

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOETH 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.]

## MENTAL HEALING IN BOSTON, U.S.A.

By "M.A. (OXON.)"

From time to time, during some years, I have noticed in this journal, and in other places, cases of the alleged cure of disease by methods other than those of orthodox medical science. Many such cures are recorded; some produced by mesmeric treatment, some following on prayer, some resulting from an act of faith, some caused by the conscious exercise of will on the part of a strongly magnetic person, some claimed as the effect of spirit-agency acting through a human instrument. In all these cases, except the first and last, the efficient cause of healing is the mind, whether of the patient cured, or of the physician who cures. And it is impossible to deny that there is a large body of evidence, which would be good and sufficient to establish any ordinary fact, that remarkable cures have been thus effected. I do not speak of mere nervous ailments, which might be expected to be soothed and even removed by magnetic treatment, but of the healing of organic disease, and of the removal of ailments which are certainly not attributable to a hysterical imagination or a perverted fancy. Nor is there anything in all this which an enlightened physician, who is also a student of psychical science, should put aside as unacceptable. For he knows well, by daily experience, that his success in treating a particular case depends largely upon the degree in which he possesses the confidence of his patient. Complete harmony of mind between the healer and the healed is a more potent factor in the cure than most persons are prepared to admit. And when this mental sympathy is further aided by the union of a powerful will with a magnetic presence on the part of the physician, and a passive patience combined with an active faith on the part of the sick man, we have the elements of a cure ready to hand without further search.

This truth has been recognised and acted upon by various persons who have professed to cure disease without recourse to drugs. Just now Boston (U.S.A.) is convulsed with excitement caused by "mind-cures" or "mental healing." Any such *furor* runs its course in America with startling vigour. "The Judæa of Spiritualism" is very receptive of spiritual excitement, come in what form it may; and just now the Bostonians have got this particular form of excitement in a highly developed form. The science of mental healing has taken so firm a hold on minds the most intelligent and cultured—for it need not be said, that the "hub of the universe" has a pre-eminent share of the truest culture and the highest intelligence in America

—that the Press is silenced from its usual jeers at anything psychical. The clergy

"regard the subject with grave apprehension, and on all sides they are discussing the situation with great earnestness. They hardly know how to deal with the danger, for the sincerity of all infected with the new faith is undoubted, and any policy of opposition or denunciation serves only to increase their ardour. Scores of applications have been made to Evangelical churches of the Baptist, Methodist, Congregational, and Episcopalian denominations for letters of dismissal that the applicants may join the Christian Scientists' church. All such applications have been refused, but the converts to the new idea nevertheless worship with those of the new creed."

As for the physicians they, though more affected than any section of the community, except the actual converts, regard "the craze" as an evanescent curiosity, a sort of collective hallucination which runs a rapid course among a susceptible and excitable people.

"'Doctor,' a veteran practitioner was asked recently, 'why don't you take in your sign now that these mind-cure people have shown that no one need be sick unless he has a mind to?' 'Don't make fun of fools, young man,' the reply came, 'it only strengthens them in their folly. When people ask me if there is anything in mental healing, I say yes, of course there is. Every physician knows that when a patient's mind or imagination is in sympathy with him, the work of curing is in many cases half done. In dealing with mental and nervous diseases, one object aimed at is to secure absolute peace of mind on the part of the patient. Then nature will work her own cure. Sometimes it is necessary to administer a few bread pills or a few drops of coloured water to induce full confidence. But it is useless to argue with people who try to show that there is no sickness and that poisons won't kill. The craze might as well run its course.'"

A correspondent of the *Times*, dating from Boston (May 11th), gives an elaborate account of the progress of this mental healing, and cites abundant testimony as to the reality of the cures effected. Although he is by no means disposed to accept every alleged cure as necessarily such, and although he satirises severely the absurdities of the system, he holds such language as this with regard to it:—

"Absurd and idiotic as some of the ideas are which the prophets of the system advance, the movement has far outgrown the limits of a popular but temporary craze. The 'wonderful cures' of the mental healers have been so persistently proclaimed that a large proportion of average Bostonians are willing at least to admit that 'there is something in it.' Hundreds claim to have been benefited in varying degrees by mind-cure treatments. Many such become themselves healers, and thus the new idea has spread. . . . Scores of the most valued Church members are joining the Christian Scientist branch of the metaphysical organisation, and it has thus far been impossible to check the defection. It is a movement far-reaching in its influences and including many thousands among its sympathisers whose ordinary good intelligence entitles their judgment to respect. . . . It would be useless to deny that, under the influence of the mind-cure practitioners, beneficent, and in some cases remarkable results, are attained. . . . There is testimony in abundance, radical, positive, and undoubtedly honest, from people who claim to have been cured by the new agency of organic disease of long standing; but investigation develops so many weak or incredible points that close analysis is almost always unsatisfactory in its results. Illustrations might be detailed by the score."

The founder of this system is one Mrs. Mary B. G. Eddy. She claims for it a Divine origin, and gives the

following account of the way in which she was led to her present belief :—

"In 1866, according to her story, she fell accidentally upon the side walk and suffered spinal injury and paralysis, which physicians declared would result fatally in a few hours. Her pastor called to see her just before the end was apparently at hand, and offered her consolation. She begged him to return in the afternoon, but no one believed she would then be living. By revelation from Heaven at that time God's actual relation towards her and to the human race was made clear, and she realised that her hurt was but an error which, when supplanted by the truth, would disappear. By the light of her new knowledge she brought herself, by mental process, into a proper attitude toward Jehovah, and when the clergyman called a few hours later, expecting to comfort a bereaved family, she met him at the door. Ever since, Mrs. Eddy says, she has had the power of healing others as she was herself healed."

Mrs. Eddy is probably made of the stuff that is more familiar to us in the medium or psychic. She is probably enough a medium ; and it is characteristic of this new spiritual outburst that it has about it more or less of a religious flavour, as all, or almost all, the phases of what we loosely call Spiritualism have. Mrs. Eddy's evangel indeed, as conveyed by the *Times* correspondent, is of a very mixed character—"a mixture of Buddhism and Pantheism," the Rev. A. J. Gordon, D.D., unkindly calls it, as well as "a witches' cauldron," which is at once unintelligible and rude,—but it has its affinities with spirit-teaching. God is alluded to as the Great Spirit, the All-pervading Mind. Matter is nothing: the shadow and reflex of Spirit. Personality is the embodiment of mind. The true Ego is outlined and conditioned by the body ; so that the source of all must be sought, not in the body, but in the mind. Hence the *rationale* of the mind-cure. A free use is made of Biblical terms, and the Christian Scientists, as the sect is called, profess to present a refined and spiritualised Christianity for the acceptance of a world that has outworn the orthodox presentation of the teachings of the Christ. It is not necessary to have a very minute acquaintance with the way in which the efforts of the world of spirit to come into relation with the world of matter are traceable, to recognise this as one of such attempts. It bears on its face the family likeness. It is of the same curiously mixed nature : in its philosophy important truths are jostled by ludicrous absurdities ; "the treasure," such as it is, is contained in "earthen vessels" ; the stream of truth has lost its purity in passing through human vehicles. But it is none the less significant that a considerable section of the orthodox Boston clergy find in the teaching of the Christian Scientists much that they can accept, while all Christian teachers, of whatever sect or party, are fully alive to the importance of the movement as well as to its possible danger. The delusion, say some of them,

"is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick—these are very powerful considerations for attracting converts. And so hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity. Dr. Gordon predicts that this is not the final issue. If the body is only a phantom and the flesh only a shadow, by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow. Dr. Gordon regards the whole system as a sort of witches' cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called 'mental medicine.'"

