

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOUETH MAKE MANIFEST IS LIGHT."—Paul.

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

## "MATTER THROUGH MATTER."

In your last impression, "C. C. M." writes: "Mr. Gurney to my mind has hit a blot in the evidence, at least a defect, unless Dr. Wyld can further assure us. Was the ring which fell down after the séance, and which is available for examination, the same ring as was on the wrist?" To which question I reply, most certainly it was the same ring, for I picked it up, and on minute examination knew it to be my ring, and by the same marks as I knew the ring when on Husk's wrist to be my own ring. The ring on Mr. Husk's wrist was identical with the ring which fell to the ground.

These doubts as to my ability to know my own ring when I examine it, are to me, as "C. C. M." admits, "very absurd." All which is necessary to guarantee identity is secretly to fix on certain artificially produced marks, and also on certain marks in the manufacture of the ring, it may be as small as pin points and so situated towards other marks as to render recognition certain and imitation impossible, except to a microscopic engraver, who had expended, say, months of labour in an endeavour to produce a *fac-simile*.

Then as to a ring being *intact* anyone can determine that by ringing it, and as I have a broken ring in my possession, I can illustrate this test to anyone.

With reference to the absurd idea that Husk could in a few days produce a *fac-simile* of my ring, it should be mentioned that he is, and has been for years, so blind as to require a guide when he walks abroad or enters a house, and that he could not see any one of my private marks even if I pointed it out to him.

If then my ring is reproduced in *fac-simile*, Mr. Husk must employ not only a most skilful engraver, but also a most scientific forger in iron, who can calculate to the tenth of an inch the size of rings, and make due allowance for the expanding and contracting powers of heat and cold.

Here also it is important to remark, Mr. Husk has been for ten years exhibiting these ring tests, and he assures me that on an average he has probably produced three tests a week, that is 1,500 tests during the last ten years, and yet no one has ever published any account of any fraudulent production of rings.

I therefore assert most positively, that I know my own ring when I examine it, and that the production of a *fac-simile* by Mr. Husk or his friends in a few days is, to my mind, absurd and impossible.

I will now add additional evidence which I witnessed on

the evening of the 29th inst., at the house of Mr. Stuart-Menteath.

Finding that my ring, although too small to pass over Mr. Husk's hand, could yet be passed, with some difficulty, over the hands of most young ladies on whom I experimented, I had an oval ring, No. 2, made, with diameters about  $\frac{3}{8}$  in. less than ring No. 1, and this ring no young lady I presented it to could pass over her hand.

I sent this ring to Husk on, I think, the 26th inst., and on the 28th, at his own house, the ring was, according to evidence, placed intact on his wrist, while my friend, Mr. Bampfyld, held his hand.

I sat with Mr. Husk on the 29th, when he showed me my ring, No. 2, on his wrist. By the most minute examination, requiring the assistance of a magnifying glass, I was absolutely certain it was my own ring. Mr. Bampfyld, being present, said he had sat with Husk the night before, who said: "I have two of Dr. Wyld's rings in my coat pocket; perhaps 'Irresistible' will place one of them on my wrist." Mr. Bampfyld did not examine the medium's wrist for more than about one inch above the hand; and he did not see the rings said to be in Mr. Husk's pocket, and so far, his evidence is most imperfect; but, immediately after his superficial examination, he found the ring on the medium's arm,—he having held the medium's hand during the experiment.

The value of this test lies in the *smallness* of the ring, and I think I can safely assert that any man or woman of common sense would, after examination, affirm that such a ring could not possibly be forced over Mr. Husk's hand. I suspended the ring *in situ* by a bit of twine, and demonstrated to those present by its sound, when struck, that it was *intact*.

The only objection the sceptic can make to this experiment is that the ring might have been cut, then opened, and then again welded while on the wrist.

For myself, I have never seen or heard of any worker in iron who could weld an iron ring while on the wrist, said ring being *separable from the wrist only about a quarter-of-an-inch*. But if welding were possibly performed, then the appearance and form of the ring must have been altered, and if there were overlapping in the welding—and without overlapping no welding can take place—then the ring must have been reduced in circumference; but, on as minute a measurement as was possible under the circumstances, I found this was not the case. Moreover, any welding process must have obliterated certain marks in this ring.

I regret to add that "Irresistible," who, throughout the séance on the 29th seemed to be in rather feeble spirits, in harmony with the medium, who had a depressing cold, declared himself unable to remove my ring from the medium's wrist, and so I regret I have not got my ring at present to exhibit, but I shall doubtless have it in my possession in a few days.

I may now add that I have sent Mr. Husk two rings cut out of two kinds of solid hard wood, and two rings of equal size cut out of leather, in order to test "Irresistible's" ability to interlock them. So far as I know this has never been effected, although somewhat similar tests may be found recorded in Zöllner's "Transcendental Physics." It would almost seem to be necessary to these operations that the human magnetism of the operator should be continuous

with the magnetism of the object, and in the case of two isolated rings this is not so.

It is most remarkable that, although Husk has been producing these ring tests for ten years, they have never evoked a systematic series of scientific experiments. No spiritualistic phenomenon is probably so far-reaching in its application, for if it can be proved that spiritual beings can dissolve and reconstruct material forms, such as iron rings, then as the greater difficulty contains the lesser difficulties all psycho-physical phenomena, such as the appearance of ghosts, and of solid materialised human forms, and of writing within closed slates, would admit of easy acceptance as manifestations of the dominance of spirit over matter.

31st January, 1885.

GEORGE WYLD, M.D.

### DISORDERLY MANIFESTATIONS.

(FROM THE *Revue Spirite*, JANUARY 15TH.)

An esteemed correspondent vouches, after personal investigation, for the substantial accuracy of the facts contained in the following newspaper statement, which we quote from the *Republicain de Seine-et-Marne* :—

"Have you ever heard souls from purgatory? No? No more have we. But if you will go to Marles you may have that satisfaction, and without drawing upon your purse; for there, some half dozen—the precise number is not known—scapegraces from the other world come every evening and play pranks in the domicile of the curé, and then, having well exercised his patience, file off to the house of the good Sisters of Mercy, and there keep up their gambols.

"How fortunate for our commune in being, of all the communes of France, the one selected by a supra-terrestrial troupe for its first appearance! But our curé and the good Sisters do not so regard it.

"At the curé's the programme seems to be drumming and thumping on the kitchen saucepans, rattling with the tongs among the pots and crocks, knocking among household things in general, noisily opening and flapping umbrellas, &c.

"At the good Sisters' the troupe plays the most brilliant pieces of its *répertoire* by the aid of the house-bells, pipes of keys, and drumming on pots and pans, causing din enough to make a *brave sapeur's* skin creep.

"But after their concert comes their farce; they play at hoaxing like mad students. At the curé's they hide his boots, turn his garments inside out, put pepper in his snuff box. With the good Sisters, to their great alarm and distress, they play corresponding pranks.

"Now let us listen to what the worthy curé says about all this: 'What do these invisible, yet noisy spirits come to our presbytery for, and trouble the house of our good Sisters? What but to move our compassion for their unhappy and sorrowful lot, and to get masses said for their souls? Not having the power to speak, they call our attention by pleasantries such as these—pleasantries which they practise for their diversion in the ante-chambers of Satan, while awaiting a better time in the heavenly kingdom.'

We have to remark, says the *Revue*, that facts like these ought not to be left solely to the grotesque treatment of newspaper wits, nor to the clerical explanations of curés to their uninstructed flocks, but they should receive attention from our men of science. These might well take example from some of those of England, where a society has been formed for collating all facts showing occult agency, in the expectation that by their analysis a solution may be found for many problems now more and more occupying the attention of men of thought.

"M. A. (Oxon.)"—We regret to learn that "M. A. (Oxon.)" has had a relapse, which, however, has yielded, though slowly, to treatment. Necessarily, it has thrown him back, but the medical advisers think that time and care are now only needed to ensure a complete restoration to health,

### THE "FOOLS, DOLTS, AND KNAVES."

It may interest non-Spiritualists to know the names of some to whom these terms have been applied by Mr. Labouchere in his paper. In writing as he did, he individually slandered and insulted every one who has borne testimony to psychical phenomena. We give a detailed list as recorded in these pages, of those who have publicly testified, *during the past year only*, to the genuineness of the phenomena occurring in Mr. Eglinton's presence alone. Many writers have abstained from giving their full names, and such have—with the exception of two persons—been eliminated from the list, as also have the names of every lady who has testified in like manner—not because they are not capable witnesses, but in order that Mr. Labouchere may not have the power to insult them personally, if so inclined.

