

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOETH MAKE MANIFEST IS LIGHT.—Paul.

No. 245.—VOL. V.

SATURDAY, SEPTEMBER 12, 1885.

PRICE TWOPENCE.

## CONTENTS.

Relations Between Spiritualism and Science .....	435	"Scientific Attitude"—A Parable .....	440
The Harmony of Spiritualism and Science .....	438	Spiritism .....	441
Facts or Fancies? .....	433	Some Odd "Fads" and Fancies: their Rationale and Explanation .....	443
Baron Lazare Hellenbach .....	439	On Magnetic Healing. II. ....	444
The World is Full of Beauty .....	439	Eight-Fold Fulfilment of a Prophecy .....	445

[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.]

## RELATIONS BETWEEN SPIRITUALISM AND SCIENCE:

MR. A. R. WALLACE AND R. M. N.

BY THE AUTHOR OF "SCIENTIFIC MATERIALISM."

"Any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation openly manifests its own error."—ANDREW JACKSON DAVIS' Motto.

(From the *Journal of Science*, August and September, 1885.)

An article under this heading appeared in the *Journal of Science*, July, 1885, p. 400, by R. M. N.\* From many passages I infer that R. M. N. does not, as many so-called scientists do, ignore the authentic facts of the so-called "Spiritualism": the conclusions to which they lead are serious, not to say momentous. Supposing that the Spiritualistic theory be proved, there is this gain, viz., that the deviations from known natural laws witnessed by many thousands of credible persons result from the actions of the spirits of persons once existing in this world of life, and a logical answer to that most important question, the immortality of the soul of man (to use the word "soul" in its most comprehensive form), is given, and proves it without the possibility of question. If it be denied that the recorded facts result from the actions of disembodied spirits, then it must follow that, besides the phenomenal aspects of Nature, there is behind and within them an occult power tantamount to spiritual interposition. This would show that there is a world, beyond the world in which we live, inhabited by beings capable of suspending and counteracting those laws which we know as the laws of Nature. The facts, attested as they are by millions, cannot be ignored by any thinking mind. A mass of evidence is capable of being produced which is most overwhelming, and if adduced in any Court of Law, on questions of property or life, would make the verdict affirmative.

R. M. N. says: "Unwelcome as these facts may be to many of us, serious as are the conclusions to which they seem to lead, there is nothing to be gained, and possibly there may be much to be lost, by persisting in an attitude of blank sweeping denial." This, it must be admitted, is a fair statement, and it is much to be regretted that the prominent men of science, who assume to lead public opinion, have not fairly met the facts presented to their consideration. The treatment experienced by Dr. Slade, at the hands of Dr. Lankester and his coadjutor, was a gross persecution: subsequent events show that the acts of spirits (as he assumed) are far exceeded in the particular exemplification which he attempted.

It must be admitted that charlatanism is present at many séances; but this must be attributed rather to the wonder-mongers than to the mediums, who, in their desire to gratify the wonder-seeking crowd, have endeavoured to simulate the real facts in order that they might not go away disappointed. It is patent to frequent visitors of séances that the power which usually attends mediums is not only always present, or, if present, not always active. Mediums are but human, and it is easily to be understood that when impelled by their

cupidity they are not always in that frame of quietude and passiveness which is absolutely necessary for the presentment of the manifestations. I may say that rarely convincing manifestations are obtained from a mixed class of paying attendants. This may be said, that any person really desiring proofs is seldom disappointed.

So far as my personal experience is concerned, the few presentments of which I have been a witness have led me conclusively to believe that there was an *extra-mundane power active and present*. I hesitate to say that what I witnessed was the work of spirits, but to what other occult power it is to be assigned I am at a loss to determine. One well-attested fact is as conclusive as a thousand: two I witnessed placed the matter, to my mind, beyond doubt.

First.—A letter lock, of eight letters, which had been purposely deranged, was opened by Mr. Conklin. The person who, after deranging the lock, wrote what he conceived to be the opening word, enclosed it in a sealed envelope, but which proved to be wrong in one letter. The lock was given to Mr. Conklin, the envelope delivered to persons who were appointed as judges. The solution given by Mr. Conklin was the correct word, and the lock was opened; the word written in the envelope failed to effect its purpose. The whole transaction was so arranged that it was impossible that there could be any tampering either with the envelope or lock.

Second.—I accidentally called upon Mr. Conklin; whilst with him two gentlemen inquired whether Mr. Conklin would grant them a sitting. They were introduced, and stated that they were strangers in New York and had just arrived; having heard of the Spiritual movement they were (if possible) desirous of testing it. Mr. Conklin acquiescing I rose to leave (fearing that the visitors might think there possibly might be collusion between myself and the medium). Mr. Conklin wished me to stay, the sitters joining in the request; I did so. The séance was arranged: one, the questioner, asked if it was necessary to frame the questions in English, or might he communicate in another language? Answer: the language was a matter of indifference; the answers would be in English. The tests were knocks and writing. The questions were framed, in number I think twelve. As they were written they were placed, one at a time, face downward, before Mr. Conklin: he, being apparently in a semi-somnolent state, wrote the answers in English, seriatim, as placed before him. The answers were stated by the questioner to be exact answers, and such as he should have expected in a *vis-à-vis* conversation. The questions were written in Welsh, and addressed to his wife, who had been dead twenty years, with whom he wished to communicate. He stated his conviction that he had had communication with the spirit of his deceased wife, and that the questions were upon subjects known only to himself and to her.

I must apologise to the editor for presenting such matter for insertion in this journal. Viewed as a philosophy, or as an analysis of facts, all objection should be waived. The narratives are couched in the baldest form, and presented to show that by no possibility could they be supposed to be mere mind-reading—the usual subterfuge of doubters. In the first case such an assumption would be ignored, the word enclosed in the envelope being incorrect; in the latter case Mr. Conklin was ignorant of Welsh, and it might almost be said of any other language, his diction when in his normal state being most irregular. He was almost uneducated, and had been a common sailor; but when under influence his language was free, and the words correctly spelt.

R. M. N. appears to think that the "new revelations" are mischievous in character, and by possibility will subvert every existing order of things, as he says—

"Cast on all things surest, brightest, best,  
Doubt, insecurity, and astonishment."

This is far from my idea, for they give an assurance and reality,

\* Reprinted in "LIGHT" for March 7th, 1885.

much wanted, which no other manifestation could satisfy; they afford evidence of other intelligences than those existing in the world's life, and present almost tangibly those of a world to come. I quite agree with R. M. N. that there is much to learn and probably much to gain, and, further, that the scientific world has proved itself most unscientific in ignoring presentments because they do not accord with the assumptions of the scientific mind. Whether Science and Spiritualism will ever harmonise there is much room to doubt. Science has its purview of phenomena with the rigid requirements of exact law; but of the inner movements of that interior something which all men possess, developed or undeveloped, of its laws they know nothing. The Christian Church has existed for nearly two thousand years, and finds the world more ignorant of and unbelieving in spiritual matters than it was on its institution. Exactly what occurred in the early Church was experienced in the spiritual movement. The Church contained an idealism which, rightly directed, would have advanced the human race. Spiritualism, on the other hand, without idealisation, without dogma, presents its array of facts which properly considered would lead to the same end. No, science and theology are both in arms. Science resists because there are no apparent laws by which the movement can be directed or controlled: Theology rejects the friend which would lead to the development of those truths of which it considers itself the patron and promoter.

If Spiritualism, or the manifestations so called, were isolated facts, and confined to one family or to one nation, a halt might be made; but when America, Europe, and Asia present the same evidences, it then becomes a common question.

Colonel Churchill, in his work on Mount Lebanon, under the head of "Magic," gives an account of some manifestations occurring there. The statement is evidently that of an eye-witness, or of one who had examined the evidences and satisfied himself as to the facts. He says (Vol. I., p. 164 *et infra.*): "The son of Sheik Bechir is one of the best informed of the Druse Sheiks, and has acquired a store of history and literature which makes his conversation in every way superior. He has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round to the astonishment of the holders. A stick at his bidding will proceed unaided from one end of the room to the other. A New Testament, suspended to a key by a piece of string, will in the same way turn violently round of itself. On two earthenware jugs being placed in opposite corners of the room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner as it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate on such matters."

"But it is in more serious cases of disease or lunacy that his supernaturally-derived powers are called into play. Previously to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last one of the genii, described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed." A lady who had been for more than two years afflicted with a swelling, which had long been mistaken for pregnancy, was cured by the passage of his hand over her person, "and in five minutes she arose perfectly cured." A confirmed lunatic was brought before him: "in two days he returned to his home perfectly cured."

The Sheik "maintains his intercourse with spiritual agents to be real and effective." "The belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect."

"Instances could be multiplied in which most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation."