It is easy, on the other hand, to make fun out of the contradictions and absurdities which beset the utterances of Mrs. Eddy and her friends. The fundamental idea of the mind-cure is that there is no such thing as sickness. Disease, says Mrs. Eddy, is an error of the mind, the result of fear, *i.e.*, of faith inverted and perverted. Yet this lady asserts

that her husband, who died three or four years ago "was murdered by an enemy among the Scientists who *thought arsenic into him.*" Can any suggestion be more gruesomely grim and grotesque? There is no such thing as disease, no pain, no cause for death ; yet your enemy sits at ease in his arm-chair and "thinks arsenic" into you till you fancy you are dead ; for, I suppose, if disease is an error, death is a greater one still. No one, however, seems to attribute to these queer enthusiasts anything but sincerity of purpose. "None of them have sought to fill their purses by practising the new method." It is true that hardly any two agree in their conceptions of the "science" nor in their idea of the *vis medicatrix* which they set in action.

"One lady believes that to be a consistent healer one must be a Universalist in religious faith. Another insists that the minds of her patients shall be made entirely free from guile, and accordingly she asks for a full statement of their lives. Many persons who study the system renounce all religious and superstitious ideas in connection with it, but recognise the physical phenomena, which they do not attempt to explain, and practise the art as successfully as any. A lady in Hyde-park, Massachusetts, who takes this position, says she finds herself possessed of a power over many serious ills which she hardly knows how to use. She says she prays earnestly and the ailment of the sufferer seems to be transferred to herself. Then she is able easily to throw it off. She does not know whether to call it mind-cure, faith-cure, or magnetism. Some operators say they use no will power, but simply keep before their minds an image of perfect health, and let God or the truth work through them. Others exert the will intensely to drag out the disease, as it were, by main force."

There is plenty of divergence here. Yet they go on honestly pursuing their effort to think health into a perverse and stiff-necked generation, which they have, indeed, affected in a quite unexpected way.

"Here is a familiar Boston parlour scene ; two ladies sit a little way apart in Quaker-meeting silence for perhaps twenty minutes. The face of one is as hotly flushed as if she had been indulging in violent exercise, physical instead of mental. The other, the patient, apparently dozes in her chair. Externally this is all that constitutes a mind-cure treatment."

No one seems to doubt the honest intention. Yet it is easy to see what a happy hunting ground is here disclosed for the quack, the impostor who trades on human credulity and folly, the charlatan who lives on the foibles and frailties of his fellow-creatures. These gentry—whom the *Times* correspondent comprehensively sums up as "scalawags," an awesome term of much suggestiveness—will, unless I am much mistaken, turn all this healing to their own nefarious ends. It is to be expected. So long as there is human weakness, there will be human rascality to prey upon it. The millennium is not yet ; and the lion devours the lamb instead of lying down by its side. What we are interested in finding out is whether there be at the bottom of this mental healing any germ of truth at all. For myself, I believe that there is. But I believe it to be an old truth in a new guise ; one that the world has known for ages, and has greatly neglected and ignored, *viz.*, the potent influence of mind on mind ; the almost miraculous effect that can be produced by a strongly magnetic will on an imagination that has been quickened into activity.\* But, however this may be, the story of the mind-cure in Boston is a curious narrative of some spiritual significance in the midst of many that this curious age is more or less familiar with.

HYPNOTISM is a term employed to describe a state which was signalled by Piorry in 1815. He recorded the effect of the prolonged action of a shining object, or of a monotonous movement upon the brain through the eye, determining in certain individuals of what is termed the nervous temperament, a state denoted by certain strange symptoms called hypnotic (from *hypnos*, sleep), in which there is a peculiar sleepiness, accompanied by insensibility to physical impressions, with intellectual action, excitable by persistent impressions upon the auditory nerves. It is well to remember, however, that if this state is too prolonged partial paralysis, or epilepsy, &c., may be induced ; although such disorders would promptly disappear under magnetic influence wisely directed.—REIGNER.

\* The *Times*, May 26th; *St. James's Gazette*, May 29th, 1885, contain information on the subject of the mind-cure.

PHENOMENA CALLED "SPIRITUAL"  
ILLUSTRATED BY CHROMO-LITHOGRAPHY.\*  
XIII.

BY J. G. KEULEMANS.

(Continued from page 262.)

PLATE IV.—BUST OF JOHN KING.

Now it may be argued that all these differences in expression, as likewise in the length of the body, can be artificially produced; that every person can to a certain extent—some even remarkably so—change their features and, with the addition of an artificial beard, a pair of thick-soled boots, or a touch of paint, give themselves an almost unrecognisable appearance. My answer is that as regards the length of the "spirit" form, the measurement I have taken was that of the form standing with his naked feet on a luminous slate against the medium standing in his boots; that besides, I have, on more than one occasion, seen the "form" of "John King" exhibiting the medium by passing the luminous slates over the latter's head and shoulders. Granted that there is nothing absolutely wonderful for a person to alter his facial expressions, and that, owing to the subdued light, the slightest modification may appear a perfect metamorphosis, there still is some difficulty, almost amounting to an impossibility, in altering the shape of one's nose; especially if it happens to be a little out of the regular form. I have found "John's" nose invariably straight, as far as the bridge is concerned; and what may be considered equally important is that those "spirits" regularly "showing themselves" have all perfect noses, somewhat of the "John King" type, but still varying in length or other slight details.

As to the difference between the eyes of the medium and those of "John King," suffice it to say that indications of an extremely weak eyesight are plainly observable in the medium, whilst "John" has normal and even powerfully expressive eyes. This, like the difference in the shape of the nose, is a sufficient proof that "spirit" and "medium"—no matter whether we are beholding a materialisation or a transformation—are distinct individualities. In the latter case, although it is the medium's person which is used, the substance, i.e., the material part constituting the body, has been so modified—"blinded" with an extraneous individuality as to be no longer its former self.

Whether materialisations and other kinds of form manifestations are explicable by scientific methods is not a question we are dealing with at present. My opinion is that these manifestations are beyond the reach of physiological experiment or analysis. But what we have to decide is, whether we are dealing with facts, or with frauds or delusions. In my short remarks anent "John King" I have merely quoted my personal observations from sances held with his only medium, Mr. Husk. Of these sances, now numbering over 200, about one-third were held at the private residences of both inquirers and confirmed believers. With the almost insignificant exception of twelve occasions, "John" appeared at each, either as a bust or in the full form, and, in most cases, under test conditions, viz., the medium's hands being held throughout the evening. It is needless to point to the impossibility of introducing tricks or confederates under such circumstances; it would be equally absurd to suppose, as some sceptics often do, that the "John Kings" are one and all mediums made up for that rôle, because, in Mr. Husk's case, an alteration of the bony part of the nose, like the self-restoration of normal sight, is beyond human powers to achieve. Besides, the application of special tests, of which I will quote the

more interesting only, must, as regards spirit individuality, set further doubts at rest.