NAMES.	PROFESSION.
The Hon. Percy Wyndham .....	Member of Parliament
H. J. Hood .....	Barrister-at-Law
A. H. Louis .....	Do.
C. C. Massey .....	Do.
W. Pritchard Morgan .....	Solicitor
His Honour Judge Paul .....	Judge of the Supreme Court, Brisbane
Deputy Surgeon-General Wolseley	Army
Colonel Lean .....	Do.
Colonel Wynch .....	Do.
Major Irwin.....	Do.
The Hon. Roden Noel .....	Littérateur
H. Cholmondeley-Pennell .....	Do.
A. Lillie, F.A.S.....	Do.
Brinsley Nixon .....	Do.
George Wyld .....	Doctor of Medicine
T. L. Nichols .....	Do.
Rev. F. M. ....	Church of England
Rev. W. Stainton Moses, M.A. ...	Do.
Rev. J. R. P. ....	Congregational Minister
F. W. Thurstan, M.A. ....	Prof. of English Literature
A. A. Watts.....	Civil Service
J. S. Shedlock.....	Musical Critic
Morrell Theobald .....	Chartered Accountant
J. H. Gledstanes.....	Merchant
W. Fowler .....	Do.
J. H. Mitchiner, F.R.A.S. ....	Do.
R. Stuart .....	Do.
R. Donaldson .....	Do.
W. W. Woods.....	Do.
J. G. Meugens.....	Do.
Frank Marryat .....	Theatrical Profession
Charles Blackburn .....	No Profession
R. H. Russell-Davies.....	Do.
W. P. Adshead .....	Do.
C. W. Dymond .....	Do.
F. Hockley .....	Do.

LONDON SPIRITUALIST ALLIANCE.—The attention of members and friends is requested to an announcement of the next *Conversazione* which appears in our advertisement columns.

TRANSITION OF MISS K. E. WOOD.—We regret to learn from a private letter that Miss Wood succumbed to an attack of typhoid fever at Adelaide early last month. We have no details, but probably the next mail will bring full particulars.

"TWIXT TWO WORLDS."—We are requested to announce that Mr. Eglinton's book can only be published by subscription. If those intending to order copies will do so at once, they will materially expedite the production of the work. All communications on the subject should be addressed to C. Manning, Esq., 11, Langham-street, W.

THE CHROMO PLATES.—We have received the following note from Mr. J. G. Keulemans :—"Will you kindly request your subscribers, on my behalf, to have patience until the last week of the month. The stones are done, but until I get my proofs it will be impossible to tell whether they are correct or not. Probably I shall have to use an additional tint-stone." Our readers may rest assured no unnecessary delay will occur. The gift will be a costly one—involving a cash expenditure on the part of Mr. Keuleman's co-donor of upwards of £30; while the former gentleman's labour and time would, in the open market, represent a similar amount.

## CORRESPONDENCE.

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

"The Cry of the Hungry."  
To the Editor of "LIGHT."

SIR,—What does Mr. Eubule-Evans want? As a member of the Psychical Research Society, I concur in his appreciation of its methods; but as there were brave men before Agamemnon, so there have been competent scientific investigators, some of them of great fame, who have verified some or other of these phenomena before the Society undertook the subject. On what ground will Mr. Eubule-Evans concede to one of its committees the credit which he withholds from witnesses quite as distinguished as any it is likely to supply him with? I can understand the man who says, "No testimony but that of my own particular senses will convince me," though I think his attitude irrational; but people who ask for testimony, and more testimony, and still let it all flow through their minds like water through a sieve, seem hopeless. "The Cry of the Hungry" is pathetic; but when food in any quantity and quality fails to nourish, it is a case for the hospital. There is at present an accumulation of good evidence for these phenomena generally, far exceeding that which existed for clairvoyance when Schopenhauer said, "Those who question it now are not to be called sceptical, but ignorant."

It has always seemed to me that the really needful work of the Society is less the verification of bare facts (though for the general public, which will not study existing evidence, that also is very useful), than the interpretation and co-ordination of them. We must hope, indeed, that facts of original research in the physical phenomena will be forthcoming to exercise the same high capabilities of observation, thought, and exposition, which have illustrated the subject of telepathy. But if Mr. Eubule-Evans has not already got his "little modicum of fact to start with," it is not because there is not on record plenty of the "scientific investigation" he desiderates. It would be impertinent to suggest of a gentleman of his intelligence that he is one of those by whom evidence is only respected until it is adduced—a very common case. But what else are we to say?

C. C. M.

Scientific Verification.  
To the Editor of "LIGHT."

SIR,—I see in this week's "LIGHT" that one of your correspondents suggests a committee from the Psychical Society as a jury suitable to decide on the genuineness of Mr. Eglinton's manifestations. I much fear that even were such a jury chosen from the Royal Society, if their verdict at all favoured Spiritualism, it would be set aside on the ground that they were incompetent. I well remember when Mr. Crookes, F.R.S., some years ago, commenced investigating the phenomena. The London Press was loud in the expression of satisfaction that a scientific man of Mr. Crookes' eminence had taken the matter in hand. But when his investigations resulted in a verdict of blessing and not of cursing, the Press suddenly changed their opinion of his scientific eminence, and pronounced him incompetent to form an opinion on the subject. The reason is obvious. It pays at present to denounce Spiritualism, and the Press is wise in its generation, not having forgotten the result of the *Cornhill* opening its pages to the subject. I think I can perceive in the extremely low and abusive language used by our opponents, a slight sign that they feel the ground not quite so secure as they have fondly imagined, and that they are doing all they can to ensnare Mr. Eglinton into an action at law, which course I sincerely trust he will not gratify them by adopting.—Yours obediently,

CANTO.

January 31st, 1885.

"Money Challenges."  
To the Editor of "LIGHT."

"Cocles alone against the whole of Tuscany."

SIR,—The reiterated censure passed upon me by yourself and some of my Spiritualist friends on account of the Labouchere challenge, passes my understanding. To hear my accusers, one would think that Spiritualists must not pretend to be and act like men of the world, but meekly to submit in dignified silence to any amount of pelting from the literary, journalistic,

and scientific mob in the market-place. In fact, our pattern should be the Salvation Army. Against this I emphatically protest. Looking at Spiritualism as a science, though certainly the most sublime of them all put together, I think it behoves its adherents to defend it with the best weapons this world can supply; and if by the men of our time betting is considered the most effective, betting should be wielded to the confusion and defeat of its opponents. I can see no dishonour in this. It is really to be regretted that Mr. C. C. Massey, before condemning betting as unbecoming, did not see how engrained is that propensity in the Anglo-Saxon race. Indeed, no better example can be given of this than Mr. Massey himself. For whilst, at p. 52 of your last issue, he sharply rebukes me for having resorted to that indecorous practice, at p. 56, line 68, of the same issue, he, Mr. Massey himself, in a moment, no doubt, of unconscious cerebration, and in the very language of the betting ring, offers to lay 100 to 1 against Mr. Gurney. How truly said:—

"The faults of our neighbours with freedom we blame,  
We tax not ourselves, though we practise the same."

Nay! behold Dr. Wyld, who, in the same number of "LIGHT," p. 55, unmindful of the sad fate of his friend Damiani, boldly offers to the said Mr. Gurney £20 to 1s. to prove the inimitability of his ring. May the gods avert a shower of thunderbolts from his head.

In the impatience of censure, my traducers have forgotten one or two things, and made one or two mistakes, which, with your permission, I will remind them of. To begin with, the bet did not originate with me but with Mr. Labouchere. Did my censurers ever reflect on the jeers, scoffs, and persiflage the Spiritualists would have had to endure in case Mr. Labouchere's heavy gauntlet had not been picked up? And would not our opponents and the watchful public cast for ever in our teeth this refusal of proof, to the great injury of our cause?

As it is, the defeat rests upon the head of the know-nothings, and true dignity with us. And does it not occur to the mind of your readers that, if at the time of the Slade affair, any Spiritualist had so demeaned himself as to challenge Lancaster and Donkin as I have done Labouchere, it would have stopped the prosecution at once, and saved a blow to the cause and pain to an innocent man?

Again, Mr. Massey makes the mistake of believing me so deprived of tact as to state without knowledge that I pledged Mr. Eglinton's ministry without consulting him first. I did consult Mr. Eglinton, told him of my intention of accepting Mr. Labouchere's challenge, and obtained his promise to sit for the experiment of *slate-writing*. Nor does Mr. Massey seem to entertain a proper opinion of my experience in spiritual phenomena, when he hazards the opinion that I proposed to prove the reality of form manifestations by means of actual experiments with Mr. Eglinton, a thing which never entered my mind. And when he satirically alludes to the *beautiful garments*, his keen intelligence failed to perceive that I was addressing an ignorant public, and that I wished them to understand that the spirit forms presented themselves to us *bedecked!*

With respect to Mr. Barkas' assertion, "That the spiritual phenomena are not matters to be gambled about; but are facts for serious scientific examination," I would say that when the proceeds of a bet, wager, or lottery are destined for charity, it cannot be called gambling. And as to the scientific investigation, Mr. Barkas ought to know by this time that the men of science so-called would sooner be thrashed than investigate, and that nothing is left to us but to expose the obliqueness of their mind, by making them refuse to come to the test by a heavy challenge.

