

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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

THE FAMOUS PROPHECY OF CAZOTTE.

The belief in prophecy which has been entertained by liberal-minded and religious persons from the most ancient times, and which has been opposed chiefly by modern animalism, is so well sustained by examples of successful prophecy that no well balanced and well-disciplined mind can reject it. Of course we cannot recognise as well-disciplined the minds that yield passively either to social vulgarism or to college dogmatism.

The prediction of Monsieur Cazotte concerning the events of the French Reign of Terror, recorded by the celebrated writer, J. F. de la Harpe, the companion of Voltaire, in his posthumous memoirs, published at Paris, 1806, is in several respects the most satisfactory of modern prophecies. Professor Gregory says: "It was well known in all its details, both in Paris and London, at times when everyone thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie or dreaming, in which he seems to have been clairvoyant, and that this was far from being the only occasion in which he uttered predictions which were verified."

La Harpe says: "It appears to me but yesterday, and yet it was early in 1788.* We were dining with one of the members of our Academy, a man of rank and talent. The guests were numerous, and of all ranks; courtiers, lawyers, writers, Academicians, &c.; as usual, they had feasted. At dessert, the wines of Malvoisie and Constantia gave to the gaiety of the company that sort of licence not always discreet; they had arrived at that pitch where anything was allowable to raise a laugh. Chamfort had read to us some of his impious and libertine tales; and the great ladies had listened without having recourse to their fans. Then arose a deluge of jokes on religion. One quoted a tirade of La Pucelle, and then recollecte.d these philosophic verses by Diderot:—

'Et des boyaux du dernier prêtre
Serrer le cou du dernier roi,'

and applauded them. A third rose, and holding a brimming glass said: 'Sirs, I am sure that there is no God, as I am that Homer is a fool'; and in fact he was sure of one as of the other. The conversation then became more serious. They were full of admiration at the revolution effected by Voltaire, and agreed that he had thus won the highest title to glory. He had given the prevailing tone to his age, and was equally read in the ante-chamber and the drawing-room. One of the guests told us, with bursts of laughter, that his hairdresser had said to him, 'You see, sir, although I am no more than a poor apprentice barber, I have no more religion than the others.' It was agreed that the revolution would soon be completed; and that superstition and fanaticism must absolutely give way to philosophy; and we set about calculating the probable time of its supremacy,

* La Harpe, who died in 1803, was forty-nine years of age, and an ardent Robespierrean Republican when this prophecy was uttered. The prophecy of Cazotte was attested not only by La Harpe but by Madame Genlis, the Countess Beauharnais, and others.

and who among them would witness the advent of the age of reason. The aged lamented the improbability of their beholding it; while the young rejoiced in the hope of seeing it reach its meridian glory. The Academy was, above all, congratulated on having prepared the great work, and on having been the principal promoters of liberty of thought. One alone of the guests had not taken part in the gaiety of the conversation, and had even passed a few quiet jokes on our fine enthusiasm. It was Cazotte, an amiable and original man, but unfortunately infatuated with the reveries of the Illuminati. He took up the conversation, and in a serious tone said: 'Gentlemen, be content. You will all witness this grand and sublime revolution that you so much desire. You know I am a little inclined to prophecy. I repeat, you will see it.' They replied by the well-known line, 'No need to be a sorcerer to see that.' 'Be it so; but perhaps a little of the prophetic spirit is necessary to foresee what remains for me to tell you. Do you know what will be the result of this revolution—what will happen to you all? Do you know what will be the immediate practical effect, the recognised consequence to all here present?' 'Ah, tell us,' said Condorcet, with his insolent and half-suppressed smile, 'a philosopher is not sorry to encounter a prophet.' 'For you, Monsieur de Condorcet, you will die wretched on the floor of a dungeon; you will die of the poison that you will take in order to avoid the block, of the poison which the happiness of that time will oblige you to carry about with you.' At first much surprise was exhibited, but they presently recollected that the good Cazotte was subject to waking dreams, and they laughed heartily. 'Monsieur Cazotte, the tale that you have told is not so agreeable as your *Diable Amoureux*' (a novel of Cazotte's). 'But what devil has put the dungeon and poison and execution into your head? What can that have to do with philosophy and the reign of reason?' 'That is exactly what I am telling you; it is in the name of philosophy, of humanity and liberty, and under the reign of reason that you will thus end your career, and well may it be called the reign of reason, for she will then occupy all the churches, and there will not then be in all France any other temples than those dedicated to the Goddess of Reason.' 'By my faith,' said Chamfort, with a sarcastic laugh, 'you will not be a priest in those temples.' 'I hope not; but you, Monsieur de Chamfort, who will be one, and a most worthy one, will open your veins with twenty-two razor cuts, and yet you will not die for some months afterwards.' They looked at each other and laughed again. 'You, Monsieur Vicq d'Azyar, will not open your own veins, but you will have them opened six times in one day, in an attack of the gout, in order to be sure of your end, and you will die in the night. You, Monsieur de Nicolai, will die on the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah, Heaven be thanked!' said Roucher; 'this gentleman, it seems, only wants the Academicians, he has made a great slaughter; and myself, for mercy's sake?' 'You? You will also die on the scaffold.' 'Oh! what a guesser; he has sworn to exterminate all of us.' 'No, it is not I who have sworn.' 'But shall we then be conquered by Tartars and Turks?' 'No, not at all. I have already told you, you will be governed by philosophy and reason alone. Those who will thus treat you will all be philosophers; will have at the time on their tongues the same phrases that you have uttered during the last hour; will repeat all your maxims, and, like you, will recite the verses of Diderot and La Pucelle.' Everybody was whispering, 'You see he is mad,' for he was perfectly serious and solemn. 'It is easy to see that he is joking, and he always introduces the marvellous into his jests.' 'Yes,' replied Chamfort, 'but his marvellousness is not gay; it savours too much of the gibbet. But when is all this to happen?' 'Six years will not have passed, before all I have said will be accomplished.' 'You talk of miracles, (and now it was I who spoke), 'but you have not included me in your list.' 'You will then be a miracle,

no less wonderful, for you will then be a Christian.' At this there were many exclamations of surprise.' 'Ah, (said Chamfort), 'I am relieved. If we shall only perish when La Harpe becomes a Christian we shall be immortal.' 'As for us,' then said Madame la Duchesse de Grammont, 'women are very happy to rank for nothing in revolutions. When I say for nothing I do not mean to say that we do not meddle a little, but our sex is exempt.' 'Your sex, ladies, will not save you this time; you had better meddle with nothing, for you will be treated as men, without the least difference.' 'But what do you mean, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing about that, but what I do know is that you, Madame la Duchesse, will be taken to the scaffold, you and many other ladies with you, in the executioner's cart with your hands tied behind your back.' 'Ah, I hope in that case I shall, at least, have a carriage hung with black.' 'No, madame; ladies of higher rank than yourself will, like you, go in a cart with their hands bound behind them.' 'Of higher rank? What! princesses of the blood?' 'Of still higher rank!' At this the company began to be agitated, and the brow of the host grew dark and lowering. All began to feel that the joke grew serious. In order to dispel the cloud Madame de Grammont, instead of noticing this reply, said in a lively tone, 'You see he will not even let me have a confessor.' 'No, madame; neither you nor any one else will have one. The last of the condemned who will have one, as a special favour, will be——' he hesitated. 'Well, who is the happy mortal who will enjoy this prerogative?' 'It is the last that will remain to him—it will be the King of France.' The master of the house hurriedly arose, and all was confusion. Approaching M. Cazotte, he said to him impressively: 'My dear Monsieur Cazotte, we have had enough of this mournful farce. You carry it too far, and will not only compromise yourself but the whole company.' Cazotte made no reply, but preferred to depart, when Madame de Grammont, who was always merry, turned towards him and said: 'Sir Prophet, you have told us all our good fortunes, but you have said nothing of your own.' He mused for some time with his eyes cast down. 'Madame, have you read "The Siege of Jerusalem" in Josephus?' 'Oh, certainly, who has not? But tell me as though I had not read it.' 'Well, madame, during the siege there was a man who, for seven days and nights, walked the ramparts incessantly, in the sight of besieged and besiegers, shouting in a sad and loud voice: "Woe to Jerusalem!" "Woe to myself!" at which moment an enormous stone cast by the enemies' machines struck him and crushed him to death.' On saying this Cazotte bowed and retired."

These predictions were wonderfully fulfilled. La Harpe, from being a supporter of Robespierre, became disgusted with the revolution and adopted religious views. Bailly was executed in their usual savage style by the Jacobins, November 11th, 1793. His profound scientific and historic writings, and his eminent services as Mayor of Paris and as President of the National Assembly, inspired no mercy in the savages. The learned and exemplary Malsherbes was arrested in December, 1793, and executed April 22nd, 1794. Thus both met their fate within the six years allowed by Cazotte. Of Chamfort, the brilliant wit and furious revolutionist, Chambers' Cyclopædia says that he died in 1794 (within the six years of Cazotte). He had been once arrested for his reckless expressions, and being threatened with a second arrest, he attempted suicide with pistol and poignard, and shockingly hacked and shattered, dictated to those who came to arrest him the well-known declaration: "I, Sebastian Roch Nicholas Chamfort, declare that I would sooner suffer death as a freeman than be conducted as a slave to prison." He did not die immediately, but lingered awhile in the charge of a gendarme. Roucher was put to death August 7th, 1794, Cazotte was executed September 25th, 1792, and Vicq d'Azyr died June 29th, 1794.