A very novel, and at the same time highly satisfactory experiment, at which I personally assisted, was made by an inquirer (Mr. S.) about a year ago, the object being to ascertain the possibility of procuring a materialisation inside an air-tight receptacle. A wedge-shaped india-rubber bag had been prepared for the occasion, the narrowest part measuring about eighteen square inches, the widest portion about four-and-a-half square feet, the length of the apparatus being about five feet. From the above dimensions it will be seen that a human form might, without much inconvenience, be placed inside. The narrow part, which was the only opening, was placed against the medium's chest; two flaps at the side of the opening, passing under his arms, were securely tied behind his back, both the medium's arms remaining free. The larger part of the bag was suspended by ropes from above to prevent it from collapsing; the under surface rested on a table, the medium being seated on a chair before the table. Inside the receptacle, at its farthest distance—about five feet—from the medium's chest, we placed the fairy-bells. Mr. S. and myself remained standing, at times changing our position from the side to the front and back. Fully satisfied that the apparatus was in proper condition and large enough to hold even two forms, we asked whether any "spirits" were present. A voice from inside was heard to complain of the narrow space allowed for the experiment, and also of the disagreeable smell of the material. We heard two voices discussing this particular predicament of being for the first time since their experience of free "spirit-life" locked up in a sack! Meanwhile "John's" voice was heard outside the bag, right overhead, holding conversation with us anent the test. Inside, the fairy-bells were played upon, and, judging from the heavy bumps that were administered against the sides and upper portion of the spirit-prison, it seemed evident we were holding at least one substantial prisoner in custody. Our conversation with the latter inside, and with "John" outside, continued for some twenty minutes, when one of the prisoners volunteered to give an extra final test to demonstrate his substantiality. We were asked to place our heads against the side; I merely put my hand in that attitude, when at once a strong blow from the inside was given against it. After the experiment "Irresistible's" voice was again heard overhead, jocosely complaining of the treatment he had received. Now here, the distinct entity and individuality of at least two spirits is proven beyond a doubt. How far both voices inside represented an equal number of materialisations I am unable to affirm, since voices are frequently heard to speak independently of substantial or visible organs of speech.

Another experiment, equally successful, was as follows: "John" once appeared as a bust in front of the medium. He then, upon request, exhibited the latter with the luminous slates, this time standing in full form behind the medium. I purposely engaged in some conversation with "John," in order to satisfy myself that "John" was not a "form" made up for the occasion, i.e., an imitation "John King." I saw the medium still seated, and in deep trance, whilst "John" was standing behind and answering my remarks. Then, the luminous slates having been replaced upon the table, "John" once more showed himself with the large disc-light, the so-called "John's" own light, and made a sudden movement, from the left side of the medium, backwards. It would be utterly impossible for any human being to imitate this. The form neither stepped nor floated backward, but seemed to glide sideways with the swiftness of lightning.

Another test, self-imposed by "John," which I have recorded on a previous occasion, and is of the same convincing nature; the narrow welded ring on the arm of the medium, before and after the sance, was found to be absent from "John's" arm.

(To be concluded next week.)

\* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

## THE SPIRITUAL OUTLOOK.

## XXX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

There could scarcely be a brighter or more hopeful outlook for the cause we love, which is that of the knowledge of truth, than the announcement in "LIGHT" of the speedy publication of the facts of Mr. Eglinton's mediumship, so illustrated as to give thousands of readers almost the same advantage as they enjoyed who attended his séances. It was also a happy thought—or inspiration—to ensure the extension of the beams of "LIGHT" by the same operation.

The apathy of so many Spiritualists as to any missionary effort—any extension of what they know of truth to others—is easily accounted for. The more easy the demonstration of any truth the less trouble we take. "They can know if they like," we say: and "they are sure to know some time." One who believes that printing tracts or Bibles will save souls from eternal tortures gives sixpences or even shillings to the Tract or Bible societies. The Spiritualist who believes that all souls are in the path of progress has no such motive to put his hands into his pockets.

So much the more credit to a Spiritualist like Mr. Blackburn, who has done so much for mediums and investigators, and to whose wise and benevolent liberality we are indebted for some of the most thorough investigations ever made—some of the strongest testimony ever published. The astonishing thing is that any who have the power of doing such work should hesitate to use it.

I admit that Spiritualists have no such motives as those which inspire the Salvation Army. It is not a matter of life and death. We have no call to blow trumpets or beat drums—but we ought to do what we can to give to others who desire it any truth that is a source of comfort to ourselves—much more a truth that may rescue men from agony and despair.

The assaults of the religious Press upon Spiritualism just now on both sides of the Atlantic cannot fail to awaken inquiry and promote investigation. The Satanic theory, of course, utterly overthrows the charge of fraud. To be diabolical the manifestations must be real. The juggling tricks of a pretended medium are one thing, the Satanic devices which might deceive the "very elect" must be something quite different. Signs and wonders which portend the speedy destruction of our planet, or the universe itself, may be Satanic, but they cannot be humbug.

So far, the religious Press is doing our work. The ghost stories in magazines and newspapers are also doing it. The studies of witchcraft, and what are considered the superstitions of savages, are likewise calling attention to Spiritualism. The "free-thought," too, which prompts to the investigation of every fact of human interest cannot fail to promote a knowledge of Spiritualism.

By the way, did you ever read "the Shorter Catechism agreed upon by the Assembly of Divines at Westminster"? A friend, a Scottish clergyman, has kindly sent me a copy, printed by authority of Her Majesty the Queen. It begins with the "chief end of man" and ends with the Apostles' Creed. But there was a blank page of the cover to fill which something was wanted, as true, and if possible, almost as useful as the Catechism itself. To make a sure thing of it the cautious Scotch printer has given us the multiplication table.

Now my question is whether the words "printed by authority," under the lion and unicorn, "*Honi soit qui mal y pense*," "*Dieu et mon droit*," apply to the fact that 12 by 12 equal 144. Does Her Gracious Majesty equally authorise the statement that "two and two make four" and the effectual calling of Calvinistic theology?

Or have we the Queen's authority for the statement that, "From the beginning of the world to the resurrection of Christ,

God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath"; and where, between the two lids of the Bible, is there any ground for such a statement?

"Prove all things: hold fast to that which is good." That is in the Bible. "Try the spirits" is also a Biblical injunction. From Genesis to Revelation we have a continuous record of spiritual manifestations. Of course, no one who believes his Bible can question the possibility of such manifestations—or doubt that they may "happen" at any time or anywhere. The handwriting on the wall of the banqueting hall at Nineveh is repeated in the messages written on slate or paper at a séance. Why should men who have seen, heard, and felt, the materialised spirit, "John King," find any difficulty in believing that the materialised spirit of Samuel had a conversation with King Saul?

The good mediums—the prophets—were sometimes killed as well as the bad ones, the witches, who have been burned or hanged by hundreds and thousands, almost to our own day. Even now, our mediums are persecuted and at times imprisoned. Under existing English law any London magistrate could have sent Mr. Eglinton to gaol for three months, for his slate-writing séance with Mr. Gladstone—while he, Prime Minister of England, knowing there is such a law, does not move for its repeal. He profits by the power of an admirable medium for spiritual manifestations, declares that they are worthy of scientific investigation, and yet leaves in force a law under which Mr. Eglinton could be sent to hard labour in prison for three months for every exhibition of a power which Mr. Gladstone thinks men of science ought to investigate! Can inconsistency go much farther?

*The Beacon Light*, a new Spiritualist weekly in New York, gives a pretty anecdote of the Swedish novelist, Frederika Bremer. During her American tour she enjoyed, as the writer of this note has done, the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

In a similar way Judge Edmunds, during a tour in Mexico, was in daily communion with his daughter in Brooklyn, New York. Both recorded their experiences from day to day, and the two records were in perfect agreement.

The hold that Spiritualism has upon great numbers of intelligent, cultivated people in England is shown by the weekly meetings held in nearly all our towns, and in the fact that Mrs. Cora L. V. Richmond has for the second time crossed the Atlantic to give a series of inspirational discourses on Sunday evenings, at the New Town Hall, in High-street, Kensington, to full and appreciative audiences.