R. M. N. demands the same mode of investigation for spiritual facts as for phenomenal facts. He says Science is based on law, Spiritualism on will: supposing this to be the fact, is he in a position to state that *this will* is not restrained by law? Exactly what he claims for phenomenal manipulations the Spiritualists claim for their manifestations. He states that under certain circumstances Science can "foretell phenomena," and that wherever the experiment is made "the result comes out the same," and "that under the same conditions the same results will follow." We have then a qualification—"There are of course numbers of cases in which the causes and conditions of phenomena have not been traced out." Now this is, as I understand it, exactly the Spiritualist's position; they have numberless facts, phenomena if you will, but know of no law or mode for the classification of them, nor has ever the attempt been made to find a law or apply a classification. It has never been presented as a science, but merely as a succession of manifestations which appear to evade all scientific rules. Being so, it seems scarcely fair, except so far as the evidences of the facts, for Science to demand that the manifestations—which appear to subvert all scientific principles and to obey no scientific law—should be subjected to an exact formula. It should be remembered that the manifestations cannot be produced at will, as physical or chemical combinations may be, but are the result of peculiar conditions. Some of these conditions are widely spread, others but rarely occurring.

All Science has the right to demand is that the evidences of the facts are unimpeachable, and ought not to be greater—and ought not to be required to be greater—than those which would establish a case if presented before a legal tribunal. There should be no saying, after the investigation establishing the fact, that it is impossible because contrary to the so-called laws of science or of general experience.

Let Science fairly collect the facts (manifestations), give them fair treatment, and then, if it can, find the law by which they result. If, as surmised, the manifestations are *supermundane* in character, no secular law will fathom them. This, at least, may be said—that the manifestations have never subverted physical phenomena detrimentally, and have never intervened to produce social difficulties, and therefore they would appear to be amenable to some law of which those who witness the evidences are unconscious.

It is quite futile to talk of will in connection with the manifestations. A person might will for ever; unless the conditions were quite accordant and present he could not float in the air as Mr. Home and others have done.

At p. 403 R. M. N. cites many manifestations, but does not show that any evil has followed: it therefore follows, whatever be the power manifested, that it is subject to restraint. It will be quite time enough when any of the evils R. M. N. appears to anticipate occur, to ascertain "what are the limits of the powers of these 'spirits,' and under what conditions can they be exerted?"

He says "this question has its moral aspect." Ersted had in his mind a different class of manifestations to those termed Spiritual. The evil of witchcraft was not its spiritual aspect, but the malevolence and ignorance of uneducated or theologically superstitious people. Assumptions were made which in no case were verified, and many were the victims to the intolerance of public opinion. There is no similarity in the facts, and can be no evidence, moral or otherwise, for or against Spiritualism.

Persons of rank and education have witnessed manifestations, and have given evidence of the truth of the facts. Professor Hare in America, and Mr. Crookes in England, applied the most delicate tests, and proved (in what might be called the minor physical manifestations) that there was no possible trick in the presentments they tested. What was the treatment they received? And then, in the face of such gross scandals, to talk of scientific investigations and other scientific, &c., is the merest irony.

As to the moral aspects of Spiritualism, so far as I have been able to trace the facts, they have had the purest and best results. I witnessed the phenomena in America, on its outbreak there. It is foreign to my purpose to enter into a defence of Spiritualism, to show the good it has done, and the benefits and blessings it scattered broadcast. I could state facts and name names where,

in consequence of witnessing the manifestations, the characters of men have changed, and the result has been most beneficial. This much I may say: I have never known a person who became *truly* impressed by the spiritual idea who was not most radically improved in moral and social tone. At the same time it is not to be denied that charlatanism has entered largely into its precincts, and this is its difficulty: the same difficulty experienced by the Early Christians when base persons presented themselves as teachers, and cupidity (for means or rank) became its almost ruling passion. The sale of remedies, real or assumed, by professing spiritual mediums, and individual payment for séances, have wrought much of the mischief.

When R.M.N. talks of the harmony of Science and Spiritualism, and that it will "in the first place be necessary to discover the limits of the power of the spirits, under what conditions it is exerted, and how it may be combated when and where it may be undesirable," he will pardon me for saying that he has not given expression to much wisdom. Physical combinations and spiritual manifestations have nothing in common, and cannot be governed by the same class of laws, and therefore they can never harmonise. To his question of physical facts, wrought as it is said by spiritual agency, the only answer that can be given is the well-evidenced facts and the assumption that such results have been achieved by some supermundane agency. The simplest and most stupendous of the manifestations, the subversion or the apparent destruction of energy, tend to the same and only result—viz., that there are powers in the outer world of the laws of which men know nothing; that the manifestations of those powers are the proofs that the world life is not the only life of man; that beyond the death of the creature, the soul or spiritual energy of man has an existence, a power and a life, verifying Shakespeare's beautiful ideal—

"I gazed within the jaws of death and saw life teeming."

In conclusion, R. M. N. says: "My estimate of the visions of Swedenborg is founded on the fact that whilst he could furnish descriptions of planets known in his time, such as Jupiter or Saturn, he gives no hint of Uranus and Neptune. *Had he done so his visions would have been completely freed from the stain of delusion and imposture.*"

If R. M. N. had happened on a work, "Nature's Divine Revelations," by Andrew Jackson Davis, he would never have penned the sentence italicised by me immediately above, for in that he would find the evidence in favour of spiritual seership which he pronounces would in his estimation have freed Swedenborg from "the stain of delusion and imposture."

Before the doctrine of Evolution was known in America so as to be familiar, I have heard Mr. Davis, in a state approaching trance, deliver many lectures on subjects setting forth the same theories and principles as those contained in Mr. Darwin's "Origin of Species." In his normal state Mr. Davis was not particularly intellectual; in his trance state a very different estimate would be given of him. The matter *apropos* to R. M. N.'s observation on Swedenborg's delusion was a spiritual communication given through Mr. Davis (March 15th and 16th, 1846), which applies to the planet Neptune, and was announced several months before its discovery by Professor Galle, of Berlin, in September, 1846. Science, of course, could know nothing of Mr. Davis' predictions: "The ninth planet (or cometary body), being composed of particles accumulated by the motion of the great sun, observed the same plane by the same specific force" ("Nature's Divine Revelations," p. 165). "The eighth planet" (Neptune)\* "was next evolved, observing the same principles of formation and the same general law of motion, and was situated

\* From perturbations observed in the motions of the planet Uranus, it was supposed that they were occasioned by the presence of a planet beyond it. By the advice of Arago, Le Verrier was induced to investigate the subject of the motions of Uranus. Complete elements of the orbit of the unseen planet were finally deduced, making its longitude 325deg., as seen from the earth in 1847. Adams, in 1845, attacked the same problem which Le Verrier took hold of two years later. In October, 1845, Adams communicated to Professor Airy elements of the planet so near the truth that, if a search had been made with a large telescope in the direction indicated, the planet could hardly have failed to be found. The Astronomer Royal was incredulous, and deferred his search for further explanations from Adams. The extraordinary circumstance is that no account was immediately published on the subject of Mr. Adams' labours. In the summer of 1846, Le Verrier's elements appeared. Observations of the planet as a star were actually made on August 4th, and again on August 12th; but the observations, owing to Mr. Challis' engagements, were not reduced—so the fact that the planet was observed did not appear. In September, 1846, Le Verrier wrote to Dr. Galle, at Berlin, suggesting that he should try to find the planet. On September 23rd, 1846, the planet was discovered. Later investigation showed that Lalande had observed the planet both on the 8th and 10th of May, 1795, but did not verify it as a planet. The planet Neptune presents the appearance of a perfectly round disk, about three inches in diameter, of a pale blue colour. No marking has been seen on it. A ring was suspected, but observation showed this suspicion to be without foundation. One satellite only has been discovered (*vide* Newcomb's "Popular Astronomy," p. 358 *et infra*). Uranus has (as recognised) two satellites; Herchel supposed he had discovered six, but this has not been confirmed. Professor Newcomb supposes there is a planet beyond Neptune; discovery has not yet rewarded his search.

in the orbit of the former merely because its composition was *more dense* than the first one evolved. . . . As the eighth and ninth planets have not yet been recognised as belonging to our solar system, there can be no conception of the original magnitude and diameter of the sun, as including its extended atmosphere" (*Ib.*, p. 165). The density of the eighth planet "is four-fifths that of water." Its "atmosphere is exceedingly rare, containing but little oxygen, being composed chiefly of fluorine and nitrogen. It has, like Uranus, six satellites." (*Ib.*, p. 167; *et vide* note, p. 169.)

Mr. Davis also, in his trance state, insisted on the identity of materials throughout the solar system. He says "that all matter and elements are fundamentally and essentially *the same*, and . . . a *different* law cannot govern any particle or element in the universe from that inherent law eternally established." This view as to identity of material in the sun and planets has since been confirmed by spectroscopic discovery. He also announced Faraday's discovery of Dia-Magnetism before it was familiarly known in America (*vide* p. 227, and an interesting note by Mr. Fishbough), and commented on its actions in Cosmic relations. Surely enough has been said to disabuse R.M.N.'s mind that revelations of mediums are not all delusions. The hostility of the scientific and theological world has much of the tone of the cry of the Jews, Can any good come from Nazareth? was there ever a prophet from Galilee?

Science in general deals with tangible phenomena, and because the scientist in his manipulations does not find a visible God, therefore the learned and would be all-knowing scientific theorists reject the interposition and idea of a God; hence arise Agnosticism and Materialism. Fortunately these observations have not universal application, for there are men of science great in achievement and grand in ideas. How men can dive beneath Cosmic realities and yet deny the designer it is difficult to understand, for the appreciation and confession of belief in the existence of God pledges to no theology, nor enchains the acceptor in the meshes of dogma.