Professor Gregory says: "When for the first time I read this astonishing prediction, I thought that it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their future, if several years before the Revolution one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The inquiries which I have since made, and the information I have gained have induced me to change my opinion. M. le Comte A. de

Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de la Harpe, I begged of him to have the goodness to solicit from that lady more ample details. This is her reply: 'November, 1825.—I think I have somewhere placed among my souvenirs the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de la Harpe, before the Revolution, and always in the same form as I have met with it in print, and as he himself has caused it to be printed. This is all that I can say or certify, or authenticate by my signature.—COUNTESS DE GENLIS.' I have also seen the son of M. Cazotte, who assured me that his father was gifted in a most remarkable manner with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was that, on returning home on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking of the joy of his surrounding family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of September, 1792, at the age of seventy-two. In reference to the above narrative, M. Cazotte, jun., would not undertake to affirm that the relation of La Harpe was exact in all its expressions, but had not the smallest doubt as to the reality of the facts. I ought to add that a friend of Vicq d'Azyr, an inhabitant of Vennes, told me that that celebrated physician, having travelled into Brittany some years before the Revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq d'Azyr was uneasy about this prediction. A letter on this subject from Baron Delamothe Langon, addressed to M. Mialle, gives additional confirmation as follows: 'You inquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have heard Madame la Comtesse de Beauharnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth; her evidence is fully corroborated by that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion. You may make what use you please with this communication. Adieu, my good old friend. I remain, with inviolable attachment, yours, BARON DELAMOTHE LANGON.'

"POLTERGEIST" disturbances, with stone and coal throwing, are reported in a letter copied from the *Hamburg Reform* of 11th July, 1885, as recently occurring in a house at Wismar, Mecklenburg. The fact that there was the inevitable servant-girl who is said to have "confessed" will certainly not dispose of the question for any one who is familiar with the history of similar cases. But as the circumstances are not described with sufficient detail for any confident judgment to be pronounced, the account is reserved here till the further information and sequel asked for by *Psychische Studien* are, perhaps, forthcoming.

SPIRITUALISM AND RELIGIOUS INTOLERANCE.—The *Religio-Philosophical Journal* has a long article thus headed, by John Edwards, here condensed: "Bishop Foster advocates free discussion in spiritual subjects. This is claimed from the religious world for Spiritualism, now forty years in existence, with an ever-growing number of adherents. Spiritualism is passing through the same ordeal of opposition as Methodism did in its early time. John Wesley was opposed by Calvinists for less exclusive Armenian doctrine. The doctrines of John Calvin engendered hard, cruel intolerance. Michael Servetus, by his Unitarian writings, excited such sectarian anger in the mind of Calvin, that he contrived to have him burnt as a heretic. Calvinism, thus inaugurated, maintained its persecuting spirit against the holders of other forms of belief, the Quakers for example, culminating in that of the unhappy mediums called 'witches.' That it is still moved by the same spirit of persecution, witness the utterances of its preachers against Spiritualists. Burning faggots are out of date, but they burn them in thought and words. The text-books of Calvinism teach that God's justice is shown in the condemnation of the majority of His creatures, including infants, to a material flaming hell. The Universalists and Unitarians have met this doctrine by teaching that their hell is a misnomer of the terms Scheol and Hades; they have swept the minds of many clear of the doctrines of election and reprobation; and they have preached, in the place of an almost universal damnation, universal salvation; this they have done with effect, for Calvinistic pulpit preachings are now not up to the mark of their text-books. It remains for the whole of their hard, cruel doctrines to disappear in the light of Spiritualism, which exhibits the law of unfolding progress in the grand future of spiritual existence."

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

Before I take up once more the course of my argument, which illness and other causes have so often interrupted, and which my late accident and its untoward consequences broke rudely off in November last, it may be convenient to put before my readers some account of what has been done and what remains yet for me to do. The subject, I need not now say, is one of infinite complexity; the evidence a bulky and unmanageable mass. Moreover, every week adds to its size, and makes it impossible to deal with any but a comparatively small proportion of it. It has long been plain to me that I cannot hope to do more than introduce some orderly system into what is now a chaotic mass of evidence of very unequal value. The time is not yet come for any perfectly satisfactory treatment of this perplexing subject.

So far as I had proceeded in my argument in these columns between January 1st and November 1st, 1884, I had dealt with

I.—MATERIALIZATION OF INANIMATE OBJECTS:—	"LIGHT":	} 1884	
1.—Drapery of Various Textures			January 12th
2.—Liquids of Various Kinds			Do. 19th
3.—Flowers			
4.—Luminous Bodies			
5.—Various (not included above)			
II.—MATERIALIZATION OF HANDS:—	"LIGHT":	} 1884	
1.—With and Without Special Tests			January 19th, 26th
2.—Medium Present in Circle, and Secluded			February 2nd, 9th, 16th...
III.—MATERIALIZATION OF FACES:—	"LIGHT":	} 1884	
1.—Flexible and Non-Flexible Features			March 1st, 8th, 15th, 22nd, 29th
2.—Recognised and Unrecognised			April 5th, 12th, 19th
3.—Medium in Circle and Secluded			
IV.—MATERIALIZATION OF THE FULL FORM:—	"LIGHT":	} 1884	
1.—With a Non-Secluded Medium			July 12th to August 23rd
2.—With a Secluded Medium	Sept. 13th to Nov. 1st		

It remains for me to complete the scheme roughly put down in "LIGHT" (September 13th, 1884). Though I have been, as I anticipated, forced to make some alterations, it remains substantially true as an indication of my general method of treatment.

When this has been done I shall proceed to give some detailed account of phenomena which have occurred in the presence of a selected medium during a course of years. It has seemed to me that analytical classification of cases, though in some ways impressive and valuable as a means of presenting evidence, is not by itself wholly satisfactory. I shall strengthen the case so presented by treating in some detail of phenomena that have presented themselves during a group of years through the mediumship of a single individual.

When this has been done my work will be within measurable distance of completion. Whether I shall feel myself able to throw any light on theories, to discuss explanations and difficulties with advantage, or whether I shall think that the time has not come for any useful attempt of the kind, I do not venture to predict, because I do not happen to know. Explanations that explain nothing, and discussions that begin and end in mist and fog, do not commend themselves to my mind. If, as is very probable, I know no more about the mysteries of materialization a year hence than I did when I began to deal with them more than ten years ago, I will confess my ignorance with all frankness, and decline to take up space that might be better occupied. Whether I can or cannot frame a reasonable explanation of the methods by which these astounding phenomena are produced, I believe I shall have presented such a compact and coherent body of evidence for their reality as no honest and impartial mind can disregard.

THE way to make men and women better is not to tell them how bad they are, but how good they can be.—FLETCHER.

THE man who, claiming to be scientific and to know all the laws of nature thoroughly, and who declares clairvoyance and direct writing to transcend the boundaries of scientific investigation, is himself under hallucination more serious than any which he affects to deplore.—EPES SARGENT.

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 W— Seances.

To the Editor of "LIGHT."

SIR,—In the course of Mr. Farmer's exceedingly interesting letter in "LIGHT" of September 19th, appears a challenge to certain members of the private circle who sat at W—, to publish a report of the manifestations which occurred there.

Remarks have reached him as made, not by one of ourselves, but by an anonymous person, which seem to reflect upon his *bona fides* with regard to what took place at W—; and he is desirous, with an honourable instinct which has our utmost sympathy, that the facts should be presented to the judgment of the Spiritualistic world.

Now the person who made the remarks to which objection has been taken by Mr. Farmer has explained in the letter which you publish that he made them in a sense by no means reflecting on Mr. Farmer's probity or competency as a witness. We are most anxious publicly to state that there is not one jot or tittle of evidence known to any one of us which casts any sinister reflection whatsoever upon Mr. Farmer's good faith, or that of Mr. Eglinton.

Having made this plain statement of our opinion as to the parts played by Messrs. Farmer and Eglinton at the seances above alluded to, we do not think it necessary to occupy your valuable space by any discussion of the question as to the general credibility of Spiritualists as witnesses. Nothing but the most general conclusions could be arrived at as to the moral and mental characteristics of so many persons.

In conclusion we beg to state that our report of the proceedings at W— is at present incomplete; but that so soon as the various amendments suggested by the different members of the party shall have been incorporated in the report, we hope to take steps for its publication.—We are, sir, your obedient servants,

THE MEMBERS OF THE PRIVATE CIRCLE AT W—.
September 30th, 1885.

The Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—It is matter for deep regret that a spirit of factious egotism has been let loose among Spiritualists. Neither the Materialist nor the Spiritualist has the right to say that he alone possesses the truth; and for the latter to say so is to commit the crime of which he habitually accuses the former.

The Society for Psychical Research has done most excellent work. In the face of ridicule the most pronounced, and hatred the most palpable, it has succeeded in forcing on the world an acknowledgment of Spiritualistic facts which that world had determined to ignore. We owe it to this Society that we are no longer discussing phenomena, but the causes of those phenomena—*their existence is now admitted, their meaning alone is in dispute.*

Telepathy, undoubtedly, does not cover all the ground, but we have no reason to suppose that men who have so bravely borne the scorn of their fellows, will hesitate to acknowledge the errors into which their theory may have led them, when the time comes for them to do so.

The Society for Psychical Research, of which Messrs. Myers and Gurney are the indefatigable literary exponents, deserves well of Spiritualists, and no good can be done by such attacks as those of Mr. Haughton, who arrogates to himself a knowledge of time and space which is little less than omniscient.—Faithfully yours,

October 5th, 1885.

W. P.

Where Are We Drifting?

To the Editor of "LIGHT."

SIR,—We are often told that the educated classes are rapidly drifting into a pessimistic materialism, and the following extract from a letter written by a brother in Australasia to a sister in England, strongly confirms the assertion. I fail to discover any method of meeting the doubts and difficulties contained in the following extract, and which obtain in the minds of hundreds of thousands of the best men and women on earth, than in the full and honest investigation of the despised phenomena of Modern Spiritualism. Pulpit platitudes and old-world theories are valueless in the face

of the evolutionary physics of the present day. The extract is as follows :—

“Sunday Afternoon, 26th July, 1885.