"The spirits" seem determined to give us all the instruction we are likely to make a good use of. I read, for example, that the controls of Miss Bond discoursed eloquently on health, marriage, and the conditions necessary for the generation of a higher type of humanity. And we may reasonably expect that spirits will use their opportunities for the improvement of the race. In fact, knowing their power over the minds of all sensitive speakers and writers, may not we fairly attribute a large part of our best lessons on life, health, and culture, to spirit wisdom and influence? For one person consciously impressed, a hundred may be unconsciously influenced.

Victor Hugo, who held such a mastery over the mind of France, though he declined the proffered aid of the Church, declared his belief in God and immortality, and his desire for the prayers of all good people. His spiritualistic ideas were evident both in his writings and from his conversations with friends. "We do not die altogether," he would say; "our individuality survives; and, while I am talking to you, I am certain that all around me are the souls of all the dear ones that I have lost and who hear me." He could never quite reconcile himself to the fact that his favourite daughter, who

was drowned, was really dead. He often thought he heard her footsteps in the house and her hand on the handle of the door:—

“ . . . Silence! elle a parlé!  
Tenez! voici le bruit de sa main sur la clé!  
Attendez! elle vient. Laissez-moi que j'écoute;  
Car elle est quelque part dans la maison, sans doute!”

\* \* \*

The hope and expectation of a continued existence—a life beyond the grave—must be instinctive or natural to man, since it is the basis of every religion. How far back, or to what extent, there have been evidences of spirit existence, in apparitions and other objective manifestations, we cannot say—but our earliest literature and art are full of them. Romans, Greeks, Egyptians, Syrians—all the oldest peoples in the world were Spiritualists.

\* \* \*

The conversion of one of the most eloquent Secularist lecturers in America—Mr. Chainey—to Spiritualism was preceded by a similar conversion in England. Edward Edwin Pearce writes to the *Medium and Daybreak*: “A fortnight before Christmas, 1883, being at Ashington, Northumberland (an entire stranger to place and people), I was invited to a private circle, and then heard such wonderful facts, many of them known to no one on earth but myself, that I was determined to investigate Spiritualism. I was told of various gifts I had, and that if I gave conditions I should be able to photograph spirit-forms, to heal and alleviate pain in others, without medicines. I took the first spirit form in May, 1884, in full sunshine, and since then often take them. My first cure was a bad leg of nine years' standing, after physicians and doctors had failed. I was astounded when a spirit told me I could ease the pain of a lady friend, who had lost her leg by amputation, she living twenty-four miles away. I tried the experiment, and am happy to record the fact that since last February she has had neither ache nor pain in it. I have had such proofs of spirit existence and identity, that I should be worse than a fool if I denied the truths of Spiritualism; and I find my new belief more cheering than the old one of annihilation, and more beneficial to my neighbours. No other creed under Heaven could have convinced me of a continued, sentient life beyond the grave; and after twelve months' experience, my advice to all Secularists—I have a warm heart to, and always like to fall in with them—is: Investigate! Investigate! Investigate! and if you find you are on the right side, Develop! Develop! Develop! and you will find truth without priest or parson.” In fact we owe one of our best mediums to the conversion of a Secularist lecturer to Spiritualism.

#### 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 Resurrection Body.”

To the Editor of “LIGHT.”

SIR,—Will you kindly allow me space in your valuable journal to answer a letter signed “A Spiritualist,” that appeared in your columns on April 11th, in reference to a letter of mine on “The Resurrection Body,” that appeared in “LIGHT” on April 4th?

And first, let me say how sorry I am that my prolonged absence from home from ill-health, added to my wish to give the fullest information required by “A Spiritualist” and others (in private letters) on the subject, has led to a much longer silence on my part than I at all anticipated, for which I must beg their kind indulgence. I now find that my record of Liebig's great feat of reducing a human body to an impalpable, elementary condition is taken from Dr. N. B. Wolfe's “Startling Facts in Modern Spiritualism,” pp. 148-9.

It occurs in Dr. Wolfe's address to those who were assembled to attend his mother's funeral; and as all those of your readers whom the subject interests may not possess the book, I will, with your permission, transcribe Dr. Wolfe's words, as follows:—

“The distinguished German scholar, Liebig, the chemist, invited his class of students to his laboratory to witness the *chemical analysis, or decomposition, of a human body.*

“Pausing at the door, he turned to his ‘three hundred’ and said: ‘This temple is devoted to science. We here seek to discover

the great truths that are enveloped in matter. If any of you hesitate in the pursuit of knowledge, such as the crucible and retort unfold, do not enter here.

“God wants no wavering service from those who seek him.

“His laws are not past finding out, if we seek them diligently.”

“Before him on the table lay a human body. This he prepared to dissolve by chemicals, and with test conditions to secure the recognition of the elements composing its organisation.

“The process was slow, the interest intense, but the fact was accomplished. He reduced one hundred and forty-five pounds of matter to an impalpable, elementary condition.

“The gases floating on the viewless air were inhaled into the lungs, such as were needed, by those present, and the remainder settled in the house, or escaped to the fields or woods, where they were taken up by the respiration of flowers, vegetables, or the leaf-lungs of trees.

“His work being completed, he said: ‘Gentlemen, the matter you have seen dissolved has not been lost in any other sense than to the natural eye. It still exists in an elementary condition, and will enter millions of new organisations. Some of you have inhaled the oxygen, the flowers will take in the hydrogen and carbon, and the grain you see waving in yonder field will feed upon its liberated gases. The body which you saw can never be reorganised; it has passed away, and so will all our bodies, by the chemistry of the grave.’”

As Dr. Wolfe does not quote chapter and verse for his authority for the above, I have been endeavouring to procure it, before writing this letter. But Liebig's works are so numerous that I find it would take an almost unlimited time to go through them in search of it.

I have, therefore, thought it best to give Dr. Wolfe's record in full, when, perhaps, should my letter meet his eye, he will be kind enough to tell us which of Liebig's works contains the all-important information—information which, however, I understand, is confirmed by chemical science of the present day.

Trusting to your kindness to insert this letter at your earliest convenience, I beg to remain, sir, faithfully yours,  
May 28th, 1885.

“LILY.”

##### Mr. Eglinton and the Society for Psychical Research.

To the Editor of “LIGHT.”

SIR,—Mr. Frank Hughes' letter in your issue of the 23rd ult., corrects Mr. Pease's inaccuracy regarding the sésances held by himself and some members of the Psychical Society in January, 1884. But I have to complain not only that Mr. Pease should have had occasion to give publicity to a misleading statement, but that Mr. Hughes, in correcting it, should also have fallen into an error, which, although trivial in itself, is important because he was appointed to record whatever results occurred, and should, therefore, have been in a position to accurately state just what took place. This he has fairly done, but he says, “the remaining one” (of the series of six sésances) “was attended by good manifestations.” Now, the phenomena which he describes as having taken place at the *fifth* sitting, actually took place at our *second* meeting, and as the under-mentioned letter will show, Mr. Pease was actually present when we obtained the results to which Mr. Hughes has called attention.

I have permission to publish the following letter:—

London, 27th May, 1885.

