in doubt as to the answer to be given it. Philosophy has always discussed it as one of the unsolved problems of humanity; while modern science, instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances powerful arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated, I believe, to determine the future welfare or misery of mankind.

If the question should be finally decided in the negative, if all men without exception ever come to believe that there is no life beyond this life, if children are all brought up to believe that the only happiness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for truth, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others.

The well-being of the race in the distant future, set before us by some philosophers, would not certainly influence the majority of men, more especially as the universal teaching of science is, that the entire race, with the world it inhabits, must sooner or later come to an end. “The greatest good to the greatest number,” that noble ideal of many philosophers, would never be admitted as a motive for action by those who are seeking their own personal welfare. The scoffing question, “What has posterity done for us?” which influences many men even now, would then be thought to justify universal self-seeking utterly regardless of what might happen to those who come afterwards. Even now, notwithstanding the hereditary influences, the religious belief and religious training in which our characters have been moulded, selfishness is far too prevalent. When these influences cease altogether, when under total incredulity and with no influences whatever leading men to self-development as a means of permanent happiness, the inevitable result will be that might alone would constitute right, that the weakest would always and inevitably go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes now at work which forbid the disbelief in man’s spiritual nature and his continued existence after death.

Let us, then, consider what is the nature of these causes and influences, and how it has happened that earnest scientific seekers after truth are so often the advocates of a disbelief, which, if it became universal and if founded on truth, would be so disastrous to humanity.

Until the last century the bulk of civilised mankind implicitly accepted the belief in a future life, and in the essential spiritual nature of man. Now the most advanced thinkers reject it as not founded on evidence, as incredible, or even as impossible. A considerable portion of the more intelligent among the working classes adopt their teachings. What is it that has brought this about?

The belief in a future life has been bound up with and perhaps even rested upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, premonitions, &c. Belief of this nature prevailed almost universally up to about two centuries ago, when they came to a comparatively sudden end, and have since been treated by the educated in general as fables and superstitions, and this view has become so general and so ingrained that many people will not allow that the question is even open to discussion at all, even to admit the possibility of such phenomena as actual facts, but consider it the mark of ignorance and degrading superstition. This almost sudden revulsion of feeling (for it is mere feeling, not belief founded on knowledge and inquiry) may be, I think, clearly traced to the current action of two powerful causes; one of them the witchcraft mania of the Middle Ages, the other the rise of physical science.

The witchcraft mania which prevailed during the whole of the Middle Ages grew in intensity and horror until it culminated in the sixteenth and seventeenth centuries, during which thousands and tens of thousands, perhaps even hundreds of thousands of persons, most of whom were perfectly innocent and many of them far wiser and better than their accusers, were tortured and massacred in the belief that they had held actual personal communication with Satan. The whole religious world was permeated with the belief in diabolism, so that any accusation was sufficient to cause a person once arrested as a witch or a wizard to be convicted. Innocent men, women, and children by thousands were thus murdered to satisfy the craving after the excitement of demoniacal revelations that then prevailed. Some who visited the sick and healed them were accused of affecting cures by satanic power and burned as witches. The horror, the wickedness, the superstition and absurdity of many of these witchcraft persecutions naturally led to a reaction among intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth underlying, and it was at this very time that all these horrors were being perpetrated that the sun of modern science rose and shed its splendour over the world. Galileo, Copernicus, Harvey and Bacon, Newton and others were then investigating the phenomena of the material universe, while Berkeley and Descartes were laying the foundation of a sceptical philosophy; men’s thoughts were being led away from superstitious horrors to the contemplation of nature and of the human mind, and then witchcraft with the very groundwork of belief in the spiritual and future immortality of man became branded as unclean and superstitious.

Mr. Lecky, in his important work on *The History of Rationalism in Europe*, says that this change of opinion was not founded on evidence and reason, but merely on feeling and impulse. He admits that the facts and arguments were alike in favour of the beholders of the reality of the phenomena of witchcraft. Such men as Glanvil, Dr. Henry More, and Robert Boyle, the most illustrious scientific man of his age, with all the judges of England, including Lord Hale, men who had all of them either personally investigated the facts or carefully weighed the evidence, were met only with ridicule or with the weakest show of argument; when judges refused to convict and punish witches, the whole subject dropped out of the sight and knowledge of the intellectual world.

There is another very interesting and important reason why there was, or appeared to be, a sudden cessation of the witchcraft phenomena. Witches, in our opinion, are persons who are peculiarly gifted, and what we now call mediums, and who during at least three or four centuries were systematically persecuted and murdered. The result was that all having these peculiar gifts were exterminated out of the world, and the natural result was that the phenomena of which they were the cause or mediums, ceased to exist, till a fresh crop as it were of these peculiarly gifted individuals had grown up.

Now since that time science and man’s command over nature have advanced with giant stride, while philosophy has sounded the depths of the universe and has found no standing ground for the supernatural. Heat and light and electricity have been traced to the motions of the molecules of matter; even vital forces, the forces upon which depend the growth and motion of the organic world, have also been shown to be transformations of that energy which has been traced back to the molecular motion of matter. This dependence of life itself upon matter has produced in the existing generation of scientific men a frame of mind which finds no place in nature for spirit, and which believes that matter in motion, the very molecular matter which we see and feel and weigh and measure, comprises the whole universe, is the source of all the forces and all the manifestations of life that exist or that can possibly exist.

This scepticism is so widespread that it pervades the churches themselves. Bishop Colenso and Charles Voysey are but the extreme wings of a body of intelligent clergy who do not believe in miracles as a scientific fact.

Science has penetrated so far into the mysteries of nature without finding spirit that it cannot believe that spirit exists, while physiologists who have traced every manifestation of mind and brain work are unable to believe in the possibility of any mind without a corresponding material brain. It is in the midst of this nineteenth century world of thought, a world which is either grossly materialistic or pantheistic or idealistic, that modern Spiritualism has fallen like a thunder bolt from a

clear sky, emphatically demonstrating the action of mind without any material brain, and the exertion of force without any material body, and that by means of a vast amount of constantly recurring facts, which have forced themselves upon all classes—men of science, men of business, men of religion. It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding all superstition and basing its belief on the solid foundation of physical science, that this new and unwelcome visitor has intruded itself, and maintained a vigorous existence for more than thirty years; has made its way into every civilised country in the world, has an extensive literature, a large number of papers, and hundreds of organised societies, counts its converts by millions in all kinds of society, among the crowned heads and aristocracy and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses, while in hosts of individual cases it has done what no religion has been able to do, convinced the sceptic and the agnostic and the hard-faced materialist of the reality of a spiritual world and of a future life.

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterward discredited it or regarded it as base imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men come to the investigation of this subject with a very strong prejudice against it as being almost certainly based on credulity and fraud which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crookes, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours or days or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment, with the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrine become established.

Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all important truth.

I will now briefly enumerate the varied phases of the phenomena of Spiritualism, and will then consider what is their bearing on the doctrine of a future life.