“It is a dull, over-clouded day, offering not much temptation to leave the desk and the warm fireside. I have been at home all the morning, writing letters and reading Reade’s ‘Martyrdom of Man.’ This book is a shallow thing and jerky in style, as compared with ‘Draper’s Conflict.’ It is a sort of universal history, written to show how man has advanced through hardship, war, slavery, and religious error to his present stage of civilised advancement and intellectual tolerance. It is a kind of boiled-down mass of historical information, strongly flavoured with Pantheistic materialism, but not without a good deal of interest. It is well worth a single reading in conjunction with such books as ‘Draper’s Conflicts’ and ‘Greig’s Creed of Christendom.’ The more I learn of the progress of nature and humanity, the more amazed am I at the curious blindness of the Church and her teachers. But, then, when I come to study individual men and women—those who have not cultivated their intellectual faculties—I can see a glimmer of reasonableness in religious superstition.

“How hopeless would the lives of many appear if they were suddenly to realise that this life is the only one for them as individuals, that they are only fleeting atoms in the growth of the race, that the race itself is but an incident in the growth of the universe—that Heaven, Hell, Christ’s Divinity, and the Atonement, are only temporary and useful fictions. Such a realisation of a hard and stern truth can only come to those who are gradually prepared for it, and are therefore able to face it with equanimity. We must, therefore, not be impatient of what we think to be untruths. Write me regularly, and believe me ever, &c., &c.”

The above is a type of the thoughts which flit through or are fixed in the minds of the majority of studious young men, and the only real key to the castle of doubt and unbelief is in the possession of Modern Spiritualism.—I am, &c.,

Newcastle-on-Tyne, October 4th, 1885. T. P. BARKAS.

Mr. Haughton and Mr. Myers.

To the Editor of “LIGHT.”

SIR,—The controversy between Mr. Haughton and Mr. Myers, which appeared in the August number of the *Journal* of the Society for Psychical Research, having flowed over into your columns, I ask the favour of your inserting a reply I have sent for insertion in the *Journal* of the Society.—I am, yours truly,

T. P. BARKAS.

“TO THE EDITOR OF THE *Journal of the Society for Psychical Research.*”

“SIR,—In your *Journal* for August, 1885, I observe two communications, one from Mr. G. D. Haughton, to which is a reply by Mr. Myers; in the former is a paragraph referring to experiments conducted by myself, and in the latter are remarks on Mr. Haughton’s suggestions. As the remarks in each case are brief, I quote them, and ask your permission to reply to the observations of Mr. Myers.

“Mr. G. D. Haughton says, p. 28: ‘There is, however, quite enough to interest and engage them at home, if their hearts are in the cause. Why do they not investigate the case of Mr. Barkas, of Newcastle? He is a credible witness—the people of Newcastle know him well; his antecedents would satisfy even Mr. Davies. Now I want to know why the Barkas case, and the source of the replies made by an indifferently educated person to the abstruse questions propounded, as recorded in the columns of “LIGHT,” is not thoroughly and exhaustively examined. I suspect that a similar motive rules here as in the Eglinton case. Is it not, at all events, apparent that the Society is evading difficulties, not meeting them?’

“To which Mr. Myers replied, p. 31 :—

“The automatic writing of an indifferently educated person (otherwise known as Mrs. Esperance), said to be inspired by Humnur Stafford, and recorded by Mr. Barkas.

“I have known Mr. Barkas since January, 1875, and through his introduction sat with this medium on October 16th, 17th, and 18th, 1875. I have also studied all her printed answers.

“I consider the case curious and interesting, and I am not surprised at Mr. Barkas’ view of it, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain seem to me to preclude us from regarding them as affording evidence of the guidance of a scientific spirit.

“The fact, moreover, that the same medium, under the name of Mrs. Esperance, was afterwards detected in personating a materialised spirit, tended to discourage me from seeking further evidence through that channel.”

“I desire very briefly to reply to the unintentionally unfair and illogical criticisms of Mr. Myers.

“The first has reference to the alleged ‘palpable blunders’ in the written communications, and the second to the alleged detection of the medium ‘in personating a materialised spirit.’

“I simply wish to say, in reference to the last charge, that intelligent and experienced investigators who were at the séance when the supposed detection took place deny the assertion utterly, and I personally affirm that if the alleged personation really occurred, it is not beyond experience that it took place automatically and unconsciously so far as regards the medium. I was not present at the séance, and cannot speak from personal observation; but if outsiders are to put the worst construction upon all reported occurrences in this world, few will pass unscathed.

“Passing from this very doubtful alleged exposure, I now proceed to consider Mr. Myers’ criticism of séances at which I was present, and *verbatim* records of which I have preserved.

“Mr. Myers says: ‘Unfortunately, the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit.’

“There are two methods of testing the accuracy of the inferences deduced by Mr. Myers, from his as yet limited knowledge of the facts.

“He asserts that the answers indicate a want of comprehension of the subjects, and that the erroneousness of some of the replies precludes us from regarding them as being dictated by a scientific spirit.

“All comprehension is relative. No human being, either in or out of the flesh, fully comprehends any subject, and imperfection, therefore, may be looked for in the opinions of all.

“Mr. Myers will find, on referring to ‘LIGHT’ of February 21st, 1885, that his recognition of erroneous replies is not original. I there point out the fact of the occurrence of errors, and had Mr. Myers been more familiar with the investigation, he might have known that I devoted an evening to the correction of the supposed errors, with and by Humnur Stafford himself.

“I would remind Mr. Myers that books carefully written, revised, and printed by eminent scientific men on their own specialities are not free from error. If he doubt this, I shall have pleasure, when next he visits Newcastle, in showing him a book written by one of the most eminent scientific men now in the world, in which there are records of many alleged original discoveries, and many alleged new genera named and figured, not one of which is new, and not one of which is correct. Did this learned scientist not write the book? Mr. Myers, to carry out his theory as applied to the unpremeditated replies of Humnur Stafford, should answer, ‘No!’ and he would be as likely to be right in the one case as in the other.

“I shall be glad to submit the questions I asked through the uneducated lady medium to any learned member of the Society for Psychical Research, or to any man or woman whom they may nominate; and I venture to affirm that he or she will not be able to answer them so quickly and correctly as they were answered by the hand of a very partially educated woman. Of course, I expect the answer to cover the entire field, and not confine himself or herself to a portion of the questions only.—I am, yours truly,

Newcastle-on-Tyne, October 3rd, 1885. T. P. BARKAS.”

Automatic Writing.

To the Editor of “LIGHT.”

SIR,—A simple account of my experience in developing the power of automatic writing may be of use in encouraging others who, like myself, have had long to wait for what they earnestly hope for. It is now fifteen months since I became convinced of the truth of Spiritualism by means of the phenomenon of slate-writing. At my first séance I was informed in writing that I was highly mediumistic, and, when I inquired in what way, I was told, besides other phases which I need not mention, that of “writing.” I accordingly sat regularly with a psychograph, which I procured in the hope that the power would shortly be developed, but weeks and months passed by without any sign of it, and had I not in the meantime developed another phase of mediumship, I should have been very discouraged. I had sat for six months in this way, always alone, when I began occasionally to get marks with the psychograph, but never anything that could possibly be construed into a word or even a letter, and I think I should have given it up in despair, had I not always been encouraged by the guides of Mr. Eglinton, with whom I had occasional séances for direct writing, to persevere. On one occasion was written, “You are developing, but we cannot tell when results will come.” I have recently been spending six weeks in Switzerland, and it was during the fourth week of my stay there that the power of automatic writing first came to me, quite unexpectedly, just thirteen months after I began to sit for

it. I was reading a German book one morning in my own room, and had a pencil in my hand to mark any words I might afterwards wish to look out in the dictionary, when a slight and peculiar sensation seemed to run down my fingers and the pencil began to move. I allowed it to run over the book in what appeared to be attempts at letters, and afterwards got a sheet of paper, over which the pencil in my hand traced all sorts of hieroglyphics, the only readable word of which was "try." I was moving about for some days after this, and it was only about a week later—on September 1st—when I had settled down again, that I got my first actual communication in legible writing. I only got a few words at a time, and then the intimation to "leave off," sometimes finishing with "God bless you," and always signed with the initial of the friend from whom I have received many letters (generally written on note-paper) through Mr. Eglinton's mediumship. On returning to England I was advised, while the power continued so weak, only to sit twice a week for writing, and my guide never allows me to sit longer than half-an-hour at a time, the writing sometimes not commencing for a quarter of an hour, at other times after a minute or two. One incident connected with these communications may, I think, be of interest to others. Last Sunday, when I commenced, I thought (though I had no moral doubt whatever of the identity of my correspondent) that it would be satisfactory to have some undeniable proof. I therefore asked a question, to explain which I must refer to a letter I received from my friend last October, in direct writing on paper, through Mr. Eglinton's mediumship. In this letter my friend referred to a place in Germany with a very singular name, which I then recalled he had told me some years before he had once stayed at. The remembrance of the conversation, which was of no importance, had quite passed from my mind, till I read the name of the place written, which I remembered distinctly from its singularity. I have never heard it before or since. I therefore asked him on Sunday if he remembered this incident and whether, if the power were strong enough, he could tell me where this place was. When the pencil began to write, to my great astonishment the word written was "Dresden," and when I asked if he meant the place was near Dresden, "Yes" was written. I now began to remember dimly that he had said something to that effect in the conversation to which I allude, though, as I said before, it had passed so completely from my memory that I had never cast a thought upon it again. This communication was signed with his Christian and surname in full. The word I had expected to be written was that of some country, such as Austria or Bohemia, and this test was the more satisfactory to me, not so much as a proof of identity, as showing that the writing did not proceed in any way from my own mind, being indeed directly contrary to what I anticipated. I subjoin my name and address not for publication, though they are already well-known to you. I only wish to say that for the future I intend, instead of using the signature of M.B. (my actual initials) which I have appended to several short articles appearing in "LIGHT," to make use of that of "V." for the reason I mentioned when I last met you.—Believe me, dear sir, yours faithfully, V.

OMENS.