DEAR MR. EGLINTON,—The sésance to which Mr. Hughes refers took place at Mr. Pease's rooms, and was the second of the first half dozen. I sat on your right, and the lady (Miss G., I think) sat on your left. Mr. L. on my right, and Messrs. Pease and Hughes made up the circle. On that occasion lights were seen, raps heard, and Mr. L.'s hat (which he had placed on a table at a little distance behind him) was brought and put down on the table before him. Mr. Pease knew that these phenomena took place, and I think in justice to you he should have mentioned them.—Believe me, yours very faithfully,

J. PATTERSON.

The Psychical Society is, I believe, formed to critically investigate these and other phenomena, but I think I am right in asking what dependence we can place upon their researches when two of their prominent members transgress the first rules of accurate observation, and through which those situated like myself may suffer with the public.—Yours truly,

6, Nottingham-place, W.,

W. EGLINTON.

May 28th, 1885.

I HAVE known some who have attributed their incredulity to not having seen; and who, not wishing to believe, turn away or close their eyes that they may not see.—BUSSEBAU.

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

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**Light :**

SATURDAY, JUNE 6TH, 1885.

### A PLEA FOR CANDID INQUIRY.

For nearly half a century phenomena have been presented to the world, which do not come within the range of those facts that are generally recognised by the acknowledged exponents of natural science. They have, as, judging by experience, might have been expected, been almost universally rejected.

The scientific world is precisely in the same position in relation to what have been termed spiritual phenomena, as was the learned world in relation to cosmic laws prior to the advent of Galileo; and as were the theologians and astronomers in relation to the structure and dynamic laws of the universe prior to the advents of Kepler, Copernicus, Galileo, and our own immortal Newton.

The great mass of mankind, as a matter of course, accepted the *dicta* of the learned, and the seeming truths of Ptolemy in relation to cosmical arrangements were, by the masses, accepted as thoroughly in the Middle Ages as are the real phenomena and philosophy of cosmic classification now accepted in accordance with the more accurate physical teachings of the present day.

Popular opinion in reference to abstruse and in a sense infinite phenomena, has been, is now, and probably ever will be valueless as evidence; it is merely a multitudinous, gregarious acceptance of the teachings of the learned, and specially of specialists in their respective departments.

Take for example spectrum analysis as an illustration. Are there 10,000 persons in Great Britain who understand analysis by the spectroscope, and are there one-fourth of that number who have a thoroughly practical acquaintance with spectroscopic research? We may reply in the negative to each of these queries, and yet there are few educated adults who do not accept the teachings of spectroscopists, and feel confident that sun, stars and nebulae have been successfully analysed by them.

In relation to remote, occult, and abstruse phenomena, the mass of mankind must, as a matter of necessity, accept the teachings of the learned when there is among them a consensus of opinion.

Take, for example, the higher mathematics, the laws of planetary motion, the authenticity and genuineness of ancient records: all these phases of inquiry must, of necessity, rest on the labours of a few specialists, who have a genius, or special aptitude, for such investigations; but there are broad fields on which the investigations and opinions of the intelligent many are nearly, possibly quite, as valuable and reliable as are the investigations and inferences of the specially-trained few.

We refer, of course, to ordinary facts, such, for example,

as the softness of paste and the hardness of iron, the mobility of water and its immobility in the form of ice. The opinion of an illiterate but ordinarily sane man is, in reference to the paste and iron, water and ice, as good as that of the most profound scientist, in respect to hardness and softness, mobility and immobility; but as regards the laws which underlie the facts, the two men are upon an entirely different plane. They are more or less known to the scientist, but are quite beyond the ken of the unlearned.

This latter rule applied to some of the facts of modern Spiritualism, and especially to such phenomena as are those included under the term psychography, or writings produced under conditions in which no embodied human being can produce them, viz., in a closed and locked or sealed slate, or in a closed, sealed, and carefully tied book, produced not in darkness but in broad daylight; not in recesses, but in the critical investigator's own hand; not on slates and books provided by the psychic, but on slates and books furnished by the sceptical investigator, and without either slate or book passing from his own keeping,—we affirm that evidence such as this, which is of almost daily occurrence, is as valid in the experience of the ordinarily shrewd and intelligent man as it is in the experience of those who have made physical science a specific life study.

In these facts, which the writer and thousands of other cautious and critical observers have witnessed under various test conditions, we have physical phenomena appealing to the candid and capable of critical investigation. Critical investigation is one thing; dogmatic, blatant, supercilious, hypocritical investigation is quite another. The man who, in his conceit, approaches a psychic with an inflexible foregone conclusion that he is an impostor, may possibly not obtain that which he professes to seek; but any candid inquirer who seeks for evidence of an alleged occult fact in the presence of a psychic, and does not assume (because it is mere assumption) that he knows all the physical and psychological laws of the universe, will probably, during the first experiment, but certainly after due investigation, receive what would be to him absolute evidence of a psychographic power which, prior to his investigation, he thought outside the range of the possible.

Let Mr. R. A. Proctor modestly try the experiment, and *Knowledge* will be less dogmatically edited than it is at present.

### "TWIXT TWO WORLDS."

We have much pleasure in calling attention to our advertisement columns, in which appears an announcement of the early publication of this volume. Through the generosity of Mr. Charles Blackburn we have been able to arrange terms by which the publication of the book will be of special benefit to "LIGHT," and we trust our friends will not hesitate to avail themselves of the opportunity now afforded them of not only obtaining a unique and valuable work, but also at the same time assisting to increase the circulation of this journal.

CATALEPSY.—Natural or spontaneous catalepsy is thus defined by Hufeland: "There is, in catalepsy, a suspension of the reciprocal influence of the soul and the body; and therefore insensibility of the muscles, but without spasmodic contraction; and so the patient's limbs retain the position they are put into. There is, in the body and the soul, a persistency of the state in which they happen to be at the moment of the attack; the body keeping in the same position, the soul in the same set of ideas. The fit lasts from minutes to hours, and in some cases, new and special sensorial aptitudes develop themselves, such as hearing and seeing at the pit of the stomach, or by the fingers, forehead, soles of the feet, &c." The catalepsy induced by magnetisation presents nearly the same symptoms, but in a weaker degree. Experience warrants the belief that by persistent magnetisation the most inveterate case of spontaneous cataleptic disorders might be cured.—REIGNER.

## INQUIRERS AND INQUIRIES.

By "M.A. (Oxon.)"

## No. III.

From what has hitherto been said, it must not be imagined that the difficulties in the way of the inquirer are either exclusively those of his own making, or necessarily insuperable. I am bound to say, as the expression of my own belief, that there are some who never surmount the obstacles that lie in the way of a personal experience of the reality of these occult phenomena. But these are comparatively very few, and I can refer the cause only to the action of the unseen agencies of whom and of whose methods I know so little. Most people who honestly desire to do so can, sooner or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence.

But even then the difficulties are by no means surmounted. There are various motives that induce persons to engage in an investigation that is not free from risk. Of the risk they know nothing when undertaking the investigation. Some escape it altogether, by reason of their not pursuing the subject far enough. Some find themselves face to face with it unprepared, and suffer or escape as the chance may be. Some elect, knowingly, to reckon with what may come, and penetrate beyond the domain of the Dweller on the Threshold, as occult writers call the guardian of the new world into which they wish to penetrate. But for all, whether they do or do not know it, there is a certain risk.

Some seek, out of mere curiosity, to know something by personal experience of that about which the world is talking. There are not many ways open, and the experiences of the average public circle are more or less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere curiosity achieves satisfaction. And this I believe to be owing to the fact, in accordance with a spiritual law, that such curiosity does not necessarily imply any preparedness on the part of the curious inquirer. I again say that we are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary knowledge, but with spiritual things, spiritually discerned, and thus only. It seems to me to be of the last importance to insist on the action of this law. These phenomena, these masses of information, are not evolved from our plane, but are governed by laws with the making of which we have no concern, and with the action of which we are very imperfectly acquainted.