The phenomena may be broadly divided into two groups; physical and mental. The former, however, as well as the latter, almost always imply the action of mind in their production. In the first division we have simple physical phenomena, among which must be grouped an immense variety of effects, such as sounds of all kinds from the most delicate tick up to blows as loud and vibrating as those produced by a sledge hammer, and certainly not produced by human agency. Then we have the alteration of the weight of bodies, which has been often tested. I have frequently seen in the presence of the celebrated medium, Mr. Home, a large dining-table weighed in a bright light, when there was no means of deception. This table changed its weight to the amount of thirty or forty pounds.

Then again we have the phenomena of articles of various kinds, such as chairs, tables, and musical instruments, being moved without human agency. These are the most common and familiar phenomena to all those who have investigated the subject. Still more curious is the conveying of bodies to a distance; flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects, have been conveyed long distances—sometimes several miles.

Then again we have that curious phenomenon which is recorded more or less throughout history, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. This has been repeated over and over again under various circumstances, and has even included living persons. I will in illustration of this mention one remarkable circumstance of the kind which I observed myself, because it happened to occur when there was no professing medium present. It was in a friend's house in London. An artist and his family held séances once a week; on one occasion the medium was not present, being ill, and one of the daughters,

who had proved to be a medium, was in a remarkable manner moved about the room. On this occasion we put out the light, as usual, the young lady sitting between her brother and a friend, who held her hands. The darkness in this case, you will see, was one of the conditions which rendered what happened still more difficult. After a little while the two persons who held her hand said, "She is gone." On that instant a light was struck, and she was found lying at full length upon a broad mantel some feet away, with her clothes tucked round her as she lay perfectly comfortable. This is a thing she could not have done under the circumstances in the dark.

More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over a body far too large for them to pass over by any natural means. All these things happened in the broad daylight in the presence of Zöllner and two of his colleagues. He has recorded them most accurately in a work which many of you know. On other occasions a very curious thing happened, and that was the apparent passage visibly of matter through matter without disorganising or disrupting that matter. I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain, yet an examination of the curtain immediately afterward did not show any change in it whatever. This enables us to understand many of the other phenomena which are happening every day.

This concludes a rough outline of what we may call the simpler of physical manifestations. Next we have physical phenomena combined with mental phenomena, such as direct writing and drawing. This is now such a general phenomenon that almost everyone may have the opportunity of testing it for themselves. It appears in an infinite variety of ways. Papers thrown upon the floor and taken up a few minutes afterwards are found to be written upon; papers enclosed in locked drawers are found written upon; spirit writing comes upon the ceiling in inaccessible places. There is that again which occurs in closed slates and often in the presence and under the hand of the person witnessing it. Often these communications are lengthy, and not infrequently contain matters of private interest to the persons who receive them. They often occur in languages which the medium does not understand; sometimes they occur in languages that no one present understands and which they have considerable difficulty in getting interpreted, but generally, I think, they are interpreted and found to be some definite language. A friend of mine in England obtained in his own family, without any other medium, writing in a language they did not understand, and which he had the greatest difficulty in having interpreted, until he found a missionary from the South Sea Islands, to whom it was familiar. It was correctly written, and no one in the house knew a single word of it. Then another wonderful physical phenomenon is the writing in colours of various kinds which are not present to produce them. Drawings occur also in equally varied forms. Some of these are done in pencil, apparently, or in ink; some are done in colours; many have been done apparently in water colours, and taken up in a few seconds are found to be wet; others are done in oil colours. There are instances where the visitor has received a painting on a card from which he had first torn off a corner, showing that the picture was produced on the same card.

Then we come to another set of phenomena which may be termed musical phenomena. Musical instruments are played; sometimes locked and closed pianos are played. I have seen a music-box which has played and ceased playing at a person's request. One of the most remarkable phenomena, seen by tens of thousands of persons, was the playing upon an accordion held only in one hand, the keys being touched and played upon by invisible hands, producing most beautiful music.

Then we have chemical phenomena. These consist chiefly of, first, protection from the effects of fire. Mr. D. D. Home—recently dead, and perhaps the most remarkable medium that ever lived—used to take out fire, a brilliant red hot mass of coals, carry them about the room in his hands, and by his peculiar power could tell certain persons who were able to have them placed in their hands, and would place them in their hands, and they would never feel them. On one occasion the well-known writer, Mr. S. C. Hall, had placed upon his head a great mass of burning coals which shone through his white hair, and was witnessed by a large party present, and his hair was not scorched and he felt no pain whatever.

Another of the curious phenomena is the production of

luminous bodies, solid bodies apparently which give out a bright phosphorescent kind of light. These have been examined by Professor Crookes; he has had them placed in his hands, and he makes the declaration that modern chemistry is unable to account for them, and not able to produce anything like them.

Passing on from these we come to another set of phenomena still more marvellous, called materialisation, or the production of temporary spiritual forms out of surrounding matter. The first produced were human hands which sometimes wrote visibly, could be touched and were tangible; then human faces were produced; then after a considerable time the entire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well known circumstance thoroughly decided by all persons who have investigated this subject. Mr. Crookes examined this subject many years ago and has published the results.

The examination was critical and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed, and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences—spiritual existences, because they are only temporary; they come and pass away again. These materialised bodies are now not unfrequently actually seen to form, and then seen to dissolve again into a mist and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities.

Next we come to another set of phenomena which serves as the most perfect scientific test of the reality of these phenomena you can possibly have, that is, the power of photographing these forms. If they were not real they could not be photographed; but we have photographs of those seen and of those that are not seen. These photographs have been taken not merely by professional photographers, but frequently taken at home in the private laboratories of amateurs who have studied the subject solely to arrive at the truth, who have no possibility of being deceived, and who have demonstrated that these photographs are realities.

Still further than photographs is another marvellous phenomenon, and that is the production of casts of hands and feet and even faces of these temporarily formed spiritual beings. These casts were made in melted paraffin. Paraffin is melted in a large quantity of boiling water, and the hands have to be dipped in the melted paraffin and then are taken out and left floating in another vessel of cold water beside it. These moulds are found entire, so that the aperture at the wrist is much smaller than the hand. Certainly no human hand could come out of it. Feet have been produced in the same way, which must have been accomplished by some unseen power. In one case a gentleman in Washington obtained in this way a cast of two clasped hands complete to the wrists. That is an absolutely physical impossibility for any human being to do. A nobleman in Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been moulded, casts of faces and figures were obtained, male and female, of Greek type. The medium was a very ordinary person: I know him personally. These casts are to be seen in London, and are exceedingly beautiful; and, moreover, were recognised at once by this gentleman and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materialisation, and at their request. This concludes an outline of the chief and most remarkable physical phenomena.

Now we come to mental phenomena. These mental phenomena are more interesting to Spiritualists, but generally the less interesting and less convincing to the outside public who are sceptical. They consist first of what is called automatic writing—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is not known to them. Sometimes they think it very silly, and would not write anything so foolish; at other times it is clever, and beyond their power to produce. We have every kind of writing produced in this way; much of it gives good advice; sometimes information on matters of importance which the person does not know. In one case a friend of mine, and a very eminent physician and physiologist in England, acquired this peculiar power, and made a special study of it for many years. He commenced it merely as a curious physiological study; it has become a constant habit with him now, and is of great service to him in his business, frequently warning him that as a physician he would be called to a certain patient at a certain time, which is invariably correct.