That with great men, who more than others are in intimate spiritual connection with public events, there occur certain presentiments and omens of things happening or impending, is exemplified in the following incident from Goethe's life. Goethe did not conceal his admiration for Napoleon I., and in the house at Weimar where he lived and died are to be seen several statuettes of Napoleon. On the wall of the study hangs a plaster medallion portrait of the latter, with the inscription in red "Vestigium immenso superest ex nomine multum." From the edge a bit has been knocked off, and this happened when, during the battle at Leipzig, this medallion fell from the wall without apparent cause. . . . It would be interesting to ascertain the exact time of the fall, with reference to the suggestion that Napoleon's spirit, in sympathetic connection with Goethe's, announced to the latter the moment when, with inward terror, the loss of the battle and downfall of dominion were apprehended, this excitement being imparted sympathetically by an explosive agitation of the ether, which with Goethe effected the disjunction of the medallion from the nail. To the same category belong the sudden stopping of watches and other signs with dying persons. . . . "Are we not," adds Herr Wittig, "in an unconscious soulish connection with all things, so that we may sometimes be able, statuvolically or mediumistically, to act immediately on their force principles?"—*Psychische Studien* XI., 586-7 (December, 1884.)

"FACTS."

The monthly magazine bearing this title, published at the *Banner of Light* Office, and of which the eighth number of the fourth volume is just received, was originated by Mr. Whitlock for the simple registration of "mental and spiritual phenomena," leaving the work of reasoning, or speculating and theorising upon them to readers. The present number contains as striking records as any of the preceding ones. Some names of mediums are new to us: American Spiritualist papers all say that new mediums are being everywhere developed.

The editor, Mr. Whitlock, arranged a *Facts* Convention at Onset Bay Camp Meeting this year, at which séances were arranged, under test conditions, for the presentation of phenomena to be published in *Facts*. One of these séances is reported by Mrs. Baylis, of Billingsby, with Mrs. Beste as medium. From this report it appears that at the séance of Sunday evening, July 19th, after the circle had been formed, the medium requested that the gentlemen should withdraw. When the ladies were left alone with her she desired, to strengthen the tests, that her own dress might be substituted by one furnished by some lady present. Mrs. Baylis went for one of her own—a morning gown, which Mrs. Beste put on after taking off every particle of her own clothing except her stockings.

On the reconstitution of the circle and extinction of the light, various phenomena occurred; spirit friends came to several of the circle, giving proofs of their identity. There was fine and varied singing by spirit voices. A beautiful female figure came forth from the cabinet in voluminous, translucent, resplendent drapery, its folds ending in a graceful train.

On this spirit withdrawing, a male spirit appeared whom Mrs. Baylis saw near Onset, at Mrs. Beste's séances, last year, calling himself Apollonius: he is of majestic form and presence; his robe, with large depending sleeves, was resplendent with light like moonlight. At request he laid his large hand upon the heads of those present, and uttered words of blessing in a strong sonorous voice.

"These séances are declared to be directed by ancient spirits," Mrs. Baylis says, "for the evolution of voice and power to use our language, in order to instruct the people in the ways and progress of spiritual development, and the laws governing the conditions and return of those who have passed from earth life; also to prepare the world for the change involved in the coming epoch of extended spirit-power. There is certainly a marked increase in the power of the spirits manifesting themselves here since last year. The ancient ones come more easily, remain longer, and talk more freely. Correspondingly, personal spirit-friends stay out of the cabinet longer, seem stronger, and converse with more freedom."

Another manifestation by materialisation, with Miss Helen Berry as medium, is reported by Mrs. Stiles, of Worcester, Mass. The report says: "My daughter Effie, now in the spirit-world, came out of the cabinet beautifully materialised, knelt at my feet, and caressed me in her old way; then she crossed over to where a dear friend sat and talked with her; returning to me she took from my hand a bracelet which she used to wear, and clasping it upon her wrist, said 'When the medium is brought out try it on hers.' Subsequently the spirit Tecumsch did bring the medium out of the cabinet entranced; he motioned to me to approach, and then asked me to try on the bracelet; I did so, but it did not meet by a quarter of an inch. While Tecumseh stood there supporting the medium, another spirit came out, and stood beside them, forming a wonderful tableau."

The following proof of spirit identity is reported by S. E. Hervey, M.D., Brooklyn, N.Y.: "When I was in Leadville, Col., four years ago, I lent my rooms to Miss Emma Bolyne, trance speaker and psychometrist, for a reception. Among those present was a physician of the locality, not a Spiritualist, whom a friend had invited to accompany him. Towards the close of the séance, the sceptical doctor placed a small packet in the medium's hand. She passed under control and said: 'In this is something of mine while I was in the body. Tell my brother that I fell into the shaft-hole; I hurt my spine; I was so numbed that I could not move, and passed to the spirit-life. But I am here now. The spirit gave his name and said he reported for the *Leadville Herald*. The manifestation was conclusive with the doctor who brought the packet.'

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

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, OCTOBER 10TH, 1885.

THE POLYTECHNIC AND SPIRITUALISM.

Home Tidings has an article of five or six columns, continued through several numbers, headed "Ghosts." It contains the "Report of a Committee for inquiring into Phenomena called Spiritual."

In July last, it seems, "the intellectual world of the Polytechnic was startled by a rumour that séances were held near by, at which spirit forms appeared," and that it therefore became the duty of all truthseekers to investigate, &c. A committee was appointed, the members of it being J. Bancroft, of the elocution class; W. Hasluck, W. A. Jackaman, and S. A. Cross, secretary and reporter.

The committee decided to attend the séances, and report. "We hope," says the report, "there is nothing in it to offend the susceptibilities of Spiritualists, for we believe there is much in 'psychical phenomena' not to be accounted for by any known laws."

This beginning, thought we, promises well.

But, before following the representatives of the intellectual world of the Polytechnic and its secretary, who believes "there is much in 'psychical phenomena' not to be accounted for by any known laws," let us take a glance backward for some years.

After "Professor" Anderson was found not to have succeeded in conjuring away Spiritualism, as he told his audiences he had done, the directors of the old Polytechnic took the business in hand scientifically, and "Professor" Pepper showed to hand-clapping audiences that ghosts could be produced to order; and it was said that all were disposed of except Pepper's ghosts, and for his success his directors gave him a bonus out of the profits of his "ghost."

But a few more years passed and our Polytechnic directors found that Pepper's demonstrations were not final, and that Spiritualism was not dead. Then they set their lecturer, Mr. King, to the work of "slaying the thrice slain." So with his electric hammers to make "raps" and wires to do "levitations," and other pieces of ingenuity, with a lady supernumerary as a medium, the Polytechnic séances were advertised. But they did not become, as the directors had hoped, so celebrated as to finally efface Spiritualism.

After a time effacement befel the Polytechnic itself. Its name, however, is revived under very serious auspices, and the new institute was started with classes for the study of all subjects except psychical. Here we may take up the report of the secretary. It tells us that the committee started at 6 p.m., Mr. Jackaman having added to his usual gay and festive appearance a pair of

classic eyeglasses; Mr. Hasluck armed with a life-preserving apparatus for protection against over-demonstrative spirits; Mr. Bancroft could not come, being engaged in slaughtering some ideal foes—he is the elocutionist—"and having done his slaughtering somewhat amiss he wished to fire some more rounds."

"We found," the report goes on, "that the circle met in the back parlour of a little newspaper shop lighted with a tallow dip, the flickering of which had to suffer ignominious extinction, for in the course of our séance the tallow dip, placed on the floor behind an old tin tray, set fire to the wall-paper and the coat-tails of the chairman of the circle, to the great disgust of the gigantic clairvoyant."

But enough: we stop here and ask if our readers can kindly forgive us for having exhibited so much of the light of the "intellectual world of the Polytechnic." Such light as this is brought to shine through more than five columns of *Home Tidings*. The exhibitor of the light is, perhaps, regarded as witty by his class, maybe by the benefactor of the institute itself. In this—may we say?—witty style does the secretary write of what the "committee of inquiry" was, but not anything do we learn of what they said.

Are the readers of *Home Tidings* to have more "edification" by this sort of "inquiry"? It seems so by a concluding notice, which says: "The Spiritual Inquiry Committee having dissolved itself, it has now been constituted as a General Investigation Committee, and will henceforth confine itself to the investigation of things material. It having reached our ears that strange things have occurred in the French capital, G. A. Mead, a member of the committee, together with W. D. Hasluck, have been appointed as an expedition to proceed to Paris and personally inquire into them. On their return a report will be drawn up for *Home Tidings*."

If this announced report is for the true edification of readers, the reporter will confine himself to simply stating facts, the missionary investigators keeping in mind that *they who seek the truth should not do so, except in the spirit of truth.*

MR. EGLINTON has had some successful séances at Bolton-le-Moor, where he has been staying for a few days.

MISS FLORENCE MARRYAT (Mrs. Lean) has purchased and edits the weekly journal *Good Goods: Once a Week*. We believe it is her intention to narrate some of her marvellous experiences in Spiritualism—extending over twenty years—in its columns.

THE LONDON SPIRITUALIST ALLIANCE.—At the last meeting of the Council of the London Spiritualist Alliance, a resolution was passed that members joining after the 1st October should, on payment of their subscriptions, be entitled to membership from the date of payment to the end of 1886.

MESSRS. LONGMAN, GREEN AND CO. announce a new book on "Fishing," by Mr. H. Cholmondeley Pennell, late H.M. Inspector of Sea Fisheries, and Director General of Commerce, Egypt. This gentleman, it will be recollected, published in these columns about a year ago a series of very remarkable séances with Mr. W. Eglinton.

MATERIALISATION ON BOARD SHIP.—Great interest in Spiritualist phenomena is now being manifested at Newport, Rhode Island, from the publication of a séance on board a schooner, with Mrs. Rebecca Wright, a recently-developed medium, who receives no remuneration. The schooner belongs to Captain Dayton, who writes:—"One of the cabins was used as a cabinet. Twenty-five forms appeared one after another—children and adults. One was the brother of one of the circle; then his mother appeared, and talked with him in German, of which the medium knows nothing. The familiar guide of the medium, 'Sunshine,' danced to the music of her own tambourine. Theresa, a sister of mercy, under whose control Mrs. Wright has been developed, came in the dress of her order. My half-sister, Mary, whom I have seen materialised at séances with other mediums, appeared, and sang 'Home, Sweet Home'; she expressed her pleasure at being able to materialise herself on board her father's ship."—*Banner of Light*.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 465.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Previsional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS L.—FORM MANIFESTATIONS.