The scientific inquirer is of another type. He seeks out phenomena that have so frequently occurred as to be fairly subject to inquiry from his point of view. He demands, and most justly, reasonable conditions for investigation. He usually obtains them; and he has done more to purify the whole range of spiritualistic phenomena from illusion, delusion, and conscious fraud, than we can just now well estimate. It is only when he tries to act as master of the situation that he finds himself baffled. He cannot repeat an experiment as the chemist can, for he has to reckon with an Unseen and Unknown Agent whom he has no power of commanding. But short of that, the whole of the phenomena known in Spiritualism are amenable to rigid scientific investigation. And the more of it they get the better for the cause of truth.

There is a third class, a very comprehensive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in itself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves

to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which causes a man, once the gates are ajar, to seek communion with those who have gone before him. As often as not he argues from his own consciousness of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by desires and longings such as these.

That some succeed, for they alone are the judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemn experience has been granted, it is not for me to say. They are rarely referred to, and surely are never dragged out for analysis and vivisection. But in a number of cases—I suppose I should say in a majority of cases—the desire is not gratified, the longing is unsatisfied, and the bereaved mourner is fain to believe that it is not well that his aching, yearning wish should drag his loved one back to this nether world. It is well if he adopts so reasonable a belief; but it remains that the affections, when deeply stirred, most strongly urge a man to seek an entry to the world of spirit, and also most frequently unfit him for a calm judgment on the results that he obtains.

**TRANCE (Ecstasis).**—We define trance as a state resulting from a temporary relaxation of the bonds uniting soul and body. In it the countenance of the subject reveals emotions of joy, but sometimes of sorrow, as if it were contemplating some scene of the other world, which gives it happiness or grief according to its sympathies.—REIGNER.

**NATURAL or Spontaneous Somnambulism** is recognised by the following symptoms: While sleeping the subject hears, speaks, and acts as if awake, and when he comes out of the sleep he remembers nothing; most frequently he answers when spoken to, he walks about, busies himself, and often shows intelligence above that of his ordinary state. Many physicians have recognised the intelligence of somnambules—when the somnambulant state has been induced by magnetisation—in diagnosing obscure disorder and disease; among them we have to name the renowned Hufeland, who in his "Manual of Practical Medicine," the fruit of half-a-century's experience, recommends when other means fail, in paralysis, the treatment by animal magnetism. But, on this point we hold that if it is employed in the incipency of paralytic affections, it will prove curative in the majority of cases, perhaps in all except those due to organic alterations of structure.—REIGNER.

**PRECOCITY.**—A journeyman baker named Gallé entered, a year ago, as a student of Hebrew, at the Ecole du Louvre. With no special preparation, in six months he passed seventeen others who, on entering, were advanced students. Every Friday he came to the Louvre and then returned to his kneading-trough. He is regarded now as an accomplished master of the Hebrew Bible. This case reminds us of that of Elihu Burrit. His father, a shoemaker, apprenticed him to a smith. Elihu had a passion for the study of languages. Here is the record, by himself, of one week of his time: Monday, June 18th, 1837. Headache. Forty pages of "Revolutions of the Globe;" sixty-four pages of Cuvier and French; eleven hours at the forge. Tuesday: Sixty-five lines of Hebrew; eight lines of Syriac; thirty pages of French; ten of Cuvier; ten of Danish; ten of Bohemian; nine of Polish; fifteen names of stars; ten hours of forge. Wednesday: Twenty-five lines of Hebrew; fifty pages of Astronomy; eleven hours of forge. Thursday: fifty lines of Hebrew; eight of Syriac; eleven hours of forge. Friday: Not well; twelve hours of forge. Saturday: Not well; fifty pages of natural philosophy; ten hours of forge." Elihu Burrit founded a League of Universal Brotherhood, and advocated an Interoccean Penny Post. At his demise, at sixty-eight, in 1879, he was a Consul of the United States in England. Such cases of so-called precocity are explicable only, according to us, by the Spiritist doctrine of Re-incarnation.—*Le Messenger*.

## In Memoriam.

LISETTE MAKDOUGALL GREGORY.

By "M.A. (Oxon.)"

Once again in this changeful epoch the Angel whose mission is Revelation has removed from our midst a notable presence. My earliest reminiscences of Spiritualism, in common with those of many others, are associated with the name of Mrs. Makdougall Gregory. In her house I witnessed many of its most remarkable phenomena: at her table I met most of the Spiritualists of this and other countries with whose acquaintance I am honoured. She was emphatically a leader amongst us, a "Mother in Israel," whom we all regarded with the affectionate respect that her pure kindness of heart, her unwavering zeal, and her bright intellectual sympathy could not fail to inspire. She never tired of devising means to bring the facts and truths that she herself so highly valued to the notice of those who she thought either needed their comfort for themselves, or could advance their acceptance in the world. Since she became a resident in London, her life was one long crusade for the furtherance and dissemination of her faith. Her house was open to all inquirers; her resources, of whatever kind, were absolutely at the service of Spiritualism. She spent herself in her devotion; and too often, I sadly think, her overmastering zeal caused her to do what, for her own sake, had best been left undone. But no word of even gentlest criticism should find a place where the intent was so pure, and the self-sacrifice so complete. It is more congenial to the feelings with which a friend so close as I must pen a record of her life, to remember her as the embodiment in act of a faith which she held without an after-thought of doubt. Spiritualism was to her a religion, and she lived, as she died, a votary of its ennobling faith. She was essentially a religious woman, a humble and sincere follower of the Christ. I believe that her orthodoxy might successfully be impugned by a theologian: but I am fully assured that no one who knew her would deny to her the credit of a sincere and simple Christian faith. She put aside from her as hateful all the meaner conceptions of the Supreme which depict Him as vindictive, tyrannical, and, in a word, human—with the passions of a man without his sympathy and love. "That is not the God I know," she would say when some theological dogma peeped out in conversation. Over and over again she expressed to me her delight at the idea of God contained in my book of "Spirit Teachings," and her thorough sympathy with, and acceptance of, that ideal. More even than most of us, she lived in the worship of the simple Christ-life, as shown, not in theological systems, but in the Gospel pages. She was a true lover and worshipper of the Pattern-life: but there again her conceptions of it were not those of orthodox theology.

For a long time her friends must have had forced upon them the probability of her removal from this sphere of existence. Her fragile body had been a clog to her long before she was delivered from its burden. She had lived out the full term of earthly life, had completed a decade beyond that which the Psalmist assigned as the life of man, and she had been long prepared to go. She had suffered much from a racking cough, and it was in one of its paroxysms that a ruptured vessel terminated her earthly life, and set her spirit free. It was on Whit-Sunday—a happy day for the new birth of her spirit—that she entered into her new life. She had been alone, and had seemed as well as usual, when her bell rang loudly, and her servants, who had always surrounded her with such care and attention as they could, rushed to the drawing-room to find their mistress at its door, and already in the throes of the last struggle. She passed away before medical aid could be got; but no human aid would have availed her. Her

hour was come, and she was ready for it. Let us who knew and loved her pray that her soul may rest in peace, and that she may enter into the fruition of that knowledge which she was the means of bringing to so many of us on earth. Her memory will long remain green for the sweet aroma of charity, sincerity, and love that breathes around it.

An intimate friend who, of late years, saw much of our departed friend, has kindly placed at my disposal some particulars which may fitly be appended:—

Mrs. Makdougall Gregory was one of three sisters, and the second daughter of Mr. John Scott, H.E.T.C.S., son of Mr. John Scott of Gala.