In the investigation of phenomena there is always the presence of the unalterable law. If there be law, an institutor of that law must be assumed: this is a logic many are not equal to. In phenomena is found a sequence of effects induced by preceding causes, which sequences of causes predicate design, because from no concatenation of chances could order and uniformity result. It were quite as feasible and in point to deny the existence of mind because it cannot be put in a crucible and brought out a thought, as to deny design in Nature. When we look at a steam-engine and see the mighty results compassed,—the crushing power of the avalanche, or the tap gentle as the sighing of a zephyr,—no one thinks of the mind of the designer and the intelligence by which the almost living machine is produced, but without which none of the results witnessed could have been produced. So is it the theoretical scientist looks on so-called natural phenomena; he looks only to results. The designer of the steam-machine is known, and if inquired for he cannot be ignored, and the effects produced by the machine remain but effects. How small, indeed, when placed in contrast with the operations of Nature! It is indeed a poor logic which sees and profits by effects, and then denies the intelligence by which they were produced. Spiritualism discloses an occult power. What is its predicate, and where shall it stop?

The one result which the manifestations have produced (whatever more they may have done) is their proof of the existence of an occult world, at present beyond the reach of scientific investigation, of which the once denizens of this world are the inhabitants, and who have the power (regulated by certain conditions) of communication with beings of this life. The all (as I understand it) that Spiritualism claims to teach is the deathless life of the soul. Whatever other inferences its professors and believers please to draw from the manifestations are entirely matters for their own reason and faith. Spiritualism can no more harmonise with science than science can harmonise with religion, for each have separate domains and move in separate directions; the one is casual (science and theology), the other causal (morals and faith).

THE demands for proofs of a future life were never so pressing as at this present time. Our mediums, of whom we have many excellent ones here in San Francisco, inform us that their time is almost wholly occupied with earnest seekers after the truth, and some have more calls than they can attend to. And so the good work is progressing, not only in this city, but we believe throughout the State.—*The Golden Gate.*

## 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 Harmony of Spiritualism and Science.

To the Editor of "LIGHT."

SIR,—It was in no spirit of controversy that I took exceptions to Mr. A. R. Wallace's definition of Spirit, and it is only that the difference involved in our respective positions—and these positions are representative of two distinct schools of thought in Spiritualism—may be clearly understood, that I once more crave a share of your valuable space.

Mr. Wallace thinks I mistook his position regarding the nature of mind or spirit by confusing two distinct meanings, one referring to "mind in the abstract," or as a "fundamental principle," and the other as mind "individualised in the human form." Whenever Mr. Wallace can show that such a thing as "abstract mind" exists—and that would be equivalent to showing what it consists of—then I shall consider his point well taken, but not before. No, there was no confusion, but there was denial. "Abstract mind" exists no more than abstract matter exists. There can be no matter independent of its properties. It is the same with mind. Now what is the essential property or quality of mind? Obviously it is *consciousness—awareness*. To speak of it otherwise is to speak of it in terms of matter. Now, consciousness is only another term for egoism. Therefore, if the "abstract mind" of Mr. Wallace be anything not material, it must possess the attribute of consciousness, i. e., it must be egoistic, and matter lends nothing but the element of experience to the embodied spirit or soul. My position in a word is this: soul or spirit is. It embodies itself in matter for expression or experience. The result is a definite recognition in the consciousness of the spirit of what takes place in matter, and this recognition, this awareness, confined to itself, constitutes man—not the physical, but the spiritual man—the real man—the enduring man. Man does not become immortal. He is immortal, and this immortality is not by virtue of anything in matter, but because he is the output of that which is always in eternity, is never out of eternity; and the difference between man here and man there is, that here he views himself under time conditions, which exclude spirit, and there he views himself under eternal conditions, which is the realm of spirit. When man here transcends his experience, as sometimes happens under what we call abnormal conditions, through intuition or the superior state, it simply means that he has broken through that which constitutes himself as experience, and is permitted to participate in the larger and fuller and freer life of that which impelled him forth, created him, so to speak. Thus it is not mind or spirit, but experience that is evolved—to mind or spirit itself nothing is added, and never can be.

Spiritualists of the school of which Mr. Wallace is so distinguished a representative, cannot long avoid facing the unphilosophical position involved in their assumption that a time product can somehow be hocus-pocussed into eternity. So long as a future existence was itself the matter of contention, it was idle to speculate about anything beyond. But for Spiritualists this is now established—it is the main postulate of all their reasoning, and thus the inquiry is pushed into a field until now entirely unexplored. The theory I here set forth, permit me to say, is not evolved from my own inner consciousness. It is plainly and clearly taught by several of the spirit instruments now most prominently before the public; and since its acceptance is not barred on the score that it is not taught by spirits, it is happily in a position to rely for acceptance on its inherent logic and moral and philosophical necessity.

One point more: I controverted Mr. Wallace's position that "progress towards a nobler and happier existence in the spiritual world is dependent on our higher moral feelings here," on the ground that it was a denial of justice or equality, because our moral nature as well as environment is largely imposed upon us. "But," says Mr. Wallace, "he does not say whether he accepts the alternative position, that all are to be at once good and happy in the future state, and that the most selfish, vicious, and sensual are to make equal progress with the benevolent, self-sacrificing, and virtuous." Why alternative? Why must all be at once both good and happy in order to controvert the theory that "progress towards a nobler and happier existence in the spiritual world is

dependent on the cultivation of our moral feelings here"? I forbear to take advantage of what in all charity I must attribute to a laxity in statement, by which it is plainly made to appear that only such moral progress as is begun here can be continued there. Otherwise, how can it be dependent upon it? No, I will assume that what Mr. Wallace meant is that the ratio of progress is so dependent. But even this I assail on the score of its fixed and arbitrary injustice, because its assumption involves the unspiritual conclusion that the opportunities for bringing about a change of life for the better are far worse there than here. Yes, I do believe that under spiritual laws the difference is not one of goodness, so much as it is one of happiness. Even under earth conditions the greatest of sinners have been known to become saints in an hour—sudden and complete conversions are facts incontrovertible. Orthodox Christianity is discredited to-day because it refuses to extend the law of repentance, conversion, and salvation beyond the grave. Is Spiritualism doomed to fall into what is practically the same grave misconception of a higher and divine law? A converted man is a man in whom the spirit is awakened or born to outer consciousness. The spirit always makes for righteousness; and when rid of all false appearances, is it permissible for us to suppose that it will not move even more and more mightily along the line of repentance and conversion? But here let me observe a distinction not observed by Mr. Wallace. He employs goodness and happiness, as if they were always necessary correlates. A converted man is a good man now, but he is perhaps far from being a happy one. He is under repentance, but the shadow of his crimes still lingers about him, and as it is here, so I make no doubt, it will be there. Has not the translated individuality every incentive to progress—true spiritual progress—I mean, having its source in repentance, and shall it be denied him by some arbitrary law dependent on the limitations of matter or the accident of birth?

236 E. 49th Street, New York.

FREDERICK F. COOK.

## Facts or Fancies?

To the Editor of "LIGHT."

SIR,—The *Daily Telegraph*, in a leading article of August 19th, theorises on the case of a sea-captain who was lately found in a small cave on a Welsh mountain, so mad that nothing could be got out of him to explain the cause of his dilemma; while there were plain proofs, from the testimony of his former neighbours, that his disease was that far too common one, religious mania. After a long tirade of hypotheses of a somewhat loose and ambiguous nature, the article comes to the conclusion that this poor maniac "fancied that he heard voices," adding, "half the unfortunate creatures in our madhouses fancy that they hear voices calling to them out of the void." Now what or where the writer means by "out of the void" is problematical, for "the void" is, like the air, somewhat of a "chartered libertine," as Shakespeare tells us, and may be here or there as well as anywhere, like the flies, of which the ancients called one Beelzebub the chief, for Beelzebub, etymologically considered, has that signification, not prince of lies, but of flies, though he may be both, notifying omnipresence only by numbers, not certainly in his own person, or omniscience either. Indeed, there is satire and contempt in the very term, quite different from the conception of some moderns; though vexatiousness and annoyance by numbers is strongly expressed by the term itself, as our noble soldiers just arrived from the Soudan can well understand, for verily his name is legion, though this is but the assertion of his myrmidons.