Then another set of phenomena is termed clairvoyance and clairaudience; the seeing of spirits and the hearing of spirits. Persons who have this power are able to describe what they see and describe the words they hear in such a manner that the friends of these spiritual persons are able to easily recognise them. Sometimes these persons are able to give information of what is going on at a distance.

Another of these curious mental phenomena is trance speaking. There are mediums now in all parts of the world who have this wonderful faculty. It begins generally almost or quite involuntarily. The persons go into a trance, and then begin to speak without knowing it. After a time they gradually get to know they are speaking, but do not themselves voluntarily speak on the subjects that they are discussing. Many of these are, at first, ignorant persons, utterly without the knowledge and power to speak on the subjects they do speak on. One of these English trance speakers, Mr. J. J. Morse, is now in this city, and many of you no doubt will hear him. I saw him in London, many years ago, when he was first developed. At that time, Serjeant Cox, a great literary man, said: "I have put to him the most difficult questions in psychology, and received answers always full of wisdom in choice and elegant language, yet a quarter of an hour afterwards he was unable to answer the simplest query, and was even at a loss for language to express a commonplace idea." There is another interesting little test in connection with this medium, which I think I was the means of bringing forth myself. His spirit guide (who I believe is so still) gave a Chinese name at the time, and claimed to be a Chinese philosopher; he gave the name of Tien Sien Ti. At that time, I believe, nobody knew what this meant. I happened to have a friend who had been an interpreter to the Government in China, and one day I asked him, without mentioning anything else, what this name meant. He answered, "Why, that means heavenly spirit guide." I think that is a wonderful test.

Again we have a remarkable power connected with this trance speaking, which many mediums have, the power of impersonation, or it may almost be called transfiguration. The medium seems taken possession of by another person and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest, and is recognised as such. This resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden time demoniacal possession. Sometimes persons in this state are able to hold conversation with persons who speak a language of which they have no knowledge themselves. We have the most positive evidence of this that can possibly be obtained, in the case of Judge Edmonds, whom I have mentioned. His own daughter, a young lady who had an ordinary school education, frequently spoke and held conversation in many European languages, and some Indian, which her father declares she had no knowledge of whatever in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance, and during that time her countenance and figure change apparently so as to resemble those who speak through her.

Then we come to another singular power—we can hardly say whether physical or mental. It is the power of healing. There are various forms of this power. The medium is able to see and describe the whole internal anatomy, see the disease, tell exactly where it is and what it is, and prescribe the remedy. In other cases the medium is able to effect a cure by touches of the hand.

(To be continued.)

LECTURE BY ALD. BARKAS.—On Sunday evening Ald. Barkas lectured to a large audience at the Cordwainers' Hall, Nelson-street, Newcastle, on "Modern Evidences of a Future Life for Mankind." He said it was Utopian to suppose that any evidence would be completely satisfactory to all who heard him. Even the great law of gravitation was doubted by intelligent and honourable men; and all he could hope was to give some proofs of the thesis he intended to establish. He pointed out that there were three attitudes of the mind requisite in order that extraordinary and unpopular truths might be received, namely, capacity for observation, honest and exhaustive examination, and the power to lay aside old prejudices and prepossessions. The general tone and drift of the phenomena of Spiritualism pointed in the direction of human invisible intelligences who had once inhabited this earth and were our forerunners and friends. The lecturer quoted the opinions of eminent living scientists respecting the probability or improbability of a future life, and proceeded to describe various phenomena of an occult and apparently incomprehensible kind that had come under his own personal observation, and which he believed could not be accounted for by reference to known natural laws, nor to any natural laws that were likely hereafter to be discovered. He believed that the theory which most satisfactorily accounted for these occurrences was that which was commonly held by Spiritualists, namely, that they were produced by persons living in another life who had previously lived in the present world.—Votes of thanks concluded the proceedings.—*Newcastle Daily Journal.*

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16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light :

Edited by "M.A. (OXON.);" and E. DAWSON ROGERS.

SATURDAY, JULY 2nd, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

PAIN.

A few weeks ago we made an attempt to show that on the assumption of a state of things of which aggregation is the type, sin is the outcome of that aggregation. That is, if segregation or unselfishness be good, then aggregation or selfishness is evil. But as we are all of us, more or less, conscious of the presence of sin, so are we all conscious, more or less, of the presence of pain. The expression "more or less" is here used advisedly, for some persons seem to have no appreciation of sin as such, and many persons apparently feel little physical and no moral pain. Nevertheless pain, whether called by that name or by any other, as "sorrow," "trouble," or what not, is always with us.

Of course, to such as hold that sin and sorrow are specially created like rocks, or horses, there is nothing to be said, nor is there much more to be said to those who, taking for granted that they know what is absolutely right and what is absolutely wrong, wonder gently how an all-wise and beneficent Creator could have allowed such things. But setting aside these, who, unfortunately, are very numerous, and are represented mainly by such religionists as find the doctrine of a vicarious sacrifice a very easy and agreeable one, there are still some of us who would like to know whether pain cannot be explained in a different way.

According to the materialistic philosophy at present in vogue, pain is simply something which is to be avoided, as pleasure is something to be obtained. "From the nature or definition of Will," says Dr. Alexander Bain, "pure and proper, the Motives, or Ends of Action, are our Pleasures and our Pains."* This doctrine, while leading to the grossest immorality, leaves untouched the meaning of Pain "pure and proper."

Now, without going into any speculation as to the nature of the Ego that feels the pain, we all agree that pain is felt by us, and that that pain occurs when any break takes place in the normal state of things. Physical pain, as it is called, is always produced by the occurrence of some lesion in the organism of the body, that is, whenever the aggregative action which keeps the body together, as such, is interrupted. Mental pain, "sorrow," is also generally produced by some act of segregation, loss of property, loss of position, loss of love, death of friends, and so on. The sorrow of a husband for his dead wife is that she has gone from *him*, not that she may be alone, and he

cannot help her more; the grief for the dead child is that one hears its voice no longer—something has gone from the sufferer of the pain. According to the teaching of Dr. Bain, who may be fairly taken as the exponent of the particular phase of thought which he portrays, these pains would lead to providing against loss of money, position, love, and so on, and to taking proper means for the avoidance of death among those dear to us, and as a matter of fact, being under the influence of aggregative force, we do so act, the *deariness* itself being the result of this same aggregation.

We have said that these pains are generally produced by some act of segregation; but there remains the case of those who, somehow or other, have been used to the opposite state of things, that of which the atom of negative energy is the type. These individuals being here in a state, the conditions of which are opposite to those in which they have originally developed, must of necessity feel pain or "sorrow," though from the opposite cause to that of segregation; they feel the anguish caused by compression into a narrower range of existence.

If, then, there be any reason for supposing that these two states, positive and negative, exist, and there does appear good reason for the supposition; and if, though not knowing what is absolute good and what absolute evil, yet from some relativeness yet unexplained—perhaps having its place in a condition other than of either our present positive and negative states—we may conclude that the state of unselfishness or of segregation is better than its opposite, surely we can get at some clearer notion than hitherto of the meaning of pain. Physical pain should lead to the desire for such a residence for the soul as would not be subject to organic lesion, for a more natural and reasonable habitation, uninfluenced by the evil of aggregation. Thus bodily pain itself points to a better and purer life. Sorrow, whether caused by loss of possessions, loss of friends, or death, becomes a purifier, and does its work, not as Dr. Bain would have it, by teaching avoidance, but by the gradual elevation of the individual into that region of unselfishness where sorrow cannot come, because the foundation on which it is built exists no longer.