Her mother was a Miss Monro, a descendant of Sir Donald Macdonald, Lord of the Isles.

Her maternal grandmother was a German—Lady-in-Waiting to the Princess of Wales, mother to George III.

Mrs. Gregory assumed the name of Makdougall from the estate of Makerstoun in Roxburghshire, which came into her family at the death of her cousin, Lady Brisbane, wife of Sir Thomas Makdougall Brisbane, and only daughter of Sir Henry Hay Makdougall, Baronet, of Makerstoun, a kinsman of Sir Walter Scott, and representative of one of the most ancient families in Scotland.

The property is now held by her eldest sister, Miss Makdougall Scott.

Mrs. Gregory would have succeeded, and after her, until within the last few years, her grandson was the heir; but he being deceased, and her youngest sister also, it goes to her cousin, Mr. Hugh Scott, the second son of the late Mr. Scott of Gala.

Mrs. Mackdougall Gregory was brought up by the Hon. Caroline L. Scott, daughter of Archibald, Lord Douglas and Lady Frances Scott, of Buccleuch, who married her (Mrs. Gregory's) uncle, Rear-Admiral Sir George Scott, K.C.B.

She was greatly attached to her aunt, and often alluded to the happy days of her childhood spent with her.

She went much into society, where she was sought after for her wit and repartee; but though admired in the fashionable world, she preferred to associate with people of science, and she married the late Professor William Gregory, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh.

During her husband's lifetime they lived in Edinburgh in a little world of science and surrounded by those who appreciated his talents and culture. But after his death she came to London, and settled there.

Her only child was called Liebig, after Professor Liebig, her husband's great friend. He married Miss Fairfax, only sister of the present baronet, Sir William Fairfax. He lived but a few years after his marriage, and dear Mrs. Gregory's whole life seemed wrapped up in her only grandchild, who passed away at the age of eighteen about four years ago. Since then her life was cheered by constant communications from him, and last year at a séance with Mr. Eglinton he was able so perfectly to materialise in her drawing-room, in the presence of us all, that he came and embraced her, bringing beautiful flowers and whispering words of comfort in her ear, and then in a clear, legible hand he wrote a few lines of loving greeting at the table before us.

She was herself a writing medium, but her weak state of health prevented her writing more than a few words at a time, when her hand would be controlled by Professor Gregory or her son.

She has written one or two pamphlets on Spiritualism.

Her house was the centre for all Spiritualists, and she was the medium's friend, and her sociable gatherings will be remembered by a very large circle.

Her intellectual mind and strong reasoning powers attracted many from all parts of the world, and the Prince of Solms and Baron du Potet were among her truest friends.

Many will cherish her memory, for she had endeared herself to all who knew her by her kindness and geniality of manner.

She was truly philanthropic and generous. She devoted most of her time to bringing forward artists of humble means, especially those gifted with a talent for music, which she could so well appreciate, for she was herself an accomplished musician, and had the power to charm all who listened to her by the sweetness and delicacy of her touch both on the piano and the organ.

To her revered name all Spiritualists owe a debt of gratitude, for she worked and lived for the cause of Spiritualism—ever ready to help anxious inquirers and affording them means and opportunities of investigating the grand phenomena.

To the doubtful and wavering she never lost an occasion of saying a word in season—guiding them and encouraging them with the comforting assurance of communion with their loved ones gone before.

Her whole soul seemed to go out as a great wave in the ocean of life, to bear away the burdens, griefs, and sorrows of humanity—so large, so noble was her generous heart.

Let us lay at her feet a crown of "immortelles" as a lasting tribute of regard to her memory, remembering that though in her we have lost an earthly friend, in her death we have gained a spiritual guide.

At Cavendish Rooms, 51, Mortimer-street, Langham-place, W., on Sunday evening, June 7th, at seven o'clock, a floral service will be given in memory of Mrs. Gregory, by the congregation of Spiritualists, conducted by Mr. J. Burns, of the Spiritual Institution. Miss Young, Miss Maltby, Miss Wade, and other mediums and speakers will take part. Friends who desire to assist are invited to communicate. Offerings of flowers for the table are solicited.

#### GENERAL CAMPBELL, R.E.

Our transition record has been unusually heavy lately and just as we go to press news reaches us of the passing away of another warm friend and generous supporter of the Spiritualist movement. General Campbell was a comparatively recent addition to our ranks, having been convinced of the reality of spiritual phenomena through the instrumentality of Mr. W. Eglinton. He was, however, a born Spiritualist, and in his receptive and prepared mind the truths of Spiritualism found a fruitful soil. In society he was well known in connection with one of the brightest achievements of human endurance and valour, having passed through the Indian Mutiny and gained much distinction by his heroic defence of the lives and liberties of English women and children at a time when strength of purpose, nerve, and calm judgment were above all things an absolute necessity. In his transition, those who knew him cannot but feel that a noble life has passed to a nobler heritage, and in remembering the valorous deeds, the unflinching honesty of purpose, and the intense desire for the good of his fellows which characterised *the man*, they cannot but be assured that these qualities will not be less pronounced as regards *the spirit*, in the land beyond the veil.

#### ANSWERS TO CORRESPONDENTS.

**SPECIAL NOTICE.**—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

**THEON.**—Letter received. Is it not, however, unreasonable of you to complain because we require a reference from any stranger desiring to advertise as a medium or psychic in our columns? If you can refer us to any well known Spiritualist, we shall be happy to take your advertisement on the usual terms.

**DURING** the past week Mr. Eglinton has been giving some very successful sésances to undergraduates at Cambridge University.

A SUGGESTION has been made to the effect that we should reprint Mr. Alfred Russel Wallace's article in last week's "LIGHT" as a tract. We shall be happy to do so if 1,000 copies, at 12s. per 100, are ordered in the course of the ensuing week.

**WALWORTH ASSOCIATION OF SPIRITUALISTS** (43, Manor-place, Walworth-road).—On Sunday evening last, Mr. James Veitch delivered a lecture on "Faith Healing." He took a far wider view of the subject than is generally held by Christians. He showed that not only believers in orthodox Christianity, but also Spiritualists and others, were recipients of this wonderful healing power. He contended that the cures which to-day are said to be wrought at Bethshan Hospital by a certain kind of faith, are eclipsed by the greater and more wonderful cures wrought by the power of magnetism through the healing mediums connected with Spiritualism. After the lecture ample demonstration of healing power was given by Mr. Raper, a healing medium. The subject proved of such interest that it will be continued next Sunday by Mr. James Veitch lecturing on "Faith Healing: What is it?"

#### THE HERMETIC SOCIETY.

The meeting of this Society, on the 27th ult., was devoted to the doctrine of Karma. The subject was briefly but ably introduced by Mr. C. C. Massey, of whose remarks we regret to be unable to give an abstract. He was followed by the president, Dr. Anna Kingsford, who defined the doctrine of Karma as being really an occult application of the doctrine of the Conservation of Energy, and means Spiritual Heredity. In one form or another it has always constituted an element in transcendental Theosophy, being—while specially developed in the Buddhist system—present in all others, Hebrew, Greek, and Christian. It is a corollary of the doctrine of physical rebirths. That which is re-embodied in virtue of the operation of Karma, is the true selfhood, or "character." But so long as rebirths continue, this selfhood is not free of matter; but carries with it from birth to birth a clinging remnant of its phantom investment, called Karma Rupa, and only when it has finally got rid of the impurity thus contracted, are the bonds which attract and bind it to the earth-life dissolved, and it is free to seek a loftier sphere. It is in order that this inner, essential being may grow and expand that rebirths are necessary. We come back, as Lessing said, again and again so long as earth has lessons to teach us.

