

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGET! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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

SPIRITUALISM AT HOME AND CONTINUED ELSEWHERE.

On the 7th November, in "LIGHT," p. 539, I broke a long silence by referring to some human characteristics pertaining to spiritual phenomena, prompted by a previous reference thereto in this journal. Not that the home phenomena, to which I have frequently called the attention of your readers, have ceased—far from it—but because for many months past we have been developing and carefully recording notes of other phenomena occurring in our family sésances.

While still, as yet, incomplete, we admitted an uncle of mine who has sat with us on other occasions, and whose name is well known. Phenomena then occurred which led us, on his account, to seek, outside our own circle, a completion of what with us is only partially developed. Very briefly I will record what led him to ask for more. In dim light, with the medium in the cabinet—which was dark—materialised hands were formed in a very convincing manner. A small globe of light first came out of the cabinet, stationing itself between the opened curtains. This gradually grew into the shape of a small child-like hand; the child's hand grew, under our close observation, to a beautifully-formed female hand, which our visitor thought resembled one he well knew. And now, by spirit direction, the lights were put out, and we sat in darkness. The hands now appeared about the room. One took my daughter's hand, lifted it high up above her head and kissed it, thus showing that a form was also there. My uncle then had his head and face fondly caressed by a hand, probably that which he had previously recognised. A considerable breeze was diffused all over the room, and most of us were touched during this abnormal occurrence. I am quite aware that all this could be explained glibly, but I am now writing for *Spiritualists* who will understand the impression such phenomena would make on an unbiased mind, and I only record it for one purpose. It led to Dr. Morell wishing, before he returned to Italy for the winter, to see this phenomenon in its full development; and a medium, well known to us,—whose name shall be X. to the public—kindly gave us a sitting for the purpose. The notes of that sitting, as now recorded, have been read and approved by five of those present, three of whom have the temerity to sign the report for publication.

In an upper room, carpeted all over, and opening into a smaller room, eight of us sat down at 8.20 p.m., having first carefully inspected both rooms, locked both the outer doors, and placed securely a gummed paper over the opening crack of the door in the inner room, which led on to the landing where gas was burning. The paper so gummed was initiated by Dr. Morell, and was found intact at the end of our sitting at 10.20. We sat in dim light, sufficient, however, to see one another plainly, and those who had good sight could tell the time on their watches.

I should say that during the evening four or five distinctly different female spirits came and walked among us, and also two male spirits: probably there were eight or ten appearances, but

some were duplicates, *i.e.*, the same spirit after retiring into the dark room returned again.

One of the female spirits came to a lady who sat next to me, and placing her hands on her shoulders drew her towards her and kissed her. In doing this I distinctly saw a beautifully-formed hand and arm, quite bare up to, and above the elbow, and it was not so large as any man's arm. Another form saluted a gentleman present, and spoke to him. A third female spirit, which appeared to have less power, approached Dr. Morell. She evidently tried to put her arms about him, but not succeeding, she stretched out both her hands towards him and repeatedly kissed one hand (similar to the one he had seen at our home circle) and threw kisses to him. This was a clearly-formed female figure, and the arms, bare to the elbow, were distinctly seen by us all.

One of the male forms, who appeared to have gathered up much force, was recognised at once by my wife as her father. He came up to us (sitting together), shook hands with us both, then kissed my wife on the forehead, covering her face with his beard in so doing. He then turned his face towards the light and to Dr. Morell, who observed a resemblance to E. M., and shook hands with him. We all three remarked on the physical power in the hand; bones and muscles all felt as natural as in life; there was no timidity in his grasp; he retired three times into the dark room, and coming out again walked firmly about the room, being clearly seen by all the circle.

Mrs. R. remarked on his physique and features: there was no mistaking him by those who knew him in earth-life; the three who sign this report had that privilege.

The last materialisation was remarkable, inasmuch as we saw the spirit-form developed in our midst. The medium X. was made to come out in deep trance, and in evident distress; he walked about the room rapidly, during which time frequent bright lights were seen flashing from his left side. He said: "talk—talk or do something." We, at once, sang all together "Shall we gather at the river," which seemed to give the necessary focussing power for what followed. Where lights had been seen flashing, now appeared white drapery, at first looking like a very fine white handkerchief hanging from a pocket, but higher up than X.'s pockets actually were. X. now pulled away at this gauze-like drapery, and nervously or excitedly drew out and laid upon the floor some five yards of this light fleecy material. First coming out of his side as a broad ribbon, it spread speedily over the floor just under our eyes. Watching intently this heap of fine white drapery, we saw a figure forming under it; a head first, then shoulders, until a full form six feet high was developed, some two or three feet distant from the medium, who now seemed attached to the form by the drapery only. X. now pulled away at the latter, and disclosed a fine head of curly black hair and dark penetrating eyes. X. was apparently thoroughly exhausted, and his strength seemed to have invested itself in the spirit-form, who now sheltered the medium, put his arm about him, I think, but, anyhow, supported him, and gradually led him back into the dark room and placed him on a chair.

Soon after I was called into the dark room, where I found X. distressed, and receiving a few directions from the spirit, in direct voice, I retired. X. soon returned to consciousness, and wanted water, which I gave him, and last of all a female form, of about four feet high, materialised, and in glistening white, stood for a few seconds at the opening of the curtains, and then faded away into darkness.

Recorded by MORELL THEOBALD, F.C.A.

Confirmed by } ELLEN M. THEOBALD,
JOHN DANIEL MORELL, LL.D., &c.,
Late one of H.M. Inspectors of Schools.

November 20th, 1885.

ALMOST every heart possesses some one deep memory, some one powerful feeling, which has its harmonious connection with a particular hour and a particular scene.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM

By "M. A. (Oxon.)"

(Continued from page 560.)

There is no conjecture about the cases I am about to narrate and refer to. I introduce them here because they illustrate the process of formation, though in some cited instances the medium was not actually secluded from view. The slight deviation from logical classification may, I hope, be excused by a plea of increased convenience and force in the presentation of evidence.

