

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH 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 lone responsible for the articles to which their names are attached.]

## A CASE OF SPIRIT IDENTITY.

By "M. A. (OXON.)"

The story that I am about to relate is within my own personal knowledge. The actors in it are known to me, and though I cannot publish their names, I can give my own personal attestation to the exact accuracy of the record which follows. The facts are of recent occurrence. I had an account of them from the lips of one of the chief actors, and I have before me the written corroboration in full detail of the other person intimately concerned.

The actors, two in the body and two out of the body, are Mr. X., a gentleman of position in a neighbouring county, a careful and cautious observer, a man of high scientific reputation and attainments, very accurate in all that he states, a man of the world, and a man of affairs; Mrs. X., his wife, who passed from this world some three years ago, and whose return to it lately in spirit I am to record; Mrs. Y., the medium of that return and identification, a lady in private life whom I cannot further indicate than by saying that she is a personal friend of my own and of many leading Spiritualists; Mrs. Z., also a dweller in the spirit-world, and well-known to me before her departure from this state.

Mrs. X., I should premise, was not known to Mrs. Y. before her departure. It was a desire for knowledge of her state and of communication with her that led to the introduction of Mr. X. to Mrs. Y. through the kindness of Mrs. Z., a common friend.

On the 4th of May last, Mrs. Y. wrote to Mr. X., saying in effect that she had clairvoyantly seen Mrs. X., that she had expressed her pleasure at seeing in Mrs. Y.'s garden some sunflowers which Mr. X. had sent her from his own garden; they were the most beautiful, she said, that she had ever seen on earth, adding further that the last thing her husband had given her was a sunflower, and that she had shown it to her friend, Mrs. Z., who had passed into the other life some nine months previously. "Why!" (Mrs. Z., as she related, very characteristically remarked to her) "it is a shield, a beautiful shield, that your husband has given you!" This had been clairaudiently conveyed to Mrs. Y., and she recorded what had been said without comment, as being external to her knowledge, for the benefit of Mr. X.

He returned an answer on the following day, which is now before me. "For some time after reading your letter," he writes to Mrs. Y., "two of the three statements of my dear wife's which it reports, puzzled me exceedingly. At length, however, I remembered what seemed to make all clear. Then, without first telling him the object I had in

view in putting them, I put questions to John (the gardener), his answers to which showed that his memory completely confirms mine."

Mr. X. goes on to explain that in his garden he grew a particular variety of double orange sun-flower, which both he and his wife much admired. Though in no degree special to Mr. X.'s garden, "it is, nevertheless, the fact that my wife and I thought them more beautiful than the other kinds of sunflowers, and that my dear wife never saw them in any garden but our own."

"The first of the three statements was thus most obviously in the completest possible accordance with the literal fact. But at first I could not understand the statement that *the last thing I ever gave her was a sunflower*. One does not give to one's wife, or to a lady at all, a *sunflower*, a foot in diameter, to wear, or to place on a table. Nor could I understand why that sunflower should be shown to Mrs. Z.

"I remembered, however, that Mrs. Z. was visiting us in 1881, about a week after my son's funeral. Walking in the garden with my wife, she observed a large brown-centred sunflower which delighted her exceedingly; so much that my wife, who had previously not cared for brown-centred sunflowers, took it into great favour, and thenceforward always spoke of it as 'Mrs. Z.'s sunflower.'

"The time came when I had to ask John to gather some flowers to put in her coffin. I gave him some directions as to which to gather for the purpose. He brought them, and I put them into the coffin myself, he standing by. There was room for some more. John suggested Mrs. Z.'s sunflower. I feared it was too large. John answered, 'She went to see it every day, sir, since Mrs. Z. was here.' So I asked him to fetch it. *It was the last flower that I placed in the coffin*. In this sense it is literally true that *the last thing I gave her was a sunflower*. And it was 'Mrs. Z.'s sunflower.' Hence the reason for showing your flowers to Mrs. Z."

I have been thus minute in relating the verification of these three statements, because they were outside Mrs. Y.'s knowledge, and because one of them, especially, was very precise and singularly unlikely to be true. It was directly given to Mrs. Y., no one else being present, and is not, therefore, to be accounted for by thought-reading or any of those devices by which spirit-action is sought sometimes to be explained or explained away.\*

But this is not all. While Mrs. Y. was writing her letter to Mr. X., she observed Mrs. X. present, and said in effect that it would be very gratifying to Mr. X. if she could write a message to him. The reply was that she could not write then, but would come later and try to write if a pencil were provided. Two or three days after she came and did actually write slowly and with difficulty in the middle of a sheet of paper the words, "Yours affectionately, Anne X.," signing her full name. Mrs. Y. did

\* I have received from Mrs. Y., to whom I sent my narrative for verification, a letter giving her own narrative, which is a little more precise than that given in her letter to Mr. X. Her perception of the spirit and the conversation were, of course, due to what are called abnormal faculties of clairvoyance and clair-audience. "The thing all came about in this way. Mr. X. sent me some little seedling sunflower plants, which were put in a frame in the garden; and a week after they came, or it may have been more than a week before I was well enough to go and see them—but at any rate, when I did go I was struck with the small, poor appearance of the plants in contrast to what they were shortly to develop into. While thinking of the great beauty hidden in them, and how it resembled the spirit hidden within us, Mrs. X. stood beside me. She greeted me, and said she was glad I had these plants because they were the most beautiful she had ever seen. I went into the house, and she and her children came with me. It was then that she told me that the last earthly thing her husband had given her was a sunflower, and that she had shown it to Mrs. Z., who had said, 'Why it is a shield, a beautiful shield, that your husband has given you.' Mrs. X. thought Mrs. Z.'s remark most characteristic of her.

not know what her first name was, had never heard it; nor did she know Mrs. X.'s handwriting. She forwarded the paper just as it was to Mr. X.

On the 12th of May he replies:—

"That direct writing is in my wife's hand. This admits of no question. I had no need to do so, but I have compared it with letters of my dear wife's, and also with a legal document copied by her. I have also asked my secretary to compare it with the latter. He says that the hand which wrote the one wrote the other.

"Certainly you never heard from me that my dear wife's Christian name was Anne. I never mentioned it to you."

On the 12th of June Mr. X. further writes:—

"I have shown that wonderful direct writing of my dear wife's to my son . . . &c., and he admits that it is unquestionably his mother's.

"And I have made a curious discovery bearing upon it. We may suppose that the direct writing was executed with difficulty. It was more difficult, I mean, to the writer than to write a letter, for example, while she was here. Now, writing on linen is more difficult than writing on paper. The capital A and capital X,\* though most unquestionably my wife's, were yet different from any such capitals in her letters.

"But they are indistinguishable from some such letters of hers which I have found written on linen—*absolutely indistinguishable*."

I have sent this narrative to Mrs. Y., the medium of communication, and she authorises me to state that the facts are exactly recorded.

We have here, then, information conveyed which was not within the knowledge of the medium, nor of any person present, which information was afterwards verified.

We have next the signature of a "dead" person, which was exact and characteristic.

If this is not to be accepted as evidence of the presence of that person in our world after death, of her continued life and individuality, and of her power in her disembodied state over material substance, I desire to know what better explanation of the facts can be given.

If the case stood alone and solitary in our experience, it would raise a strong presumption in favour of the survival of our individuality after physical death. But it is an unit among a vast and coherent body of experience not confined to any age or to any people, but common to human nature, and granted with, perhaps, greater frequency to this age, which so needs such evidence.

On such testimony it is—testimony fresh and capable of being verified on the spot, and attested by living witnesses of unimpeachable position and character, and not on tradition or hearsay—it is on such testimony that Spiritualists ground their conviction that there is nothing in physical death to impair the continuity of individual existence. A pious belief, a general hope that all the generations of humanity have shared, is thus turned into a demonstrated fact, scientifically proven, unless Spiritualists are wrong in their interpretation of the evidence before them.

They do not find, however, by search the most painstaking, any explanation that covers the facts, except that which naturally and obviously suggests itself—viz., that the pious belief, the universal instinct of humanity, is right, and Man survives the change called Death.