INDIVIDUALITY AND PERSONALITY.

There are three passages in the last *Proceedings* of the Society for Psychical Research which seem to us worthy of being placed in juxtaposition. They have an important bearing on some very urgent problems, on which light is just now being thrown in a very remarkable manner.

In the following Mr. F. W. H. Myers is summing up some views of his on Automatism:—

"We can no longer draw a broad line between the conscious and the unconscious, and say that what a man is conscious of is part of his true self, and that phenomena, however complex, which never enter into his consciousness, must be considered as lying outside his true identity. We cannot say this, because the cases here cited (amongst others) have shown us that it is quite impossible to predict what acts will ultimately enter into a man's consciousness, and what will not. I use the phrase 'enter into his consciousness' in order to imply that the mere fact of being recollected—of entering into the 'memory of evocation'—as M. Richet has happily termed it—constitutes the only test of consciousness which we can apply. The only way in which a man can prove to us that he was conscious of any act is by describing it afterwards. And what acts he may be able, at some date or other, and in some condition or other, to describe or to show recollection of, it is—as hypnotic experiments teach us—absolutely impossible to foretell.

"We do not know how deep the 'memory of fixation' goes; we cannot determine, that is to say, the inferior limit, below which an excitation is too feeble to leave an impress on our nervous system capable of subsequent revival. We may, of course, say that it does not seem likely that a man should ever be able to remember, for instance, so purely vegetative an

* *Mental Science*, p. 346.

operation as the growth of his hair. But observations during recovery from fainting, and under narcotics, show us that when the action of the hemispheres has been wholly or partially in abeyance, we may find ourselves able to recollect nervous operations lying—as it seems—beneath the threshold of anything that can be called a sense of personality.

“And if the limits of the memory of fixation are thus uncertain, equally uncertain is the relation which the memory of evocation bears thereto in each individual case. No man has ever evoked into recollection all the evocable memories within him; no man can say what condition of life or death may suddenly open to him new chambers in his own past. If we are to hazard a conjecture, the safest supposition would seem to be that at least any cortical operation whatever which had taken place in a man's brain was potentially memorable, whatever its originating source; so that we might on this view expect that we should find scattered instances where these automatic messages—whose production must have involved cortical centres—have, though at first reckoned unconscious, ultimately become a part of the writer's conscious being.”

In the course of the same paper:—

“Here, in conclusion, I may fitly call attention to what seems to me a prevalent fallacy connected with this class of observations. It has been assumed—by some with indifference, by others with horror—that this view of our personality as a complex, a shifting thing,—a unity upbuilt from multiplicity,—an empire aggregated from the fusion of disparate nationalities,—must bring with it also a presumption that there is nothing in us *beyond* this ever-changing identity, whose continuance depends but on links of perishable memory, on organic syntheses which an accident may distort or decompose.

“I do not myself think that this analysis of our terrene personality—pushed even as I am pushing it now—does in reality introduce any additional difficulty whatever into the hypothesis of a transcendental Self behind the phenomena;—of what we call a human soul. The difficulties are now made more glaringly visible; but they existed for any reasonable mind already. No one, surely, supposed that the soul was *coincident* with the psychical manifestation known to us? No one doubted that it was expressed more fully at some moments than at others, in manhood rather than in infancy, in waking rather than in sleep, in sane life rather than in dementia or in delirium? On any hypothesis the soul is conceived as working *through* the body; and therefore as necessarily finding in the body an instrument of constantly varying responsiveness and power. All that is offered here is but a *development* of this admitted thesis—a further analysis of the machinery which must in any case be needed to bring transcendental operations within the purview of sense. If an immortal soul there be within us, she must be able to dispense with part of the brain's help while the brain is living, as with the whole of its help when it is dead. If the soul exist, she must exist (if I may so say) *ipsa suis pollens opibus, nihil indiga nostri*; not needing that our dim consciousness should place her unbrokenly in evidence, or demonstrate by any terrene continuity an existence more abiding than that of earth.”

In discussing “Stages of Hypnotic Memory,” Mr. Gurney has the following remarks which we desire to place alongside of the above:—

“Probably all who have considered the phenomena of ‘double consciousness,’ or any cases where a single life has included parts of which one knows nothing of another, have asked themselves how far the individual really remained the same. Mr. Myers has recently pointed out, as I think with perfect justice, how much less of a single and complete thing personality is than we are apt to assume, how much the very idea of personality depends on the sense of continuity of memory, and how this fact involves apparent disruption and subordinate multiplications of personality, whenever by any means the chain of memory is abruptly snapped. But however much we may recognise as a fact that the *I* of to-day or of this year may fail to show any connection—save in the habitation of the same bodily tenement—with the *I* of yesterday or of ten years ago, we most of us cling, I imagine, to the notion that there is some sense in which it is still true that the two *I*'s which inhabit the same bodily tenement have, after all, a sort of identity, and that their relation is fundamentally different from that between persons inhabiting different bodily tenements. And we should certainly feel it to be a justification of this notion, if there came a time when the inhabitant of the one tenement could look back,

and remember simultaneously *both* the dissociated states—if he could in this way relate his present consciousness to each of them. Just as we should recognise a certain unity of personality in the fact that each of the *I*'s, though separated in all else, retained some past memory in common, so should we recognise a unity in the fact that, though the two had had no common element, the memories of them co-existed in a single consciousness. That is to say, the point of union may be *above* the point of separation as well as *below* it. Now, whether or not such a final fusion in memory will ever be manifested in those major instances of broken identity which present the personal problem in an urgent form, I cannot guess; if not, then I confess that I see no manner in which our faith in the continued identity of the persons concerned, or, ultimately, in our own, can be sustained. For is not their case ours? Does the boy or the man know aught of the life of the infant, who yet, we say, was he? Is not the physical change of death, which we must all undergo, a profounder one than any which the brains of Louis V. . . . or his like have undergone? The problem of continuance is the same for all; and though, in our total ignorance of the nature of the bond between mind and organism, it may be rash to found on present experiences presumptions as to untried modes of psychical life, I still think it is something if here and now, on a small scale, a union of divided states in a higher memory can be shown to take place. I say on a small scale; for with the hypnotic ‘subject’ there is, of course, no question of an actual breach of personality, since the backward bonds remain unbroken: in each of his states of mutually exclusive memory his normal waking life is distinctly realised and remembered. At the same time, the experiments show that a separation of impressions which appear as distinct and complete as if they belonged to different individuals may in time, and by a spontaneous process, be dissolved away, and the two pieces of experience may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the ‘subject's’ mind; he might be told of tragic events immediately concerning himself; he might even be incited to crimes and violence with real consequences of a most serious kind. But after all, the scale of the results is of little importance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were strongly impressed on the ‘subject's’ mind, that they often surprised him and usually elicited a string of comments, and that in the other state the memory of them could not be evoked by the most explicit and persevering reminders, the breach and oblivion seem to be as utter as any which mere course of time could bring about. Yet no less utterly do they disappear in the natural development of the very condition out of which they arose. I do not wish to press the analogy of these hypnotic phenomena unduly; but if the superiority of man to the brutes depends on personality, and if personality depends essentially on memory, then those who desire that man's dignity should be maintained, and that personality should be continuous, can hardly afford to despise the smallest fact of memory which exhibits the possibilities of union and comprehension as triumphing over those of disruption and dispersion.”