[The following account of a form manifestation with the medium in full view is valuable as an instalment of evidence towards this remarkable phenomenon. By far the most complete account of what occurs at such times was published in "LIGHT" for February 28th last, when the light allowed for observation was good. In the present instance Mr. Wedgwood, who is somewhat advanced in years, was unable to see very clearly. Fortunately the other witnesses were not so affected, and their testimony is very valuable as corroborative of the published experience of about fifty other witnesses to this especial phenomenon.]

On the 22nd September, I, Hensleigh Wedgwood, had a sitting for materialisation with Mr. Eglinton, in company with Miss Symons, Mrs. Lewis, and Miss Nina Corner. The cabinet was an empty dressing-room adjoining the room in which we sat. It was thoroughly searched before we sat down, and the door opening on the stairs secured by gummed paper, initialed by the ladies. This was found intact after the conclusion of the séance.

We sat in a row facing the entrance into the cabinet. Mr. Eglinton turned down the gas to a low light, and shortly afterwards began to walk up and down, when I observed, never having seen anything like it before, a light, not looking phosphorescent, but of the brightness of flame, which appeared for a moment every now and then on his left side, outside his clothes. Miss Symons, who has very good eyes, saw it much more frequently than I did, and compared it to an electric light. She says: "As he paced up and down the room we all saw a very bright electric-like light emanating from his left side. This light came and went for some time, occasionally increasing and decreasing in intensity." After a while Mr. Eglinton went into the cabinet, and almost immediately a white, cloudy figure began to form on our side of the curtains which closed the entrance. This figure speedily grew into the form of an Arab in white drapery who came forward and satisfied everybody, by the grasp of his hand, of his solidity and living warmth.

After him came a female of swarthy complexion (as I judged by comparing the colour of her face with that of the lady sitting next me), and then the first figure returned, who, as I now perceived, had a turban and a bushy beard, which he made to brush against my face. The female, who claimed to be Dew Drop, a well-known control of Mrs. Fletcher, was dressed in much more abundant drapery, which she seemed to be constantly drawing out with both her hands and throwing towards us as she came forwards. It was after the second appearance of the Arab, I think, that Mr. Eglinton came out and lowered the gas to a very feeble light, but not, I think, quite to the blue. After this we heard him come stumping out of the cabinet again, when he seemed to stop opposite Miss Corner, but my sight being very imperfect in a low light I could not see him in his black clothes, though I knew where he was;

and presently I saw dimly a low white mass, which grew into a white figure as tall as himself, sticking close to him and moving with him about the room. I could not at first tell whether it was a living figure or merely a mass of white drapery, like a gigantic pillow, that he was dragging about with him; but at one time I observed them apparently three or four feet apart, when I saw that they were united by something that suggested to me the idea of a long empty sleeve. When they came opposite to me the figure beckoned to me to come forwards and took my hand. I then saw them side by side, Eglinton taking my other hand, so as to leave no possible doubt of their distinct existence. They then began to retreat towards the cabinet, facing me, and I followed, still holding the figure's hand, which he only withdrew at the entrance to the cabinet, when he waved me away. Fortunately there were better eyes than mine observing all this most interesting part of the scene, of which Miss Symons gives a much clearer account than I could. I must premise that she had never either seen or heard of the very full account of a similar materialisation published in "LIGHT" of the 28th February last. She says: "Just at this time the medium groaned terribly, then staggered out of the cabinet, and came towards us, pacing up and down in front of us, as he had done at the commencement of the séance. Again we saw the bright light, which presently died away, and then we all saw a bit of white drapery hanging from the medium's left side, as though one corner of it were stuck into his watch-pocket. We supposed that the Arab had really cut off a piece of his drapery, as we had requested, and had given it to the medium instead of to us; but what was our astonishment as we looked to see this bit of cloudy gauze expand itself gradually until a cloud seemed to rise out of the medium's side and sink to the floor. Gradually it seemed to take form, until it looked like a little child in height and size; then slowly it became taller, until it stood at least two inches taller than the medium, and once more we distinguished the form of our Arab friend. This materialisation took place within a foot in front of us, and several feet from the doorway. The spirit and medium were throughout connected by a drapery which seemed to grow out of Mr. Eglinton's side and to connect itself with the drapery of the spirit. Mr. Wedgwood stood up, and held both spirit's and medium's hands in his. The apparition then turned to the piano and thumped, loudly and distinctly, 'Home, Sweet Home,' after which Mr. Eglinton moved the curtains aside, and both he and the spirit disappeared into the inner room."

We sign this report as a correct statement of what took place.

[Mr. Hensleigh Wedgwood, J.P., of 31, Queen Anne-street, W., signs this report, and Miss Symons, as will be seen, corroborates it by a special account. Mrs. Lewis has also given us permission to append her name, and Mr. Wedgwood informs us that Miss Corner wishes to do likewise.]

CLASS O.—PSYCHOGRAPHY.

[We hope our readers will be able to furnish us with many records of psychographic séances with Mr. Eglinton. Psychographers are not a numerous class of the community; and there is always danger of their becoming extinct. It is therefore highly desirable that the evidence for their powers should be presented as clearly and circumstantially as possible. The following from a lady who remains anonymous, is a typical case. If there is a flaw, it is not perceptible to the naked eye.]

A friend and myself took closed slates, in which we had written questions at our own houses previous to our visit. Mr. Eglinton gave us the necessary nibs of pencil which we placed in the slates. We then sat, I with Mr. Eglinton's right hand in my left and my friend's left hand in my right, Mr. Eglinton holding the slate with his left hand partly under the small flat square table. In *one minute* the writing began, and gave an answer to the question on my slate. After that I had a letter addressing me by Christian name, and signed with the pet name of my husband, both, I need not say, quite unknown to the medium, to whom, till then, I was a perfect stranger. Mr. Eglinton then said he felt inclined to stand near my friend, and he placed doubled slates on her shoulder, pressing on the slates with his two hands; the writing began, and she had a long letter signed with her husband's name, and ending "God bless you," which was a test as he always ended his letters to her in that way. One of her children was also mentioned by name, and her own name spelt Elisa, the way she always writes it, but not the usual way, "Eliza." I think these good tests, Mr. Eglinton being quite unknown to us both. There is not the least doubt the writing

was produced without any help from human hands. We both felt we had been in communion with our friends, and left with a feeling of gratitude to Mr. Eglinton as the medium of such wonderful phenomena.

June, 1885.

K. W.

In reply to a letter of cross-examination from us, our contributor writes:—

I have much pleasure in answering the questions you ask me. I was so favourably impressed with Mr. Eglinton's kind, frank manner, and the utter absence of anything like deception in the whole séance, that I am very glad to give my testimony to his straightforwardness and his most wonderful mediumistic power. I am quite sure that my friend and myself were thoroughly satisfied that Mr. Eglinton had no part whatever in dishonest production of the writing. I think the reason we had such a successful séance was that we went with unprejudiced minds. I think if we had gone with an antagonistic feeling, and that Mr. Eglinton was bent on taking us in, we should not have had such results.

The slate was apparently a closed slate. In what way was it secured?

The slate was a very large double one enclosed in wood, and fastened with a hook. The question was written on it at my own lodgings. The security was that it did not leave my own hands until we were seated for the séance, when Mr. Eglinton took it and held it with his left hand partly under the table, his right hand being joined with mine on the table.

What was the question and the answer?

My question written on the slate was, "Can you write to me, dear H., and will you answer the question I am anxious about?" (The real question to which the letter answered was a mental one, and was not written down at all.) The writing came almost directly, and was, "Yes, dearest, I am with you, and will try to answer the question."

Was the question kept secret from Mr. Eglinton?

Mr. Eglinton gave me the nib of pencil, and I opened the slate just enough to push the nib in. It was impossible for Mr. Eglinton to have seen the question, and I did not tell him what it was.

Did you make an appointment with Mr. Eglinton by letter and sign your names? Have you and Mr. Eglinton common friends?

My appointment with Mr. Eglinton was written in the third person. "Mrs. W. presents, &c." My friend and I never addressed each other by our Christian names, so that Mr. Eglinton had no clue whatever to them. He and we have no common friends.

How long a time elapsed before the commencement of the séance?

I arrived at the hour appointed, about two minutes before my friend; on her arrival we at once commenced the séance.

Will you state all that occurred during that time?

I introduced myself, remarked that I had a great wish to see if I could obtain writing, "that I had brought rather a large slate, I feared." My friend then arrived, and we sat down at once. Mr. Eglinton said that of course he could not insure success.

Upon what sort of slate did the letter to you from your husband come? Did you examine that slate thoroughly?

The slate was an ordinary new slate that my husband's letter was written on. I took it myself from a heap that was on the table. I also took one from the same heap to cover it with according to Mr. Eglinton's direction. There was no writing on either of them. The answer to my mental question was given in that letter which commenced with my Christian name and was signed "Harry," the name I always called my husband. The writing on the slate was reversed in three ways—so—os— ∞ . The slate was held in Mr. Eglinton's left hand, his right being held by mine. My letter consisted of fifty words.

Did you examine also the slates pressed on the shoulder of your friend?

There was nothing written on the slates that were pressed on my friend's shoulder. They were taken from the same heap as mine, and were quite new. Her letter was much longer than mine. It began with her Christian name spelt as she always spells it, but which is not the usual way; mentioned one of his children by name and spoke of the others in the pet way he used to speak of them; ended in a way he always ended his letters on earth to her and signed his Christian name.

There was no possibility of fraud on the part of Mr. Eglinton; as I said before, he had never seen us until that morning, nor (until I wrote to make the appointment) knew of

our existence; and we certainly gave him no clue to find out anything about ourselves. We heard distinctly the writing going on on the slates on each occasion, and the three taps on the slate at the conclusion of the writing.