*The Social Drift*, erroneously printed in a previous number *Social Strife*, edited by A. B. Wood, is an "independent, progressive, and liberal" journal, published at Muegon, Michigan. It does not profess Spiritualism, but quotes freely from Spiritualist publications, including "LIGHT," as do many American journals.

\* The initial letter of the surname, which I replace by X.

## PHASES OF MATERIALIZATION.

### A CHAPTER OF RESEARCH

IN THE

### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 537.)

I pass to cases where

#### (3) THE PROCESS OF FORMATION HAS BEEN WATCHED THROUGHOUT.

I remember well in the year 1872 watching repeatedly the gradual formation of the head and bust of John and Katie King at the séances of Herne and Williams. I have before stated that these materializations took place over the table at which the observers were sitting, and that the faces and busts so presented were subject to close observation by the aid of the light or lamp which was held before the face. I have in this way watched the gradual development of the features, looking directly into the eyes, which were on a level with my own. I have seen John King in every conceivable stage of development and growth, and that under conditions where it was what we are accustomed to call "physically impossible" for a body to be placed unless it reclined on the table, which it certainly did not, or unless the piece of furniture itself was so adapted as to permit a man and woman to stand in its midst and play their nightly tricks. Not even the most rabid incredulity is likely to maintain that proposition.

The Spiritualist journals of that period are full of such records as this, which I quote as a specimen.\*

"John King showed himself with great distinctness. At first the upper part of his face was seen; then he said he would try to manufacture his beard, when he soon appeared with a turban on his head; his square, massive brow and straight, sharp nose being quite conspicuous, as well as his dark-coloured beard. The neck under the ear was quite bare and white."

[1872.]

Mrs. Nosworthy records in *The Spiritualist* † a séance held in Liverpool with a private medium, in the month of September, 1875, her father, Mr. George Thompson, and Dr. Hitchman being also present. The cabinet was formed by hanging a curtain of green baize over an angle of the small room in which the observers sat. Careful examination by an architect showed that no communication with the exterior was possible. The light from a paraffin lamp was sufficient to see the faces of the sitters. The material part of the narrative is this:—

"A short time after the retirement of the medium, the curtains were drawn aside, and a dim shadowy vapour appeared in which was faintly outlined the human form. This vapour gradually grew more dense; a head and arms were fashioned from it, and the arm immediately began to manipulate the vapoury mass below it until the whole assumed the figure of a tall man clothed in white raiment. This man quickly showed us that although he had appeared as a vapour, and literally manufactured himself in our presence, he was no longer a cloud, by coming out into the room and giving each sitter a grasp of his strong, tangible hand. More light was then permitted us, and we could see that the spirit was a majestic, grave-looking old man with long, flowing white hair and beard. After remaining out of the cabinet for a considerable time this spirit retired to the spot whence he had issued, and standing up therein with curtain held back by his own up-lifted arm, he beckoned each sitter in succession to come up and stand close to him and his medium; whilst there he gazed steadily into our eyes and invited us to do the same with him. My father was enabled to perceive that he was fair, almost of pink and white complexion, and that he had a reverend and dignified aspect. He 'stood holding up the green curtain with one arm' and pointed 'with the other to his entranced medium. We were then visited by three other spirits.'"

\* \* \* \*

On another occasion "the spirits were seen forming them-

\* Medium, December 13th, 1872.

† July 28th, 1876, p. 350.

selves. Once or twice they showed themselves at the entrance of the cabinet, materialized only to the waist."

The actual process of growth has been observed in the presence of many mediums with sufficient accuracy to enable us to say that it is not always the same, so far as can be judged.

In some cases a patch of nebulous, and generally more or less self-luminous substance is seen on the carpet in front of the cabinet. This, if carefully observed, would probably be found to be analogous in kind to those floating masses of luminous vapour of which I have before spoken as the pabulum used by the invisible operators. It would also probably be found to be in agitation as though subjected to some form of action which imparted to it a circular motion. Gradually this white mass is seen to grow until it assumes the form of a human being. This process has been seen at the Eddy séances, at Miss Wood's, and is described in the following extract from a letter\* by Mr. Orthwaite, describing various cases of materialization in front of the cabinet. The medium was Mrs. Esperance, and the so-called cabinet was improvised with shawls stretched across an angle of the room in which the séance was held, in a private house. Thirty persons were present, and several forms appeared. The part of the record material to my present purpose is as follows:—

"A piece of something white appeared to be kicked out of the cabinet, and then spreading itself on the floor resembled a white pocket-handkerchief. This gradually increased in size until it appeared to be about as big as an infant. Whilst this little thing continued to fight its way out, it grew larger and larger until it seemed about four feet high. At this stage, as though exhausted, it rested for a few moments and again commenced throwing its arms about and growing still taller until it added about two feet more to its height, the bulk increasing in proportion, and then at the height of six feet it was distinctly seen that the white patch had grown into the form of a man."

(To be continued.)

THE *Boston Herald* has always been fair enough to publish impartial accounts of séances with different mediums. In a recent number a long account of a highly successful sitting with Slade is reported.

PHYSICAL EFFECTS THROUGH SYMPATHY.—Dr. Brown-Sequard related recently, at a meeting of the French Academy of Medicine, the following as having come under his own observation:—"A little girl was looking out from an upper opened window, with her arms resting on the sill. The support of the sash gave way, and it fell upon her arms. Her mother, who witnessed the accident, fainted, and some time passed before she recovered; she was then conscious of pain in her arms, on each of which was found a bruise corresponding to those on the child's where the sash had fallen." Coming from a less accredited source, such a statement would provoke a smile of incredulity, but Dr. Brown-Sequard's position in science does not allow of any such way of disposing of a statement which he vouches for.—*St. James's Gazette*.

DEMATERIALIZATION.—Mr. J. Wetherbee, in his "Boston Letter" to the *Spiritual Offering*, October 3rd, alludes to a séance with Mrs. Fairchild; we compress his narrative:—"The medium was entranced outside the little cabinet, and there remained in sight of the circle to the end. I had explored the cabinet. Within two minutes of the medium's entrancement five spirit-forms came out of it in succession, and moved about the room, lighted enough to enable me to see the faces of friends seated opposite. A detail of all the manifestations would be monotonous: there were several dematerialisations in sight of the circle, one of which I shall try to describe. A spirit form came into our midst, and was recognised by Mr. Bailey—founder and ex-editor of the *Boston Herald*—as his mother; they embraced each other; as I gazed at the spirit form it disappeared! This was a phenomenon that I had long desired to witness—an instantaneous evanishment of a materialised spirit form. The whole séance had been very interesting, but this disappearance, as in the twinkling of an eye, of an apparently solid human form, strikes me as being worthy of record. Ocular demonstration such as this throws a lustre over the whole of this order of manifestation, enabling us to overstep the question of 'fraud,' and landing us on the plane of a demonstrated truth."

*Medium*, February 20th, 1860, p. 118.

## SOMETHING FOR CONSIDERATION.

The following is from a communication signed "M.," in the *Religio-Philosophical Journal* of August 8th:—

"I wish to comment upon some facts connected with Spiritualism, that may have a greater significance than is usually attached to them; and upon some circumstances about them which, I believe, are erroneously interpreted. I shall first briefly allude to three typical cases. A few years ago, Mr. Crookes undertook to investigate the phenomena of materialisation. He conducted his experiments in his own house, under strict test conditions. He chiefly employed as his medium Miss F. Cook, and gave the amplest testimony as to the genuineness of the manifestations through her mediumship. A few years later, this same medium, then become Mrs. Corner, at a séance at 38, Great Russell-street, was intercepted outside the cabinet representing a spirit. The facts were detailed in the *Times* by Sir G. Sitwell and Mr. Von Buch, who, *imagining fraud*, went to the séance on purpose to find out and make an exposure of it.

"A short time since at Kansas City, Mr. Mott, a medium for materialisations, was called upon by some conspirators, who during a séance squirted some dye into his face when it appeared at the cabinet window to represent a spirit. About the same time Mrs. Miller, of Denver, was charged at St. Louis with obtaining money under the false pretence of materialising a spirit. Her prosecutors had conspired, before the séance, to prove fraud; and it was proved at the trial that she was outside the cabinet, personating the spirit. But testimony was also abundantly produced of the genuine character of manifestations through her mediumship, and similar testimony was also produced in Mott's case.