MISS LOTTIE FOWLER.—We have pleasure in acknowledging the receipt of £1 from “A Friend,” in answer to the appeal on behalf of Miss Lottie Fowler.

A NEW novel by Mr. Walter Besant will shortly appear. It is called *Herr Paulus: his Rise, his Greatness, and his Fall*, and deals with certain aspects of modern Spiritualism.

MRS. HARDINGE BRITTEN will take a recess and go abroad from July 12th to the end of August. She will speak the rest of the Sundays of the year at Liverpool, Salford, Nottingham, Bradford, Blackburn, Newcastle, Burnley, &c., and surrounding districts. Address, The Lindens, Humphrey's-street, Cheetham Hill, Manchester.

WE observe that *Wit and Wisdom* prints a correspondence between the editor of that journal and Mr. Eglinton. That gentleman offers a séance, not by any means as one “who professes to obtain slate-writing by supernatural agency,” but that the Editor may “observe for himself some of the phenomena which usually take place in the presence of a medium,” a far more sensible and accurate way of putting it. The Editor is to bring his own “properties,” and the time for the séance has yet to be arranged.

A SEANCE WITH MR. EGLINTON, AT MUNICH,
CRITICALLY DISCUSSED.*

BY DR. CARL DU PREL.

TRANSLATED BY "V." †

Mr. Eglinton, of London, arrived, a short time ago, at Munich, and, as usually happens, after the first séance, that he gave, all sorts of sceptical objections were brought forward. I therefore determined in my own séances with him to arrange such conditions as would exclude all possibility of the suggestion of these doubts. I know, indeed, that in a domain so little explored as this is, it is impossible to prescribe the conditions for the performance of particular phenomena. At the same time, if those prescribed by me placed difficulties in the way—as conditions always do—they were not insurmountable; for the manifestations, described in my essay, *A Problem for Conjurers*, were obtained under precisely similar conditions, suggested by the medium himself. The possibility of a failure is, however, always increased by the imposition of conditions, and this was my experience. I had two séances in which nothing worthy of recording took place, although no less than five hours were spent upon them. At the third séance at which I was present, being a guest, I had nothing to do with the arrangements, but it offered a better chance of success, because the family in whose presence it took place were highly sympathetic with the medium, and the other guests were known to entertain friendly feelings towards him.

The company who assembled in the evening consisted of Herr M., his wife, and two nephews; Herr F., who is likewise well-known to me; and lastly my wife and myself.

When we had arranged ourselves round the table, above which a hanging lamp was suspended which gave sufficient light, Mr. Eglinton asked for a book. Herr M. thereupon went into a room which had never been entered by the medium and took from a small bookcase a book, which he laid upon the table in sight of everyone. My wife was then asked by Mr. Eglinton to write any number she liked of a page, then a second number referring to the line, and a third giving that of the word. To find out how many pages the book contained, Herr F. turned to the last page, which bore the number 288, and then my wife wrote upon a slate, so that even I who was sitting next her could not see what she wrote, three numbers in very small characters, turned the slate beneath the table so that the figures were now on the under side of it, and handed it to the medium, who laid it at once upon the table.

Thus my wife alone knew what the figures written by her were; but the word designated by these figures was unknown to all, even to my wife, who had not touched the book. It is necessary to remark this, because thought-transference is frequently suggested as the explanation of manifestations at Spiritualistic séances; such a supposition in this instance is impossible.

Mr. Eglinton then laid the closed book upon the top side of the slate, which was not written upon, took hold of the latter by the edge on one side, while Frau M., who sat next him, held it on the other, and they passed slate and book together under the corner of the table. The slate projected on both sides beyond the corner of the table, and the thumbs of the two hands which held it were visible above the table; Frau M. asserting that the slate, and with it the book, was firmly pressed against the under part of the table. As writing, however, did not speedily come, this position became fatiguing to the fingers, and the slate, with the book upon it, was laid again upon the table and a second slate placed over the book. Then Mr. Eglinton took a pair of slates which were lying one upon another

—all the slates used on this occasion belonged to the host—which had holes bored through the rim on one side, through which a cord was passed, binding them together. A bit of pencil was introduced between these slates, which were then held under the table in the way above described. About half a minute ensued when writing was heard going on between the slates, terminated as usual by three raps. The slates were then opened and inside was found written: P. 175, l. 18., word 5 Grabhügel (*grave-mound*). The three numbers accorded with those which my wife had written. When the book was opened—*Notteck's Universal History from the Commencement of Historical Record*, Brunswick, Westermann, 1851—we found that two volumes (III. and IV.) were bound together; Volume III. only contained 154 pages, but on p. 175 of Volume IV., the fifth word of the eighteenth line was "Grabhügel"—rather a curious coincidence in a necromantic experiment.

Let us try to account for this result from the standpoint of trickery. In this case Herr M.—who will forgive me this supposition in a case of scientific discussion—must have been in complicity with the medium, and have fetched a book previously agreed upon. But the numbers were written by my wife, so that she too must have been in the plot. Thus there must have been three impostors to account for the phenomenon in this way.

Let us now imagine a nother method; a simpler hypothesis altogether, in which the idea of imposition is confined to the medium. To effect this the book must have been opened by him, and this could not have been done while it lay on the table in the sight of everyone. It was just as impossible that it could have been effected later on; for at the very least, Frau M. must have seen if Eglinton had opened a book containing 442 pages, not in continuous order but divided into two volumes, under the corner of the table and, opening it at a particular page, noted the line and the word. Frau M. must, therefore, have been deceived in an unaccountable manner—unless she were in the plot—as she herself says that she held the book on the slate closely pressed against the under side of the table.

Both these hypotheses present, however, fresh difficulties. The writing took place between two slates, which, according to the assertion of Frau M., were held closely pressed against the under side of the table. Even if we could imagine her sense of touch to be so deceived, and that Eglinton had opened the slates as if they were an oyster, to write inside them, in all probability the morsel of pencil must have fallen out; it lay, however—and this was noticed on several occasions that evening—at the end of the writing, when the slates had been laid on the table without being shaken. I was able to confirm the identity of the bit of pencil in one instance, in which I had previously made a private mark upon it, and to notice that it had been worn slightly by use.

The theory, therefore, that the medium himself is the mechanical writer of these messages cannot be substantiated. A second theory, set forth by Eduard von Hartmann in his essay upon Spiritualism, is that the medium possesses a psychic force which in action is changed into other forces. This theory, besides being extremely complicated, leaves other riddles behind it to be solved; but I cannot avoid referring to it, because its insufficiency was first made fully manifest in connection with the phenomenon of materialisation.