If the fault-finders only knew how many letters I have received in consequence of this despised challenge from persons high-placed in society, who have sought for interviews with me in order to know whether Spiritualism is true, so that they may change their materialistic views, they would make less noise.

Sir, my challenge has made the round of the world. It has met with the approval of the great majority of the Spiritualists. It has cowed our opponents, and has caused great desire for investigation. I am, therefore, proud of it; and, pitting my experience of mankind and of Spiritualism against any other Spiritualist living, I shall do the same again when I consider the occasion requires it.—I am, sir, your obedient servant,

29, Colville-road, Notting Hill, W.

G. DAMIANI.

January 31st, 1885.

[We have also received a letter from "Trident," supporting Signor Damiani's course of action, but pressure on our Correspondence Columns compels us to omit it.—ED. OF "LIGHT."]

**Money Challenges.***To the Editor of "LIGHT."*

DEAR SIR,—I am one of those who, perhaps unfortunately, believe in the individuality of the spirit "operator at the other end of the line," and am frequently pained to see how persistently and consistently these spirit people are ignored, and their readiness to operate under any and all conditions taken for granted. I am inclined to think had Signor Damiani consulted "Ernest" before making his challenge, that it would not have been made, and surely, we who are Spiritualists should treat our spirit friends with common respect and courtesy at the least!

I have been delighted to read of the remarkable success attending Mr. Eglinton's mediumship, but not even his vigorous powers, I think, could stand the onslaught of opposing conditions and the positive thought-sphere of men like Messrs. Labouchere, Lankester, and Mas'kelyne and Cook. Experience in the past has, in many instances, demonstrated conclusively that where both spirits and mediums are willing and desirous that manifestations should occur, conditions, as presented by sceptical and critical sitters, have made success impossible. What chance would there be of winning the wager under the still more adverse conditions proposed, apart altogether from the immorality of the proposition?

It is not possible to force people to believe; there must be a growth within them, a desire for, and receptivity to, spiritual light; and as, custodians of this important truth, we need rather more caution lest we "throw our pearls" where they will not be appreciated. A little pride is valuable here. If we cheapen the subject and fail to be conscious of its dignity and importance, we cannot complain if we are met with contempt, ridicule, and scorn.—Yours for truth,

FIDELIX.

**Miracles.***To the Editor of "LIGHT."*

SIR,—In the Hon. Roden Noel's extremely interesting and valuable contribution to your columns of the 31st ult., this poet and philosopher indulges in some comments on miracles which I fancy are open to controversy. Your able contributor is of opinion that miracles in a vulgar sense do not happen, and that they are phenomena obedient to certain laws. Before we can arrive at positive conclusions on this knotty point, we must first define what we mean by miracle and law. I understand a miracle to be, not an unexplained wonder, but an actual superseding or violation of a known law of nature by the intervention of some superhuman intelligent being. A law I consider to be a certain result from a certain cause under certain conditions. Thus if this letter were conveyed to you a distance of some miles in a few minutes, the incident might be wonderful, but would not necessarily be miraculous. Investigation might prove that the letter was carried by a pigeon or sent through a pneumatic tube. In this case the fact would be governed by natural law. But if it were clearly shown that the letter was conveyed to you by my guardian angel or some other disembodied spirit, the incident would be, to all intents and purposes, a miracle, and nothing else. In one case the fact could always be repeated with unfailing accuracy; in the other case it would depend upon the volition and intention of a superior being. That which depends upon the exercise of arbitrary power or caprice can scarcely be termed with propriety a matter of law. I must contend that the word miracle conveys to me an idea quite distinct from anything governed by law; and even if it should be argued that one thing obedient to law should be superseded by some transcendent potentiality also subservient to some higher law, then I should hold that this act of supersession was itself a miracle. A man who walked upon water by the assistance of angels, who held him up, would manifest or enact a miracle; and I do not think we could properly apply any other term to the incident.—Yours, &c.

London,  
February 1st, 1885.

TRIDENT.

**A Correction.***To the Editor of "LIGHT."*

SIR,—As I was the only person who, in the *Spiritualist*, from November 23rd, 1877, under the *nom de plume* of "Scrutator," to March 28th, 1879, seriously took up the controversy against Madame Blavatsky, Colonel Olcott, and "C. C. M.," and only refrained on Madame Blavatsky calling me her "Nemesis," to which I alluded in the article of March

28th, 1879, saying, "It pains me to be regarded as a Nemesis; I would rather be looked upon as one who, like others, upholds principles in which he believes," I am rather sorry that my initials are given as W. R. P. in my article on the same subject, in your issue of January 3rd, since many of the old readers of the *Spiritualist* knew who "Scrutator" was, and may not be sorry to know that he is still on this side the water.—Yours truly,

W. R. T.

**Contradictions in Spiritualism.***To the Editor of "LIGHT."*

SIR,—"Ebor's" difficulties, in my opinion, all arise from his want of a clear apprehension of the truth that man's faculties and perceptions while he is in this world are in an embryotic or rudimental condition, requiring much development before he can be certain of anything, beyond the need of this development, which is his highest and deepest necessity. The acquirement of knowledge here is valuable, not for the exact information vainly expected of it, but rather for the development of the intellectual faculties which are its effect.

Let "Ebor" try and put himself in the position of a spirit teacher and he will soon find how difficult it is to convey the information as to facts for which "Ebor" craves. The difficulty arises from there being no point of mental perception in which they are agreed, owing to the undeveloped condition of the one and the developed condition of the other.

The pupil looks at all matter and phenomena around him, in this world, as wholly real; the spirit teacher from his higher standpoint perceives that although, interior to all things and motions of things, there is a vital reality, only a dim and imperfect shadow of this interior reality is perceived by us. Consequently the teacher is to his pupil in the position of a man who sees trying to describe a beautiful painting, full of noble colouring, to a man who was born blind.

"Ebor" says spirits do not vary in their morality. Well! how could they? Suppose a spirit came and said to him, "Go and murder that man, it is quite right to do so, because he is a bad man." "Ebor" would know at once this was an evil spirit. And if one came and gave him advice as to doing a good action, he would say that was a good spirit. And why? Because moral principle is a basic fact in the spirit of every human being incarnated or disincarnated, and is the basis of all his opinions as to his own character, or the character of others, here or in the spirit world. But, when we come to the so-called *facts* of existence here or there, it is very different, because the perceptive faculties we view them with are changing with each advance we make from sphere to sphere; and it would not be quite right for a spirit who had been even 1,000 years in the spirit world to say, "Such and such is the typography of the place in which I reside: because he is only himself in process of development to see things as they really are, and not as they seem. He might say, "So they appear to me now;" but he is well aware that he is liable to be contradicted by any spirit who is on a higher or lower plane of existence, whose perceptions necessarily differ from his.

I think, nevertheless, that "Ebor" is quite wrong in saying that we cannot use our reason in dealing with the conditions of spirit life. Notwithstanding the difficulties as to facts, caused by the growth of man's perceptions, we can still observe with more or less clearness the line of development which is in progress, and that is a gradual lessening of dependence on exterior impressions, with a substitution therefor of interior ones. We gradually perceive that the inner structure and foundation of all matter is thought, and therefore right thoughts and true morality are the only realities exterior to the inward spirit. Clad in thought robes, the spirit comes to our séances and by its power over the inner nature of things it gives to the reality that shadowy semblance called matter which is the only thing we can now see. What we call materialisation is not making a thing more visible and tangible, but doing the very reverse to the eye of a more developed, disincarnated spirit.