"These three cases are very similar, and they are not exceptional. I believe that Mrs. Miller is honest; at a private residence where fraud could not possibly be, I stood with one hand on Mrs. Miller's shoulder while there stood on my other side a full formed materialised spirit, with whom I conversed. During one evening at a séance with her, I have seen as many as fifty materialisations, sometimes two at once. Nine other persons, present at the same time, could verify this statement of fact. Notwithstanding, I believe that Mrs. Miller was caught outside the cabinet at St. Louis, and I think it likely that she will be so caught again if she continues to give public séances; and I believe that it was Mott's face upon which aniline dye was squirted.

"How can these facts be reconciled with honesty in the mediums, and with the truth of the manifestations in general? Any one who has seen hypnotised subjects thrown into unconscious trance, knows that they can be made to perform in their unconscious state almost anything, could be employed even as mediums for crime. Mediums serving for materialisations are generally completely hypnotised, or mesmerised, by their controls, and become for the time mere mechanisms, by which the purposes of their controls are carried out; and those who are determinedly anxious to see the medium instead of a materialised spirit, and who pre-arrange their thoughts as to what shall take place, should not be astonished if they find reflected from the mirror they themselves have brought the kind of phenomena that they hoped would present themselves.

"There is a mental or psychical law that has application to all such cases as those here cited. They who seek truth in seriousness will be met with the truth; they who seek fraud will gather the sort of fruit they wish for. To a large class truth is not wanted; they could not use it if they had it. They live in their own self-sufficiency; they fancy they know all things, and what value can they set upon the knowledge or power of spiritual intelligences? They know beforehand if a thing can or cannot be done; they pass by

facts as if they were nought. No wonder that Mr. Eglinton declined to give sances to such people.

"Recently at a session of the Seybert Commission, one of the best slate-writing mediums sat for two hours without a scratch of the pencil coming; but no sooner did two of the commission, who were positive that nothing would come, withdraw, than a communication was written. There is something similar to this in galvanism; all the elements are classed as electro-negative, or electro-positive. Suppose we are going to electroplate with one of the metals, one that is very electro-positive; our battery must be sufficiently strong to overcome the opposition, or potentiality, of the metal to be deposited; otherwise, our electric battery will work backward, and no deposition of metal take place.

"There is an analogous, and more subtle law brought into action when hostile, positive-minded sceptics set up an opposition to the power operating in the production of Spiritual phenomena. We are told that at one place Jesus could do no great works on account of the unbelief of the people. And the record shows that the magnitude of His labours was proportionate to the faith of those about Him. Nothing can prosper in the presence of sneers. Nature will not have her confidences violated or mocked at. In the adjustment of her relations to man, sincerity counts for as much, and is as important, as gravitation."

DOCTORS BOURRU AND BUROT, of the Rochefort Naval School of Medicine, presented, at the Scientific Congress, at Grenoble, a report upon the special action, physiological and psychological, of certain drugs, enclosed in stoppered bottles, upon nervous subjects. These effects, they argued, prove that there is an imponderable and invisible atmosphere surrounding the drugs as well as the subjects, and that between the two atmospheres there is inter-action.—*Le Messager*.

MR. GERALD MASSEY, the poet, is now lecturing in San Francisco. Some thirty years ago Mr. Massey delivered a course of lectures in London on the abnormal phenomena now known as Spiritualistic—his first wife having been a very extraordinary medium. One of his most important and interesting lectures is on this subject, and bears the title of "A Leaf from the Book of My Life." During his absence in the colonies he lectured to large and enthusiastic audiences in all the principal cities. We shall welcome his return to this country.

A SECULAR PAPER ON SLATE-WRITING.—A correspondent of the *Buffalo Courier*, in the course of an interesting account of a wonderful sance with a Mr. Mansfield, says:—"If the communication is a long one, you find the slate-pencil nearly gone. This is no mind-reading, no psychometry, no juggling trick, for you have had it all your own way much more than if you had been dealing with a common telegraph office. If you send a telegram from one point to another on our earth, and your answer comes to you from the person to whom you telegraphed, do you doubt, do you suspect the operator? Do you think the pure electric fluid sent back an intelligent answer to your message? Or, is it not according to common-sense to suppose that your reply comes through another operator at the other end of the line, and if it be an answer to your question, do you not believe it to be dictated by the friend you addressed? Do you know of any telegraph operator on any line on earth to whom you can take a sealed message rolled up in a hard package, held closely in your hand and addressed to a distant place, who will read that sealed communication in your shut fist and obtain an appropriate answer? Yet here this is done many times a day. 'Can it always be done?' you ask. No, sir. The battery may be weak, and the seeker an angular, cavilling disposition, such as infest the world and make it uncomfortable to all who come within hailing distance. To be a medium is to wear your nerves on the outside. A sensitive organisation these human nettles blister and exasperate beyond control. We all know of those whom we had rather miss than meet, who pin us to the wall and strike us dumb. Conditions must be favourable. That this slate-writing, exactly as described, takes place, there are thousands to testify. But what is it? Not loose electricity, not formless psychic power. No intelligence can come from force of any kind that is not subject and under the control of intelligence. We leave you this time with the conundrum—what is it?"

## 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 Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—I am very glad to be pulled up by Mr. Edmund Gurney for any obscurity or confusion in my ideas, whether that is real or only apparent. Apparent, at the least, it must be, so that I ought to gain something, either in definitude of thought or clearness of expression, by contact with any criticism of his. If the improvement is not immediately evident, and I seem to turn upon my critic instead of mending my own mental ways, that is only the ungrateful form which reaction upon an intellectual stimulant often has to take.

Had I meant by my existence as sensible (as well as sensitive) what Mr. Gurney means by it, viz., the objective aspect of my perceptions in general (as in his relation B), the connection would indeed be unapparent between that and the organic phenomenality which I assert. But I did not confound the two relations, for the reason that relation B was not at all in my mind, nor even relation A, as Mr. Gurney states it. I was not thinking of the objective aspect of my perceptions (save so far as relates to my perception of my own body), but just exclusively of that which Mr. Gurney denies to be a necessary correlate of my subjective existence, that which, given a percipient—whether another or myself—would for that percipient (according to and under his own modes) be phenomenon. By the words "given a percipient," I am not begging the question—which is whether I need be perceptible at all—because in my view all percipience depends on a capacity of the percipient to construct a representation in response to a subjective impression. We, for instance, have not that capacity in relation to a (hypothetical) "spirit," but that argues nothing against the spirit's perceptibility, that is, against the existence of other beings who can construct such a representation. Mr. Gurney, of course, may not accept this doctrine of perception, though it would be strange to me if so great a master of the psychology of "hallucinations" did not hold some theory resembling it. For I can conceive no genuine idealism regarding the whole world of sense representation as other than collective hallucination. Indeed, that is only to say that the objective world exists only in consciousness. Obviously, therefore, I cannot speak of my objective aspect, or rather (to avoid misunderstanding) of the objective aspect of me, out of relation to any percipient, since it exists only for, and in the consciousness of a percipient, who, I shall contend (for I am not now assuming it), must at least, if there is no other, be myself. No doubt the phenomenal me contains within itself objective and subjective aspects for the percipient, the subjective aspect being the phenomenon regarded as the percipient's feelings. Thus if I am the percipient, the phenomenon of myself is not only the objective aspect of myself, but likewise contains both aspects for me as percipient.\* I cannot, indeed, quite adopt Mr. Gurney's statement of relation B, because he there speaks of the "object" as "that which determines me," whereas the "object" only exists when I am determined, and as the objective aspect of my determination. I do not know what determines me to the representation, lamp. I only know that this representation does not determine me, because it only exists when I am thus determined. If I am a realist, say of Brown's school, I postulate an unknown X as cause of my rerepresentation ("real object"), but for a differently constituted percipient, X would determine a quite different representation, or phenomenon object. In short, I cannot follow Mr. Gurney in calling "the relation of me determined to that which determines me" "a relation of subject to object." So also we have to distinguish subject from subjective aspect in phenomenon, not that the distinction is radical, for to monism the subject itself is, at last, only an aspect of that world, but because otherwise we shall always be suppressing the distinction in the object, or phenomenon, itself, and sliding from the conception of aspects into that of elements or factors, as Mr. Shadworth Hodgson shows that Mr. G. H. Lewes did.†

Now I concede to Mr. Gurney his supposition that there is no percipient in the universe for whom "I" can be an object

\* I think Mr. Shadworth Hodgson has successfully shown that the distinction of the aspects always arises in reflection, and is not apparent in primary consciousness.