In the year 1877 the process of materialization was first observed (so far as I know) without the intervention of any cabinet or curtain, and under conditions when the exact steps of building up a human body could be accurately watched. Up to that time much conjecture had been expended without much knowledge being gained. The most probable view was that the medium was depleted of a certain amount of vital force, which was employed in forming what was at first a shadowy and impalpable body, but which, under favourable conditions, and in the presence of certain mediums, grew to a condition not distinguishable in appearance, nor by weight, from the body of a full-grown human being. How this energy so withdrawn from the body of the medium was used we were unable to say. Nor are we much more advanced now: albeit the startling phenomena then witnessed by myself and others in the presence of Francis W. Monck have been repeated and carefully observed in the presence of other mediums, especially W. Eglinton. What occurred in the cases observed by myself and others was briefly this: Monck stood in front of a pair of folding doors which separated the room in which the observers sat from an empty bedroom; this room had been carefully searched, and its outer door secured. There was, in my opinion, no possibility of access to it, nor would what I watched have been affected by the presence in it of any number of possible accomplices. I by no means lose sight of the allegation that some phenomena which occurred about this time in the presence of this medium were open to suspicion. I express no opinion as to the truth of this statement, for, even if it were proven, it would not affect what I saw, and it is with what my eyes witnessed that I am here concerned. Moreover, allegations such as these are freely brought against mediums by those who find the marvels that they hear of too difficult for digestion. The charge is easily brought, and sometimes is sustained, apparently by superficial evidence. But I know no medium who, after having been, as is alleged, caught in imposture, has not given proof that in his or her presence genuine psychical phenomena do unquestionably occur.

I recur, then, to the facts which I witnessed under circumstances which, I hold, precluded fraud, and I reproduce the narrative which I wrote while the facts were fresh in my mind. I see no reason to withdraw any part of it as being inaccurate in its terms, or inconsistent with the observations of others who had better facilities than were accorded to me.

"The materialization of a spirit watched. Notes of a séance held with Dr. Monck as medium, at his rooms, 26, Southampton-row, on October 19th, 1877, at 8.30 p.m. Present—Rev. Thos. Colley, Mrs. Colley, and myself. By 'M.A. (Oxon.)'

"The second-floor room in which the séance was held opens into an inner room, and each room has a door opening on to the landing. The sitting-room door was locked, and that of the inner room I secured by means of gummed paper (the outside of a sheet of 2½d. stamps, bearing the peculiar marks and letters that belong to stamps of that price), initialled by myself. Mr. Colley and I searched the inner room throughout. There was

no other means of access to it except by a window which looked down into a back yard. There was nothing in the room which could have been used in producing the phenomena I am about to record. Between the two rooms a door was left open, and a counterpane was suspended over the doorway. The room in which we sat was faintly lighted by a very small paraffin lamp, which was placed in a corner of the room and shaded. Though the eye became accustomed to the dim light by degrees, and could make out the forms and features presented, the light throughout the evening was less than I desire for exact observation. We were informed that the medium was exhausted by previous sittings, and that the light was much less than usual.

"After a short sitting at the table, Dr. Monck retired into the inner room, and presently appeared standing at the doorway between the two rooms, drew aside the curtains, and, entranced by Samuel, stood and conversed with us. We were all sitting at the table, about two yards and a-half from the medium. By degrees a faint cloud of white, at first like a fine white mist, appeared by his left side, and in the course of a minute or two, during which the medium gasped and shuddered convulsively, a small but perfectly-formed figure of a child, a little under or about four feet in height, grew by his side. This figure seemed to be united to the medium by a line of white mist, but the light was not good enough to enable me to say positively that it was so.

"The child was, undoubtedly, a separate entity, distinct from the medium. Samuel maintained a perpetual current of conversation, came round to me and grasped both my hands, and placed the medium's lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a little hand-bell with sufficient vigour to break it.

"When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality; and when this was expended the process was again renewed, until at length he stood again by her side, and she vanished from my eyes; but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round misty appearance on the left side of the medium's black coat. This, too, faded, and he came to us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

"After a very brief interval of retirement in the inner room, the medium again stepped forward, and, pulling the curtain aside, stood in the doorway. By his side came a similar misty appearance which developed rapidly, until there stood before us a man of considerably taller stature than the medium, swarthy and oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament which flashed in the dim light. He was draped from head to foot in white, and making allowance for the deceptive nature of such an appearance in uncertain light, I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches, is under rather than over the mark. I speak with confidence, because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt that the figure was firmly planted on its feet, because the same height was maintained in all its movements.

"In this case, again, there was no room for doubt that the figure was separate from the medium, and was endowed with vitality and volition. At request, the Mahedi (such is his title) took up a chair and put it on the table, removed it and sat down upon it, with the clumsy, jerky movement that I have before noticed in these forms, wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair. In this position Dr. Monck, under control, grasped both my hands, and placed his lips on the back of one of them, and under those conditions the form spoke, and moved round to the table. At request, the medium held one of my hands, while the form touched the other. The medium's hands were very warm, those of the figure cold, almost clammy, and very lean and dusky in appearance.

"The same process was gone through while the child-figure was before us, and I noticed then that the little hand given to me was life-like and natural to the touch. Not so with the Mahedi's hand. Its deathly coldness sent a shudder through me.

"After several journeys of the medium to vitalise the form, as in the previous case, the same scene was enacted near the curtain. The medium and form stood side by side, and the latter gradually vanished; but whether it was dissipated, or retired into the inner room, or was absorbed into the medium, there was not light enough to enable me to see.

"After the disappearance of the form, the medium, still entranced, requested us to examine the inner room. Mr. Colley and I at once did so. My seal on the door was intact, and no suspicious object of any kind was discovered by a thorough scrutiny.

"My testimony should be read in connection with that already published by Mr. Colley. He had better light and better means of close observation than it was possible to afford me. . . . For the present I can only say that what I saw was consistent with his statement of what he saw under better conditions of observation."

In a subsequent number of the *Spiritualist* (November 30th, 1877), I supplemented my narrative by noticing some further points.