How long a time elapsed between posting your letter to Mr. Eglinton and your visit to him?

I cannot recollect how long the time was between writing for the appointment and the séance itself. There must have been one intervening day, because I wrote to my friend to ask if she could go with me at that time, and, therefore, there must have been time for her answer.

Can you say that the question was answered in such a way that it could not have been accidental?

The answer to my mental question was so wonderful as an exact answer that I have written it out for you. Naturally, I should not like it published in any way, but you can testify, having seen it, how direct was the reply.

[The answer, of about fifty words, and replying to the mental question, and to that only, is as our correspondent describes it.]

I shall never forget my sensation of astonishment when I read it.

K. W.

CLASS O.—PSYCHOGRAPHY.

Yesterday afternoon I had a séance with Mr. Eglinton, and I think that a relation of two of the remarkable phenomena that I witnessed will prove interesting to the readers of "LIGHT."

I had a bank-note in my pocket, and, placing it face-downwards on the table, I wrote (unknown to Mr. Eglinton) in the famous Bramah-locked slate the following question: "Will you write the number of the bank-note which is on the table?" In a very short time the spirits wrote: "Yes; but put it in the slate." I did so and locked up the slate. In a few seconds the answer was correctly given. After some more questions had been asked and answered, I placed a cigarette in the locked-up slate and asked that the name of the maker, which was printed on the cigarette-paper, might be written. The slate was put on the table, and at the same time Mr. Eglinton held an ordinary slate under the table and almost directly under the lock-up slate, for the purpose of receiving a reply to an unanswered question. In a short time we heard the sound of writing, followed by the customary three taps on the lower slate, and on that slate we found the name of the maker correctly written and also the cigarette, which had been locked up in the other slate. When we unlocked the upper slate we found nothing but a few fragments of tobacco! These facts speak for themselves; comment is superfluous.

I should add that the number of the bank-note was unknown to Mr. Eglinton or myself.—I am, sir, yours truly,

Bolton,

G. H. WOODHOUSE.

September 26th, 1885.

CLASS E.—PRESCIENCE.

In the year 1864, my youngest son, then about twelve years old, was studying at a college in the South of Ireland, distant about nine miles from my residence. One morning at daybreak I woke up suddenly in a state of great alarm regarding him, though why I could not tell, as I had not been dreaming; but a distinct apprehension of coming peril to him was so vivid in my mind that I could not sleep any more; and the feeling making me miserable for the day, I wrote to him stating that I feared something was going to happen, and begging if anything was the matter the principal of the college might immediately inform me of it. Next morning a letter did arrive stating that my son had got his arm broken while playing football that evening, but it had been skilfully set and was doing well.

My son still has my letter in his possession, which must have been written almost at the hour the accident occurred.

CARA.

SECOND SIGHT.—A Lewis correspondent writes that there is a tradition there of one Kenneth Oair, who lived near 200 years ago, having foretold many things which have since come to pass. Among his predictions was this, that a three-masted ship would be wrecked on the Arakachan Rock at Skjersta. The "Dunaldstair," three-masted, was pierced by striking upon that rock, last July 31st. There is another tradition talked of in the place in connection with this disaster. It is that an old woman foretold fifteen years ago, that three boats loaded with people, who did not speak Gaelic, would land on the beach there. This, so the people say, was verified by the landing of three boats from the wrecked "Dunaldstair," with the crew and passengers.—*Daily Chronicle*.

SPIRITISM.

BY EDUARD VON HARTMANN.

(Continued from p. 482.)

V.

THE SPIRIT HYPOTHESIS.

We have now run through the whole province of phenomena heretofore observed in mediumistic sittings, and can very easily understand how by these in part highly astonishing phenomena the belief in spirits as their causes can be excited in those who, without comprehensive survey and careful criticism, give themselves up to the immediate impression of their experiences. Add belief in the existence of bodiless spirits and in the possibility of their manifestation; further, the yearning for restoration of the intercourse, interrupted by death, with beloved relatives and friends, and that they fall at length under the fascinating influence of mediums, and of the hallucinations transferred from the latter to themselves, and it would be really psychologically inexplicable if they escaped referring part of the phenomena to supernatural causes beyond the mediums. On the other hand, we have seen that, for unprejudiced critical judgment in the province traversed, with exception of true clairvoyance, there is not the slightest occasion to overstep natural explanations, and that the appearance of the contrary rests upon a psychologically explicable, but scientifically indefensible, deception. The untenability of the Spiritistic explanation will be still better apparent if we trace its gradual spiritualisation in the course of time from the grossest sensuousness, by which, however, it has also more and more cut the ground from under its feet, to the small foot-breadth whereon it now artificially balances itself, without being able from this unstable position to contribute any real explanation.

The simple, sensuous, naïve, popular belief is that the deceased survive in their old forms, but with a shadowy, penetrable, imponderable, invisible body, and wander sadly about for a long time in their wonted localities before resolving on a thorough departure from this earth, and ascent to heavenly or descent into infernal regions, from which they can then only exceptionally and transitorily return. These spirits it is, who, attracted in some inexplicable way by the proximity of a medium, manifest their presence by rappings, pushing about furniture, table movements, writing without contact, voices, and so on, and at length by borrowing vital force (blood) from the medium can become visible in their proper forms. When an explanation of something is wanted, a spirit must have done it; how the spirit has brought the phenomenon about is his affair; a spirit must be able to do everything, just because he is a spirit. This belief, common to all the old nations and in the main also still to the lower populace of to-day, has received its systematic development among the Indians, who suppose that besides the Pitris (ancestor-spirits) living persons also leave their bodies, and with their immortal astral body or phantom can transport themselves to distant places to appear to others. A psychology which is not yet better acquainted with the province of hallucinations must necessarily grasp at such an hypothesis; we however, may be content to estimate the latter according to this its historical and psychological foundation.

This naïve belief in spirits receives in application to mediumistic phenomena its first blow from the consideration, that the medium in that case is also a spirit, and that if in the somnambulant state he has freed himself from the limitations of the ordinary body, he must also be able to do all that spirits of the deceased could do. It could thus be conceived that the spirit of the medium has gone out with his astral body from his entranced body, moves about in the room, and makes a disturbance with the other spirits that

are present. Here then already is a division of labour between the spirits and the spirit of the medium, but the way in which the medium's own spirit performs its part is still the same crassly sensuous one, as that in which the ancestor-spirits also act, namely, by contact of the limbs of their invisible astral body, to the exclusion of all mechanical action at a distance. So the explanation by spirits appeared still always as the proximate one, that through the vagrant spirit of the medium as one derivative, and immediately involved in difficulties if the medium was not in cataleptic hypnosis but in waking or masked somnambulant consciousness.

The idea once conceived, that some of the phenomena proceed from the medium himself, now demands its rights for the case also of his continuing conscious, and the demonstration of mediumistic nerve-force and its effects at a certain distance subverts the naïve conception. The mediumistic nerve-force was designated by the misleading term "psychic force," and its seat was therefore sought in the soul instead of in the nervous system of the medium. The explanation of the phenomena by the psychic force of the medium was now all at once accepted as the proximate one, and the assistance of the psychic force of spirits as derivative. For a very slight critical circumspection must lead to the perception, that spirits having invisible, impalpable astral limbs, penetrative of all matter, and without muscles and bones, could also not lay hold and raise, but must accomplish their dynamical effects in a spiritual way, for which the "psychical force" of the medium seemed to offer the closest and only analogy.

With the attainment of this reversed position, it followed that the trial must next be made, how far explanation of the phenomena by referring them to the medium sufficed, recourse to that by spirits being then first allowable, if the former explanation should appear for any reason defective. Already at this point, probably, would the spirit hypothesis have collapsed, if only the physical phenomena had had to be dealt with; but so long as the co-operation of spirits appeared still indispensable, at any rate, for the ideality of the manifestations and for the supposed materialisations, there was no hesitation in admitting the co-operation of the re-affirmed spirits also in the physical phenomena. But already in this phase it began to be confessed that most of the phenomena were to be referred to the medium as their single cause. Davis ("Present Age," pp. 197, 161, 134) had already admitted this of 60 per cent. of the phenomena, and the later German Spiritists, like Hellenbach, carry this admission much further still.

Just for closer occupation with the materialisation phenomena was it reserved yet further to undermine the spirit-hypothesis. As long as people were involved in the naïve belief the spirits managed all the rappings and table movements with their own hands, and spoke without making use of the medium's organs of speech, the co-operation of the medium in materialisations remained limited to suffering the substances of his body to be drawn off by the spirits, who used them to make their forms wandering invisibly among us, visible and palpable. The external ordering of sittings was guided by this idea, and no Spiritist at first thought that the medium could be actively participant in the affair. This naïve conception was shattered by numerous "exposures," in which the captured phantom was unmasked as the medium himself. Now first began the distinction between transfigurations and materialisations, and finally the abidance of the produced phantom with the medium had to be recognised as the rule, and its detachment as the exception. Moreover, the detachment remained usually incomplete; sometimes only limbs or heads, or mere trunk with stumps (*Ps. St. VIII. 53; IX., 146-147*) were visible at some distance from the medium; sometimes from the lower part of the recumbent medium's body there rose over the upper part the upper

part of a phantom. When, however, a complete detachment ensued, and the phantom was observed in the process of its origination and disappearance, it appeared that it streamed out wholly and entirely from the medium, and streamed back into him, and that not as a prepared form gradually filling itself with and again emptying itself of substance, but as a formless cloud, first gradually acquiring shape, and again dissolving into shapelessness.