† See "Philosophy of Reflection," Vol. I, p. 103 et seq.

or phenomenon—*except myself*. But I contend that I cannot construct (or “perceive”) a world of space objects without at the same time *representing myself therein* as one of these objects. That for the objectivity of such a world in relation to me, I must be posited in space, Mr. Gurney apparently allows, but he says the condition is satisfied by the mathematical point, and need not be dimension, or occupation of space. Now to test this, we come to the question which it may be thought I should have begun with. I have been using the terms “I” and “me,” and what is meant by them? Mr. Gurney says that no more need be meant than “a series of presentations,” each containing the relation which he describes under B (and which I may perhaps express by determinate feelings combined into an object), and implying nothing more. That is to say, he dismisses the “subject,” and replaces it by the subjective aspect in the phenomenon—the phenomenon itself regarded as “feeling.” Now I do not object to the substitution of *sentitur* for *sentio*, but I maintain that behind and along with every “series of presentations” in which subjective and objective aspects are discriminated, is one relatively stable presentation in which *sentitur* stands for *sentio*. I submit that for a series of presentations to be related in and as one consciousness they must associate themselves with that mode of feeling which endures. I do not want to go behind the analysis of consciousness for an Ego, but I find in consciousness that which maintains identity through the changes of its states, and makes those states possible as “changes” in a consciousness, instead of being changes of a consciousness, which would be the mere destruction of its continuity or identity. Mr. Gurney’s hypothesis makes no provision for the continuity of consciousness, and could make none, since it is framed for the very purpose of excluding the subject-object. How, in the history of each individual consciousness, that subject-object is formed and constituted, many writers have described. In speaking of it above as a mode of feeling, I do not ignore the fact that it is really a group of feelings, nor do I disguise my own philosophical conviction that no organic aggregate will, of itself, account for the unity of consciousness, but, on the contrary, pre-supposes that. Logically sure, however, we may be that the unifying function must begin with the organisation of feelings, an Ego being thus constituted, in relation to which alone a world of “external” objects can be perceived. That is to say, the consciousness which envisages these objects as its own is not empty of all prior content; it has *found itself* in the world before it finds the world in itself. The first objective aspect I discriminate in any world I relate myself to is that of those feelings which go to make up my sense of self. I thus get a representation of myself; for myself, at least, I am sensible as well as sensitive.

The subjective “point” in space is not only necessary in order to obtain a system of space relations at all, but also in order to account for every perception of the world in the terms of the world perceived. This account is, I believe, an exact inversion of the true process (philosophy explaining why sense experience and the scientific account thereof cannot but be such inversion), nevertheless, the very recognition of the world as one of which I am conscious obliges me to place my self-consciousness in it, which I can only do by clothing my self-consciousness homogeneously, i.e., finding in it an objective aspect. My consciousness of myself as percipient requires not only the relation of perceived objects among themselves—for which the mathematical point of observation might suffice—but their objective relation to me as percipient, and that can only be obtained by constituting myself an object. I have not only to figure objects among themselves, but also as external to me, and the “me” in this relation is therefore a feeling at some given point of space, in other words, has an objective aspect in space. I quite agree that if I could connect space objects in my consciousness without any reference to a subject, the mathematical point would do, but since no more than Kant can I, or Mr. Gurney, or any one else conceive the function of unity in a consciousness without reference to an “Ich denke,”\* there is an immediate filling of space when we represent the “Ich denke” at a point of space. If I perceive that *there* as a relation to myself here, I cannot abstract from all content here, for it is that very content which constitutes an essential term of the relation: it is that content posited in space.

We come back, then, to this: that not only have we to distinguish the aspects in phenomena, but we

\* In the lowest forms of animal consciousness the “Ich denke” has not been clearly discriminated as subjective aspect from the organism, or objective aspect of the primary feelings.

have also to distinguish *phenomena themselves* as subjective or objective—the here so-called “subjective” phenomenon containing, of course, again the objective aspect, which aspect is the representation of myself as an object among objects. For other phenomena the distinction of the aspects arises only in philosophical reflection; for the subject-object that distinction belongs to primary reflection. The subject-object is necessarily an organism, because it is that which establishes the relation of the subject to its external “world.” The scientific relation, however, has not to be represented in consciousness as the condition of perception, only that as objects in space we are affected by other objects. For the purpose of my argument, Mr. Gurney’s relation A (conscious change to brain change) is unimportant. It represents, no doubt, the inner and most essential fact of my organic constitution and relation to the presentation of consciousness, but brain action does not belong to the objective aspect of my self-consciousness. That aspect is the objective reference of feeling, which in our case is, as we know, peripheral.

Mr. Gurney, who has referred so kindly to the paper he criticises, would be the last to require that language used there in a particular relation should have the character of a generally unexceptionable expression, except so far as necessary to that argument. I went therein altogether upon the “social” hypothesis, which Mr. Gurney regards as unessential logically. I wished to point out that any state of existence whatever, in which “you” and “I” are distinguished with mutual “perception,” implies the phenomenality of each of us, and that all objectivity corresponds to what we now call “matter” (in perception).

I was not there concerned to show that your phenomenon of me belongs, after all, only to your consciousness and not to mine, though I do not suppose that my recognition of that fact can be doubted. So in my uses of the term “organism.” Mr. Gurney is liberal and forbearing, indulgent beyond what I could expect, but evidently he thinks me rather wild here. I can only plead that I was trying to get at an ultimate conception from which no advocate of the pure subjectivity of the individual mode could escape, not to offer definitions which a biologist would for a moment tolerate.

The only issue I have attempted to meet in the foregoing remarks is that raised by Mr. Gurney when he says: “I fail to see that the phenomenality of the subject is in the least implied in the admittedly necessary phenomenality of objects to the subject.” It seems to me that if Mr. Gurney admits a “subject” at all—other than the subjective aspect common to all its perceptions—as one term of the relation, it is for him to show how perception is at all possible except by the representation of the homogeneity of the percipient with its “objects.”

I should like to add that Dr. Ingleby’s “Law of Reciprocal Causation” has an important bearing, from the idealist point of view, upon the question of organism. I read a paper on this subject, calling attention to Dr. Ingleby’s theory as a development of Kantian principles, before the Aristotelian Society some months ago. I think of printing it, and if any reader of “LIGHT” cares to see it, I shall be happy to send him or her a copy on application.

C. C. M.

“DARING DEEDS,” by J. S. Borlase, is a volume of tales of perils and adventures dedicated to the Governor of Victoria. (Warne and Co., London and New York.) One of the tales is a spirit manifesting herself in such a way as to lead to the discovery of her murdered body. It is given as if the narrator believed what he saw, but who thought it expedient to call the whole affair “an inexplicable mystery.” He states the facts well, and their insertion in the series indicates the recognition, by popular publishers, of the growing taste for psychical reading.

MATTER, whatever it be, has no spontaneity, it engenders nothing; it can only be the medium of expressing the idea of Him Who has created a given machine in operation. The organised matter of the brain manifesting the phenomena of sensation and intelligence proper to the living being, has no more consciousness of the thoughts and of the phenomena manifested by it than the crude matter of an inert machine; than a clock, for example, has of its movements and of the hour it points to; any more than paper and printer’s type have of the ideas they convey to readers. To say that the brain secretes thought is like saying that the clock secretes the hour, the idea of time. It is absurd to suppose that matter could engender laws of order and sequence; nevertheless such is the absurd error of the Materialists.—*Le Spiritisme*, from Claude Bernard.

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

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**Light :**

SATURDAY, NOVEMBER 14TH, 1885.

### CUMULATIVE EVIDENCE.

No matter how apparently improbable any alleged series of phenomena may appear to the uninitiated, evidences of their genuineness, through the testimonies of credible and competent witnesses, may so accumulate as to render their dogmatic denial without examination manifestly absurd.