Now the writer of this article, if he be either a Jew or a Christian, has no right to assume that what he acknowledges has happened in former days, this "hearing voices," may not recur. He has read of it from the time of Eve downwards, up to a certain point where, without a shadow of reason, it suits him to stop—not the voices, by-the-bye, but the writer. Perhaps that writer is an Agnostic; if so, his ignorance should teach him silence; but if a Jew or a Christian, he knows also that, under the best auspices, the faculty of "hearing voices" did not necessarily bring with it all the virtues to those who possessed it; certainly not the Christian virtues of ruling well their own households, ruling well their own tempers, or a spirit of mercy towards those who offended them. The writer, too, has read, and in either case, as Jew or Christian, would profess to believe that evil spirits have been in the habit of speaking to those spirits in the flesh who have the ability of hearing them, throughout the ages. Why should this be fact

then, and fancy now? Do we not hear, even now, of communication between the two worlds in every religion and every climate? Has nature changed in England only, that journalists and doctors should be thus inconsistent when it suits their fancy or perhaps their designs? And how is it that Spiritualists of the present day, among whom "hearing voices" is so common, do not go mad like other people? Can it be that they do not yield to the persuasions of designing spirits in or out of the flesh who tell them that facts are fancies, or fancies facts! Moreover, these intelligent people, the Spiritualists, are taught to let a little caution enter into their speculations, and even to fear fraud in their very inspirations, taking precautions against it, and thereby averting madness; precautions which it is to be predicated that others are not taught, for "hearing voices" is doubtless rather the cause of madness than the effect thereof.

Let me quote a well-known formulary on this point, printed weekly by Spiritualists for the guidance of their fellows: "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 its 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." Who knows, in the case of this poor maniac, supposing that he heard voices, whether his trust in great names did not lead to the abandonment of his reason?

Besides madness, what a heap of other evils arise from lacking such sound rules as I have quoted above. What happened to the late Mahdi by his following spirit counsel without a check? Why, he became a sensualist of the lowest order; four-and-twenty wives were the reward of his fancied sanctity before he left El Obeid. Moreover, beyond this, General Gordon says in his *Journal*, of October 31st, 1884, just published, p. 264, "The Mahdi has been taking women from others, which makes the Arabs doubt his holiness." Verily there be Nathans in every land! And so the common-sense of his very followers saw what his own converse with spirits could not show him. This happened when he had left El Obeid and was with his army near Khartoum. Unbounded licentiousness was the later vice of Mahomet himself, in the same way; and both died full of bloodthirstiness, war to the knife with all those who differed from them, no quarter, no mercy for the unbelievers, and all in the name of Allah!

Who doubts that the Suttee of India was caused by the inspiration of spirits; as well as the institution of whole sects, whose chief delight was taking the lives of their fellow men, both now happily exploded? I am a constant reader of the *Daily Telegraph*, and take clippings occasionally from it. In March, 1875, it tells us that, to please a certain "Goddess," thousands (in the region of Vizugapatam, halfway between Calcutta and Madras) were tortured to death; and it was not until 1836 that Colonel Campbell at length persuaded them to sacrifice beasts instead of men. They pray thus on that occasion: "Do not be angry with us, O Goddess, for giving you the blood of beasts instead of human blood, but vent your wrath on this gentleman." We do not hear that he was ever the worse for it.

So, in Africa, Sir Garnet Wolseley, in a despatch to Lord Kimberley, after the Ashantee war, when comparing the people of Coomassie, the capital of Ashantee, with those of Dahomy, says: "It may seem to be a horrid thing that a human being should be destroyed to propitiate an idol, or merely to bear some foolish message from a living to a dead savage, as in Dahomy. Still, here there is at least an object, a purpose in view, or the pretext of one, but in Ashantee there is nothing of the sort—that nation only kills for the sake of killing." I doubt much whether the *sources* of these murderous deeds are so very different as Sir Garnet applied to their action.

The above seem, now-a-days, extreme cases of what some spirits are still urging men to who put their trust in them; their thirst for blood seems as virulent as that of men in the midst of war. But spirits may have excuses that men have not, they may excite to manslaughter to get companions in their own state of living, or because they think it is a happier state.

There is one thing, however, still left to spirits in every country, the power of obsession, as probably this poor sea-captain may have found to his cost. Hereditary disease appears

to be especially open to its attacks; and if it be true, as the faith-healers say, that sickness is sin, perhaps pre-natal sin, obsession in such a case appears to be like seeking like; and if it be true that evil spirits sometimes inhabit the diseased bodies of suffering humanity, it may also accrue that the nauseous medicines which often seem to cure or alleviate madness may be a means of driving off the inhabiting spirits, luxuriating as they do in diseased bodies, but not in nasty physic; so madmen of the present day have to thank the doctors for this, as well as for much kindness of treatment other ways, all except allowing them to assert that facts are not fancies, often irritating them thereby, and retarding their progress towards recovery.

It was a grand beginning when a ram caught by his horns in a thicket was used as a substitute for manslaughter. It was better still when that makeshift, the slaughter of beasts, was discarded. And since it is God Who has made us, and not we ourselves, we may hope for improvement more and more. And as God is, we believe, not only the cause of the existence of all spirits of every nature, as well as of men, but also their Preserver, or, as it has been otherwise worded, the Maker and Preserver of all things visible and invisible; and since God is, we believe, also without passions, we must look to God for the cure of so much still that seems anomalous in our being, while we inhabit, whether on earth or in fluidic life, this exceptionally material and weighty planet, and earnestly hope that He may, sooner or later, bring us to other regions where order and serenity are found, as we see it now in the course of the stars.

T. W.

Baron Lazare Hellenbach.

To the Editor of "LIGHT."

SIR,—Should any of your German readers know of the present whereabouts of Baron Lazare Hellenbach, will they have the kindness to send his address, by telegram, to his daughter, the Comtesse H. Papadopoli Hellenbach, Seminagasse, 5, Agram, Croatia, Austria, who will immediately refund the amount? I shall, furthermore, be indebted to them if they will kindly make any inquiries likely to lead to Baron Hellenbach being found without delay, and I trust the Continental Spiritual Press will be good enough to give publicity to this request.—Yours truly,  
6, Nottingham-place, W. W. EGLINTON.

Mors Janua Vitae.

To the Editor of "LIGHT."

SIR,—My absence from London has made it impossible for me to read proofs. I have felt pretty safe in leaving them unread, on account of the excellent quality of the proofs that I invariably get. But, from my hasty writing on a holiday tour, two errors have crept into my last article which I beg permission to correct.

On p. 412, third line from the bottom of first column, for "administrates" read "adumbrates"; and in the twenty-third line of the second column, for "sever" read "surer."—I am, &c.,  
August 29th. "M.A. (Oxon)."

## THE WORLD IS FULL OF BEAUTY.

By J. MASSEY.

There lives a voice within me, guest angel of my heart,  
And its sweet lisplings win me, till tears will often start.  
Up evermore it springeth, like hidden melody,  
And evermore it singeth this song of songs to me—  
"This world is full of beauty, as other worlds above,  
And, if we did our duty, it might be full of love."  
Oh! God, what hosts are trampled amid this crush for gold;  
What noble hearts are sapped of might—what spirits lose life's  
hold!  
And yet, upon this God-blessed earth, there's space for every  
one;  
Millions of acres wait theseed, and food rots in the sun.  
Oh! "this world is full of beauty, as other worlds above,  
And, if we did our duty, it might be full of love."  
Let the grim halter perish, with cursed war's gory splendour;  
And men shall learn to cherish thoughts both kind and tender.  
If gold were not an idol—were mind and merit worth—  
Oh! there might be a bridal between high heaven and earth!  
For the leaf-tongues of the forest, the flowerslips of the sod,  
The birds that hymn their raptures into the ears of God,  
And the sweet wind that bringeth soft music from the sea,  
Have each a voice that singeth this song of songs to me—  
"This world is full of beauty, as other worlds above,  
And, if we did our duty, it might be full of love."

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

#### SUBSCRIPTION RATES.

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

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £1. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

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

#### NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, SEPTEMBER 12TH, 1885.

### "SCIENTIFIC ATTITUDE"—A PARABLE.

*Mind in Nature* is the title of a "Popular Monthly Journal of Psychical, Medical, and Scientific Information," published at Chicago. Its July number, the fifth, contains an article by A. N. Waterman, in which the position of certain prominent persons with regard to psychical subjects is criticised. The writer takes the attitude, generally, of the scientific and theological worlds as the text for a parable, of which the following is a free abridgment.

"Long ago, in a distant country, where expanses of water were few and far between, there were certain individuals who claimed to be able to float and propel themselves on the surface of water. The possibility of this was denied by the inhabitants of the dryer parts of the country: these deniers pointed to the essential difference between water and land, upon which men naturally moved; they insisted upon the well-known fact that the feet sink in water; they quoted the established practice of making bridges and boats, which proved that man had always required something more solid than water under him, citing, in further proof, recorded cases of drowning in water.

"Still the minority loudly declared that it was possible for man to float and swim, and adduced, in proof, not a little testimony of men having done so.

"To this testimony numerous theologians of the country demurred; they asked how all the people of the earth, save one family, could have been drowned, as it is recorded, if men could have swum; and whether it was likely that an All-wise Creator could have arranged the destruction of His creatures by drowning when he must have known that they could swim.

"The greater number of the men of science of the country declared, on their part, that the question could only be settled by experiments conducted by trained scientific observers; they held that the testimony of any others on such a subject was worthless, because ordinary persons are so easily deceived, neither had they the faculty of reporting with exactness what they saw, nor of distinguishing what they did see from what they imagined they saw. These men of science went to work by selecting subjects alleged to be able to float and swim; they stripped them in order to assure themselves that they had nothing floatable about their bodies; and, after washing them in alkaline solution to remove all floating oily matters from their skins, threw them into a pool. But the subjects rose to the surface, floated, swam to the bank, and contrived to get away from being further experimented upon.