It thence undoubtedly followed that the *medium himself* was the unconscious producer of the phantoms, as well of those detached as of those undetached, that in the medium was to be sought, not only the passive source of substance for the visibility of the forms, but besides the substance-giving also the form-giving and *formative cause* of the apparitions, of the objective reality of which no doubt at first arose in the Spiritist camp. It then needed very little critical reflection to see that spirits, whether thought of as free from body altogether or clothed with an astral body, ether body, or meta-organism, must in any case belong to a wholly different order of things, and that in no case did they go about among us invisibly with a form of the same spatial dimensions as the organisms they laid aside at death, least of all clothed with spiritual garments, like those worn in life, so that there could be no talk of a mere making visible of the already present form. If a spirit would be manifest to spectators, it is easy to conceive that he would choose for this purpose the form and clothing known to them from his former life, but this form must first be completely reproduced, and to that the spirit as such would be unequal, and must require the substance-giving and form-giving production of the medium. To the spirit, if he wishes to manifest to us, there is nothing for it but to enter the medium, and with the substances and forces of the latter thence to make himself recognisable, like one who is stuck in a sack, and can only gesticulate through it.

Thus Spiritism arrived at regarding all physical effects and all materialisation phenomena as products of the medium, and at considering the spirits only as the machine-masters, whose will and intelligence stand behind the mediums in the intention to manifest, and set going the powers hidden in the organism. The spirits according to this view have ceased immediately and personally to bring about effects in the realm of earthly nature, but remain the transcendent causes of the phenomena which the medium produces without will and consciousness. A critical solution of the confusion of "mediumistic nerve-force" with "psychical force" must necessitate the abandonment of the simple sense belief in spirits; for whatever else spirits may have in themselves, a nervous system by means of which they could produce discharges of nerve-force (as roaches electrical discharges), they have as little as a muscular system, by means of which they would lift and shove tables and chairs.

Thus the hypothesis of the direct agency of spirits is refined to that of spirit agency exclusively mediated by the medium; the latter is now the only executive, and the spirits retire to the position of mere intellectual authors of the phenomena. Since, however, they take possession of the will-less and consciousnessless medium, the psychical side of the production is still reserved to them, and it is for the present only the bodily side which they have had to resign to the medium. The spirit of the medium himself is thereby, so far as necessary, temporarily dispossessed of its governance over the body, and its place is assumed by the "controlling spirit." It is therefore the will of the controlling spirit which so directs and guides the innervation-impulse proceeding from the medium's brain that involuntary muscular movements arise in the medium's limbs, or mediumistic nerve-force is developed; it is the strange spirit in person who through the corpse of the medium produces manuscript or writing at a distance. Just

so is it this spirit, whose phantasy broods over the form to be materialised, and which effectuates the forces laid up and slumbering in the medium's organism. The whole external side of the phenomena has now its origin in the medium, and only the inner side, the ideal content of the manifestations, is it now, which seems to make co-operation of spirits indispensable, and that because it is presupposed that the medium in the consciousnessless sleep-state has no longer intelligence for the disposition of the phenomena, and in the waking state has no other than the waking consciousness which is unparticipant in them.

The hypothesis of mediate spirit agency may at this stage be called the *hypothesis of possession*; for so far as his true consciousness has lost dominion over his organism, the medium is possessed by the controlling spirits. In this proceeding the spirit of the medium is entirely thrown off. Either he is sunk in complete unconsciousness, or the remnant of persisting consciousness no longer commands the innervation-impulse requisite to the occurrence of the phenomena, has even no direct knowledge of the use which the controlling spirit makes of his organism and its forces, but just like the spectators is first aware of the phenomena when they have occurred, and have become perceptible to sense. This hypothesis of possession is, of course, a great advance upon the simple spirit-belief, because it takes into account observed facts, at least in relation to the external side of the phenomena, but it is untenable, because it still does not take them into account in relation to the inner side, *i.e.*, the ideality of the manifestations. It corresponds to a psychology which by the human spirit understands nothing but the contents of its normal, waking consciousness, and has still no suspicion of relatively or absolutely unconscious desires, feelings, and ideas. It is utterly confuted by the single fact of somnambulism, that there is a condition in which people give expression to the content of their consciousness by words and acts while their waking consciousness is quite suppressed or debilitated, and in which the (subsequent or simultaneous) waking consciousness knows nothing of the contents of the somnambulatory consciousness, while the latter is nevertheless aware of the former. If a medium in somnambulatory consciousness can by word of mouth accurately disclose the purport of a previously produced writing at a distance, of which his waking consciousness knew nothing, this affords cogent proof that the somnambulatory consciousness of the medium is not thrown off or overleaped in his mediumistic results, but is somehow participant in them. This is proved by the fact that all manifestations show a content corresponding to the medium's intellectual level and ideas, that they are all coloured by the local and personal tone, so to speak, of the medium. Advancing from the explanation of transfiguration and materialisation phenomena by dynamical substantial efflorescence from the medium to that by hallucination-transference, hallucination in the medium's somnambulatory consciousness (in connection with the will to transfer) has thus attained increased importance as the immediate origin of the subjective phenomena of the spectators.

Now if the participation of the somnambulatory consciousness, together with the action of the parts of the brain supporting it, must undeniably be admitted, it follows that the passage of the controlling spirit's ideas and volitions can no longer be thought of as a purely passive proceeding; on the other hand the co-operation of the controlling spirit with the medium's spirit cannot be conceived as a concurrence in the control over the organism, such as actually exists between the somnambulatory and waking consciousness in masked somnambulism. Rather must the single dominion over those parts and forces of the organism, which the mediumistic phenomena bring into play, be conceded to the somnambulatory consciousness and the parts of the brain supporting it; and the agency of the controlling spirit

must be confined to eliciting in the somnambular consciousness of the medium those desires, feelings, and ideas, which are requisite for the spirit manifestation. Then away goes utterly the conception of possession, for it is converted into the heterogeneous conception of inspiration; the hypothesis of possession has become refined throughout into the *hypothesis of inspiration*.

According to the inspiration-hypothesis, it is the medium's own somnambular consciousness which will write particular sentences or bring about the apparition of a particular form; but what sentences and what form hovers before it for production shall not depend on psychical processes in the medium's spirit, but upon what thoughts or form the controlling spirit conveys from its consciousness into the somnambular consciousness of the medium. Now first is the intellectual authorship of spirits reduced to its true and finer sense, because demanding as its correlate not simply a temporarily lifeless organism but the unity of body and soul of the executive person. First at this turn the spirit-hypothesis enters a stage which enables psychology and metaphysics becomingly to deal with it seriously and critically, whereas the foregoing is to serve only for the historical information of the reader.

Thought-transference is a conception already current with us; if there are "spirits" it could well be supposed possible from a spirit to a man, as it is possible between two men. Meanwhile there are still difficulties in this supposition which are not to be under-rated. The spirit of a deceased person has no brain, whose vibrations could induce similar vibrations in a human brain in proximity; mechanical mediation by ether vibrations, as we can suppose them in thought-transference between persons in immediate proximity without contact, thus fails for spirits who would transmit, and there only remains the other kind of thought-transference without material mediation, which seems to be limited to no distance. In fact, also, later Spiritists suppose on the ground of mediumistic communications (*kungebungen*) that the controlling spirit may be at any distance whatever from the manifesting medium, without the intimacy of the *rapport* between them being thereby prejudiced. The misfortune here only is that at far distances, according to our experiences, no thoughts or words whatever can be transferred, but only sensible and most lively hallucinations, such as seem exclusively able to be developed in the parts of the brain supporting somnambular consciousness; but spirits have no brains, neither the parts supporting waking, nor those supporting somnambular consciousness, and their thoughts can, therefore, hardly be conscious with that lively hallucinatory sensuousness, rendered possible only by the somnambular parts of the brain, which are proximate to the sense apparatus. There is no sort of pretext for admitting that the conditions of thought-transference from a spirit to the somnambular consciousness of a man are more favourable than for that from the somnambular consciousness of another man; there is nothing apparent which could compensate for the difficulty suggested, so that one has to fall back on the naïve popular belief that a spirit must be able to do everything just because he is a spirit. Just that, for instance, which is characteristic of the effective representation of a deceased person in the phantasy of a medium at a materialisation sitting, the hallucinatory sensuousness, must be wanting to the self-representation of the spirit, while that with which one could soonest credit the spirit, the wordless ideal substance of sentences to be written, is again, according to our experiences, not transferable at a distance.

To these formal difficulties of transference are added others still, relating to the purport of the communications. This purport is usually below the intellectual level of the medium and those present, and at the highest comes up to it, but is never above it. The fact is quite intelligible, if

the somnambular consciousness of the medium is the sole intellectual source, but it demolishes the spirit hypothesis. For if the spirits have, or from the position of things are able to reveal, nothing better than what we ourselves already know, away goes the single motive which can be assigned for their disposition to manifest, the wish to make us wiser and better than we otherwise are.

Apart from these considerations of form and substance, the spirit hypothesis is at the stage of the inspiration-hypothesis above all superfluous, a fifth wheel to the cart. At the stage of the possession hypothesis spirit-co-operation seemed still indispensable only by reason of the supposition that the medium had no intelligence at his disposal besides his (either suppressed or displaced) waking consciousness. At the stage of the inspiration-hypothesis, this supposition no longer existing, it must first be inferred from the particular import of the communications that the medium's somnambular consciousness was not able to produce it. As long as nothing is known of the hyperæsthesia of somnambular memory, thought-reading, and clairvoyance, all those communications pass for revelations of inspiring spirits, which show an ideal content foreign to the waking consciousness of the medium, or evidently so by way of his sense perception. As soon, however, as these three sources of knowledge besides sense-perception are conceded, there is generally no ideal content thinkable, which would be naturally incapable of derivation from them.

Spiritism, however, cannot dispute the possibility of thought-transference from one mind to others, and of clairvoyance, without cutting away the possibility of inspiration itself; for what the inspiring spirit knows, it can only, failing organs of sense perception, have learnt by clairvoyance or thought-reading, and what the medium's somnambular consciousness receives from this spirit, can only be received by inspiration, that is, by thought-transference. The interposition of the thought-reading (or clairvoyant) and inspiring spirit between the thought-reading (or clairvoyant) medium, and the ideal purport to be perceived is thus not a solution, but only a doubling of the difficulty inherent in the problem of thought-reading or clairvoyance, aggravated by the circumstance that for the reasons pointed out, thought-reading from the consciousness of a bodiless spirit is much more difficult for the medium than that from the thoughts of another man, especially one sitting by him and connected with him by direct or indirect bodily contact.