It must be clear to all thoughtful minds that if numerous trained observers unite in vouching for the occurrence of certain physical and psychological facts, which have occurred in their presence under various carefully prepared test conditions, the alleged facts so observed must, at least, have the semblance of truth, and may be genuine; and if, as is the case in the investigation of modern Spiritual manifestations, all who have fairly and fully examined them agree in their conclusions as to the reality of the facts, no inexperience and no apparent antecedent impossibility can justify unbelievers in dogmatically denying them.

Greig, in his "Enigmas of Life," p. 70, wisely says: "It is unphilosophical to reject indisputable and proved conclusions because we do not like them, because they disturb our serenity, shatter our hopes, or run counter to our prejudices."

It may be repeated for the thousandth time that facts which have occupied the earnest attention of such men as Professor Crookes, Professor Wallace, Dr. Hare, Judge Edmunds, Epes Sargent, William Howitt, Professor Zöllner, Hon. A. Aksakoff, Serjeant Cox, Professor de Morgan, Professor Barrett, and hundreds of other equally competent investigators for the greater part of the present half-century, are not phenomena that can safely be tabooed or denied by those who, in the struggle for truth, desire to stand in the foreground of the contest, and hope to be recognised as among the leaders in the great struggle between prejudice and knowledge, error and truth.

We are now, in this nineteenth century, engaged in a conflict, paralleled by the epoch-making conflicts of the sixteenth and seventeenth centuries between the antiquated and erroneous teachings of Aristotle, Ptolemy, and a dominant Church on the one hand, and the much-ridiculed, feared, but finally-accepted facts and generalisations of Copernicus, Galileo, Kepler, and Newton on the other. Timidity is to a large extent inscribed on the banners of many of the soldiers in the present army of modern Spiritual enterprise; they have courageously recorded and published their facts, but old-world theological and scientific prejudices prevent them carrying the battle to the gates, and storming the citadel of scientific and theological error.

Combination and courage on the part of those who now accept the facts of Modern Spiritualism would overturn the citadel walls of science and theology which, in respect to psychical facts, are already tottering to the fall.

If twelve well-accredited and universally known scientists and theologians would honestly and fearlessly examine our facts and boldly publish their conclusions, the present theological and scientific prejudices would be largely overthrown, and the millions of the disciples of Nicodemus who now speak of their knowledge and belief with bated breath, would rally round the standard and march to an easy victory.

Facts are on our side, prejudices and prepossessions are alone on the side of our opponents.

Dare the Archbishop of Canterbury, Cardinal Manning, Rev. Mr. Spurgeon, Rev. Mr. Dale, Archbishop of York, Bishop of Carlisle, Professor Huxley, Professor Tyndall, and Professor Lankester, with Professor Crookes and Professor Barrett to aid them, fully examine the facts and publish their conclusions?

### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

#### IMPORTANT NOTICE.

Although "LIGHT" is dated for the next day (Saturday), it will be in the hands of all London subscribers early on Friday morning, and we are, therefore, in order to prevent inconvenience to those attending the next conversazione of the London Spiritualist Alliance on the evening of Friday, asked to make the following special announcement.

Owing to structural alterations, and some delay which has occurred in completing them, *the Regent-street entrance to the Banqueting Hall will not be opened.* Friends will, therefore, kindly bear in mind that, contrary to the usual custom, they will only be able to enter the Hall by way of Piccadilly.

The attendance on Friday, if the number of tickets disposed of is to be taken as any criterion, will be the largest ever assembled under the auspices of the Alliance. We are pleased to learn this, because the President has some very important business to lay before the members.

*The Harmonia* is the name of a new Spiritualistic monthly magazine published at Waco, Texas.

MR. WALTER HOWELL, an eloquent inspirational medium, late of Manchester, is meeting with great success in the United States. He has just started a new society in Chicago, called the Independent Spiritual Church.

A SPIRITUALIST, of Huntingdon, Philadelphia, states that his daughter, aged twelve years, though entirely ignorant of the German language, recently spoke it fluently while under the influence of the spirit of a German poet.

MRS. ISABELLA BEECHER HOOKER, a sister of the Rev. Ward Beecher, is a firm believer in Spiritualism. An American contemporary has a long article from her pen descriptive of materialisation phenomena witnessed by her.

THINK of it for a moment—an empty, intact corner of a handsome drawing-room, in which nothing is protected by the curtain for the time, the medium standing outside of it, in sight, and then ten materialised forms of men and women coming out of that nothingness, as solid-looking as any of the persons in the room—that is what I call the ocular-demonstrated proof of a spirit materialisation.—J. S. WETHERBEE.

ROBERT INGERSOLL ON SPIRITUALISM.—"I know a great many excellent people who are thoroughly convinced of the truth of Spiritualism. Christians laugh at the 'miracles' to-day attested by folks they know, but believe the miracles of long ago attested by folks they did not know. This is one of the contradictions in human nature. Most people are willing to believe that wonderful things happened long ago, and will happen again in the far future; with them the present is the only time in which nature behaves herself with becoming sobriety."

“APPARITION MEDIANIMIQUE.”\*

Never since Gabriel Max produced his “Spirit Greeting” has a master in art put before an unbelieving world such a *chef-d’œuvre* as the engraving before us. M. Tissot is to be congratulated on the happy rendering he has given his subject. All who have seen it unite in pronouncing it one of the best illustrations ever given of a Spiritual phenomenon, from an artistic as well as from a realistic point of view.

Regarded as a work of art there is little to be desired. It is one of the best specimens of mezzotint we have ever seen, and now that an effort is being made to revive this almost lost art—beautiful in itself, but also possessing the special recommendation of being more than any other department of engraving identified with England—such a picture as that produced by the eminent French Society artist is to be welcomed from a purely artistic point of view, apart from the attraction it will have to us as Spiritualists. As an art contemporary has pointed out, for some fifty years mezzotint has been declining, or, rather, the name has been appropriated by an art which has very little claim to it, and has commonly been given to a bastard process which has nothing in common with the methods of the Watsons, Dickinson, and John Raphael Smith. The fatal step was taken when it occurred to the engravers and publishers that to work upon steel would be more profitable than to work upon copper. From the trade point of view they were right enough, for a steel plate will give a thousand impressions quite as certainly as a copper plate will give a hundred. From the artistic standpoint, however, they were hopelessly in error.

The “Apparition Medianimique” is, as we have said, peculiarly realistic. Few can possibly fail to grasp the tale it has to tell, or see it without being possessed of a clearer apprehension of the nature of this particular phase of Spiritual phenomena. It is, therefore, of the highest interest to Spiritualists, and M. Tissot’s masterpiece will probably do its work silently and effectively in drawing thousands to Spiritualism who would otherwise never have had the opportunity of knowing what some of its manifestations are like.

Its history is as follows: During one of Mr. Eglinton’s Continental trips he came in contact with M. Tissot, who, having been interested in Spiritualism, had several sésances with Mr. Eglinton. So impressed was he with the results obtained that he decided at the earliest opportunity to come to England and go through a regular course of investigation. This he did in the early part of the current year. We cannot here follow his experiences step by step; suffice it to say that in the end M. Tissot became thoroughly satisfied not only of the reality of Spiritual phenomena, but he also at length gave in his adhesion to the Spiritual theory. At the culminating sésance he had a most touching and unique experience. The veil was lifted, and he saw one whose sweet companionship had been his joy and solace in years gone by. It is not possible or right that such sacred experiences should be revealed in their fullest expression to an unsympathetic world, but the few details of the sésance we are enabled to give will no doubt be acceptable to those whose knowledge bids them lend a listening ear.

The sésance (a private one) took place on the 20th May, and there were present, besides M. Tissot and the medium, three ladies and one gentleman. After the usual preliminaries of a dark sésance, Mr. Eglinton took his place in an easy chair close to M. Tissot’s right hand, and so remained the whole time. The doors were all locked and the room otherwise secured. After conversing for a time two figures were seen standing side by side on M. Tissot’s left hand. They were at first seen very indistinctly, but gradually

they became more and more plainly visible, until those nearest could distinguish every feature. The light carried by the male figure (“Ernest”) was exceptionally bright, and was so used as to light up in a most effective manner the features of his companion.