The third of the three theories recognised as possible is the Spiritualistic one, and its validity must be acknowledged because it remains as the only explanation, since the other two are proved to be insufficient. It not only throws light upon all the phases of this problem, but it does so in a very simple manner. But the whole problem of Spiritualism is contained in the simple manifestation I have just described as in a nutshell. The message written was intelligent—therefore the writer of it must likewise be an

* From "A Word upon Spiritualism" in *Vom Fels zum Meer*.

† This is only the conclusion of an essay on Spiritualism, the whole of which would have been too long for insertion in "LIGHT."—Tr.

intelligent being ; besides this, he was invisible, and showed the faculty of clear sight, as he was able to read in a closed book. He was, therefore, what is generally called a spirit, but what would be better described as a ghost (*Gesperst*) ; since invisibility and intelligence not only conform with the idea of pure spirit, but are quite compatible with organic form and materiality.

As soon as we have arrived at the point of recognising in the writer of these messages a being distinct from the medium, it becomes impossible to reject the other parts of the Spiritualistic theory. When questioned, the beings who write upon the slates assert that they are persons who have lived on earth ; when they materialise—which as a rule they can only do in the dark or in a dim light—they show themselves as human forms, which are frequently recognised as those of persons known to the spectators ; and, finally, they understand, write, and speak in human language. It is true that none of these marvels by themselves prove that they were really once living human beings ; but we must allow a certain amount of weight to them, all taken together.

This hypothesis is, moreover, simpler than that which would make out these beings to be either far above or much beneath us. We can scarcely expect angels to interest themselves about us ; as to demons, certainly the Church—which has never been so “enlightened” as to deny the existence of spiritual manifestations—has always asserted that demons have assumed human forms, and have given themselves out to be departed persons in order to deceive mankind. But the impression produced by a nearer acquaintance with these phenomena is that these beings belong to a class neither better nor worse than ourselves. In the sense of the ancient Grecians—who were far more versed in mysticism than we are—we can readily agree with the demon hypothesis. The Greeks looked upon the human soul as belonging to the race of demons, which consisted of good and bad, clever and simple, beings. The Catholic Church is, as is well known, very difficult to move in regard to former dogmas or decrees ; sooner will the Protestant Church be brought to acknowledge that what was formerly called necromancy has revived under the form of Spiritualism. Thus a Protestant divine, who had formerly expressed his opinion of Spiritualism as being the old demonology of the Church, wrote to me recently :—“A further result of the perusal of your two last communications on the subject of Spiritualism is that I feel more and more convinced of the justice of the views set forth by Fechner and my friend Zöllner, as well as by yourself, namely, that the spirits of departed human beings who still linger on the threshold of this side, and not what are properly called demons, are the originators of these phenomena.”

In any case the conflict of the Church with Spiritualism does not affect the facts themselves, but only their explanation, and the dangers which may arise from them. That there are dangers connected with these matters cannot be denied, though they lie in another direction than that indicated by the Church ; and I should quite agree in deprecating it if Spiritualism were at the present time, as it was formerly, a secret science. I should not, however, avow myself as an advocate of Spiritualism, were I not convinced that the drawbacks, which have developed themselves in process of time, are considerably overbalanced by the good arising from it.

When Spiritualism shall by experience have given proofs satisfactory from both a philosophical and religious point of view of the immortality of the soul, now sought to be disproved by critical analysis, it will act both in a scientific and moral sense as a powerful remedy against the most mischievous evil of our day. At the same time I cannot, at least not yet, agree with those Spiritualists who would erect a system of religion from the communications received from spirits.

I do not deny the possibility of valuable information from spirits ; but metaphysics and ethics are naturally only the last blossoms of a scientific system. The morality of Spiritualism can have no solid foundation until a scientific basis of Spiritualism is established. Before we give credit to the communications of spirits we must be quite certain who these spirits are. As long as the problem of the identity of spirits with departed human beings is not completely solved, the immortality of spirits is not entirely established against every objection. It is, to say the very least, an anachronism for Spiritualists to occupy themselves with metaphysics and ethics before the scientific basis of the system is firmly laid down and established on a foundation solid enough to bear the weight of metaphysics or ethics.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

A Psychographic Seance with Mr. Eglinton.

To the Editor of “LIGHT.”

SIR,—So much has been said and written about the extraordinary phenomena of psychography that it is difficult to add anything fresh to the strong evidences of its reality already published. I desire, however, with your permission, to place on record some very striking results obtained at a recent seance with Mr. Eglinton.

On the 18th of last month, accompanied by two friends, Miss Robinson and Mr. Price, the mesmerist, I called upon Mr. Eglinton, by appointment, whom I had the pleasure of meeting then for the first time. We were shown into a sort of office or library of the ordinary type. The room was well lighted from a large window, the time of day being 4 p.m. In the centre of the room was a common deal table with four legs and two flaps, which we were invited to and did inspect. As a crucial test I had procured two school slates and had them well fastened together by a pair of hinges on one side, and secured on the other by a brass screw passing through the wooden frames of both, the screw fitting so tightly that it required a screwdriver to be applied with considerable force to turn it. Upon the inside of one of the slates I wrote a question, the purport of which was only known to myself, and between them I placed a small piece of pencil, which I had marked and still have in my possession.

I wanted, in the first instance, to obtain writing of any kind under test conditions which precluded the possibility of fraud ; secondly, to have a message from my daughter, who passed away more than eighteen months ago ; and, thirdly, to be informed in writing whether a certain event of great importance to myself (but of no general interest) would happen in the near future, as I desired. After taking our seats around the table and joining hands, according to instructions, Mr. Eglinton took my two fastened slates and held them partially under and up against the flap of the table, but after waiting some time without any result I was requested to change places with Miss Robinson so as to sit at his right hand. A new slate was then cleaned in our presence and a crumb of pencil put upon it, and upon being held under and up against the flap of the table as before, in answer to a verbal question of mine, “Is my daughter present ?” scratching on the slate was immediately heard, and on examination the word “Yes” was written in a clear, bold hand. I then asked, “Can you write us a message ?” and there was written distinctly in reply, “We will try.” In the above cases our hands were joined, Mr. Eglinton holding the slates with his right hand, the thumb being above the top of the table, his left hand in mine. I next wished to know if a reply could be given to the question written on my own slates, which were lying on the table firmly screwed together, Mr. Eglinton holding one of his own under the table as before, when the following message was written : “Your sister is here, and will try to write, later.” With the view of securing a continuation of the writing already commenced, I wrote the figures 2754 on a slate, and turned it upside down on the table, and these were correctly reproduced on Mr. Eglinton’s slate, with a line encircling them in imitation of mine. I then took a sovereign from my pocket,

marked it, being careful to avoid noticing the date, and placed it between two hinged slates, with Brahma lock attached, provided by Mr. Eglinton, and turned the key. In a few seconds the date 1882 was correctly given on another slate held by Mr. Eglinton. Numbers were then chosen by each of us with a request that they should be written in certain coloured chalks, as selected. This was speedily complied with, to our entire satisfaction.