1. "As to the mode of production and dissipation of the form. The evidence goes to show that it is reproduced from the left side of the medium, near the region of the heart. The first appearance is nebulous, as though vapour were in a state of agitation, and was being condensed into a solid form. The motion is as if a vortex were created within the figure. It is apparently united to the medium by a cord of the same nebulous substance as that of which itself is formed. By-and-bye this is severed by a motion of the medium's hand, and the figure is apparently, but not really, alone and independent. Not actually independent, I say, for it is necessary for the medium to approach the form at intervals of a few minutes in order to revive its vitality. . . . The mode of absorption seems to be analogous to that of its evolution. The same notion of a vortex is preserved. It is, so to say, sucked unto the medium and re-absorbed.

2. "Now what was this vapour which was so agitated from a central point as to form this figure? What was the pabulum? Briefly, edic, psychic, or vital force. It is the universal pabulum, the raw material used in all operations of this nature. At a séance I see it as floating masses of luminous vapour which condense into forms visible to my clairvoyant sense, or form the material out of which the invisible operators produce whatever physical manifestations they desire. I have seen it as a fiery cloud over the circle before some scent-laden breeze has swept over us; as a pillar of light, when the same scented air is carried round the circle; as a ball of light when peculiar rappings are made; in short it is the pabulum of spirit manifestations. And here we get a clue to its source. It is the medium's vital force.

3. "The variety of materials, if I may use the term, made out of this pabulum is not a little singular. Drapery, metal, and, so far as one could tell, 'all things that appertain to the perfection of man's nature.' The drapery that appears in connection with these forms has always been a puzzle. Whence does it come? And when the séance is over, whither has it gone?

"The hand, too, was to all intents and purposes fashioned as mine is, but cold, and giving off or surrounded with a most repellent atmosphere. It felt like the hand of a corpse, and approaching, it sent a shudder through me. It seemed to me as if the air were in circulation round it; as if, indeed, the whole body, with its circumambient atmosphere, were held in attraction round a centre. The notion of a vortex never left me.

"I had another opportunity on the evening of November 24th last (1877), of witnessing the production of this drapery. Mr. Eglinton was the medium, and the séance was held at the house of Mrs. Makdougall Gregory, 21, Green-street. The medium lay on a sofa in our sight; and here again testimony is rendered of far less value on account of the very dim light permitted. What apparently took place was very similar to what I saw with Dr. Monck. A nebulous mass appeared: it seemed to be in a state of constant motion; the medium, too, rolled on the sofa backwards and forwards until his whole body was enveloped in a mass of white gauzy drapery. He afterwards stood up, draped from head to foot in this white substance. Where it came from I do not know, or how it was made, or what became of it. One must see the same thing again and again, and in very much better light before offering any opinion.

4. "The movements of the forms were constrained and automaton-like. There was an absence of lithe freedom of

movement which was very striking. The little girl would clap her hands and ring a hand-bell, and her lips moved as whispering sounds issued from them. The male figure lifted a chair, sat down with difficulty and awkwardness, and at my request inscribed some characters in my note-book. But the movements were unnatural and constrained, as I have before noticed in some of these forms.

5. "Lastly, what was the formative power?

"I believe it to be one external to the figure. I believe them to be pieces of animated spirit-sculpture controlled *ab extrâ*, possibly in a manner analogous to that in which a meameriser controls the movements of his subject. Everything pointed to this conclusion—the constrained attitudes, the movements so automaton-like, the hollow sepulchral voice; the reiterated re-creating of the forms from the body of the medium, and the notion of a number of molecules temporarily held in attraction round a centre of force which was prominent to my mind throughout.—all this favours the idea of external creation and control. Who the operator was I do not know, but I believe him to be distinct from that specimen of his handiwork which I saw.

(To be continued.)

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.]

Work for the London Spiritualist Alliance.

To the Editor of "LIGHT."

SIR,—Permit me to call more direct attention to a munificent offer, particulars of which appear as a footnote to my recent address ("LIGHT," p. 573.). Mr. James Regan (Lydian House, Westbury-gardens, Olapham Park, S.W.) offers the sum of £100 towards the opening of an institution in London for the gratuitous healing of disease by laying on of hands. He also promises to devote his own gift of healing to this work. We have in the Metropolis many who have the power of healing the sick and of alleviating suffering. I hope that we may find it possible to establish some Metropolitan institution in connection with the London Spiritualist Alliance, and to attach to it these various psychopaths—if I may use a convenient term to avoid circumlocution—in such manner as physicians and surgeons are attached to our great hospitals. In the early days the mesmeric infirmary was an institution of a kindred nature to that which I desiderate. And, though the methods there employed were wholly confined to mesmeric treatment, the results obtained were extremely satisfactory. It is one of the curious pieces of evidence that unwelcome truth cannot root itself by any forcing process in unwilling and unready minds, that this institution should have passed away into oblivion without leaving a trace beyond some almost unknown records of its beneficent work. The world was not prepared for it: but we have grown in knowledge during the past quarter of a century, and I believe that Spiritualists are ready now to welcome some efforts at real work, such as I partially sketched in my recent address to the Alliance.

I believe that many Spiritualists have got beyond the stage of mere wonder-hunting; even beyond that of defiant criticism when every separate phenomenon is scrutinised with suspicion as if it stood alone by itself, and was not one of a vast group that have systematically been presented to critical investigation for many years. I believe that to many minds the "Higher Aspects of Spiritualism" are as truly present as what "Vivat Veritas," in an otherwise admirable letter with which (except in some criticism of "LIGHT") I largely agree, calls the "pseudoscientific examination of the facts of Spiritualism." It is very important that our scientific acquaintance with the methods at work in the production of phenomena with the occurrence of which we are intimately familiar should be extended by practical research. We shall gain nothing by the mere repetition of these familiar facts; but we have all to learn as to the methods employed in their production. This is the sphere of truly scientific research which the *London Spiritualist Alliance* proposes to occupy. And I trust that the projected circles when formed will definitely devote themselves to practical research by which our store of knowledge may be increased, and not merely to the unproductive and aimless repetition of phenomena with which we are all superficially acquainted.