M. Tissot, looking into her face, immediately recognised the latter, and, much overcome, asked her to kiss him. This she did several times, the lips being observed to move. One of the sitters distinctly saw Ernest place the light in such a position that while M. Tissot was gazing at the face of the female form her features were “brilliantly illuminated;”—it also lighted up M. Tissot’s face. After staying with him for some minutes, she again kissed, shook hands with him, and vanished.

It is this incident M. Tissot has chosen as the subject of his picture, and he claims that it is drawn exactly from the life. It discloses two figures, set against a dark background—one a sweetly pretty female form, with the head slightly thrown back and resting on the shoulder of the companion by her side. Her face bears an expression of wistful tenderness, which tells its own tale of happy reunion.

“Peace, let it be. I love him still, and shall love him for ever; The dead are not dead, but alive.”

Ernest’s face reveals the noble spirit he is—full of solicitude, and compassionate love of his kind. The ideal which those who have come in contact with him must have formed (we can speak for ourselves) is here fully portrayed. The hands are held half open in front of them, Ernest bearing the light with which their faces are illumined.

There is much more that we could say, but space forbids. M. Tissot’s publishers, we may mention, have, in this case, in order to place it within the reach of the general body of Spiritualists, issued the engraving at a ridiculously low figure compared with the price usually charged for such works. We hope every success will attend it.

Let reputable mediums join hands with those Spiritualists who demand that public mediums shall be of good moral character and honest. Let every Spiritualist and investigator decline to countenance any public medium against whom there are reasonable grounds for suspicion. Let all learn to check their love of the marvellous and restrain their demands upon mediums within reasonable limits. Pursue the investigation of spiritual things with a spiritual mind, soberly, seriously, sensibly.—*Religio-Philosophical Journal*.

“GHOSTS” form the topic of a leader in *The Scotsman* of October 5th, opening thus: “Ghosts promise to be an early crop this season.” This opening, like Clown’s “Here we are again!” in the pantomime, gives us an inkling of what is to come. Glancing down the length of a column and more, we encountered the words “American mediums,” “haunted houses,” “Theosophists and Occultists,” “Mrs. Guppy,” “Mrs. Oliphant,” “Colonel Olcott,” &c., verbosely strung together in a “mixed kind of way,” too loosely connected for us to follow; coming at length to the end, it appeared to be the pointless result of an effort to be funny, yet grave—as becomes *The Scotsman*—on a subject written to order, to meet a certain growing demand; the text being a newspaper report of a man at Derby being apprehended on the charge of personating a ghost.

*The New York Beacon Light* is edited by Mrs. M. E. Williams, who, we rejoice to learn, has had a safe return voyage from her journey to Europe. She reports in the last number of *Beacon Light* that she visited, with her friend, Mrs. Anderson, when in London, several mediums, among whom were Messrs. C. E. Williams and Cecil Husk, at their rooms in Lamb’s Conduit-street. She also had sésances with them at her own residence. At one of these the materialised and self-illuminated forms of several spirits moved about the room and talked with different members of the circle, and spoke to Mrs. Williams of certain personal home affairs known to none present but herself. She writes that she also saw and conversed with her own controlling spirits, who materialise themselves at her own sésances, and whom she had never seen before, she being on such occasions in the state of unconscious trance. *The Beacon Light* is, instead of fortnightly, to appear weekly in future.

\* “Apparition Medianimique”; Dark Sésance d’Eglinton, 20 Mai, 1835. A Mezzotint, by James J. Tissot; Ch. Delortère, 15, Rue de Seine, Paris. Price £2 2s. The picture may be seen at the office of “LIGHT.”

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## RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 530.)

[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:—

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

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 A.—MESMERIC HEALING.

(REMARKABLE CASE.)

For many years I have suffered from extreme nervousness, arising in a great measure from want of sleep; and in the early part of 1882, I had a severe mental shock, which so much upset the whole system that for some time my life was considered in the greatest danger. A complication of disorders followed, which seemed to baffle the best medical skill. I have been under treatment as indoor patient at University Hospital, the Heart Hospital, Soho Square, and Brompton Hospital, but the benefits I received were partial, and not permanent, and for more than three years I have been unable to lie down or to sleep without narcotics.

By the merest accident I attended one of Mr. Price's lectures on curative mesmerism, and was induced to place myself under his care. To my utter astonishment, I at once felt relief, and although I have not been put into the mesmeric sleep, I have ever since the first operation (May 18th), felt no inconvenience in lying down in bed, and sleep naturally the whole night through. The result is, I am in every respect better. My heart is much better, and my liver, which was considerably enlarged, is now, I suppose, in its normal condition, as I find my waist is reduced at least six inches, and my appetite is excellent. I need hardly say that my family and friends look upon me as a living wonder, and to show my gratitude I am using every opportunity of making the blessings of mesmerism known to the afflicted; and I do consider that much credit is due to Mr. Price for the great benefit I have received from him, and that he is worthy of every support. You may make what use of this letter you think fit. I send you my name and address in full, and shall be happy to reply to any questions relating to my case.—I am, yours faithfully,

JESSIE BARTON.

130, Park Terrace, Lower Park Road, Peckham.

July 21st, 1885.

[On Wednesday, November 4th, we called on Mrs. Barton, and saw her and her mother. Mr. Price was also present. In a few moments we were sufficiently convinced that the two ladies would only say what they believed to be true. Mrs. Barton, it appears, had rheumatic fever when a child, followed by heart disease, which is often the case. All her life she has been troubled with sleeplessness, being obliged to be propped up in bed with pillows, and even so only obtaining the briefest snatches of sleep. After 1882 her symptoms became aggravated. We saw the tickets of admission to the various hospitals she has attended, and the prescription papers, showing prolonged and varied treatment under different well-known physicians. There was potassium bromide for the insomnia, digitalis for the cardiac disease, liqueurs, &c., for dyspepsia, and liniments for rheumatism. On April 6th, 1885, Mrs. Barton ceased to be

an indoor patient at Brompton Hospital, being somewhat improved in general condition, but very weak and unable to sleep. On May 18th, she was first treated by Mr. Price. He made passes for about ten minutes only, and without making his patient unconscious. Mrs. Barton's mind was quite open as to any result which might follow, and not at all in a condition of blind belief. She slept till twelve o'clock the next day. The effect lasted for a week, when she was again treated. The improvement continued. The propping pillows were abandoned. The fearful dreams with which she was wont to be troubled entirely left her. The dyspepsia passed away, and the rheumatism upon the second or third occasion, and has never come back. Early in July it became a subject of surprise at the Hospital that Mrs. Barton was so much better. It was not due to any change of treatment there; for the same medicines were still being tried.

We asked Mr. Price to describe to us the healing influence as he feels it in himself. He informed us:—He feels a sensation on the head as if hands were placed there, as soon as he begins to operate. A cold breeze next seems to pass down the arm, not within it, but upon the surface of the skin. The hand becomes cool. The power passes out of the tips of the fingers. A warmer influence, however, comes from the palm. This part is, therefore, used when a soothing effect is required. The fingers occasionally exercise an irritating influence. He feels the power leaving his fingers like "something flowing out." He never feels exhaustion. Formerly he used the will, and was obliged to do so. Now he is passive and does not feel as if he was the operator. This, he thinks, is a distinctive quality in his mesmerism, and he ascribes it to spiritual influence.]

## CLASS S.—A PSYCHICAL PHENOMENON.

I must leave it to the editor to class the following phenomenon, which, if it was not simply a "spirit voice," was certainly a remarkable performance of my "masked somnambulant consciousness." I am so little of a psychic that I know nothing of my somnambulant consciousness in general, and though once or twice before I have, while falling asleep, detected something like an attempt (quite inarticulate) at a whisper, nothing at all similar to the experience of a few nights ago had ever occurred to me.