Two new slates were now cleaned and put one on the other in full view, with a piece of pencil between them. We again joined hands, Mr. Eglinton placing his hand and mine on the top of the slates which were lying on the table. In the course of two or three minutes, Mr. Eglinton appeared to breathe heavily and was visibly affected, when scratching was again heard, which at once ceased when the circle was broken in any part, and was resumed when the hands were rejoined. On a signal being given that the message was completed, I took the slates off the table, and to the astonishment of us all on the upper side of the under slate we found the following message:—

“DEAR SIR,—We shall use our best endeavours to obtain the desired message for you, but there is great difficulty in our doing so, for you know that those spirits who are unused to the method of manifesting labour under disadvantages which we who have written so often do not. It is a great pleasure for me to be in a position to tell you that there is one very high spirit who has attached herself to you, and who is to be your guardian in your far away home. As you possess appreciable mediumistic powers yourself, although undeveloped, we hope you will sit for the purpose of cultivating them, and we will give out our power as far as we can to help you. Many of the higher spirits throng around you, and if you will only have the patience and perseverance you can ultimately do a great work for humanity. Never let the blessed truth leave your heart, for it is pure and holy.

“ERNEST.”

The slate was so crowded that the last sentence was continued round three sides for want of space, and as far as I could judge the time occupied in writing the above 166 words did not exceed one minute from start to finish.

We then wished for a reply to the question in the screwed slates, which had never been out of our sight except when they were held partially under the table in the first part of the séance. They were still firmly screwed together, and upon our hands being placed upon them as before described, the following message was immediately written:—

“MY DEAR FATHER,—I am not able to write to you myself, but I am here, and send you my fond love; the guides of the medium say you will obtain the but you will have to work hard. I thank God I am able to come.

“YOUR OWN LOUIE.”

There is one term here employed, “fond love,” which occurred repeatedly in my daughter’s letters, and which, to my mind, materially increases the value of the communication. The slates with the writing intact are in my possession. As I had arranged to leave England two days after the date of the séance, I was too much pressed for time to furnish these particulars earlier.—I am, sir, yours faithfully,

(Signed) GEORGE SIMPSON.

Ss. Carthage, Malta.

May 26th, 1887.

(Formerly 40, Woburn-place, W.C.)

We confirm the above report as correct.

(Signed) EMILY ROBINSON.

W. R. PRICE.

Spirit and Body,

To the Editor of “LIGHT.”

“Nothing can participate with another, or be governed by it, except it partake of the same nature.”—VAN HELMONT.

SIR,—Though otherwise quite unqualified for criticising the scientific opinions of Dr. Eadon, my admiration for the greater part of his article in “LIGHT” for June 4th, entitles me, I think, to the privilege of a candid friend—the generalising of praise, and careful detail of deductions from it. In this sentence, “clogged with an outward body, and compelled to be the recipients of impressions from the sensuous perceptions,” there seems to me positive ingratitude; for whether the spirit body reached our present phase of existence by lapse of virtue, or, as some believe, with conscious good intent for service of a preceding race, it would be without its grosser sheathing in great danger here, where formidable adversaries abound. The soul’s fire is easily kindled to a terrific blaze, and our material corporeity, originating in the watery principle, wards off many

an inflaming influx.* Besides, without this “apparent body-life” our psychic forces would lack the vigour due to reaction, and remain on this plane as weak as a spring uncompressed. Sometimes I even think whether the marvellous *seeming* subservience of spirits to embodied humanity, the non-interference of the previously most despotic passed behind the veil (and Mr. T. Lake Harris declares that angels yield to us quite as much), may be owing to this want of the resistance which a restricting body offers to the energies of spirit.† But undeniably in this sphere of being the obligations of spirit to body, and *vice versa*, are mutual, action and reaction equal. In other spheres the same law probably holds good, and *there* spirits and angels may not be found so yielding and unaggressive as they prove themselves in our own, where the reacting medium of spirit force is not the same as ours.

I wish Dr. Eadon had admitted what Böhme does when saying that corporeity is what “sunk down from the fire source, quality or spirit, and is in respect of the spirit as mute and inanimate, dead and impotent, *whereas yet it is an essential life*,”‡ for such terms as “dead atoms” seem below the level of his very lucid teaching, and quite behind the psychological insight of our time. When I came to them I felt as if I was reading something written while the present century was young; before Dr. J. J. Garth Wilkinson had given us his noble book on *The Human Body and its Connection with Man*; or Mr. Oxley’s *Angels*, their priceless revelations of what *every* material atom is; and before the writers of *The Perfect Way*; or, *the Finding of Christ*, in their most instructive introductory chapter, had brought within reach of any attentive mind a clear view of the exact correspondence of the molecules in the human body, to human beings in relation to the one body of which the Lord Christ is the Head and all-sustaining life. It is surely more of an identical process than an analogy: the minute soul of the blood globule is brought into obedient service of the ruling human soul, by whose vital fire it is kept alive; and so is every human soul that has found the perfect way, brought in glad subordination to the life in which alone it truly *lives*.

Inert as our corporeal matter comparatively is, can we justly compare it to an automaton? The structure which is continually renewed in life, and when forsaken by spirit, proves in disintegration its fulness of latent vitality, cannot be dead matter. What is matter but a plenum of unevolved soul life, which the magnetic attraction of a dominant soul has by its will force drawn in from mineral, vegetable, and animal accretions as fuel for its own vital fire, thus setting free the imperishable spirits which hide in all matter, to attach themselves to congenial spirits in the microcosm; and by that preliminary combustion, forming the precipitate which is passive, and unless habitually renewed, obstructive?

The same turn of expression with which I venture to quarrel in a contemporary has always surprised me in Swedenborg’s writings. He harps frequently on the utter deadness of nature; no doubt in order to emphasize the sole omnipotency of God in nature; but since nature must primarily derive from God, it seems a misleading figure of speech to call it dead. Yet it is Swedenborg who tells us in his *Animal Kingdom*, before he had been intromitted to the world of spirits, that “the blood is compounded of two natures; one spiritual, whereby it acts in the fibres and nerves, and communicates with the soul: the other material, whereby it subsists in the vessels, and inclines and belongs to the body.” And what more constantly *nature-ing* than blood!

It surprises me also that Dr. Eadon, when speaking of the habitual influence of spirit on body, does not recognise the truth he states so clearly with regard to its mode of action in healing disease. He truly says “to hope to bring about any favourable result in disease, surely we should apply or set in motion elements of the same order, as life to life, spirit to spirit, dynamic agencies to kindred dynamic agencies, and one invisible element to another invisible element.” Just so; when we digest food, contract a muscle, or extend a limb, must not the spirit bring about these results also by dynamic agencies akin to its own?

I should withhold these comments as uncalled for and

* “That Adam might not perish in the fierce wrath as Lucifer did, therefore he was created out of *matter*, and his spirit was introduced into the matter, viz., unto a sulphur of water and fire that God might again *exgenerate* a new life unto him as a fair pleasant smelling blossom springeth out of the earth.”—*Incarnation*, Part I., chap. 5, par. 105.

† This want is perhaps the cause of so many spirits’ eagerness to try and take possession or at least control of flesh bodies.

‡ *Treatise on the Incarnation*. Part I., chap. 3, par. 23.

impertinent carping if I did not believe that to think of the outward body as a separate part of human nature (when by the human soul it is evolved; magnetic attraction and assimilation effecting its spiritual desire for embodiment) shuts off the mind not only from many a fruitful field of research, but from any adequate sense of our responsibilities as the heads of our bodies,—the commanding, all-pervading spirits of the little world of each; little only by comparison; in potential life how great!