All that has been in its nature eternal and noumenal in any incarnation; all that has contributed to build up the true and interior man, is absolute and permanent, and will survive all ephemeral elements in our past personalities. The true Ego of the individual, on attaining Nirvana, resumes in itself all that is lasting and noumenal of its past existences, and perceives them as constituting an uninterrupted whole—a continuous chain of cause and effect—and is known by other souls, similarly redeemed, in all its various characters. For only that which in its nature is divine can endure perpetually.

It is the doctrine of Karma and of continuity of existences which alone explains the inequalities and incongruities of life and vindicates the Divine justice. And, seen from this point of view, life has a far vaster scope than is compatible with the idea of a single existence, which makes the soul independent of the discipline of earthly experience, inasmuch as it denies such experience altogether to the vast number who die in infancy. That the Christian Scriptures do not explicitly recognise the doctrine is no argument against its being a Christian doctrine. It was already in the world in Buddhism; and Christianity, as the complement and crown of Buddhism, had no need to reiterate it. Besides the function of Christianity was to recognise a stage in the soul's elaboration at which Karma ceases to be operative. For the man who has "put on Christ" has entered already into Nirvana, "the peace which passeth understanding." He is saved from the earthly elements and the necessity of further revolving on the wheel of rebirths. "Hence," says Trismegistus, "he who knows God has overcome the power of destiny, and the ruling of the stars." Few who bear the Christian name attain to the Christian estate. "For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Yet this does not mean that the many are lost; but that they must bear their Karma, and return again and again until they find that only way. To remain only Buddhist, by being regenerate only in the human will, is not to win the salvation which is of Christ. The will of man takes the Kingdom of Heaven by violence, that is, by the intellectual way. But they who are in Christ take it by the way of the soul. Two thieves were crucified with Christ, and a third—Barabbas—was dismissed, and had no part in the Lord's Passion. The thief on the right hand represents the will of man—the human will preached by Buddha, saved and regenerate by means of the Divine Will. The thief on the left is the animal will which must be left behind and abandoned; the rebel will, which mortification and crucifixion only can overcome; and the thief which is released to the multitude is the outermost principle, the mere titanic or structural nature-force, which has nothing in Christ. Thus, although the doctrine of Karma is implied in Christianity, it is not made conspicuous, because Christ "destroys Karma, and him that hath the power of death."

The papers were followed by a prolonged discussion of high interest. Among those who took part in it was Mrs. Macdonald, the accomplished authoress of the recent article in the *Fortnightly Review*, entitled "Buddhism, and Mock Buddhism."

**NERVOUS DISORDERS.**—*Neuroses* is the term applied to those disturbances of sensation, motion, and intelligence which, after manifesting themselves, pass off without leaving a trace in the organism: such are hysteria, catalepsy, hypnotism, trance, &c.; all most amenable to magnetic treatment.—REIGNER.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse announced in our issue of last week was delivered, on Sunday evening, to a large and sympathetic audience at the Kensington Town Hall. It was stated that to many, mind, spirit, and soul were identical conceptions. In truth, they referred to the threefold nature of man. The mind, or reason, was produced by the action of the spirit on the physical brain, which acted like a mirror, reflecting the impressions of the spirit. The mind perished with the brain. It even changed during life. Reason might be correct and logical in its deductions, but the truth of its conclusions depended upon the truth of its premises. The spirit was the vitalising spark, which proceeded from the soul within. It pervaded and controlled the material atoms. The spirit resembled the physical form and character, though it was of a more refined and ethereal nature. When the change called death took place the spirit remained in a great measure in the same condition as while in life, though disconnected from mundane ties and influences. It had to purify itself, and gather up the lessons of world life, till it attained a conquest over matter, and learned to portray the aspirations of the soul. The mind was influenced by material considerations. The spirit was warped and clouded by imperfections of development. The soul was in the innermost. Its existence was evidenced by the consciousness, though perhaps dimly and imperfectly. It might lie dormant within, like the bud of the flower, awaiting expansion and growth. To the soul all things are clear. Its attributes are eternal and immutable—truth, justice, harmony, unselfishness. Might was by no means right. It is our duty to protect and assist, not to oppress the weak. In this world men are selfish. They strive to draw to themselves power and possessions. They do not seek the advancement and development of all around. In the next life, those that have been mighty rulers and wealthy, but have not been merciful and unselfish, will, when stripped of their earthly possessions, feel poor and weak indeed. After the discourse a touching poem upon the death of Victor Hugo was given, being the subject selected by the audience. It was announced that in future, before the address, a quarter of an hour would be devoted to giving answers to appropriate questions put by inquirers. The subject of next Sunday's discourse will be "Spiritual and Material Portents."

CAMBERWELL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—A meeting has recently been held at 81, Wells-street, Camberwell, to organise a society for the investigation of Spiritualism. About a dozen members were enrolled, a set of rules adopted, and officers appointed *pro tem*. The Psychological Press had very kindly contributed several volumes and pamphlets to form the nucleus of a library, and it is hoped that friends interested in the subject residing in the neighbourhood will favour the association with their support by submitting their names for membership. It is proposed to hold meetings every Thursday at half-past eight o'clock. Mr. Price, medical mesmerist, will treat patients at the above address by appointment. Arrangements for Sunday evening, séances, &c., now in contemplation, will be advertised in due course. Copies of "LIGHT" and works on Spiritualism can be had.

GLASGOW—A FLOWER SERVICE.—An interesting as well as impressive ceremony took place last Sunday under the auspices of the Glasgow Association of Spiritualists. One of the members, Mr. Urquhart, having passed to the higher life, it was suggested that a flower service should, if possible, be arranged, primarily as a mark of esteem for the departed, and of sympathy and condolence towards the bereaved family, and secondly as an indication of the sense in which such an event is appreciated by Spiritualists. The co-operation of the members having been invited, the service itself bore ample testimony to a cordial response. Plants in abundance and flowers from the garden and the field were supplied, so that the hall at 2, Carlton-place, presented a most charming appearance when the audience assembled at the usual time, 6.30. In addition to the lavish and tasteful display inside the hall, almost every member wore some sprig of the season's blossoms on his or her person in honour of the occasion. The opening hymn having been sung, Mr. Robertson (presiding) gave expression to a few earnest and thoughtful remarks on the comparative influence of the ordinary funeral service and the haze and gloom which shroud, for the ordinary Christian, the life beyond, with that of Spiritualism, and the certitude that clears the vista and makes the future bright and blessed. Mrs. Wallis, under control, gave utterance to an impressive invocation, following with a short address, full of sympathy and encouragement for the bereaved, and of fervent exhortation to all to bear life's responsibilities and losses bravely and with patience to the end, that the record in each case might be a fair and honourable one when a like call should summon each and all, soon or late, to the grander life hereafter. A solo on the harmonium was then rendered, during which Mr. E. W. Wallis passed under control, and delivered an effective discourse on "Social States in Spirit Life." His instructors, too, made kindly and sympathetic reference to the event thus signalled, and further testified to having already met and greeted the departed in the spirit life. At the close of the service the cut flowers were distributed amongst the audience, which was unusually large, filling the hall to its utmost capacity.—ST. MUNGO.

## 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. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

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

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

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

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

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

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

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

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

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

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

"ROBERT HOUDIN.

"4th May, 1847."

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

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

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

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

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an 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 these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny . . . .

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

### Testimony of Samuel Bellachini.

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

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