If it were possible, by the possession of pecuniary means, to

carry out in full a plan of work that would be a satisfactory expression of our faith in practice, this would be in some measure the ideal. A minimising of non-essential divergence of opinion so that union in essentials might be secured amongst Spiritualists the world over. A hearty co-operation among Spiritualists in each country, so that division in the ranks should be impossible, and each country should bring to the Confederation an united body. Actual definite scientific research such as I have already propounded. The organisation of some charitable work such as that of the healing of disease which Mr. Regan advocates, so that our faith may find expression in acts of mercy and beneficence. The establishment of some devotional service which shall express in concrete form that faith which, as Spiritualists, we hold in common, and shall give opportunity for us to dwell on those higher aspects of Spiritualism to which I have alluded, and to nurture the faith which is in us by the means which all religious minds find serviceable, and which few can afford wholly to neglect. To this might, perhaps, be added some attempt at direct educational work, such as is successfully carried out in the lyceums of Australia and America.

The time, unless I read its signs wrongly, is near at hand when such a plan as this will be carried into effect. It is very desirable that it should be done in an orderly manner, and as the expression of our common faith as Spiritualists. For this reason it is to my mind important that it should be done, with all respect for work already being done by others, and with jealous care in no way to interfere with it, by the *London Spiritualist Alliance*. I wish the work could be truly national, embracing all organisations throughout Great Britain. The time is not ripe for that, but it is ripe for the commencement by us of a work too long delayed.

THE PRESIDENT OF THE
LONDON SPIRITUALIST ALLIANCE.
November 21st, 1885.

Antiquated Law.

To the Editor of "LIGHT."

SIR,—Some weeks ago there was an editorial article in "LIGHT," I think under the above heading; and now I see that Mr. Barkas has been interrogating Mr. Cowan, the Parliamentary candidate at Newcastle, on the subject of a law supposed to bear unjustly on Spiritualism. The question was: "Will Mr. Cowan vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers? For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of those occult powers for payment penal."

Now at the time of the Slade prosecution I was at considerable trouble to explain the state of the common and statute law on this subject in the *Spiritualist*, and also to my friend, "M.A. (Oxon.)," for the purpose of a pamphlet he was then writing ("Slade Case"), and to which any one may still be referred for an accurate statement. With the exception of the old and quite obsolete Act of 9 George II. c. 5, which prohibits the pretence "to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration," I know of no law which could possibly be held to answer Mr. Barkas' description, or to which his illustration would apply. Were mediumship held to be included under the terms above cited—and I am far from saying that our courts would not so decide—Mr. Barkas would even have understated the case, because the Act says nothing about payment, but makes the pretence itself penal. Nor would it be in the least necessary under that Act to prove the pretence unfounded, or that there was any deceit in fact in the particular case. But although there was just a reference to, or menace of, this obsolete old Act, by the solicitor for the prosecution in the Slade case at Bow-street, its employment has never yet been seriously contemplated. Slade was convicted under the fourth section of the Vagrant Act of George IV., and to talk of repealing that section is preposterous. It is a sort of "omnibus" section, including all sorts of offences which none would wish should go unpunished. The part relating to "palinistry or otherwise" requires that the "subtle craft or device" shall be "to deceive or impose upon," &c., and actual fraud must be proved. The fact that the tribunal is very likely to hold it proved on evidence which would not satisfy us is no logical objection to the law, and would certainly not for a moment be entertained by Parliament as a reason for altering the law. I humbly conceive that the Vagrant Act was wrongly held applicable by the judges in the Monck case—in the Slade case that point of law did not come

before them, though I was prepared to have argued it had not my success upon a more technical preliminary point* made that unnecessary. Still, until the decision of Barons Cleasby and Pollock in the Monck case is reversed, fraudulent mediumship is within that section. The Lawrence case was simply a charge under the general law relating to false pretences. We could probably succeed in getting the old Act of George II. repealed or amended; but that would be of little use, for we are in no serious danger from it. As to the fourth section of the Vagrant Act, I think it is useful in protecting ignorant servant girls and persons of that class from imposition. The abuse was in applying a law simply intended for that purpose as an instrument of prejudice, and to impede investigation by genuine inquirers. But as proof of fraud is required, we could only ask that mediumship should be exempted on the ground that the general law relating to false pretences and conspiracy is adequate to deal with any real case of imposition. I am afraid it is also adequate, as it would at present be administered, to deal with honest mediumship, and that we must look rather to a more general acquaintance with the facts on the part of the public than to any amendment of the law for the protection of mediums.

C. C. M.

"Hearing Voices." To the Editor of "LIGHT."

SIR,—In a letter of mine which you were so good as to publish in your number of September 12th, headed "Facts or Fancies," I alluded to an article in the *Daily Telegraph* of August 10th, in which that journal said, "Half the unfortunate creatures in our madhouses fancy they hear voices." This was, I hope, one of the last dying efforts of this journal, in its very continuous attempts, for many years, to throw a slur upon things spiritual. If not, let me refer it to our courts of justice, to learn from them some lessons in reason and common-sense in accord with the evidence of all ages.

In the *Law Intelligence* of the Queen's Bench Division, November 20th, 1885, before the Lord Chief Justice Coleridge, in the case of *Weldon v. De Bathe*, we find the judge addressing a witness, Dr. Rutherford, thus:—

JUDGE: Do you really think that a person who speaks of seeing visions, and a light shining about her, is fit for Dr. Winslow's Asylum?

DR. RUTHERFORD: Not because of these things.

JUDGE: What made you think Mrs. Weldon should go there?

DR. RUTHERFORD: It was an unpleasant symptom—Mrs. Weldon hearing voices.

JUDGE: Does that make a person dangerous?

DR. RUTHERFORD: Yes; when she acts upon the voice—does what it tells her.

JUDGE: Would you have shut up Socrates?

DR. RUTHERFORD: I don't think he was treated very well.

Here we see there is not a single word to imply that either the judge or the doctor thought "hearing voices" was mere fancy, quite the contrary; the question is maintained seriously throughout; and it came well from one of the family of the great initiator of Broad Church views, and author of "Aids to Reflection," Samuel Taylor Coleridge.