"Then certain jugglers came forward, avowing the possibility of the subjects having floated by the aid of fine bladders in their mouths, armpits, and other parts, which bladders they inflated when in the water; and the jugglers suggested that, in the next experiments, the subjects' legs and arms should be bound and their mouths gagged. With other subjects this was accordingly done, and—sure enough—when they were thrown into the pool they did not rise and float.

"The majority then agreed, all round, that floating and swimming on the surface of water had been demonstrated to be only a piece of charlatanic pretence.

"But this conclusion was by no means agreed to by the minority, who—protesting against this process of binding and gagging—still avowed their assured belief in the faculty.

"Then a final experiment was made. Some children were taken as subjects, so young that they could not hide and inflate bladders, however fine, and were thrown unbound into the pool. They not rising to the surface and floating, it was held to be demonstrated that floating and swimming were impossible to the human being; that no demonstration had ever been scientifically made of his ever having floated or swum; and that, in the reports of his having so done, he must have had the aid of bladders, or a board, or some other thing which buoyed him up.

"And this continues to be the conclusion on the subject with the majority in that country, to the present day."

MR. W. EGLINTON is now in London, and will resume his psychographic sésances after Monday next.

DR. STREET and Dr. Mack ask attention to their change of address, which is now 18, Langham-street, W.

So large a colony of Japanese reside in Vienna, the *Religio-Philosophical Journal* says, that a Buddhist temple is to be erected for them. The furniture and decorations are to come from Japan.

We are informed that Gerald Massey will leave New Zealand in the course of September for England, stopping, for several weeks in October, in California, during which time he will speak at the Metropolitan Temple.—*The Golden Gate*.

TRANSITION.—It is with extreme regret that we learn of the passing away, on the 5th inst., of Mr. A. L. Elder, of Campden House, Kensington, and St. Helen's-place, E.C. Mr. Elder was a Spiritualist of long-standing and a generous supporter of Research. Our literature owes not a little to his kindly fostering care.

WALWORTH ASSOCIATION OF SPIRITUALISTS, 43, Manor-place-Walworth-road.—On Sunday evening the 13th inst. the meeting place of this society will be re-opened at seven o'clock, when the first of three addresses on Spiritualism will be delivered by Mr. James Veitch entitled, "Spiritualism: its Teachings." On the two following Sundays he will speak on "Spiritualism: its Evidence," and "Spiritualism: its History." The committee hope that they will be favoured by a good attendance at this the inauguration meeting of our winter session.

MISS ROSAMOND DALE OWEN, the talented daughter of Robert Dale Owen, who is as enthusiastic a defender of the truth of Modern Spiritualism as was her illustrious father, has not long returned from England, where she had a brief but conspicuous career as a lecturer. After necessary rest and recuperation, she intends, it is announced, to resume her work on the rostrum in behalf of the cause so dear to her father's heart. It is hoped that she may visit the Pacific Coast.—*The Golden Gate*.

DR. JOHNSON in his "Rasselas" puts the following words into the mouth of one of his characters:—"That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it by their fears."

## SPIRITISM.

BY EDUARD VON HARTMANN.

*(Continued from p. 432.)*

The effects of mediumistic nerve force are particularly striking in cases where there is a quick alternation of attraction and repulsion, of stronger and weaker pressure on the object, or of points impressed, as in the motions of a bow over the strings of an instrument, or in the alternate depressions of the keys of an accordion or piano, or in the guidance of a writing pencil upon a surface.\* What first in these phenomena we have at present to abide by, is that they usually only occur in a circle when the chain is closed, and the playing of the accordion, as the audible writing of the pencil, immediately pauses when and as long as the chain is broken by detachment of the hand of one of the party. From this is to be understood, not only that all the party, by being charged with mediumistic nerve force, co-operate in the phenomenon, but that they co-operate in it in a way differently regulated by the medium from moment to moment. For the charging of each remains at first unaltered, even if the chain is broken; but the changing innervation impulses, by which the medium is altering at every moment the distribution of the force, lose by the interruption of the chain their path of conduction, and thereby their operation. If a closed slate, with a fragment of pencil inside, lies on the table or on the lap of one of the party, or is held by two of them, one has to represent to oneself a system of lines of attractive force, comparable to a radial net of tense elastic cords (*Gummischnüren*), which on the one side all converge upon the bit of pencil, and on the other side conduct through the chain of sitters to the middle brain of the medium as to their central spot, from which alternately now one, now others of these threads are drawn sharper.

If individual strong mediums elicit the writing at a distance for themselves alone, in order thus to obtain instructions from their somnambulant consciousness for their direction, it is to be supposed that the different parts of the medium's body, his hand holding the slate, but especially the table beneath which the slate is pressed and on which the other hand is laid, supply the place of the chain otherwise formed from a number of organisms, and likewise afford sufficient points of support for the derivation of a system of concentric lines of force.

Our ordinary writing itself, by muscular movements of the hand, depends on a similar system of push and pull lines of force, with different points of support which are peripherally distributed about the pencil; but here the push and pull are conveyed by material contact, while in the slate-writing without contact both act from a distance. Even in ordinary writing our consciousness overleaps the feeling of intermediates, and projects its writing-feeling into the point of the pencil; this must also, according to psychological analogies, be the case for the feeling of the somnambulant consciousness in the writing at a distance. The somnambulant consciousness having once accustomed itself to mediate writing by a system of push and pull lines of mediumistic nerve force, the course of this innervation impulse is as easy as the analogous course of the other sort of innervation impulse in writing by involuntary muscular movements, and therefore it is not surprising that the writing at a distance succeeds just as quickly, delivering the like strokes as those of the involuntary somnambulant writing with the hand. The kind of innervation impulse must of course be different in the muscular mediation of it and in that by mediumistic nerve force, but the rhythm in the alternation of this impulse must be in both cases the

same. It may, therefore, be safely asserted, that a medium must bring practice in this rhythmical alternation of the writing impulse if he will be proficient in the writing at a distance; that is, only a medium who has learned to write will be able to produce involuntary writing or that at a distance. But even a medium versed in writing must first accustom himself to the kind of innervation impulse requisite for the writing at a distance, and to the command of it; and, therefore, is it that the early attempts are so illegible, unsymmetrical, crooked, and awry, as would be the case, suppose, with the first attempt to write with the foot.\*

Already the mediumistic luminous phenomena exhibit definite forms, yet these are rather crystalline or still inorganic forms, as crosses, stars, a bright field with glimmering points of light, more resembling electric dust figures or Chladnic sound figures than organic forms. In the writing at a distance, on the other hand, must already be admitted a system of push and pull lines, analogous to that which acts on the hand grasping a pencil in writing. Now, if we suppose such a system of push and pull lines of the nerve force acting at a distance to act, not on a hard slate-pencil, but on a stump of soft wax of the same form and size, this must exhibit the like bendings and impressions as if a human hand had attempted the same writing with a soft wax stylus.

Suppose another arrangement of the push and pull lines of mediumistic nerve force, corresponding to those relations of pressure produced by the interior of a hand stretched out flat upon an impressionable substance, then must the displacement of parts, resulting from such a dynamical system, again agree with that produced by the pressure of the hand; that is, must show the impression of an organic form, without an organic form having been materially there producing this impression. Since the dynamical effects of the mediumistic nerve force, like those of magnetism, penetrate unhindered every sort of matter, no material closures of impressionable surfaces could present even a difficulty to the production of such impressions. This is also in fact the case, according to Zöllner's experiments with Slade, repeated by others with private mediums. (*Ps. St. VII.*, p. 387, 388.) Zöllner says that he distinctly felt the double slate twice strongly pressed against the upper part of his thigh, on which it was laying; now as impressions were found on both the interior sides, for the one impression the system of lines of force must have pressed upon the slate; for the other impression, the slate must have been pressed or drawn against the system of lines of force.

Were it a case of actually materialised limbs, invisible to those present, the penetration of the enclosing material, or cover, would indeed be possible according to Spiritistic views, but would require an incomparably greater development of force than the impression on an open slate; the facility and rapidity with which these impressions were obtained are as much opposed to this view, as is the fact that the impressionable lid was left intact by the push and pull lines acting through it. If materialised limbs penetrated the upper slate, the layer of soot on the inner side of that slate (if not the paper on which it was spread) must have been torn away by the foot-soles penetrating the slate; that this did not happen, that no impression of the edge of the foot, intercepted by the upper slate, was visible in the soot-layer of the latter, and that this soot-layer remained wholly intact in the process, is a sure proof that the dynamical actions are limited to the impression of definite surfaces, that the system of force lines in question is directed only to those surface impressions, that thus, in other words, in this case, the dynamical analogue is not that of a foot, but only of a *foot-sole*, i. e., of a *surface* without corporeity behind it.

As the question is only of a system of lines of force

\* The following is reported of Indian fakirs. In half a coconut shell filled with water floats a piece of cork, which is weighted below with two straight pins, and above carries a bent pin like a duck's neck. This cork duck dances in the water to the piping of a fakir several feet off, and concludes the performance by dipping under. ("Indian Jugglers and Conjurers," in the "Ausland," February, 1885.)