Thus has the whole spirit hypothesis resolved itself into a pure nothing, when first the direct physical force performances, then the production of materialisation phenomena, and lastly that of the ideality of the manifestations have been shifted from the supposed spirits to the medium. Whether there are spirits or not we have not here to inquire; at all events, they are relegated, if they exist, to that beyond, from which Spiritism thought to have drawn them down.

There are some general methodological axioms which are not to be transgressed with impunity. First, principles are not to be multiplied without necessity; thus a second sort of causes are not to be supposed, as long as a single sort will suffice. Secondly, we should as long as possible abide by causes whose existence is guaranteed by experience or indubitable inference, and should not unnecessarily catch at causes of doubtful or unproven existence, such as are to be first established by their value as hypothesis for the explanation of phenomena in question. Thirdly, we should as long as possible try to do with natural causes and not touch supernatural ones without urgent necessity. Against these three axioms Spiritism offends. The one, empirically given, natural sort of cause which we possess in the mediums it recognises indeed, but along with that it sets up a second, not empirically given, supernatural sort of cause, the existence of which is to be proved for the first time by this phenomenal province in question.

Now in order that with the first sort of cause we should allow the second also to avail, Spiritism must feel con-

strained to apply its whole force to define exactly the boundary line, beyond which the explanatory power of the first sort of cause ceases, and to show with the most careful critique *why* its sufficiency ceases beyond this line. So long as this definition of boundary and this proof are not forthcoming, the burden of proof lying on the asserter of the second sort of cause is not discharged, but Spiritism has *not as yet made the least attempt* to acquit itself of this obligation. So long as that remains unfulfilled the spirit-hypothesis lacks any glimmer of scientific foundation and warrant, and all philosophers who have adopted the spirit-hypothesis of Spiritism have shown thereby a serious deficiency of critical circumspection.

FINIS.

[Having finished my task, I might ask leave to offer some remarks on what I conceive to be the significance of this pamphlet, its value for the public and for English Spiritualists, as also defects which experienced investigators cannot fail to detect in it. But I believe I shall do better by offering to the readers of "LIGHT" the following translation of a review by Dr. Carl du Prel, in the German *Gegenwart*.—Tr.]

EDUARD VON HARTMANN ON "SPIRITISM." By Carl du Prel. (From *Die Gegenwart*, No. 27.)

Important questions of the day should always be brought as soon as possible before the forum of philosophy, to withdraw them from the contentions of parties, which can never discover of themselves that each is only half right and its opponent only half wrong. In this way Hartmann lately subjected the Jew question to an objective examination, and in his most recent treatise he discusses Spiritism. Historical and contemporary evidence leaves him in no doubt that there are in man forces which science has not investigated; he has himself no experience in Spiritist phenomena, and will only deliver a judgment on the conclusions to be drawn from the phenomena, conditional on their reality. Science has unfortunately hitherto neglected its duty to prepare the way for philosophy by establishment of the Spiritist facts. Hartmann is quite right in urging this research upon official science, but he, the pessimist, is committed to an optimism unintelligible to me, in supposing that this challenge will be of any use. New truths must be a hundred years old, and become commonplaces, before the learned concern themselves with them. That it always has been so is historically provable, and psychologically it can be shown why it always is so. It is about a hundred years ago, for instance, that Mesmer rediscovered animal magnetism, but first, after Hansen had afforded the proof a thousand times by public representations in numerous German cities, did some physiologists and physicians taken up the research, yet in a short time these good intentions went to sleep again. Now, without a fundamental knowledge of magnetism and somnambulism, Spiritism is unintelligible; so that it may be calculated how long our academicians will require to qualify themselves for the task Hartmann assigns to them. Before that, perhaps the Governments will respond to his summons to appoint commissions of investigation.

Hartmann is convinced that the spirit theory is untenable, and all the phenomena find their explanation in the medium. He accepts a special kind of nerve-force, manifesting itself in the auto-somnambulant condition of the medium. This is converted into light and heat vibrations, and can be accumulated in the organism up to the point at which discharges result, and it can be directed by the will. Thus are to be explained the diverse phenomena of mediums; raps, attractions and repulsions of material objects, lights, and distant effects. Hartmann connects this nerve-force, as an intelligent power, with the layers of the middle brain, to be regarded as the supporter of somnambulant consciousness. Some of his ideas the medium obtains by thought-reading. But Hartmann does not deny that other ideas of the medium can only flow from a metaphysical source. There is a true clairvoyance, a far-seeing in time and space. But Hartmann is a Pantheist, and as such recognises only the earthly phenomenal form of man, and the world-substance in which we are immediately rooted, not, however, the intermediate, that is the transcendental subject of man with its supersensuous consciousness and faculties. He is, therefore, obliged to explain all clairvoyance as inspiration. Since the individuals are rooted in the Absolute they have in this a mutual connection; far-seeing in time and space can occur, because in the absolute knowledge of the absolute spirit the threads of all causal series are entwined to a single collective intuition. Now that Hartmann should seek to bring these phenomena into harmony with the philosophy of the unconscious is certainly very natural; but I believe that Kant has judged more truly in his "Dreams of a ghost-seer": that if clairvoyance could be proved we should have to distinguish between Subject and Person in man. With such a metaphysical individualism we, in fact, obtain a great light upon the phenomena of somnambulism and Spiritism, which are thus very good tests of philosophical systems.

The medium's somnambulant phantasy, by a sort of dramatic self-sundering, transfers the ideas emerging from its unconscious

to a foreign source, and the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith. The medium acts, however, as Hartmann says, on the participators in the sitting like a strong magnetiser, who—as Hansen has frequently demonstrated—can implant in his subjects any ideas whatever; he transfers his hallucinations to the participators, and so it comes that these also see spirits.

Should it be a mere illusion that the medium has, he takes himself for the spirit, and his somnambulant phantasy undertakes only some metamorphoses of form and toilette; if, on the other hand, complete hallucination occurs, the medium sees the phantom external to himself. To these different conditions on the medium's side, correspond, by means of hallucination-transference, likewise two cases on the side of the spectators; to the medium's illusion corresponds transfiguration, in which the medium steps out of the cabinet as a somnambulant lay figure, clothed upon by the spirit toilette. If, now, an "enlightened" sceptic seizes the phantom, of course the medium is within it; he supposes that he has exposed the medium, but has only exposed his own ignorance in Spiritistic matters, and also risks inflicting injury on the medium, because it is dangerous to violently awaken a somnambulant. But now, as the toilette, according to Hartmann, consists only in the hallucination transferred to the spectators, it will be always quite in vain on the occasion of such exposures to look for the supposed masquerade dress. If, on the other hand, the point of actual hallucination is attained in the medium, there steps before the spectators a materialisation, i. e., they see a phantom disengaged from the medium, who is lying in a trance.

This theory of Hartmann's is, in the highest degree, complicated; and I am convinced that he will himself abandon it, as soon as he shall have acquired the personal experience indispensable in Spiritism. A magnetiser can doubtless transfer the ideas of his imagination to others—whereupon Richet's "L'Homme et l'Intelligence," and Du Potet's "La Magie Devoilée," should be consulted—but photographic plates are notoriously not hallucinated, and phantoms have been often photographed. Crookes' case, of the phantom and medium represented on one plate, Hartmann knows, but he puts it aside with the assertion that one of the two forms seems only the medium's clothes stuffed with a cushion. With such assertions Hartmann will indeed conciliate the ignorant, but no serious reader will believe that one of the first of English experts and experimenters, investigating with a child in his own study for four years, has been so grossly duped by her.

Photographic plates, therefore, prove the phantoms objective. There can thus be no talk of mere hallucinations. The Pantheist, indeed, will be disposed to deny objective phantoms of human form as long as possible, because they afford the proof that we are not immediately rooted in the thing in itself, but *individually* survive our earthly phenomenal form.

Hartmann accuses those philosophers who have adopted the spirit hypothesis, without first inquiring how far the explanation by the medium's nerve-force extends, of want of critical circumspection. This reproach, which is especially directed against Ulrici, Perty, Hoffmann, the younger Fichte, and Hellenbach, is, however, certainly not justified. Every one who investigates in this province begins naturally by explaining these phenomena by the medium. Perty held nearly all his life to the explanation by magical powers of the medium, but had to give the theory up at last, driven by facts of nature and his own experience. Hartmann would find the same, could he resolve upon personal investigation.

In order, precisely, to state my own views in relation to Hartmann's, I must therefore say, Hartmann holds the medium to be the *cause* of the phenomena; the medium acts *psychically*, because he forms hallucinations and implants them in the spectators. In my view, on the other hand, the medium is only the *condition—conditio sine qua non*—of the phenomena; he does not act *psychically*, but only organically by giving off material for the formation of the phantom. Hartmann's view is contradicted by photography; mine is confirmed by the circumstance that the medium is *dispensable*; his place can be supplied, or at least his production can be heightened by organic substances. That was already known to the necromancers in Homer and in the Middle Ages, who, therefore, made use of corresponding fumigations. When Hellenbach, in one of his experiments, distributed organic substances in different scales, the contents proved, after the sitting, to have been partially consumed.

Accordingly I believe that Hartmann has drawn the line between the subjective and the objective in the Spiritist phenomena decidedly at the wrong place. That, however, may perhaps even have useful result, for those particularly called on to investigate might possibly be roused from their indolence by the prospect of dealing a deathblow to superstition in the way Hartmann points out. But, on the other hand, looking at the uncritical zeal of Spiritists, it is very beneficial to remind them that Spiritism is certainly a mixed province of the subjective and objective, and that by drawing the dividing line at the wrong place they reduce the subjective province just as much as Hartmann the objective.

At all events it is Hartmann's enduring merit, that he has had the courage to pronounce Spiritism to be at least highly exigent of investigation.