Let me now turn to the Court of Appeal, of July 19th, 1884, in the case of *Weldon v. Winslow*, before the Master of the Rolls and Lords Justices Bowen and Fry. Mr. Edward Clarke, Q.C., in the course of his address on the part of the defendant, said: "The plaintiff's own doctors, in cross-examination, had admitted that saying she heard a voice, and was bound to obey it, was one of the most serious and dangerous forms of insanity."

LORD JUSTICE BOWEN: I recollect that the Bishop of Winchester stated that when that diocese was offered to him he heard a voice, which told him to take it."

I doubt myself very much whether the plaintiff, in this case, ever said she was bound to obey every voice she heard. Well, we are not all Socrateses, or Bishops either; but from what is generally known of the prelate in question we are sure that he was prompted by none but the highest motives, or he would have strangely belied his respected character.

As regards voices and manifestations in general, and I speak from some knowledge of the former, I must say that I think, as I have said before, that your weekly caution is admirable, and, perhaps, more reliable than voices, in a general way, concerning

* In "the Queen against the Justices of Middlesex," in the Queen's Bench Division.

which I could say much ; so I cannot do better than repeat your advice : "Do not believe everything you are told, for, though the great unseen world contains many a wise and discerning spirit, it also has its accumulation of human folly, vanity, and error ; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason."

The Bishop above alluded to was the only Bishop who attended the "Old Church Conference" under Dr. Döllinger, of Bavaria. He also decided a hot controversy, by permitting prayers for the dead to be inscribed on tombstones in the Protestant cemeteries of his diocese.

T. W.

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—I am very grateful to "C. C. M." for his patient consideration of my difficulties. He will, I hope, excuse a somewhat brief rejoinder, as such controversy has probably little interest for most of your readers.

(1) "C. C. M." says that in my analysis of percipience I "dismiss the *subject*, and replace it by the *subjective aspect* in the phenomenon." I quite agree with what he says as to the distinction between the two. I only "dismissed" the *subject* in the sense of not introducing something that I thought irrelevant. The question between us seemed better (because more simply) stateable in respect of a single object and single act of percipience, than in respect of a whole world of objects, and a whole life of percipience. The fact that I can conceive having the presentation "lamp," without being myself perceptible, is not in the least affected by the fact that the lamp forms an item in a coherent wider world of objects, or (which is the same) that the *I* who perceive it would not be *that I*, or perhaps an *I* at all, but for belonging to a connected stream of experience of such a world. All of the *I* that has any bearing on my argument is contained in the series of presentations, each one of which I can conceive experiencing without being myself perceptible. I fully admit in me something *more* than the mere series—something that makes the series one ; but I did not dwell on this, as I did not and do not see how my subjective unity and continuance should make me any more perceptible—any more of a phenomenon to others.

(2) I have no difference with "C. C. M." as to the organisation of experience ; but of course the *I* so organised is, as he says, phenomenon *only to myself*. In this sense, then, it is something different from what I was asserting to be a logical condition of percipience, which was an organism perceptible *to me and others alike*. I am no way concerned to deny a "subject-object." I agree that, in reflection, I can make myself a sort of object. I can think over the various "subjective aspects" which have fallen to my lot, and think of each of them as *mine*, and of the united whole of them as *me*, as distinct from the *not me* which gave them their objective aspects. Nor would I quarrel with "C. C. M." for calling this sort of object a phenomenon, provided it be recognised that it stands completely apart from the lamp and all other phenomena—being the result of a process of abstraction, an object only for reflection, never for direct perception. But such a phenomenon is clearly not even the subjective aspect of "C. C. M.'s" phenomenal *I*, not even the feelings of the organism, and much less the organism itself, which makes me sensible to myself and others, and which (as I contended) is not logically implied by the fact that I am sensitive, or that I can organise my sensations.

(3) Lastly, as regards the personal point in space, "C. C. M." does not attempt to show—that according to his former language, needed to be shown—that such a local point, which is implied by my perceptions of an external world, could be, or do duty for, the organism which is *not* so implied—the sensible object which puzzles or should puzzle the Idealist by presenting nerve-changes that are at once correlated with and irrelevant to his ideas. I must therefore ask how an ideal centre of spatial relations, even if identified with the self which becomes in reflection an object to me, could possibly be an object, a perceptible organism, to others. I must ask how a perfectly simple point could possibly present the *other aspect* of what (according to the paper that I was criticising) was *also* my organism, namely, my mode of receptivity to (or my construction of) my orderly various world of coloured objects which hold to that point only one relation, the nakedly spatial. And even after everything has been abstracted that could make an

"organism" in either of the senses in which "C. C. M." previously used the word, the local point that remains is still described by him in a way with which I cannot quite agree. The objectivity which he attributes to it, in the endeavour to make it an "object among objects," is of a sort which I think it could hardly win for itself. If I had no visible and extended organism, if I had not found *this* in the world of external objects, though my experience of my world might be as keen and various as now, I do not think that the words "space" and "externality" could retain at all their present connotation. The presentations of the "external" world would probably pass before my supposed point more after the fashion of the passages of a symphony ; and though the relation of their parts to the point would still be quite definite, and the "externality" would represent a specific form of experience, I doubt whether it would involve anything like the sense of *vis-à-vis-ness* or parallelism suggested to me now by the phrase "positing myself in space." I wish "C. C. M." would tell me in what world I "place my self-consciousness," and how I "clothe it homogeneously," when I am listening to music—which, for all that concerns the point in debate between us, is a presentation (or series of presentations) exactly on a par with the lamp.

May I add a word on quite another subject ? Mr. Roden Noel's able papers, now in process of publication, claim most attentive consideration, and I will not attempt, for the moment, to consider them in detail. But there is one topic as to which I should be glad to point out at once, that not nearly so great a difference of view exists as Mr. Noel seems to imagine. Readers of his last paper will see how much in accordance with it are the following remarks, provisionally written by me some months ago, as part of a discussion of *deferred* telepathic impressions, in "Phantasms of the Living."