Regarding Spiritualism from this point of view, it is obvious that it teaches us that the paramount duty of man is the development of all his faculties, so that he may progress into a clearer apprehension of his duties to himself and his fellows. There can really be no evil in existence but want of development and progress. What are called the facts and phenomena of Modern Spiritualism are only of use to show to conscious and unconscious materialists, that the spirit here and hereafter is the real man, and that what they call matter is a phantasmal appearance suited to the condition of our present infantile perceptions. The conscious and professing materialists are easily known, but the

unconscious ones are just the ordinary people in all walks of life, who would scout the idea of being so regarded. They form the majority of the people we meet at séances and who call themselves Spiritualists, but who from training and acquired habits have become quite unable to understand their own spiritual nature and its wants, which are infinitely more important to them than any knowledge that can possibly be acquired about the world of spirits, or the phenomena spirits can show us. It grieves all true Spiritualists deeply to see Spiritualism degraded by the perpetual parading of the feats of spirits in materialisation—passing matter through matter and such like—which are very minor phenomena in comparison with the magnificent revealings of truth which are to be heard from the lips of our trance speakers. One of these inspired speakers has just left London, who, in the opinion of many competent judges, is the finest trance speaker in the world. He was very badly supported when here by Spiritualists, mainly because his guides told the whole truth, concealing nothing. Had he lived 1,800 years ago, his words would have been idolised, and all who did not agree with them would have been denounced as heretics by the religious people of our day, who cannot understand that God, Human Nature and Inspiration are the same to-day as they were then. The educated Spiritualists in England are trying, for social reasons, to prevent any division between religion and Spiritualism; forgetting that if Spiritualism means *Progress*, and the religion of to-day means (as the secularist in a recent issue of "LIGHT" showed) Stagnation in beliefs or superstitions of a bygone age, the time must come when either there will be a stern conflict between the two, or the beliefs, doctrines, and teachings of the popular theology will have to be so radically reformed that little will remain of what is now esteemed most important.

The great work of protesting against the erroneous teachings of the popular theology is now left to secularists, but it is really our work. If our leaders do not like this work, others will no doubt be found to do it. Can Spiritualism ever be organised as long as there are people directing its very imperfect societies, who are not ashamed to own that they are converts (through observation of spiritual phenomena) to the popular theology, which is far more opposed in spirit to Spiritualism than Materialism or Secularism?

I am glad to say, however, that Spiritualism is to many thousands in this country, and to nearly all in America, the liberating force that has freed them from the mental and moral stagnation caused by adhesion to old beliefs; well enough suited for the age in which they were promulgated, but not so to the present age.

Let us uphold Spiritualism as the inner truth of all science; of all religion; and of all theology. It comes from the world of causation, and can be nothing less.

Spiritualism is now laying the foundation of a new and fuller dispensation of God's Truth than has ever been given to man before. If there are any among us who wish to bind it to old and imperfect beliefs, let us as true Spiritualists separate from them, and form ourselves into a solid phalanx of believers in the progress and development of truth and humanity. A Roman Catholic writes in a recent number of "LIGHT" that there is a quality he calls *Grace* required before progressive development can be begun. He forgot, however, to say (and I supply the omission) that God's grace is freely bestowed on all His children, whatever their beliefs may be; and no priest, pope, or clergyman, or other sacerdotal person or institution is necessary for its bestowal.

Ingleneuk, Gladstone-road, Croydon. R. DONALDSON.

[Mr. Donaldson's letter has been in type some weeks, but being rather long we have been unable to find room for it before. The discussion on "Ebor's" Difficulties" must now cease for the present.—ED. OF "LIGHT."]

#### Masonry and the Occult Sciences.

To the Editor of "LIGHT."

SIR,—I append a slip with extract from a curious letter which recently appeared in the *Isle of Man Times*. My object is to ask those of your readers who are Masons as well as Spiritualists to inform me, as far as they are able, what connection, if any, there is between Masonry and Psychical Science, either now or in the earlier days; also any information they may be able to afford me on the subject, either (with your permission) through these columns, or by a private letter addressed to your care.—Yours, &c.,

LUX.

"J. E. W., if a Freemason, should know something of Theosophy. Christian Theosophy differs from Buddhist Theosophy

as the day and night differ. If my brother has been initiated into the Mystic Temple of Freemasonry, he has trodden, in symbolic ritual, the path that a Christian Adept actually travels *spiritually*. I wish I dare speak publicly on the Freemason's Craft. Let me be understood. I respect the silence of Masonry, though by recent innovation a pack of rubbish has become grafted on the Masonic tree. Freemasonry was once a science, and its initiates were living evidences of the power of Christian Theosophy. Let my Masonic friends examine their ancient ritual spiritually, and they will find the key to most glorious knowledges—knowledges of the mystery of human life, of the cosmic laws; knowledges of the pathway of the Master Mason, the Arch Adept. It is claimed that Moses was a Freemason. Well, so he was, in the degree of his knowledge in the Theosophic laws flowing, in the three-fold and seven-fold degrees, from the secret place where *the living stone* and *fiery pillars* are, and where the Arch Adept manifests His presence. In that knowledge He overcame the powers of the Egyptian Theosophic Adepts, who *did not* draw their power through the mystic rock and pillars. I dare not write more on this point. Let it suffice. There is a Christian Theosophy, and the Bible is its text book. There is a Buddhist Theosophy, and its power is from the source of the Ungood. Carried beyond a certain point it is the Black Art. What wonderful power was displayed in opposition to the signs shown through Moses! Masons, have you lost the spirit of your craft? Has your hidden science become a pack of sentimental twaddle? Where are your adepts of the third degree, those who have passed the mystic veil, and are called *Master Masons*? Have you lost the secret of the *Master Mason*? Has the secret word become powerless? Do you, indeed, live in a world which has been visited by the Arch Adept, *the Master* of the Temple? Has the power of the Black Science penetrated into your holy place, and extinguished the Fire of the Sanctuary lamps? Shame, shame! It is even so. How pitiful to contemplate! Where is the purifying fire, breath of God, that used to flow from the sacred place? O, brother Masons, cleanse the lodge—sweep away every member who will not live *in the spirit of the craft*. Hark! there is a voice in the secret place, there is a sound of wings, all things indicate the Master's return, and the rock and the pillar will soon disclose their secret, trumpet-tongued on the air. Masons, every man to his place, the earth karma must be driven back. What if the *Master* comes and finds the Temple in disorder, littered over with the impurities of the enemy, where holiness should be written on every vessel and implement?

\* \* \* \* \*

"Here is a subject for discussion. Let 'J. E. W.' tell what he knows of the Science of the Temple of Masonry, and in what way the Adepts of the Bible performed (in the Masonic science) their wonderful works.—Yours, &c.,

"A BIBLE STUDENT.

"P.S.—Take Moses, Joshua, Samuel, Daniel, Elijah, Elisha, and Jesus as examples. They were Master Masons, or Adepts, in the true Masonic or Theosophic Science, and performed their works in it."—*Isle of Man Times*.

DIFFUSE THE LIGHT.—"Neglect not the assembling of yourselves together": let us have our meetings in private and public, our home circles, our societies for research, our books by good writers, our well-sustained journals. The world is getting ready for us; it is a narrow, chilling selfishness alone which suggests the ceasing or releasing of our efforts to spread Spiritual truth. That is a wise old saying, "The gods help them who help themselves." The spirit-world does help us when we put forth our efforts in cultivating the higher. That it does help us, and is indeed in a great degree the inspiring source of what is best here, is well expressed in Lowell's golden words:—

"We see but half the causes of our deeds,  
Seeking them only in the outer life,  
And heedless of the encircling spirit-world;  
Which, though unseen, is felt, as sows in us  
All germs of pure and world-wide purposes."

—*Religio-Philosophical Journal*.

MISS LULU HURST has been at Chicago. She was introduced at a special meeting of representatives of the Press, who formed as critical a company as could have been selected. Some of them said beforehand that they would be able to do anything in the way of strength that she did. But they found that they had made a miscalculation of their power. Some of our scientists, who do not condescend to investigate, say that her exhibition must be illusive, or that she must be aided by the unconscious muscular action of those who think they are resisting a supposed "force"! But when we see strong men flushed and panting with their futile efforts to prevent a strong chair from rising, on which Lulu Hurst only passively lays her hand; when we see a trained athlete struggle in vain to hold down an open umbrella upon her merely putting her hand in contact with it, it must be said that there is some "force" in nature of which our scientists have not yet given an account.—*Religio-Philosophical Journal*.

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Light :

SATURDAY, FEBRUARY 7TH, 1885.

"SPIRITS AND TRICKS."—A POPULAR ERROR EXPOSED.

The *Whitehall Review* has been discoursing on "Spirits and Tricks." It makes many a blunder, and perpetuates a grave popular *suppressio veri*, involving also, almost as a matter of course, a *suggestio falsi*. The whole article, however, is couched in terms at once courteous, and, from its own especial point of view, perfectly fair and just. We, therefore, gladly take up the gauntlet thrown down, fully believing that, as a matter of mere justice, our contemporary will correct the error into which he has been, no doubt, unwittingly led.

We say "unwittingly" because, reading between the lines, we observe evident traces of a desire to treat the question on its merits, though at the same time marks of "the trail of the serpent," in the shape of the lingering influence of a popular prejudice, are no less conspicuous. This article is, therefore, somewhat anomalous.