\* Compare, for instance, the samples given in Owen's "Debateable Land."

with different strengths of push (of pull, if the back of the slate is turned to the medium), there is also no reason why the impressions obtained should resemble the limbs of the medium, for that which prescribes the arrangement of the lines of force is simply phantasy in the somnambular consciousness of the medium, which can deviate at pleasure from the latter's own bodily configurations. So the impressions obtained represent limbs of the most different size and shape; a direct impressing of the medium's own limbs appears wholly excluded, quite apart from particular experimental arrangements, in the case, for example, of the impression of a child's foot.

Thus impressions of organic forms, as they cannot, like writing, have arisen by successive, but only by simultaneous formation, are among the most striking phenomena of the whole province, only surpassed, perhaps, by the instances of a penetration of matter. It is the more important inasmuch as their durable results, the impressions obtained, like the writing obtained, afford indubitable proof that in these two cases we have not to do with the transfer of hallucinations, but with objective operations of the medium's energy upon matter.

Even those who adopt the view that the pressures are of invisible materialised limbs, must still admit that these invisible members are then to be conceived only as real projections of the medium's somnambular phantasy, that is, that their matter is borrowed from the bodily material of the medium, their form is occasioned and conditioned by the medium's somnambular phantasy, and their effectuation by the medium's unconscious willing. Thus even were they to be regarded as material out-growths from the organism of the medium, still they would be nothing further than exclusive products of the medium, to be explained by the co-operation of his unconscious willing, his unconscious phantasy, and his bodily organism. And the same would be the case, should it be supposed that in the writing at a distance an invisible material hand mediated the forces of push and pull by which the pencil is urged; such a hand also would then be nothing more than an efflorescence of the medium.

Since, moreover, such a supposition does not at all facilitate the physical explanation of the phenomena, only adding to the invisible system of push and pull forces the superfluous hypothesis of a formed, invisible, and intangible matter, it has no scientific justification, and seems to be only the involuntary psychological product of a cleaving to sensible representation.\*

Finally, there remains to be mentioned the influence of the nerve force on living organisms. That sensitive plants can be hypnotised by magnetic passes of the hand is sufficiently established;† the same is true of animals, sleeping people, children, and savages, all of whom have no notion of what has been done with them. It is not at all necessary that passes with the hands, or motions with the arms, should be made; these are only aids to the transmission of the nerve force, as are, likewise, breathing upon, or fixed gaze, none of them being at all indispensable to its out-streaming or out-beaming. As little as it is necessary for a medium to charge by magnetic passes the objects to be moved, so little is this requisite in the case of a person to be hypnotised; strong magnetisers fascinate sensitives without any mediating action, and by their mere wills place them in a manifest or masked somnambulism which paralyses

\* The few reports which speak of the writing of a visible spirit hand are of no weight, as they refer to dark sittings, in which the shadowy outline of a hand on self-luminous paper is said to have been indistinctly seen.—Owen: "Debatable Land."

† The furtherance of plant-growth, which is ascribed by the Indians to the mediumistic force, I mention only by the way, because I am not aware that this phenomenon has been observed in the presence of European and American mediums as a genuine process and one applicable to all stages of development. We know, however, that the physiological functions of vegetable life can be powerfully excited, as well by super-refrangible rays as by electricity and by chemical stimulants (spirit, camphor), that even in mankind a four-year-old boy can exceptionally have attained the development of a man of thirty, and that the growth of certain quick-growing vegetable germs can be artificially accelerated. Accordingly it seems well conceivable that the mediumistic force also is such a stimulant.

their conscious will, and in its stead subjects the functioning somnambular consciousness to the will of the magnetiser.\* On the other hand it is not the mere will of the magnetiser as such which elicits these phenomena in others by a pure psychical influence, any more than it is the mere will of the medium that, by a pure psychical influence, produces the physical phenomena referred to in inanimate objects; but in both cases the immediate action of the will is only to disengage magnetic or mediumistic nerve force from the nervous system, and to radiate it definitely upon living or dead objects.

This liberation and directive radiation of nerve force is under all circumstances, no matter whether the first impulse proceeds from the will of the waking consciousness, or from the unconscious will of the somnambular consciousness, not a function of those parts of the brain which serve as support to the conscious will, but of deeper-lying layers of the brain which either coincide with those supporting the somnambular consciousness, or are more approximate to them than to the first. It is, therefore, no wonder that the development of magnetic-mediumistic nerve force is stronger in the somnambular than in the waking state, and that persons who in the latter have no power of magnetising others, develop it in somnambulism in a high degree. This accounts for the fact that mediums first evolve sufficient nerve force for the production of physical phenomena when they have entered the state of a masked somnambulism, and that especially straining and difficult phenomena are only produced when the masked somnambulism has passed into complete somnambulism; that is, when the waking consciousness and the reflex-prohibitions of the brain parts supporting it have quite desisted, and the collective vital energy of the nervous system has concentrated itself in the brain parts supporting the somnambular consciousness.

As certainly as mediums in their masked or manifest somnambulism have the disposal of an amount of nerve force, be it self-produced or be it extracted and collected from the others present, such as no magnetiser in the complete waking state has ever developed, so certainly also must their power, by means of this surpassing quantity of force, to place the spectators in a condition of open or masked somnambulism, be greater than that of any magnetiser operating in the waking state. It is a common phenomenon at mediumistic sittings for sensitive members of them to fall into swoons, convulsions, trance, ecstasy or hypnosis, and these phenomena would be much more frequent if the mediums had an interest in them, and therefore sought to motive their unconscious wills to elicit them. Mediums, however, have just the contrary interest, opposed to the occurrence of open somnambulism among the spectators, because this has usually a disturbing effect, being often accompanied by convulsions and the like, which divert the attention of the rest from them and their performances, and they may find in the new somnambles competing mediums who may arbitrarily counteract their dispositions of the nerve force present in the circle.

On the other hand, mediums may well have an interest in eliciting a masked somnambulism in the party collectively to the degree that they are thus made susceptible to the transference of hallucinations, without becoming at the same time qualified for active competition with the medium. This interest and the nature of its motivation need not, of course, occur to the consciousness of mediums. But when it is considered that a somnambular medium has hallucinations which he takes for reality, and has at the same time the lively wish that the spectators should perceive the same supposed reality, that is, have the same (hallucinatory) representations as himself, evidently we have given in the medium all sufficient psychological conditions to compel him to an unconscious influencing of the spectators,

\* I was told in a private letter of a strolling tinker, of demoniacal aspect, who added to his earnings by inducing in women the illusion that their kettles had holes in them, and pretending to repair them.

in the sense that they are placed in a condition favourable to the arising of like representations (*i.e.*, to the infection of hallucinations), which is just the condition of masked somnambulism.

Now since already, in masked somnambulism, mediums are actually subject to hallucinations of all sorts, usually without knowing them as such; since, in open somnambulism, they are wholly possessed by them; since, further, on account of their vocation, and from considerations of business, they, in fact, wish that the reality recognised by them of such purely subjective phenomena should also be recognised by those present; it would be inexplicable if, with the combination of conditions so favourable, the instatement of masked somnambulism in the assembled party, with frequent infection of the medium's hallucinations, did not occur.

If, in Spiritistic circles, these facts have yet not been at all remarked and regarded, that is because the concern has been only on behalf of the objective reality of all phenomena, so that such an observation from another quarter exasperates, and is rejected as a sacrilege. From the scientific psychological standpoint, on the other hand, every participator in mediumistic sittings must constantly regard himself as under the influence of a very strong magnetiser, whose unconscious interest it is to place him in masked somnambulism, for infection of hallucinations, and must consider that this influence is the more powerful the oftener he has frequented mediumistic sittings, and the oftener he has sat with the same medium. He must say to himself that this state of a masked somnambulism is announced to his own waking consciousness by no direct symptom, but only by the capacity for being infected by the representations, especially the sensations, and quite particularly the hallucinations of the magnetiser (here the medium), and must be the more prepared for implanted hallucinations, the longer he occupies himself practically with the subject.

We shall see later on how extensively this transference of hallucinations actually takes place at mediumistic sittings; at present we are only establishing the fact, that in a circle of similar composition, throughout a long series of sittings, the most favourable conditions conceivable are afforded for elicitation of a masked somnambulism even in non-sensitive persons.

(To be continued.)

GERMANY has a new Spiritualist paper, *Spiritische Wochenblatt*, published at Rostock.

THERE is nothing which so helps us to feel that our life has been worth living as the thought that we have helped another soul to fulfil its earthly destiny. For this consolation the dying miser would probably give all his gold could he but get a reprieve from death.

PSYCHOGRAPHIC MEDIUMSHIP.—In San Francisco, at 100, Sixth-street, now resides a young man under twenty, Mr. Fred. Evans, in the family of Mr. and Mrs. Hance, whose daughter is a test medium. Mr. Evans is a medium for the slate-writing. The writer, with his wife, attended one of their séances last Sunday evening. There were fifteen present. Two slates were, by a committee, of which the writer was one, cleaned, bound together with some bits of pencil between, and then sealed. The writer put on each slate a private mark. The committee laid their hands, with those of Mr. Evans and Miss Hance, on the bound slates, and soon sounds were heard as of the bits of pencil fluttering between them. Mr. Evans then held them successively on the shoulder of each member of the circle. Writing was heard to come to all except two. On unsealing and separating the slates, which bore the writer's private mark, messages were found, addressed to the writer and to eleven others; the messages were generally in the hand-writing of the persons, when in the body, whose signatures were appended. Some of the messages were in very minute writing. Here was a test of independent direct writing of the same in kind as those recorded by the German Professor Zöllner as occurring in the presence of Slade. When will science explain the marvellous phenomenon?—*The Golden Gate*.

## SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

V.

### THE ARTESIAN WELL OF CHICAGO.

Chicago, as is well known, is one of the most go-a-head cities in the world. Like Jonah's gourd, it appeared to spring up in a night. Its population rapidly increased; and water soon became a *sine qua non*, both as regards use and luxury. Science was at fault; for geologists had pronounced that there could be no water beneath such a stratum. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

There happened to live, at this time, in Chicago, a person named Abraham James, a simple-minded man, of Quaker descent, uneducated, and, in fact, quite an ignorant person. It was discovered by a Mrs. Caroline Jordan that James was a natural clairvoyant, in fact, a medium, and that he had declared, when put into the trance condition, that both *water* and *petroleum*, in large quantities, would be found, in a certain tract of land, in the neighbourhood of the city. For a long time no attention was paid to his statements. At length two gentlemen from Maine, called Whitehead and Scott, coming to Chicago on business, and hearing what had been said by Abraham James, took him to the land where he said water could be had in immense quantities by boring for it. Being entranced, James at once pointed out the very spot. He told them that he not only saw the water, but could trace its source from the Rocky Mountains, 2,000 miles away, to the spot on which they stood, and could sketch out, on maps, the strata and caverns through which it ran. Negotiations were at once entered into for the purchase of the land, and the work of boring was commenced. This was in February, 1864, and the process went on daily till November, when, having reached a depth of 711 feet, water was struck, and flowed up at once at the rate of 600,000 gallons every twenty-four hours.

The borings showed the following kinds of strata passed through by the drill, and this was spiritually seen and described by the clairvoyant, as practical proofs to the senses of other people. First the drill passed through alluvium soil, 100 feet; limestone, saturated with oil, thirty-five feet, which would burn as well as any coal; Joliet marble, 100 feet; conglomerate strata of sand and flint mixed with iron pyrite and traces of copper, 125 feet; rock (shale) saturated with petroleum, the sediment coming up like putty, thick and greasy, 156 feet; galena limestone was next reached at a depth of 539 feet; a bed of limestone, containing flint and sulphuret of iron, was next bored through, the depth being 639 feet, and being very hard, the work went on slowly. At this point there appeared a constant commotion, arising from the escape of gas, the water suddenly falling from thirty to sixty feet, and then, as suddenly rising to the surface, carrying with it chippings from the drill, and other matters. The work still went on, when at the depth of 711 feet the arch of the rock was penetrated, and the water suddenly burst forth from a bore  $\frac{4}{8}$  in. at the bottom, of a temperature of 58° F, clear as crystal, pure as diamond, and perfectly free from every kind of animal and vegetable matter; and which, for drinking purposes and health, is found to be much better adapted than any water yet known, and will turn out to be the poor man's friend for all time to come.

Here then is a huge fact for the faithless; a fact brought to light by dynamic or invisible agency, and which no power of negation can gainsay. Natural science said no water could be found; but psychology said, False! for I will point out the spot where it will flow in splendid streams

as long as the earth spins on its axis. Since 1864 the Artesian well of Chicago has poured forth water at the rate of a million and a half gallons daily; and what is economic, to say nothing of Yankee shrewdness, it is flowed into ponds or reservoirs, which, in winter, freeze, producing 40,000 tons of ice for sale, and which might be quadrupled at any time.

What will science say to this *cui bono* matter of fact? What, those super-wise people who, with finger on lip, moon about, and whimper, and cry out, What's the good of the dynamic and the invisible? Is there no good in finding, by spirit agency, a living fountain of pure water for the use of millions of human beings for ever? Is it not a mighty boon for the humanity of that part of the earth? Verily it is; and the source of knowledge was a communication from disembodied spirits in spirit life.

Let us now turn more particularly to the man—Abraham James—by whom, and through whose mediumship, this discovery was brought about. He was of Quaker origin; without schooling; ignorant of any language but his own—English—simple-minded, upright, truthful, honest, ignorant as a clodpole. Of drawing he knew nothing; and as to science, he could not tell a triangle from a parallelogram; and as to their properties and relations, he was in profound ignorance. Yet this same man, Abraham James, when in the trance state, can lecture on geology, chemistry, medicine, astronomy, the philosophy of life, and on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few *savans* can equal.

Although English is the only tongue he knows, yet in the trance state he speaks French, Italian, Spanish, German, and an Indian language, of each of which he knows nothing in his natural or normal condition.

Abraham James never received a lesson on drawing in his life, yet, in his trance condition, his drawings of the formation and stratification of the earth's crust are marvellous productions. He drew a series of diagrams, which traced the Artesian well at Chicago from its source to its outlet or fountain head. This picture, when put together, is composed of six sheets of drawing paper twenty-six inches by forty inches each, and was done in sixty hours—a piece of work which would have taken any ordinary artist sixty weeks, in his ordinary condition!

It matters not to Abraham James, when at work, whether it is light or dark. He generally uses from one to six different kinds of pencils, sometimes using one hand, and sometimes both hands at the same time, the fingers moving with a rapidity which often troubles the eye of the beholder to follow. Whether in light or in dark; with eyes bandaged or not; with a piece of paper held between his face and the picture, it matters not, the work goes on. What he sees with his spiritual eye, in the interior of the earth, he can delineate on paper with perfect accuracy. Speaking of the drawings of Abraham James, a writer who has seen them says: "The floors of some of these caverns were composed of great masses of some of the most beautiful shells, which in their shadings and perfections are evidently the work of a master hand. The elaborate character of the shell work which runs through all these geological pictures, the millions of accurate pencil strokes necessary to complete them, and the very short time in which they were executed, are matters of great astonishment and wonder to all who have seen them."

In the trance state, Abraham James drew a full-length portrait of the martyred President Lincoln on sheets of paper 7½ feet long by 4½ feet wide. The President is represented life-size, standing upon a rock, the broken chain of African slavery beneath his feet, and in his left hand, the scroll of American Liberty. This picture was completed in the medium state in twenty-four hours, and is a remarkable production even amongst the other marvellous efforts of this *trance artist*. Whence comes this skill? The human spirit acts without the ordinary instruments of the senses; "*Sans* teeth, *sans* eyes, *sans* mouth, *sans* everything," and yet the work goes on in light or in dark with almost lightning speed till the picture is completed.

(To be continued.)

## ON MAGNETIC HEALING.

BY BERNARD RAGGAZZI

(Editor of *Le Journal du Magnétisme*, Geneva).

### II.

One might think that those who devoted themselves to the study of a subject of such importance to humanity would have had encouragement from those who made the healing art their vocation; but no! the majority of these have displayed only hostility towards them. This hostility engendered bitterness and anger. But let magnetism have charity; the love of doing good should alone rule in them, as it did in their Divine Master. They who would perfect themselves will follow His example as closely as they can.

In the application of the human magnetic force to the restoration of health let it be ever kept in mind that "It is the Spirit that giveth life." Premising that I do not magnetise unless I am in good health, and that I cease operating at the first intimation of fatigue, I state my simple method of proceeding. First, I lay my hands calmly, and with earnest prayer to do good, upon the suffering part of my sick brother; I let my heart go forth in sympathy with him. Doing thus I have sometimes had to rejoice at an instantaneous cure—a cure without any further proceeding. But such cases have been exceptional; generally I have to continue. The most influenceable parts of the body are the head and the epigastrium; from the head I make slow, more or less energetic, passes with my hands, without contact, to the epigastrium. After a time, short or longer, the patient may speak of an uneasiness in one or other of these parts; in the head, perhaps, of heat, heaviness, and then sleepiness; in the epigastrium of heat and stifling; then I extend my passes from them downwards to the hands and to the feet; by these equilibrium is established, and the uneasiness disappears. The same result may follow from breathing strongly, and with concentration, upon the part affected, and then making transverse passes from the part and outwardly. In these operations the magnetic fluid is accumulated upon the principal seat of the malady, and the surplus is thrown off.

The experience of practised magnetisers may be a guide as to which of these, or other processes, should be observed, and how long and often they should be continued; but I trust much to my own intuitive feeling, the feeling which seems to develop itself in the sensitive by unselfish brotherly love. The brotherly love which our Divine Master taught by word and example will teach us well the mode or process most suitable for treating severe cases.\*

There are processes of manipulation with the finger-points, of rubbing and kneading with the hands, in cold congestion and chronic pains, which processes aid in rousing vitality and quickening circulation. There are the breathings, insufflations, already spoken of, the warm in deep-seated local pains, and the cold in hot congestions. Any of these processes may seem sometimes to intensify existing pains. This, however, generally denotes aroused effort of nature to be calmly sustained; but the patient should not be left until such intensification has passed off: the magnetiser's presence will sustain him.