As our telepathic theory is a psychological one, and makes no physical assumptions, it would be perfectly applicable to the conditions of spiritual existence. And it may be quite fairly asked why this possibility was not taken account of above, in connection with the phantasms that have shortly followed deaths. What need is there, it may be said, to trace these phenomena to a state of the agent preceding or exactly synchronising with his physical decease, when his psychological life may be supposed to be continuing after the great change ? The answer is that the point is not one of theoretic possibilities, but of *evidence* ; and that the *evidence for post-mortem communications* seems to us inconclusive. As evidence to an intelligent exciting cause outside the percipient, the alleged manifestations of deceased persons which have *not* shortly followed after death are wholly incomparable with those that *have* so followed ; for with the latter (as with all the evidential cases cited in this book) the very keystone of the argument is the *coincidence*, more or less close, but always close enough to be remarked. That—and often that alone—is the obstacle to regarding the cases as purely subjective ; failing that, very special and peculiar features must be present, to establish even a presumption of some exciting cause external to the percipient's own mind. For example, the same hallucination might affect several persons independently and at different times ; or the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known—this last condition being probably the only one which could prove an *intelligent* external cause. A certain amount of evidence of both these types exists, of a quality which makes it imperative on us to keep our minds open for more ; but at present, as I have said, we have arrived at no definite conclusion. For a sketch and criticism of the present state of the question, see Mrs. Sidgwick's paper "On the Evidence, collected by the S.P.R., for Phantasms of the Dead," in Vol. III. of the *Proceedings*.

I am, Sir,

Yours obediently,

EDMUND GURNEY.

Our Spiritist neighbours on the Continent are active in their propaganda. The Athénée Spirite of Marseilles, *Le Messager* says, caused thousands of copies of the *Echo de la Tombe* to be distributed in the cemeteries on the occasion of the *fête des morts*. At Ghent a similar distribution was made of a publication of the same name, both containing appropriate articles. *Le Spiritisme* says that it distributed its stock of back numbers at the Paris cemeteries. The Société Scientifique du Spiritisme also distributed a special sheet on the same occasion. At Lyons 20,000 copies of testimonies of prominent men in favour of Spiritist facts were distributed. This example was followed at Grenoble by our friend M. Carrier. This system of propaganda would be well applied to other places, such for instance as Tourcoing where clerical influence is so strong that some of the large manufacturers require their employés to keep church-fast on Fridays, and recite church-prayers mornings and evenings. At Arcq, clericalism is still more pronounced, for a house proprietor there demands higher rents from those who do not attend Mass. At Tamines, (Belgium), the burgomaster went beyond his powers by ordering the remains of a woman known to have been a Spiritist, to be buried in the "Coin des réprovés," the corner for those dying under the ban of the church. But for this he was summoned before the Correctional Tribunal.

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Light :

SATURDAY, NOVEMBER 28TH, 1885.

TRICK-SEEKERS AND TRUTH-FINDERS.

It is incumbent on those who possess knowledge to realise the strength its possession bestows, and to act as men strong in the conviction born of personal experience. Not to the ignorant, the weak of heart, the feeble of purpose, or the dishonest of method is given the power that leaves its mark upon the world. The pioneers of civilisation, all who have contributed most largely to the advancement of human knowledge and the amelioration of their fellows, and the rulers of the hearts of men, have been cast in a different mould. They have been men of faith—of faith in God and man, and in the future of mankind; men of knowledge, singleness of purpose, and purity of aim—seekers for truth in the spirit of truth; men who, having discerned the almost universally deadly and soul-chilling influence of the over-wise philosophy of the schools, have realised that there is something in life worth living for, that by reason of the innate germ of goodness and righteousness in man the world, so far from being irretrievably bad, is, step by step, drawing nearer and nearer to Him in Whom we live and move and have our being.

The principles embodied in the lives of such men have a special application to those who concern themselves with the things of the spirit. He who would pass the threshold of the inquiry must be honest of heart and pure in method. We cannot too earnestly insist upon the absolute necessity for such a spirit of inquiry in order to ensure the best results; indeed, there is no more effective barrier to successful investigation than its absence. The status of Spiritualism to-day (and few, except, perhaps, the ignorant and the prejudiced will be inclined to deny the power it exercises as a factor in modern life and thought) is due, not to the endorsement of the churches, the seal of science, or to the labours of this or that society, but simply and solely to the stoutness of heart, the steadfastness of purpose, and the purity of method which has characterised those whose names we, as Spiritualists, now honour as household words amongst us. Having sought for truth in the spirit of truth, and, having found it, coming boldly forth in its defence, these pioneers of the new epoch stand out as exemplars for those who seek to follow in their steps. Unswerving in their loyalty to the truth, they, in their day, stood boldly forth regardless of ridicule and scorn, against all comers, in its defence, inculcating the clean methods by which they had themselves sought and gained personal conviction. It now rests with us, as a body, to conserve, guard, and extend the heritage committed to our care.

Chiefest amongst the duties involved by this legacy is to care for and protect those who are the channels of communication between the seen and the unseen; to guard them against the ignorant, the prejudiced, and the wonder-hunter; and last, but not least, to secure them against contact with those whose cavilling, hair-splitting scepticism,

and want of appreciation of the fundamental laws affecting spiritual research, would endanger their value as instruments for spirit-communion.

This is a real danger, and it must be met and turned aside. There are those who, affecting psychical research, have so muddled themselves with unbelief and incredulity as to have fallen into the arms of an incredible credulousness. Immersed in the fog of immature speculation they have failed to realise the sun-lit logic of facts. Imbued with a fear of the prevalence of fraud they have apparently forgotten the very existence of honesty, and, counting up the fools, they have ended by doubting if there be any wisdom left.

The atmosphere in which these men work is full of doubt and suspicion, and few there be who, coming within its range, are not similarly impregnated. Failing to recognise good faith and honesty of purpose in others, it is matter for little surprise that they end in doubting their own. In their course of action is clearly seen the fruits of such an education. Finding avenues of investigation closing upon them by reason of the attitude they have adopted, they descend to insidious methods in the vain hope that by so doing they will find out, not the truth, but the tricks of mediums. Having collectively obtained an unenviable notoriety amongst sensitives for anything but fair and just dealing in their investigation, and being foiled in this direction, they seek by secret means, by the employment of conjurers and others unknown as having any connection with them, to visit mediums with the object of discovering the supposed fraud.