The pith of the remarks will be found in the following words:—

"We confess to siding entirely with Mr. Labouchere in his contest with the Spiritualists. He says they are conjurers; they say they are not. But they refuse to be tried by their peers. . . . The conjurer knows what great things can be done by trickery: if the spirits can beat these, then he must admit that they have other and stronger weapons than he has. . . . It may be a vulgar idea to associate the spirit marvels—if such there be—with ordinary conjuring; but why do not the Spiritualists get rid of this vulgar idea by challenging the conjurer? Let science follow. If a jury of professional conjurers fail to discover trickery, then let the scientific men investigate the matter. If conjurers fail to detect human agency at work, then there must be more in this Spiritualism than our philosophy dreams of. Let the matter be tackled in turns—first by the common conjurer, then by the learned men of science. If Spiritualism is the genuine thing which it professes to be, it can easily stand both tests. For this we know, on a high authority, that if these things be of God they will prosper, but if of man they will come to naught."

The issue is clear enough, and we accept the situation. The simple answer is that the conditions laid down have been fulfilled over and over again. Mediums do not refuse to be tested by conjurers. They have been so tested on many occasions. What they object to, and what any man with the slightest shred of self-respect would object to, is the intolerable insolence of the Laboucheres, Maskelyne and Cookes, and Ray Lankesters. Met fairly, as man to man, they shrink from no reasonable precaution desired by

the investigator. But to be first called "knave," "cheat," "skunk," &c., and then expected to meet the originator of these offensive epithets, is rather more than ordinary human nature will tolerate.

No doubt the conjurer knows perfectly well, and better than the majority of people, the limits of the prestidigitateur's art. We are agreed on that point. We, moreover, avow that if the testimony of conjurers is relevant to the case in point, then the *Whitehall Review* has not a leg to stand on. The conjurers have tested: the men of science have both followed and preceded the conjurer. The "vulgar idea," like all untruths, dies hard, but when the *Whitehall Review* is put in possession of the following facts it can hardly again plead ignorance if it perpetuates the "lie's long-lingering life."

Mediums, who are the instruments of an external agency, have, as we have stated, more than once been confronted with conjurers who deceive by sleight of hand; and in the same manner as no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. Houdin's testimony to the reality of psychical phenomena we published *in extenso* in our issue for January 24th; we now give the original testimony of the others named.

Testimony of Harry Kellar.

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

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

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

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

After describing several successful experiments, Mr Kellar proceeds:—

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

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

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

The Testimony of Professor Jacobs.

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

"Spite of the assertions, more or less trustworthy, of the

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

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

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

#### Testimony of Samuel Bellachini.

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

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

#### The Testimony of Hermann.

The *Chicago Times* (December, 1882) gives a long account of séances held by Hermann, the conjurer, with Mrs. Simpson, the psychographic medium of Chicago. We quote from a summary which appeared in this journal, omitting nothing, however, that is of importance :—

The sitting was held on December 2nd, at 10 a.m., at the rooms of Mrs. Simpson, the well known medium of Chicago. Mr. Hermann, and one of his assistants, Mr. J. H. McVicker, at whose theatre Hermann was then performing, and Professor Denslow were the observers. The *Chicago Times*, which has more than once shown its fairness in treating an unpopular subject, gives a long account of the proceedings, some parts of which are so important that we quote them in full.

The room in which the experiment was made was an ordinary one, containing a plain table 15in. by 22in., covered by a cloth, and placed near the window, through which the sun was shining. Hermann carefully examined the table, and testified that it was perfectly simple and plain.

Mrs. Simpson sat beside the table and handed Hermann her slate for examination. He pronounced it clean. Mrs. Simpson then asked Hermann's assistant to place his hand underneath

hers, which supported the slate in a position directly against the under-surface of the table. He did so. The cloth was raised sufficiently for all the observers to see the slate resting firmly against the table, sustained by Mrs. Simpson's hand lying open and flat under it, and Hermann's assistant's hand again covering hers.

Mrs. Simpson requested Hermann to make some remark to which the psychographic message might form a reply, as this would be an additional precaution. He turned to McVicker, and said, "As I was saying—" The remainder of the remark was not audible. Instantly all heard the writing; Hermann acknowledged that it was clearly audible. Upon raising the cloth the hands and the slate were found undisturbed, and on the slate being examined it was found to contain the following words :—

"Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he, "let's go home." "Are you satisfied," inquired Professor Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But I can do it inside of four days, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann waving away the proffered chair, "I can do it, but not now. I will do it at my own room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Professor Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do it," said Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Professor Denslow.

"No, none whatever. I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitateur?" he was asked.

"No; not to-day. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

The writing above alluded to was obtained on Mrs. Simpson's own slate. To complete the test it is necessary to add that Hermann was requested to clean the slate which he had himself purchased and brought with him. This he did, and under circumstances precisely similar to those already detailed, an intelligent answer to a question proposed by McVicker, "Hermann, will you stay any longer than a week at Pittsburgh?" was at once received, "No! no longer than one week at Pittsburgh." The phenomena were thus reproduced with immediate success under conditions prescribed by Hermann, which he had confidently boasted would be fatal to results.

It will not fail to be noticed that Hermann admitted the genuineness of the phenomena, and, though he boasted of his power to reproduce it, he distinctly denied that such reproduction would be attributable to his skill as a conjurer. Maskelyne, in his controversy with "Iota," when he was offered £1,000 if he could perform and explain certain of the phenomena that occur in the presence of a medium, did the same. He admitted the genuineness of certain phenomena called spiritual. Hermann claims mediumship in so many words, and at a subsequent part of the sitting the intelligence present who wrote on the slate affirmed that he was a medium, but did not want to own it. Without attaching too much value to that claim, it is not a little singular that when confronted with these facts conjurers are powerless to produce them, save by claiming the mediumship which they set out by denying.

This is our case at present, as far as conjurers are concerned. We now, in conclusion, call upon the *Whitehall Review* as a bare act of justice to correct the mistaken impression it has, not knowing the facts, allowed to gain further currency through its columns.

## JACQUES INAUDI.

It is agreeable to find, through your columns, that Jacques Inaudi, or Inode, the calculating boy from Coni, in Piedmont, is still to the fore. It was in the *Revue Spirite* of April and May, 1880, that he was first heard of by Spiritualists, and he was then ten years of age. Then, as now, it was suggested by the *Revue* that he may be a re-incarnation of some great mathematician. Though I admit this to be quite possible, I by no means take it for granted, for it has been asserted that he is a clairaudient medium.

In either case, however, one thing is necessary. The normal calculator and the calculating medium must both be phrenologically endowed with organs of the brain favourable for calculation, for the arithmetician in the flesh must have a well-formed brain for the mind to work on; and a good calculating control must find a good and appropriate medium, with a well constituted brain, for his tool. The American calculating boy, Zerah Colburn, had the organ of calculation very large, as Mr. L. N. Fowler, the phrenologist, informs us, and demonstrates by a portrait, while the *Revue* says of Jacques Inaudi: "He is said to have an enormous skull," and the *Revue* of April, 1880, gives a portrait of him from a photograph. There is, however, as I have hinted, an interesting fact concerning this boy, which is this: when he first became notorious for his calculating power he himself attributed it to mediumship, to the whisperings of his departed mother. So if he had been rich, and Dr. Winslow had got hold of him, he would have been shut up in a mad-house. But was it his mother? The child evidently thought so, and yet it need not have been so, for it might have been, and still may be, some control endowed strongly with this arithmetical faculty, who assumes that tender tie, the more to please the medium and to elicit his attention. At the same time, many Spiritualists will bear me out in the affirmation that they have themselves received the most touching, affectionate, and apparently reliable communications from invisible beings, purporting to be their mothers (Mr. Home being an eminent example)—communications which are about the last we could wish to cast aside as wanting in evidence of identity. Still, we must own that if in Jacques Inaudi's case his mother be indeed his control, it is but rarely we find mental arithmetic the especial *forte* of the female sex. And had she it during life?

A writer in the *Revue* of May, 1880, M. Bouillac, of Mère (Hérault) gives the following interesting anecdote of the child, who, at that time, used to go about to cafés and public places, where he demonstrated his powers. M. Bouillac had asked the boy to join himself and wife at breakfast, and while there, the boy remarked to a young woman who came in, "Would you like me to tell you how many minutes have passed since you were born?" The girl told him the year and the day of her birth. Jacques answered, "That makes twenty-two years, three months, and seventeen days." He then held down his head, and in twenty seconds he gave the numbers of minutes. I took a note and made the calculation; it was exact. I remarked that the child did not think, or seek it. He was simply *very attentive—he listened*. I said to him, "My little friend, it is not you who make these calculations." He looked me full in the face without answering. I repeated, "I know it is not you." And leaning towards him, and lowering my voice, I added, "I talk with the dead." He looked at me, and answered with a satisfied air, "Do you talk with the dead? You! Very well; yes, sir; it is not I, it is my mother, who is dead, who does all this for me, that I may get my bread." I asked him if he had told this to other people. He answered, "No," and said that no one had asked him; and, turning round, he cried, "*Tenez!* There is my mother; there she is!" "Ask her," I said, "if it pleases her to see you with us." But the spirit was gone. This poor child told me about his family, and much about his mother, whom his father beat, &c., &c.