A. J. PENNY.

A Test Message.

To the Editor of "LIGHT."

SIR,—I believe that it has been found a useful practice among revivalists and other excitable religionists of all types, for each member to give the assembled congregation a description of the manner in which they attained the somewhat vague result known as "finding salvation." Now among Spiritualists there is really a good deal to be said for such a practice, for the first steps of the inquirer after truth are along such a lonely and treacherous path that it must always be of interest to him to hear how some other wanderer has stumbled along it, uncertain whether he was following a fixed star or a will-o'-the-wisp, until at last his feet came upon firmer ground and he knew that all was well. To the humble inquirer, distrustful of self and fettered with the prejudices of early education, it is of no avail to speak of psychography, materialisation, or advanced phenomena. He yearns for some proof which shall be more within the range of his own personal experience and which shall be decided enough to convince his reason without being so overwhelming as to stagger and confuse it. This must be my apology, therefore, for dwelling upon the incident which, after many months of inquiry, showed me at last that it was absolutely certain that intelligence could exist apart from the body.

Some months ago I read Judge Edmonds' *Memoirs*, and I have since read Alfred Russel Wallace's book, Major-General Drayson's tract, and other writings on the subject. After weighing the evidence, I could no more doubt the existence of the phenomena than I could doubt the existence of lions in Africa, though I have been to that continent and have never chanced to see one. I felt that if human evidence—regarding both the quantity and the quality of the witnesses—can prove anything, it has proved this. I then set to work to organise a circle of six, which met nine or ten times at my house. We had phenomena such as messages delivered by tilts, and even some writing under control, but there was never anything which could be said to be absolutely conclusive. That complicated machine, the human body, is capable of playing strange tricks, and what with the possibility of unconscious cerebration, of involuntary muscular action, and of the effect of a dozen heavy hands on one light table, I was never entirely satisfied. I was convinced that others had obtained the phenomena, but not that I had done so myself.

Last week I was invited by two friends to join them in a sitting with an old gentleman who was reputed to have considerable mediumistic power. It was the first time that I had ever had the opportunity of sitting with anyone who was not a novice and inquirer like myself. I may remark here that for some days I had been debating in my mind whether I should get a copy of Leigh Hunt's *Comic Dramatists of the Restoration*—the question being whether the mental pollution arising from Messrs. Congreve, Wycherley, and Co. would be compensated for by the picture of the manners and customs of those days to be gathered from their pages, and which I had particular reasons for wishing to be well up in. I had thought the matter over, but had dismissed it from my mind a day or two before the séance. On sitting, our medium came quickly under control, and delivered a trance address, containing much interesting and elevating matter. He then became clairvoyant, describing one or two scenes which we had no opportunity of testing. So far, the meeting had been very interesting, but not above the possibility of deception. We then proposed writing. The medium took up a pencil, and after a few convulsive movements, he wrote a message to each of us. Mine ran: "This gentleman is a healer. Tell him from me not to read Leigh Hunt's book." Now, sir, I can swear that no one knew I had contemplated reading that book, and, moreover, it was no case of thought-reading, for I had never referred to the matter all day. I can only say that if I had had to devise a test message I could not have hit upon one which was so absolutely inexplicable on any hypothesis except that held by Spiritualists. The message of

one of my friends, referring to his own private affairs, was as startlingly correct as mine.

Let me conclude by exhorting any other searcher never to despair of receiving personal testimony, but to persevere through any number of failures until at last conviction comes to him, as come it will. Let him deserve success by his patience and earnestness, and he will gain it. Above all, let every inquirer bear in mind that phenomena are only a means to an end, of no value at all of themselves, and simply useful as giving us assurance of an after existence for which we are to prepare by refining away our grosser animal feelings and cultivating our higher, nobler impulses. Unless a man starts with that idea the séance-room sinks to the level of the theatre or the opera—a mere idle resort for the indulgence of a foolish, purposeless curiosity. Let a man realise that the human soul, as it emerges from its bodily cocoon, shapes its destiny in exact accordance with its condition; that that condition depends upon the sum result of his actions and thoughts in this life; that every evil deed stamps itself upon the spirit and entails its own punishment with the same certainty that a man stepping out of a second floor window falls to the ground; that there is no room for deathbed repentances or other nebulous conditions which might screen the evil doer from the consequence of his own deeds, but that the law is self-acting and inexorable. This, I take it, is the lesson which Spiritualism enforces, and all phenomena are only witnesses to the truth of this central all-important fact.

Pray excuse my encroachment upon your space.—Yours faithfully,

Southsea.

A. CONAN DOYLE, M.D.

Re-incarnation.

To the Editor of "LIGHT."

SIR,—If ever there was an article proving the necessity for the recognition of the fundamental truth of Re-incarnation, for solving the problem to weak mortals of the eternal justice of the all-perfect God, Creator, and Universal Parent, in His dealings with His creatures, that article is the one I have now just read in last week's "LIGHT," entitled "A Dog Whose Spirit should be Immortal."

Written with power and judgment, it is worthy the calm and unprejudiced consideration of all anti-Re-incarnationists; and had Darwin been living it might have shown him that though his theory of evolution was true, he had missed the fundamental cause of it—the Divine animating spirit—and, therefore, missed the sublime solution of his own argument, viz., that the Divine spirit being the animating power of all creation, it is, therefore, the animating force of his own theory of evolution; and, therefore, also of the outer garment which that animating force or spirit assumes, in strict accordance with its state of development; and that as this animating spirit must be immortal as being evolved from the Immortal Almighty Parent, so must its evolution continue through all stages of progression from the monad to the man, and from the man through all grades of angelhood up once more in full completion of angelic manhood, to that Almighty Father-Mother in One whose unerring love and wisdom first evolved it forth on its educational progress.

From this we must, as reasoning beings, see that all God's creatures, of whatever type, have their periods of spirit life, in the interval of throwing off one body and taking on another; and this fully accounts for the oft-repeated assertion that birds, dogs, and other animals are in spirit life, as palpably as men and women are.

I should like to have added a few words upon the inexpressible grandeur of that doctrine of correspondence, which one may trace through all God's works, from the infinitely great, as seen in the evolution of the animating Spirit of the Universe, to the infinitely small, in the evolution of all His creatures of earth, through infancy to virility.

But I am unwilling to take up more of your valuable space, and will only therefore add that I have hitherto purposely avoided all continuous argument on this subject; and in deference to your expressed wish shall still do so.

Asking your kind insertion of this letter at your earliest convenience, if you think well, I beg to remain, sir, faithfully yours,

June 28th, 1887.

"LILY."

TO CORRESPONDENTS.

T. W.—Next week.

W.R.P.—Your communication shall appear next week.

E.C.M.—Declined with thanks as not suited to our columns.

MR. C. ALSOP.—Mr. Charles Williams, 140, Victoria Park-road, E., writes:—"Sir,—I should be much obliged if any reader of 'LIGHT' could give me the address of Mr. C. Alsop, once well-known to Spiritualists, and author of a pamphlet, I believe, entitled *Old Truths in a New Light*."

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, 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.

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.

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 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.”

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

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,’ ‘sommambulic,’ ‘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.”

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.”

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.”