We should be wanting in our duty as Spiritual journalists if we failed to sound a note of warning against methods which, though they may be very smart, are certainly not honest. Of their morality the less said the better. One thing, however, is certain: it would be fatal to any sensitive to be subjected to such influences, and we earnestly implore mediums and Spiritualists, for the sake alike of self-respect and the honour of Spiritualism, to be sedulously careful in regulating admissions to circles. No one should be allowed to gain entrance who is not introduced by a well-known Spiritualist.

In writing thus we expressly desire to guard against the possible misconception that we are opposed to rigid scientific investigation of spiritual phenomena. That is far from being the case. Conjointly, however, with the scientific method there is to be desiderated another absolute essential—a sympathetic, truth-loving spirit. The laurels of Spiritualism have been won from those who, having these attributes, have also brought to bear on the subject the same critical acumen and painstaking investigation of facts by which the triumphs of science have been characterised in other fields of inquiry. Scepticism is permissible provided it is honest; tests may be applied if preferred in good faith; but we strenuously deprecate the elements of deceit which have played so prominent a part in some quarters.

We have no fear of the result of investigation undertaken in a right spirit; indeed we look for victory, at no distant date, all along the line. Already Spiritualism can do more than hold its own, and if Spiritualists are loyal to their trust, no attacks—whether from foes without, or traitors within its ranks—can influence its destiny save for good. Spiritualists stand in the position of experts in respect to spiritual phenomena, and are the custodians of the avenues of investigation for these facts. It is, therefore, our bounden duty to see that speculative theorists, morbid hair-splitting sceptics, fraud-hunters, and, above all, the disbelievers in the average integrity and good faith of human testimony, have no opportunity to mar the work we have in hand, while at the same time every reasonable facility is afforded to the earnest, honest, and right-minded seeker for truth.

Obituary.

Mr. Frederick Hockley, after some years of illness and pain, passed away November 10th, in his seventy-seventh year, at his residence in Vernon Chambers, Bloomsbury. He maintained throughout his life an uninterrupted and active interest in occult science, commencing more than half a century ago with astrology. Then the study of the phenomena of animal magnetism prepared him for the intelligent comprehension of the subject of Spiritualism. Some of his experiences he related in the *Spiritualist*, particularly those which occurred at séances with Mr. and Mrs. Everitt. He furnished some interesting evidence to the Committee of the Dialectical Society. He particularly interested himself in the phenomena of the Mirror and Crystal, which he studied concurrently with the late Earl Stanhope, and in which he had, perhaps, a larger experience than any of his contemporaries. The communications which he received through the mirror—one of his mediums being a most remarkable seeress—were carefully recorded by him and bound up in volumes to form part of his extensive library, which included works in every department in occult science, including rare works on astrology. It is hoped that his library may be kept intact and made accessible to students of psychology.

It would be interesting if some of the intimate friends who, at the time of his departure, were preparing to present him with a memorial of respect, were to furnish a detailed account of his experience.

He maintained his interest in Spiritualism to the end, one of his latest visits being to Mr. Eglinton, through whose mediumship he received, in writing between slates, a cherished communication from his long-departed wife, intimating that he would speedily rejoin her.

T. S.

MR. ALARIC A. WATTS, one of the Assistant-Secretaries to the Board of Inland Revenue, and so well-known to our readers, has retired, after a period of over forty-two years' service in the Department.

MESSES. THOS. R. KNOX AND Co., New York, have just issued Mrs. Susan G. Horn's new book, "Next World Interviewed." Our readers will recall the popularity of Mrs. Horn's first book published some years ago, entitled "Strange Visitors."

AN American correspondent writes that an evening of quiet home reading of such books as Zöllner's "Transcendental Physics" will bring to the earnest and honest investigator more joy and information as to the after life than a lifetime of fruitless search in the dark with no facilities for insight.

THE *Spiritualistische Blätter* of Leipzig is informed by its Swedish correspondent that the eminent writer, Dr. Carl von Bergen, has been gained to the cause of Spiritualism, and that he proposes to give public lectures upon the subject in the course of the ensuing winter.—*Le Messenger*.

AT Lyons a weekly paper has appeared under the title of *Le Spirite*. "devoted to the investigation of psychologic, magnetic, scientific, and social questions. It is open to Spiritists and Spiritualists of all shades, to materialists and to clericalists; but no questions of personality are admissible into its columns."

A DREAM.—We take the following from *La Chronique* of Brussels, of Jan. 30th, 1885: "I received in payment, some months back, a note of the Bank of France. I put it away very carefully in view of a journey to Paris, which I should have shortly to make. When the time came I looked for my note where I thought I had safely put it, but it was not there. My mind was painfully exercised about my loss. I went to bed entertaining suspicions, perhaps unjust. In the night I dreamed that I heard some one say, 'The note is at the back of the third compartment of the glazed cabinet.' I rose with the words still in my ears, lighted my candle, and found it there. I taxed my memory to the utmost, and could find no recollection whatever of having placed it there; now, how could the idea of an act of which I had no conscious remembrance have been impressed upon my brain? I think this is a question for mind-readers and physiologists. F.C."—*Le Messenger*.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 567.)

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

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

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.]

[We have received from Mr. Charles William Rohner, M.D., Tunganah, Victoria, Australia, several cases which he informs us have come under his personal observation.]

CLASSES A. AND C.—MESMERISM AND CLAIRVOYANCE.

A Mr. Crone, now of Melbourne, mesmerised a boy thirteen years old, who, in a state of deep trance, told me the time on my watch four times within the space of two hours correctly. The fourth time, thinking the boy might possess a peculiar faculty of guessing the time, I altered it by turning the hands round, forward and backward, so that I could not tell myself at what figures they stopped. The boy answered correctly, that the time on my watch was twenty minutes past four. It was about 10 p.m. at the time he said so. I considered this a good test. The boy's eyes were bandaged at the time, and his face turned from me towards the wall. The boy was also perfectly insensible and unconscious of pain when at the time of the above experiment I inserted my penknife under the thumb-nail of his left hand.