W. R. T.

## THE SPIRITUAL OUTLOOK.

XV.

At Liverpool, some years ago, a violent mob smashed the cabinet of the Brothers Davenport into small bits. Now the Spiritualists of Liverpool fill a large hall every Sunday, and are about to build a larger one of their own, to be opened in due time with appropriate ceremonies.

Dr. Nichols' discourse on "Spiritualism—what it is," drew a good, though not a very large audience on Sunday morning, but every seat was filled in the evening to hear "*What it does*." The speaker held that proof of existence after death gives reasonable hope of immortality, and that when men know that they will live forever, they will live better. A life that may be ended any day by some trifling accident is one thing—a life that has eternal progress and endless happiness in its future is quite another. Spiritualism, uniting all men by the knowledge of a common destiny, must lead them to work together for the good of all. It is, in fact, the needed basis of a true society.

Why should a man trouble himself about the conditions of an existence which, as Materialism teaches, may end at any moment? Why not be friendly with those with whom we must live to all eternity? Only, if nine-tenths of the human race are to be eternally damned, why concern ourselves with improving the conditions of this momentary prelude to the horrors of the hereafter? Why should a Calvinist sit on the Royal Commission which takes evidence and talks about "Outcast London"?

Spiritualism gives the true basis to a brotherhood of humanity. The whole human race can unite when its common and glorious destiny is a demonstrated fact. The inequalities of human conditions, and even of development in this brief earth-life, disappear. Whatever good we do goes on forever.

Spiritualism gives to every one who opens his eyes to its facts a destiny, a career, and a dignity so far beyond our little political and social distinctions as to force upon us the sense of equality and the sentiment of fraternity. The aboriginal Australian did not mind being hanged because he felt sure that he should "jump up white man with plenty of sixpence."

With a little more experience—with that realisation of our mental and moral condition which time must bring to us—we Spiritualists shall be in a condition to infinitely improve the conditions of humanity. We need more science, perhaps; but our greatest need is the basis of all true action—the knowledge of our destiny.

"Know Thyself" is the motto for all reformers. To really know ourselves, our minds, our capabilities, we must know our destinies. All hope for human progress in this world rests upon the knowledge that our life is endless. Only with that knowledge can we truly know ourselves.

It is droll to see how Mr. Labouchere gets out of his challenge by first demanding a jury of scientists utterly committed to Materialism, and then a jury of conjurers, most of them being equally committed as "exposers." When a man is to be tried for murder they summon a dozen of the neighbouring shopkeepers, who, having no interest in the case, are supposed to be able to give a true verdict. But when, some years ago, women were hanged for shop-lifting, a jury of shopkeepers from Ludgate Hill was perilous.

Matter through matter. The facts are too numerous, and the observers too intelligent, to leave any doubt. Professor Zöllner photographed the knots upon his endless cord, and the wooden ring he had turned, which, in the presence of the medium Slade, was placed upon the table pillar, contrary to "the well-known laws of nature." One of the most common of miracles in Mr. Eglinton's séances has been the placing of a common chair upon the arm of a person who was firmly holding the medium's hand. If you doubt the soundness of the chair, examine it. If you doubt the continuous contact of the two hands, tie the wrists together with silk or cotton thread and hard knots. No one who fairly tries this experiment can fail to become convinced that "matter passes through matter."

There is no doubt that solid iron rings are placed upon, and taken from, Mr. Husk's arm, when his hand is held by others.

I, who write these words, have had a chair "threaded" upon my arm while holding Mr. Eglinton's hand—I have tied the wrists together with fine cotton thread. I have seen solid matter—visibly and palpably solid—form and dissolve. I have writing in ink, done between two slates firmly pressed together. I have writing in ink, done between the leaves of a large book as it lay upon a table in full light, with a heavy weight upon the cover.

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And physical facts like these "are not worthy of the attention" of our men of science—our Huxleys, Tyndalls, Carpenters, Lankesters, Avellings, Proctors, &c. ! All the more honour to Wallace, Crookes, Zöllner, and others, who have, like true philosophers, investigated facts even when utterly contrary to, and subversive of, "the well-known laws of nature."

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A philosopher shutting his eyes to a visible, physical fact! "A trivial fact?" Well, Crookes' radiometer demonstrates the trivial fact of the force of light. A bit of paper dashing at a rubbed stick of sealing-wax is a trivial fact that shows the action of electricity. The trivial fact of a series of raps upon a table, or a bit of pencil writing between two slates, locked, wrapped, or tied together, may demonstrate spirit life and spirit power.

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And this, our zealous Evangelical newspapers tell us, is the work, or amusement, of Satan—the fellow who persuaded Eve to eat the apple, which "brought death into the world and all our woe." Just so. Of course Satan is quite equal to it—but where is the motive? With all his machinery for filling the world with vice, crime, and misery—with the seven deadly sins in active operation, why bother himself with rapping on tables, and writing on slates, and making men believe that they will live after death? Our unbelieving and quite too credulous Evangelicals must try again. Satan has other work to do.

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Two reporters of the *Chicago Evening Journal* have had a séance with Henry Slade, of which they give a full report, an abstract of which I find in the *Banner of Light*. He held two slates, with a bit of pencil between them, in full light, to the ear of one reporter, and both heard the writing, even to the crossing of t's and the dotting of i's. Questions secretly written were answered. An accordion held by the valve end where no visible person could touch the keys, played several tunes, and the conclusion of the report is that: "They left with the unalterable conviction that, whatever interpretation or estimate was to be placed on Spiritualism, the manifestations which they witnessed were real and true, without the slightest admixture of fraud or chicanery."

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Good for Chicago—but what is to hinder two reporters from the *Times* or *Daily Telegraph*, *Standard*, *Daily News*, *Pall Mall Gazette*, &c., making a similar visit to Mr. Eglinton? The *Pall Mall Gazette* has done some things truly heroic. It has even found some name for a rival journal besides the contemptible one of "contemporary." Why not distinguish itself by reporting one spiritual phenomenon?

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TELEPATHY.—Some years ago a woodman and his wife lived near here, between whom there was such singular sympathy that they seemed to understand each other without speech even when not in presence of each other. In the winter of 1881, while the husband was out from home felling timber, the wife ran to a neighbour's for help, saying that she felt that her husband was dying: she did not know precisely where he was, but she instinctively went to the spot where they found him dead, from a wound by his axe, which had divided an artery. The wife became insane. If any one wishes to know all the details of this remarkable instance, I shall be happy to furnish them.—G. Russell, M. D., Calumet, Mich.—*Religio-Philosophical Journal*.

At a meeting of *L'Union Spirite Française*, M. Delanne, editor of *Le Spiritisme*, quoted many proved instances of *apport*, the bringing of solid objects into closed rooms. In considering the phenomena, he divided them into two kinds. (1) Those where there was fluidic (spiritual) creation; and (2) those where there was only material *apport*, in which the penetrability of matter was manifested. He recalled experiments by Puységur, and quoted those by modern magnetists, showing that objects have a fluidic double, or that they exist spiritually and materially. It is known that a body may take all forms—solid, liquid, gaseous, and radiant. He argued that a spirit might by will-power bring the matter of an object into the radiant state, and then re-solidify it upon its still existing fluidic double.—*Le Spiritisme*.

## ON THE HIGHER ASPECTS OF THEOSOPHICAL STUDIES.—(Review.)\*

Perhaps no more competent exponent of the characteristic conceptions of Indian philosophy has appeared in this country than the accomplished young Brahmin gentleman at present the guest of the London Lodge of the Theosophical Society. The paper before us deals with the moral problem of human life, its supreme aim, and the means of attainment. The first is defined to be Happiness; the second, Knowledge. Goodness has only relation to happiness; morality has no absolute worth. We state these propositions baldly, as if they contained nothing more or higher than Western nineteenth century utilitarianism, without the light thrown on them by a metaphysical psychology. To this latter refers the prime condition of attainment—Knowledge. But knowledge of what? The answer is, Of the changes of our conscious states, and of the relatively permanent underlying them. All existence is change; none of its states are everlasting. Now the great mistake we make is in thinking of our limited, personal self as an *entity*, essentially and radically distinct from all other such selfs, whereas it is in truth only a *state* of consciousness, and the ultimate basis of consciousness is universal. It does not follow from this that *individuality* is coincident with that particular state of external consciousness which is all we know of it at present, and which in this paper is called the personality. On the contrary, the personality is only a state of the individual self. This individuality we may provisionally call the human entity, remembering, however, that it is itself only a larger and deeper state of universal consciousness. We have, therefore, to apply this conception to the problem of happiness, and its ethical significance.