You will be sure to read and confer with others upon the subject of your studies and practice, but accept nothing without good scrutiny. Men, ignorant of causes, are prone to misinterpret and exaggerate. Of all books I commend those of Dupôtet; no writer has understood the subject better than he.†

From every individual there radiates an aura, agreeable and salutiferous, or the reverse. The odour of the rose refreshes, that of the poppy stupifies. The radiations of some individuals are repellant, may even be injurious. The

\*Bernard Raggazzi does not profess to be a Spiritualist, but he gives here the experience and language of a healing medium.—TR.

†The equivalent for English readers and students is our own Professor Gregory's work on "Animal Magnetism."—ED. "LIGHT."

calm, cheerful, benevolent man diffuses around him a corresponding moral atmosphere, while that diffused by another, under the influence of low passions, excites uneasiness.

Reflect well upon the truth that the soul radiates an atmosphere which affects and modifies the state of the beings they come in contact with, and you will comprehend that in the treatment of the sick, the psychical and moral dispositions of him who operates magnetically play an important part.

To excel in healing, prayer is a potent means: if the soul is exalted in faith and brotherly love, it can perform marvels. Witness the works recorded of the great healers of all times.

#### EIGHT-FOLD FULFILMENT OF A PROPHECY.

The *Times*, discussing the question, Are there two Earls of Mar? narrates a remarkable fulfilment of an ancient prophecy, pronounced 320 years ago, and alluding to no less than eight events connected with the Earldom of Mar. The details are thus given:—

It was in consequence of an Earl of Mar having taken the stones of Cambuskenneth Abbey to build a castle in the town of Stirling, which was very distasteful to the inhabitants, that this prophecy appeared, to the following effect—viz., that "Mar's work," as it was called, would never be completed. It still stands unfinished. That "horses should be stabled in thy hall, that a weaver should throw his shuttle in thy chamber of state." In the beginning of this century, upon an alarm of the French invasion, a troop of 30 horses was stabled in the ruined hall of Alloa (the family place), and a weaver, unable to pay his rent, set up his loom in the state chamber. That "the dwelling in which a king was nursed shall be burnt, that thy children shall be born blind, yet shall thine ancient tower stand, for the brave and true cannot be wholly forsaken." In 1801 Alloa Tower, which had been the abode of James VI. as an infant, was burnt, and several of the family of Mar have been born blind, but possessing beautiful eyes, notably the present Lord Mar's great aunt, Lady Jane Erskine, and Henry David Erskine, who died in 1848. That "an ash sapling shall spring from the topmost stone of the ancient tower," which was seen there between 1815 and 1820, and "then shall thy sorrows be ended, that the sunshine of royalty shall beam on thee once more, thine honours shall be doubled, the kiss of peace shall be given to thy countess, the days of peace shall return to thee and thine, the line shall be broken, but not until its honours are doubled and its doom is ended." The course of events has completely fulfilled the prophecy, for the sunshine of royalty has for the third time beamed on the ancient earldom—first when Mary Queen of Scots, in consequence of the usurpation of it by the Crown, restored it to its rightful possessor in 1565; secondly, when George IV. restored it from its attainder in 1824; and thirdly, when Queen Victoria restored the rights and privileges of the present Earl of Mar—in 1885, in consequence of a new and hitherto unrecorded title of Mar—assumed to have been created by Mary Queen of Scots in 1565, and adjudged by the House of Lords in 1875 in favour of the Earl of Kellie, but leaving untouched the ancient earldom—having had the effect of unjustly depriving the inheritor of the ancient dignity of his rights and privileges as a Scotch peer. It was also in consequence of no less than 104 peers having respectfully petitioned the Queen in favour of the rights of the inheritor of the ancient earldom that an Act of Parliament, introduced by her Majesty's command, has been recently passed, after a searching inquiry into the pedigree and descent of the present Earl, from Gratney, Earl of Mar, and his wife, the sister of King Robert the Bruce, to the present time—an inquiry by which it was established that this time-honoured earldom was still in existence, and had never been extinct. This act of gracious intervention of the Queen has thus become the means of completing the fulfilment of the various warnings given in this remarkable prophecy and "doubling the honours of Mar."

RACES differ in spiritual gifts as they do in colour, stature, or other exterior quality. Among some, seership prevails; among others, mediumship. Some peoples are given to sorcery, transmitting the rules for its practice from generation to generation, enabling them to exhibit special ranges of psychical phenomena. Occult knowledge is unholy or holy according to its application to purposes of self or to purposes of good to the neighbour.—BLAVATSKY.

#### HAUNTING.

Mr. G. Pedell, West End, High Wycomb, Bucks, favours us with a letter enclosing a long cutting from the *Evening Advertiser*, published at London, Ontario. It reports with minute details the haunting of a house in Bond-street, of that town, while Mr. P. resided there, three years ago. The details were furnished by the family (six persons), who finally left the house by reason of being perpetually disturbed and alarmed by noises as of feet shuffling about; doors overhead slamming, followed by sounds of struggling and heavy falling; then a long continuous and monotonous sound as of the dropping of some heavy liquid on the floor above, on a part where there was a dark stain; at feeling cold winds on their faces while passing along the passage and stairs; sounds of moaning. All these and other phenomena occurred when none but the family, who alone occupied the house, were in it. On their leaving, the premises were put under thorough repair, and Mr. P. believes all such disturbances ceased.

#### ANSWERS TO CORRESPONDENTS.

- J. C.—Thanks for extract. It will be used shortly.
- G. Z.—See answer to "M. A. D." We have not yet received the letters to which you refer.
- J. D. HULL.—We sent to Professor Lyman exactly as you directed. We will, however, according to our rule, send again.
- J. MAYNER (Kingston, Jamaica).—We are duly receiving the exchange. "LIGHT" is being regularly despatched to your address.
- WM. KEENLYSIDE.—We are pleased to learn that Mrs. Britten's visit to Blyth has been productive of such good results. We will look out a few books for you shortly.
- CARA.—Your experience is interesting. You will receive a communication on the subject to elicit further details, after which we shall publish it. Your name and address shall be treated as confidential.
- G. D. HAUGHTON.—We are pleased to learn that you have ascertained the reason why your copies of "LIGHT" were not delivered, and that the error did not rest with us. The book has been duly despatched.
- J. C. D.—Letter about "Electric Girl" received, but we do not think it advisable to publish it until further evidence is available. It is not yet quite clear whether the phenomenon is genuine, or the result of mechanical arrangements.
- J. RUMBLE.—We do not think an advertisement would be of any use, and that you would spend your money fruitlessly. [Mr. Rumble desires to obtain a situation for a girl of fifteen, as nursemaid, or in any light capacity. She has been brought up in an industrial school.—ED.]
- M. A. C.—We refused to advertise the so-called "psychic healer," Theon, unless he gave us references to well-known Spiritualists. This he refused to do. With reference to "Dr. S.," yours is not the first complaint we have received. If what you say is true, you should publish the facts.
- MRS. JEROME.—We are much obliged by your drawing our attention to Jules Claretie's novel, entitled "Jean Mornas." We like to know of every book in which allusions to Spiritualism and allied subjects are made, especially in cases like this, where so much interest is excited. Your statement that Schoppenhauer was either consciously or unconsciously a Spiritualist is very interesting and valuable. Will you kindly send us the extracts from his biography which bear on this point? If you could also lend us a copy of "Jean Mornas," we could make good use of it.
- JAMES J. ROGERS (Barrow-in-Furness).—Surely the egotism and ignorance of Mr. A. H. Sykes's letter to the *Independent Review* speak for themselves. As we have already pointed out in these columns, Mr. Gowland stands self-convicted of having made false statements, and as for Mr. Sykes, he deliberately and knowingly misstates the facts of the case when he asserts that we adopt "coercive measures" to silence anti-Spiritualists. Every reader of "LIGHT" cannot but be aware that we always give a hearing to all opponents who write in a courteous spirit. Mr. Sykes was abusive, and threatened us if we failed to insert his letter. We naturally promptly refused to comply with his request, but at the same time promised that, notwithstanding his offence, we would, as soon as he approached us in a courteous manner, give him the same opportunities for stating his views as we have always given to opponents. Mr. Gowland's performance was a mere burlesque of Mr. Eglinton's séances, the conditions being entirely dissimilar, and moreover, the former made wild assertions at a public meeting which he had afterwards to retract. In these circumstances, you can hardly be surprised that Messrs. Gowland and Sykes are not regarded as worth powder and shot. As regards the table, you must remember that Mr. Gowland himself pronounced it satisfactory, giving a certificate to that effect. This certificate is in our possession. It is true he afterwards said he gave that certificate "to show how easily people could be gulled," but in doing so must have forgotten that he convicted himself of prevarication if of nothing worse. Mr. Eglinton not only does not refuse to submit to any reasonable test condition, but he, on the contrary, rather courts critical investigation. Mr. Eglinton will probably see this answer of ours, and may write himself on the subject.

### WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

#### Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

#### Testimony of Harry Kellar.

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

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

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

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

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

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

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

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

#### The Testimony of Professor Jacobs.

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

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic 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 psychological studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny.

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

#### Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

### ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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