Unfortunately I cannot make it intelligible without connecting it with other mystical experiences with which I have been familiar for the past four years, but of which I can give no definite account, partly because the evidential value of the circumstances depends on innumerable, and indeed mostly forgotten, particulars. I have always been impressed with what may be called the mathematical estimate of these things, the necessity of calculating chances, of not counting the hits and neglecting the misses, and so forth. Perhaps few have spent so much time in making estimates for this purpose as I have, but no De Morgan or Sylvestre could appropriately calculate the chances against the coincidences sometimes observed even in a single day. Could these coincidences have been referred to any head of psychical inquiry I might have felt it a duty to bring them forward; but in truth I know of no theory, short of the most ultra-metaphysical speculations, which will at all account for them. These experiences are not singular. Another correspondent of "LIGHT" mentioned similar ones of his own some time ago; and Herr Jankowski (author of "Phänomenologie und Metaphysik der Anormalen Sinnesbilder") has recorded some not quite similar, yet cognate (of which also I have experience) in *Psychische Studien*.

But what is it all about? asks the reader, with natural impatience at this long prelude. I answer in one word—numbers. Certain numbers haunt me; they have very distinct associations for me, but into these I will not enter here. Suffice it to say that one of them especially recurs in a certain month of the year, now just past, and even on certain days of that month. Latterly, to narrow the problem of coincidence as far as possible, I have refused to take note of mere multiples, and have even only given special heed to a certain high number, being the duplication of the root number. This number is presented to me in various objective and seemingly accidental ways, often directly, but more usually by the following mode. My attention will be directed to some slight incident readily to be characterised by one word or two words. Now, though the letters of the modern derivative alphabets are not natural numbers, conventionally, so to speak, for this purpose they may be treated as having the numerical value of their order; thus, a = 1, o = 15, z = 26, &c., in the English. It frequently happens, no doubt, that the same incident may be equally well characterised

in brief by *different* words or expressions, and then, of course, the exact summation of the letter values of one of them to the required number is less remarkable, the favourable chances being multiplied by the alternatives. In every case, however, the natural odds remain largely adverse. But as, when attention has once been drawn to this sort of sympathy (or whatever it should be called) others may seek it in their own experience, I should add that any seeking or solicitude is perfectly idle. To be always on the look-out for such coincidences means spending half the day in doing silly addition sums. Attention must be awake to them of course, for the incidents will be mostly trivial in themselves. But when the *method* has been discovered—and how it occurred to me would take long to tell—it is only necessary to remember that if there is anything in it at all attention *will be arrested* sufficiently often to make it almost impossible to doubt a significance. The condition seems to be some true and deep feeling concerned. To such, apparently unconscious sympathies respond. Mere idle curiosity, or scientific interest, will not elicit them. And now, having premised an explanation which seemed necessary, I will come to the occasion of my hearing the "voice."

It was at Eastbourne, October 23rd. I had been rather pre-occupied all day, and late in the evening, having finished some writing, I took up a book and lit a pipe. It then occurred to me that the "number" had not that day been given. I felt rather disappointed, when in a few minutes one of the little, commonplace incidents with the numerical value occurred in the room where I was sitting with no other companion than a kitten (who, by-the-by, had nothing to do with it). I made the calculation, and soon went on with my book. Later I went to bed, my thoughts occupied with certain abstract speculations unconnected with these experiences. In bed, I was still drowsily meditative on the same ideas, when suddenly, to some internal sense of hearing, *perfectly articulate*, yet with a sort of quick, jerky intonation, suggestive of a spasmodic, but successful effort to overcome obstruction or difficulty—a *breaking in*, as it were—sounded two whispered words. Two more common or simple words are not to be found in the language (one was only a preposition), nor more utterly foreign to any conscious context in my mind. For I was *not* asleep, though drowsy. They roused me instantly, and almost instantly, struck with the absence of any intrinsic sense for me in them, I said to myself: "they will sum out my number." The calculation was quickly made, and the result was *exactly* as anticipated.

Whatever the explanation, the case certainly has a psychological interest, for it can hardly be ascribed to chance coincidences. Allowing that a sub-conscious dream faculty—the "masked" consciousness—could start an audible hallucination of spoken words for the waking consciousness—the proof that I was not asleep is in the fact that a course of waking, though weak, thought was distinctly *interrupted* by the sound, and I could clearly recall that course of thought—it is not for a moment to be supposed that the numerical coincidence was accidental. It may be suggested that I had sub-consciously gone in search of words suitable to my purpose; I can only say that, *consciously* the process of search would be long and tiresome, as I have tested by actual trial. So that the least the case would prove would be the instinctive superiority of the sub-conscious faculty of calculation, coupled with a power to project the result as an hallucination into a waking consciousness not in the least habituated already to such hallucinations.

I record this case because I can bring it to book for others better than the other modes of my numerical experiences. For myself, those other modes are alone significant, on account of the objective character excluding deceptive agency. In the case in question, even supposing that a spirit (perhaps an "elemental") impressed my sense of internal hearing with words of the numerical value, that value would have little more significance for me than if some friend—or some one wishing to play upon a weakness—purposely suggested such words to me. The marvel is when strangers, letters, chance occurrences, incidents wholly undesigned, and which, in the nature of things, must have been determined by endless antecedents, co-operate for a result having a particular subjective relation, so that it is the time problem that here presents itself, but with far greater complexity than in the case of prevision. Nor have I anything to urge against those who altogether decline to accept an indefinite statement of such experiences. They are only averted to here in order to explain the principal incident.

November 1st.

C. C. M.

P.S.—I am willing, privately, to impart the number, and the words heard, to any inquirer who wants these particulars for appreciation of the evidence, as also to answer any questions evidentially necessary.

## SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

BY THE HON. RODEN NOEL.

If the waking consciousness forgets the somnambule, then the latter is not a second self to it, simply because it is a blank. Quite true, a thought that has occurred to us may not always be *recognised* as ours when it returns, but then it simply gets *appropriated de novo*; it does not necessarily appear to be the thought of somebody else, though, of course, if it comes from outside, through our hands, or through our voice without our mind originating it, or through another body, or even through our mind, though we repudiate it as not ours, then it does so appear—and then probably it is as it appears. And again, when the somnambule remembers the waking consciousness, it remembers that as the different experience of the same person—as its own—not as the experience of a different person.

When, however, the medium is visibly entranced, then I confess the explanations of Von Hartmann have some plausibility. In such cases can the medium be going about in a state of somnambulism? And yet one must again observe that these imply some want of personal experience of the phenomena. There are other means, surely, besides "binding," &c., by which the observers can decide whether the medium is, or is not, going about with his normal body; for instance, what shall we say concerning the occurrence of materialisations, complete or partial, *in the light*, and the appearance of the form *together with* the body of the medium? How does the attribution of "auto-somnambulism" to the medium explain, for instance, the slate-writing that occurs in the presence of Eglinton or Slade? How does it explain haunted houses? Nor do I know Von Hartmann's authority for the statement that Spiritists claim such extraordinary powers, e.g., as penetration of solid matter, for the solid body of the medium, if only that be in a condition of trance. But that a somnambule can assume remarkable resemblances to persons he may imagine himself is a noteworthy statement, possibly true. And if a medium be entranced, it is conceivable that he might so imagine himself someone else as to personate, and undergo some transfiguration into his likeness. But what if there be more than one figure at the same time? And what if information be given not in possession of the medium, nor even in that of the other persons present? Yet this seems established on reliable testimony. Moreover, the medium can often have no conceivable means of knowing anything at all about the person whose semblance appears, who addresses us through himself, with the direct voice, or through slate-writing, and the circle may not expect the apparition of such a person at all. The haunting spirit alone, in many apparently authenticated cases, has the secret, from the burden of which he seeks deliverance by a return to earth, and this burden of special knowledge is the very motive of the haunting; if he can get rid of it, his uneasiness ceases, and he is at rest.\* Moreover, even if a member of the circle have formerly possessed an item of information imparted by one who claims to be a visitant from the silent land, unless this information be now present in the consciousness of this member, consider how very difficult it must be for the medium to get at it by thought-reading. Where is it? How to get it out of a "latent" memory? But "latent" is only a convenient word, hiding ignorance. A man is expecting some answer to a question, and he gets a different one, which he thinks incorrect; only afterwards does he find it to be correct. Why should the conscious remembrance of facts that he, and not another was formerly aware of, flash now not at all upon him, but upon another? One cannot, of course, say that this is *impossible*, however, such is our solidarity as society, or human organism—even without having recourse to the "astral light" hypothesis of Occultism, or to that "Absolute Unconscious" beyond and beneath individuals, which Von Hartmann invokes as his *Deus ex machina*. It is a queer notion that of one individual robbing another of what belongs to him by filching it out of some unconscious Deity, in whom, or which we are all reduced to our native nonentity; a Deity, moreover, who, unconscious as He is, yet provides us all with consciousness! However, if I substitute for this Absolute Unconscious my own belief in many transcendent conscious Individualities—since I hold that every remembrance of a person who is not conscious at the moment of being remembered (that is, of influencing the rememberer to remember him) must be an