My ideal of happiness must relate to the most enduring state of consciousness which I can identify with myself. If "I" wish to be happy, the first thing, evidently, to ascertain is what "I" am, as far down as I can reach into my nature, that I may not identify myself with any very transient state or even mood. The self-indulgence which defeats its end even in this life arises from an extreme feebleness of imagination in the presence of desire, allowing the mood of the hour to stand for the self. Common experience corrects this mistake, which is more or less successfully opposed by the prudential or moral training received by most of us, without any disposition to extend the teaching. Nor can the teaching be extended without a power of self-identification with a state of consciousness lying deeper and comprising more than that partial state whose exclusive interests oppose it to other states, or personalities, on the same plane of consciousness. But this ideal, the true self we are in search of, and which may prescribe quite other conditions of happiness than those recognised by the personality as such, is not to be found at the end of any temporal series; it is either nothing, or it is, is *now*, the (relatively) real underlying the apparent. "In order to be truly happy the personality has to realise its own perpetual changefulness, and the result of such realisation will be the surrender of the desire for the permanence of any particular state of its existence, a desire springing simply from ignorance of its own nature. When this ignorance is dispelled, and the personality conforms itself to its nature to change, the character of the Ego is so completely altered as to render the personality, to all intents and purposes, extinct; to mark the difference of state, the entity is then called an individuality. It is not within the scope of this paper to discuss the nature of the existence of the individuality during the time when the personality lasts, or, strictly speaking, engages attention." By this last pregnant phrase, Mr. Mohini indicates the analogy to be pursued. Just as its momentary states of consciousness are to the personality itself, so is the latter to the individual Subject behind. Attention is engaged, as to particular acts, by interest or desire; and this may rise to a degree to make us oblivious for the time being of more important or lasting concerns. Now our whole personal life is, on a larger scale, just such an engagement or fixation of attention attaching an exaggerated value to its objects. So likewise, the power of disengaging the attention is in both cases the same in kind. The reflection which belongs to the personality comes to our aid to suppress the intensity with which a particular object attracts us. And our deeper subjective self evidences its existence by its power to represent in personal consciousness the mutability of all the states of the latter, and the consequent intrinsic worthlessness of its objects. If, as is only

\* Read at an open meeting of the London Lodge of the Theosophical Society held on December 10th, 1884, by Mohini M. Chatterji. (Transactions No. 3.)

too likely, former attempts to elucidate the distinction between the personality and the individuality of man have resulted in little more than hazy impressions of a metaphysical puzzle, better success may be hoped from a method by which the one state is represented as merging and losing itself in the other, by the natural operation of consciousness in the course of its ethical self-realisation.

"Change alone is permanent. Forgetful of this, our personalities build up schemes of happiness in which the desire for the permanence of some particular state occupies a prominent position. . . . Examining the true nature of our consciousness, we find that the great cause of pain and suffering is the personality itself, or, in other words, the great interest we feel in ourself under the conviction of their separateness and opposition to other selfs. . . . As the work of ethical evolution proceeds, the personality which produces the consciousness of opposition of self and selfs, slackens its bonds and expands until it loses itself. The presence of opposition produces pain, which disappears in proportion as its true cause, the feeling of separateness, disappears; happiness grows with the growth of more permanent interests, and reaches its consummation when the 'dewdrop slips into the shining sea,' and the personality destroying its limitations merges in the all and loses its name. The peaks of perfection that the glorified individuality then begins to scale are far beyond the ken of mortal eyes. It never, indeed, loses 'the glory of going on and still to be.'"

Evolution and self-knowledge are thus essentially the same. We have not to *become*, but to know that we *are*. This leads us to the observation of another characteristic feature of Eastern thought in regard to spiritual attainment or evolution. This is the subordination of morality to knowledge. For the knowledge here meant—the knowledge of our own being—is not to be regarded as an intellectual possession which can be grasped by a metaphysical formula. It is an act of realisation by consciousness, involving in itself all the higher ethical results. Morality, on the other hand, belongs to some given stage of consciousness, as, perhaps, the highest, or as tending to become the highest, expression of that stage. Those higher moral ideals which do not require the sanction of a *law*, but appeal to a new or regenerate condition of the *will*, are not conceptions of an advanced standard of rectitude so much as presentiments of a larger consciousness, to the nascent development of which these ideals testify. Thus, for a morality controlling the lower nature, we have a higher nature becoming self-conscious. This certainly is not in itself a novel contribution of Eastern to Western thought. It is the Christian doctrine of Regeneration, referred to by St. Paul's distinction between the schoolmaster and Christ; as, again, it is the ideal which modern ethical speculation offers to the *race*, as a consequence of the hereditary transmission and progressive spontaneity of non-egoistic motives. But in Christianity the doctrine has remained a mystery, or a theological dogma, for all but the few who apprehend it really, if not explicitly, in the Eastern sense. The social ideal, on the other hand, has no metaphysical significance, since it recognises evolution only on one plane, being limited to a sort of moral two-dimensional world. The striking achievement of thought in the East is that its religion and its philosophy are one and the same system. And that is so because it does not regard the temporary limitation of consciousness—called in this paper the personality—as fully representing the subjective being, and as having, therefore, to be supplemented and converted by a power not essentially the self, however centrally that power may be conceived as operating. The supreme condition which every real religion demands, the *denial* of the personal self, is here to be taken quite literally; not as the "sacrifice" of something which exists, but as the discovery that what seems to be is not. To see limitation as being, as the essential self, is the illusion of personality. The principle of deliverance is, therefore, knowledge. Even speculative knowledge that our personality, *i.e.*, the interest of consciousness in its objective relations, is a transient phase, will carry us a long way, if only we keep it always before us, winning by its means a continual equanimity and indifference to the action of external causes. For every application by will of abstract truth makes it an organic basis of life, realising or substantiating it in us, and is the progressive affirmation or recognition of the larger consciousness, whose true self-knowledge, transcending and dispelling the personality, is thus attained. The highest effectuation of Will is the subjugation of Desire, and Will is guided to this achievement by the knowledge that Desire does

not belong to its true consciousness. It may seem, indeed, that such a negative knowledge cannot supply the content or state of the spiritual consciousness it affirms by contrast. But this is to overlook the positive side which necessarily belongs to the denial of personality. I cannot deny that my interests are other than yours without practically affirming all that we understand by fraternity and love. A consciousness without exclusive interests has total interests. It lives in the whole, and is the life of the whole, though it may be individualised by organic relations to an objective world, and by special functions. As long as the personality remains, individuality is for it metaphysical, while its own experience is physical. But there is only a shifting threshold between the two, for the metaphysical becomes the physical as soon as it is brought within the region of experience. "There dominates throughout the whole range of existence the eternal struggle of converting metaphysics into physics, and ethics is the power that fights. Any scheme of life that neglects one and enthrones the other of these will always defeat its own ends. Physics without metaphysics is empiricism; metaphysics without physics is dogmatism; and ethics by itself is superstition. The harmonious combination of these three elements forms what is called Theosophy, Wisdom-Religion, or Esoteric Science. The study of this great science is a proper development of all the different faculties, the synthetic unity of which is the man. Physics requires the cultivation of the intellect, metaphysics can be comprehended only by the development of the intuitive, or purely rational, faculties, while the emotional nature is expanded by ethics. The feeling of reverential awe for what we call spiritual is produced by the combination of the metaphysical and ethical faculties. Metaphysics recognises the true nature of consciousness, which ethics, acting through the emotions, forces us to realise. This impelling conviction produces the feeling of awe for the subjective side of nature, and makes it sacred." "The practicability of converting metaphysical concepts into physical facts by the help of ethics, must not be lost sight of." And this is "a task already accomplished by some individuals." Why not? If the philosophy of spiritual evolution be true, it is just what we should expect.

This view of the potential reduction of the metaphysical (transcendental) to what the writer here calls "Physics" (facts subject to scientific apprehension), is in agreement with much independent contemporary speculation. For the ontology of "things in themselves," behind the objective aspect of experience, is substituted the conception of an unreclaimed territory of experience. This is the balanced idealism which allows neither priority nor separate existence to either the subjective or the objective aspect. All existence is consciousness ("the universe," says Mr. Mohini, "is a grand consciousness"); and what for us is the transcendental, unknown and unseen, is only a field of experience in which the subjective conditions are different from ours. One of our own most distinguished metaphysicians, Mr. Shadworth Hodgson, in his "Philosophy of Reflection," and Dr. du Prel, in his "Philosophie der Mystik," have arrived at very similar results.

Another characteristic of Eastern thought, to which also the generalisations of Western philosophy are independently tending, is its fidelity to the analogies of nature. That is very observable in the view of death as the termination of an objective phase of human existence, and its retreat into a subjective one. Alternation of opposites is one of the most universal facts of nature. Action and re-action, activity and rest, expiration and inspiration, whether we take our examples from mechanics or from organic phenomena, we find the same law measuring time by opposite states. Nothing but our inability to grasp existence and its changes on a large scale has prevented the otherwise obvious application to the case of man. For by another law, of which philosophy and science may perhaps make greater use hereafter, with everything that which happens on the small scale represents and repeats the larger area or cycle of its existence. It is, indeed, very possible to misinterpret this law, as is, perhaps, especially the case in seeking the true correspondence of waking and sleeping with life and death. According to the apparent analogy, for instance, the subjective state to which it is said death introduces us, and which answers to the diurnal sleep, should have a duration of only one-third of its objective life, instead of being enormously in excess of it. The solution, we suspect, is to be found in the different measures of time. This might happen in either of two ways, supposing what we learn of the hundreds, or even thousands of "years" of the Devachanian consciousness to be, in some sense, true.

The measure of time may be taken from either the subjective or the objective state, and the two measures may not at all coincide. And that would be quite in accordance with dream experience. But our present object is only to point out the presumption from general analogy in favour of the statement that survival after death does not mean a mere continuity of the personal life under new objective conditions, but in the withdrawal into an interior state of consciousness. The consciousness of personal identity would then depend upon how far the interior consciousness had already been associated with the personal life; for without association of ideas there is no recollection. The intermediate state, or "Kama-loca," answers to the period during which the still harassed, or interested, mind is kept awake, or half awake, by dwelling on the occupations, excitements, or hopes of the past day, a period which in the one case as in the other, will be extremely variable. It appears to be now quite conceded that communication with the half-awake personalities in Kama-loca through mediums is possible and a fact. But the analogy enables us easily to appreciate the objection urged against these practices. When we have parted with the organism by which we energised in collateral reciprocity with others on the same plane, continuance on that plane can only be a morbid endeavour of consciousness to maintain its objective phase. The true individuality would return into itself, into its larger life. This disengagement may be seriously retarded by importunity. The would-be sleeper after his toil may be kept feverishly and uselessly awake by care or anxiety, but who would be so barbarous as to molest his repose by insisting on conversation with him? Even his willingness, if he be willing, is not, in his interests, to be encouraged.

But though little good is to be got, and much evil is to be apprehended, from these communications with Kama-loca, we learn that the rest of Devachan is a period of spiritual effluence. It is a proposition strongly insisted upon that all true spiritual communication must be subjective. That means from consciousness on a higher plane *en rapport* with our own similar intuitive consciousness, whereas Kama-loca being only an obscure continuation of the earth-life, communication thence can only be of an external character. Mr. Mohini thinks it is a fact "that men dying at a ripe old age with the satisfaction of having accomplished all life's labours, very rarely manifest through mediums." But "those alone who, during a long course of unselfish life, have shed every atom of material craving, are able to overleap Kama-loca altogether, while, in the case of the generality, its duration varies from some hours to a great many years." But all such statements about duration should, we think, be taken with the understanding that time has no absolute measure, and that therefore estimates taken from our measure give us little real information.

This review must close with a citation concerning Devachan, for we have left no space for a criticism, which would necessarily be of a metaphysical character, of the further statement that entities in that state are not self-conscious.

"While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualising influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled, by his highly spiritual life, to live upon the plane of soul, he can consciously receive the influx of spiritual energy thus showered upon the earth, and trace it to its source. True spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predecessors, a good man in life and goodness in death. It will thus be seen that good men, freed from the limitations of the flesh, become inspiring influences in their turn, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life."

C. C. M.

*Le Spiritisme* gives a list of eighteen circles (*groupes*) now being held in Paris, with their addresses and times of meeting.

THE *Figaro* of Paris has an article upon the dramatist, Victorien Sardou, which says that through his hand, as a medium, wonderful drawings, filled with fine detail, have been executed; while it is well-known that he cannot, in his ordinary state, make the simplest sketch. Further proof that the public mind is turning more in the direction of Spiritualism is furnished by the fact that *Figaro* is also printing a serial tale, "Histoire à faire peur," based upon spiritual facts and presentiments.—*Le Spiritisme*.

## SPIRITUALISM IN THE PROVINCES.

GLASGOW.—Last Sunday, while the usual services were being conducted in the Spiritualists' meeting-place, Miss Rosamond Dale Owen lectured to the Secularists in their Hall, Ingram-street. Miss Owen spoke twice, forenoon and evening, her subjects being respectively, "A Chat about Robert Owen," and "Work." Her morning audience was somewhat scanty and scattered, but the lecture was delivered with an easy grace, and contained many interesting points. The audience in the evening was large, and the address was in many respects much more telling in its deliverance and effect. Miss Owen is not only an ardent, but also a true and consistent, Spiritualist. She fully realises the vital importance of the conviction which possesses her, and courageously seizes every opportunity that presents itself for making obvious to others the realities and significance of Spiritualism. It may, therefore, be inferred that, on the occasion in question, she was not reticent respecting the theme which lies nearest her heart. Dealing with the subject of "work" in relation to the spiritual in man, Miss Owen had probably the advantage of her audience in possessing a clear knowledge of certain spiritual laws and forces which, although constantly operative in the various spheres of human life and its relationship, are yet undreamt of in the philosophy of the average Secularist. In expounding such laws, therefore, by means of simple and obvious illustrations, clearly presented, Miss Owen was able to utter the essence of Spiritualism from the Secular platform. Doubtless many were affected only by the "strange doctrines"; others, let us hope, gathered a few seed-grains of truth that possibly may quicken by-and-bye and grow into new forms of thought in their minds. However this may be, the spectacle of a fragile woman addressing an audience of hard-headed thinkers, accustomed mostly to the utterances of religious Iconoclasts, addressing them, too, in a way which at times was totally opposed to the bent of their minds, and throughout maintaining a manner serenely composed, a style of utterance simple, fluent, and unconsciously graceful, was of itself something to ponder over. In the Hall, 2, Carlton-place, Mr. Wallis occupied the platform in the evening, and his guides replied to written questions submitted by the audience. The attendance was large, and the questions were numerous and varied. The replies by the guides were remarkable for their eloquence and fulness. Mr. Wallis was evidently in his best form, and gave forth his inspirations with ease, freshness, and freedom. Miss Owen will speak next Sunday, her subject being, "Where Spiritualism has led me"; also on the Monday following, at 8 p.m., on "Experimental Proof of a Hereafter."—ST. MUNGO.

NEWCASTLE.—On January 20th the members of this Society held their annual meeting, when the usual report of the Society's work was read and adopted, and the election of an executive made for the ensuing year. The new rule, prohibiting an officer from holding the same office more than two years in succession came in force for the first time, and caused a change in the presidency, the vice-presidents, and one of the secretaries, the new president being Mr. Thomas Thomson, and the vice-presidents Messrs. Kersey and Kay; Mr. C. E. Gillespy, of 25, Jefferson-street, retained the office of corresponding secretary; the only other change being two fresh faces amongst the committee. The treasurer's report showed a balance, in favour of the treasurer, of £15 7s. 6d.; this was considered favourable, considering the work done and the extra expenditure which had been necessarily involved. On the 26th and 27th the ladies of the Society held a sale of work to raise funds to help the N.S.E.S. to promote the cause more efficiently. The result was most satisfactory, about £29 being cleared. The hall was nicely decorated, the stalls well filled and patronised, and everything disposed of, excepting a pair of pictures, the time being agreeably diversified with some vocal and instrumental music by the kindness of a few friends.—LINDISFARNE.

A "LITTLE ONE" writing in reference to Dr. Ray Lankester's attack on Mr. Eglinton, says: "My son and self had a séance with Mr. Eglinton a fortnight ago, and although I did not succeed in my object, which was to be put into communication, if possible, with one particular spirit, and, moreover, was dissatisfied with the explanation of difficulties given by the 'Guide,' Ernest, yet I am as firmly convinced as I can be of anything, that the long message (written in an incredibly short space of time) which I received was produced by an intelligence other than that of the medium. Mr. Eglinton no more wrote it than that sage Professor Lankester himself. What we want in investigating these strange phenomena is a trifle less cleverness and a disposition to believe that after all there may be one or two members of the human race, not, of course, as wise as ourselves, but as honest."

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 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. Elliottson, F.R.S., sometime President of the Royal Medical and Surgical 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 Butleroff, of Petersburg; Professors Hare and Mapey, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

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

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

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

## IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.