\* Read the "Secrets of Provorst," by Justinus Kerner, for instance.

influence from his transcendent Ego miraculously restoring the past—I must admit that such a communication as this from the transcendent, eternal, or noumenal consciousness of one individual (wherein all his latent memories must be stored) to the phenomenal, or temporary consciousness of another, without passing through his own temporary consciousness, is not impossible. And the same explanation will hold good about a revelation of the future, which is also in the eternal intuition. But as an explanation of the first case it is an hypothesis exceedingly far-fetched, than which assuredly that of Spiritism is far simpler and more probable—viz., that the individual giving the information is what he claims to be, his memory being in possession of this information, which, indeed, if he still exist, notwithstanding the phenomenal, or apparent interruption of ordinary intercourse with him which we term “death,” we have every reason to conclude that it may probably be possessed of. And if the poor spirit is trying to make himself known to us, how sad a disappointment to him must be these infinite ingenuities of speculation, by which we seek with so perspiring an intellectual toil to evade the appalling and unconscionable necessity of recognition! So a madman cannot recognise his dearest friend, but takes him for a fiend. But I forget that this very fine sentiment is unworthy of a philosopher, who ought only to concern himself with, and be enamoured of, naked abstractions. And yet it must be owned by Spiritism that the intelligences manifesting are strangely oblivious of things we should expect them to remember, if they are the human beings they claim to be; strangely sparing of their tests of identity, not to speak of reticence about their actual condition; which is to me, however, not so difficult to understand, since they have to communicate from one sphere to another, and in the terminology of earth-life, upon subjects with which our intelligence may be quite incompetent to deal. Could a chrysalis comprehend about a butterfly? The whole topic of course is most complicated, lies in the mysterious twilight of occult lore, and is fraught with gravest difficulty. I must say that there is to me much reasonableness in the objection of some that *elevated* spirits are likely to have left the earth-plane, and would rather communicate with us internally, by a felt presence, “spirit to spirit, ghost to ghost,” than externally through sense—though the “earth-bound” may do so. Yet how many may be earth-bound! in purgatorial discipline! Is it likely that these intelligences are non-human elementals? That is much more difficult to answer. Yet their own constant claim goes for something—and they appear so very human! Animals, for instance, would be incapable of showing so much familiarity with our slang and chaff as these Charleys and Irresistibles display. They might be said indeed to be humanised in our human atmosphere by *rapport* with ourselves, only that seems rather a far-fetched idea. The dead would be likely to forget a good deal when they take on earth-conditions again, which may account for much.

On the whole I agree with Mr. Massey that the pamphlet of Von Hartmann which he has translated is one of the most formidable attacks that Spiritism has had to sustain. Because the ostrich game of burying the head in the sands of ignorance, and denying the facts is really pretty well played out. They “go through the hollow form of taking place” so very persistently, as Mr. Gurney wittily says. But I hardly think that Von Hartmann’s attack is more formidable than those of Mr. Massey himself, or those of the Society for Psychical Research, to which I have the honour to belong, so far as the Society puts forward these theories as an explanation of the phenomena more probable than the explanation of Spiritism. And this I say, fully recognising the high value of the very laborious and careful researches of those capable and cultured workers in our Society—to whom I for one feel deeply indebted—who have done much, I cannot doubt, to diminish the prejudice of the outside world as to the very possibility of our phenomena, besides establishing the really momentous actuality of thought-transference.

To be honest, the only phenomena that would suggest to my mind any such hypothesis as that of a secondary self are those connected with what is called the double, or *Doppel-gänger*, and those of dreaming. For if it can be shown that the person whose double is seen was not thinking of the place where the double is seen, or the person to whom it appears, it is then difficult to account for the appearance. And so if I dream of a person in a position in which he is not, so far as his normal consciousness is concerned. Yet it is easy to forget, and hard to define accurately, the rambling thoughts or dreams of the moment. We can only remember a minute

fraction of our dreams. But the very fact of one’s remembering a person at all proves (as I have shown elsewhere) his transcendent reality—the transcendent reality of his past, out of which he still influences us to remember him; yet we must also allow for the imaginative, creative power in the dreamer, and seer of the double, which may account for this particular investment of the remembered person. Still I doubt not Mrs. Howitt Watts was right that such dreams are often symbolical, and simply a *present* influence upon the dreamer from the person he pictures. It must be so when one appears to another at the moment of death; unless indeed that be clairvoyance, and the healthy person beholds the dying, though the latter is not thinking of him. But many well-authenticated stories show that the dying person desired to see, or was thinking of the healthy friend, when he appeared to him. At any rate, a correct vision of the seer coincident with a crisis (either death or some other) in the history of the seen implies some present agency by the seen upon the seer. What is it when the former is not thinking of the latter? That is not easy to answer. What is to prevent our surmising a third invisible agency in such an instance, transmitting the knowledge of the fact, which he, the unseen agent, possesses? But of course there may be conditions, of which we are as yet quite ignorant, precluding the possibility of any such transmission in particular cases. The notion of a transcendent thought determining the impression seems here inapplicable. For, *ex hypothesi*, the mind of the sufferer is otherwise engaged, and, therefore, the transcendent intuition has produced a consciousness in time, which blocks the way against a present conscious agency on his part upon the person impressed. Only he may have thought, perhaps dreamed, for a moment of his friend, and forgotten it, or the friend may be clairvoyant of him. But if not, then whatever cerebration, organic or ethereal processes are involved, these could only mean for idealism, either the intervention of non-human intelligences, whose disturbance would be translated by the recipient into human modes of thought, with furniture and investment; possibly, from his own mind; or else that some third human intelligence transmits a knowledge of the crisis at which he was present, in, or out of the body, to the person in *rapport* at a distance. I would myself rather call this a *visionary percept* than a “hallucination.” The fuller comprehension by the sufferer of his own influence belongs to his future, not to his present; that future, of course, being also in his transcendent self-consciousness; but there it is a knowledge of this very intervention of other intelligences in the process. If, however, we ask where have been incubating the suggestions of the mesmeriser to the somnambule that she shall do certain acts at a certain time on waking—acts which she punctually performs, though she has forgotten the trance-experience, and supposes she is acting quite of her own accord—then I reply, these may come from the transcendental-self, which is in Providential, intuitive harmony with that of the mesmeriser. (“Human Personality,” by F. Myers, *Fortnightly Review*, November.) But these wonderful experiments show that, while it is hardly difficult to determine what ideas do not originate with oneself, it is by no means easy to determine what ideas assuredly do.

(To be continued.)

“SPIRITISM,” by Dr. E. von Hartmann is now ready. Particulars will be found in another column.

WE are desired to acknowledge, through these columns, the receipt by Mrs. Sharrington of 5s. from B. L. Ward, and £1 from Mr. R. Hannah.

NEITHER good moral character, nor antiability are indispensable requisites of mediumship; but without them a medium is capable of more evil than good to the public.—*Religio-Philosophical Journal*.

METHODISM AND SPIRITUALISM.—John Wesley was a believer in the power of spirits to manifest their presence, and of this we have abundant evidence in his writings and those of his contemporaries. At one time he said: “What pretence have I to deny well-attested facts, because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions as mere old wives’ fables. I am sorry for it, and with my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world, I mean that of apparitions confirmed by the witnesses of all ages.”

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

#### Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

#### Testimony of Harry Kellar.

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

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

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

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

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

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

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

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

#### The Testimony of Professor Jacobs.

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

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

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

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

#### Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

### ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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