CLASS N.—CLAIRAUDIENCE.

One night I retired to bed at eleven o'clock p.m. A voice sung out plaintively, "Doctor, doctor!" kept me from sleeping until 4.30 a.m., when I fell asleep, the voice ceasing. At 6.30 I was called to a midwifery case in the country, fifteen miles from my residence, and when I came to the bedside of my patient I recognised the voice at once. The patient told me, moreover, that she had been singing out for me all night, but fell asleep after four o'clock on account of the pains ceasing about that time. She was a young woman and the wife of a farmer of the name of William Ryan, of Indigo Creek, near Chiltern, Victoria.

CLASS G.—DOUBLE, OR PRESENCE AT A DISTANCE.

A serious accident befell my second eldest boy, William, on 17th of March, 1869, viz., fracture of skull. I was at the time one-and-a-half miles from my residence, and Mrs. R. saw me standing opposite her bed looking sad, bloodmarks soiling my white alpaca coat. She asked her nurse, Mrs. Hourigan, of Chiltern, what was the matter, but the nurse did not see me. Then Mrs. R. said some accident must have happened to me, for "I see he is bleeding from the left temple." This vision of my double (?) took place at 4.30, and about the same time when I was earnestly thinking of my wife, and the shock it would give her when hearing the sad news.

CLASS N.—THE SPIRIT VOICE.

Some nine years ago, whilst visiting a patient who suffered from a severe attack of typhus fever, I asked myself mentally

how my patient was getting on, and I heard my mother (deceased) answering me loudly and distinctly, "It's all right, William." And so it was, for my patient was out of danger then.

CLASS M.—THE SPIRIT RAP.

Victor Solomonsen, of Rutherglen, died on a Sunday in November, 1869, from apoplexy, at 1.30 p.m. He signalled his presence by three times three knocks at the open front door of my place of residence, eleven miles from Rutherglen. Four persons besides myself heard the raps at the time. None of us were Spiritualists then, but some of us, especially my second son, William, were mediumistic. Just about the time of his death, my patient gave a most peremptory order to send at once for me.

CLASS P.—SPIRIT WRITING AND DRAWING.

My son William, who is a writing and drawing medium, one day drew the exact likeness of a female patient of mine, who had died from puerperal fever six months previously; and on another occasion he drew a similar likeness of a Dr. Wylie, of Hamilton, Victoria, whom he did not know in life, representing him as lying in his coffin in the grave. This drawing was made in answer to a jocular question of the circle—one of sceptics—Where is Dr. Wylie now? The medium was ten or eleven years old at the time these drawings were made.

CLASS O.—PSYCHOGRAPHY.

Will you allow me space for a brief record of phenomena witnessed by myself at a séance with Mr. Eglinton, held on the 22nd of September last, a short account of which I jotted down just after it had taken place. I may add that a few days previously I had had a sitting with the same medium, at which the results were almost *nil*. On the 22nd there were present a lady known both to Mr. Eglinton and myself, my daughter, aged twelve, and myself. The earlier phenomena were of a very curious character: for instance, I asked a question, and at first indistinct writing appeared on a slate held under the table with one hand by Mr. Eglinton; then appeared the Christian name of my husband in full. Afterwards I wrote a question on the slate, out of sight of Mr. Eglinton, which was evidently read and an appropriate answer given. During these manifestations, all of which took place in the light, Mr. Eglinton merely held the slate with one hand beneath the flap of a common deal table, a part of his hand being visible above it, and not only did he very courteously allow me to examine the table and put what tests I pleased, but he seemed anxious that I should do so. At last, the sitters changing seats, a most remarkable, though I believe by no means rare phenomenon occurred.

We again joined hands, and Mr. Eglinton placed a common school slate on the top of the table, with a scrap of pencil underneath; his hand held that of the other lady, and the hands rested on the slate. Presently the distinct sound of rapid writing was heard, and in a very short time the side of the slate next the table was found covered with writing by no means resembling that of the medium, containing a long and very appropriate message to myself and exactly describing the state of my mind—this, however, being known to the medium, might have been tintured by his own intelligence; but supposing this to have been the case it does not account for the appropriate reply to the question of which he was ignorant, any more than does the theory of prepared slates account for the fact which I omitted to mention, that three different coloured pencils being placed on the slate, the medium asking us to choose a colour and number, writing appeared on the slate (held underneath the table) correct as to number and colour.

I give the above details briefly and without comment, and will now copy the message.

"Dear Madam,—Identity, as you know, is a most difficult question, and you do not help us through trying to bring around you your own friends; you are morbidly and unreasonably sceptical, and want too much before you are satisfied as to the facts. To us it would seem that your first duty is to prove to your own satisfaction that *this thing is*. Then you open a sympathetic passage for your loved ones to reveal themselves. You may not know it, but you have considerable mediumistic power, which is crippled to an extent by that portion of your nature which refuses to allow you to believe. If you will give us opportunities we will help you.—ERNEST."—I remain, sir, faithfully yours,
ELIZA BOUCHER.

I enclose my address, and shall be pleased to show the slate to any one who would like to see it.

[In conversation with Mrs. Boucher, we have learnt that there was, in her opinion, no possibility of the slate having been previously prepared; and that further, when the sound of writing was heard, both Mr. Eglinton's hands were upon the slate, and he could not have made the sound of writing by any movement of his fingers without her perceiving that movement. We do not know of any theory of natural causes which can be brought forward to account for Mrs. Boucher's particular experience, except the one we have allowed to be implied above, and which Mrs. Boucher is happily in a position to refute.]

CLASS F.—AN APPARITION.

In July, 1877, my father died very suddenly of apoplexy in Germany. I was then resident in this country. About this time I had a somewhat extraordinary dream, or I should rather call it a vision. I had retired to rest and had been asleep for some hours when I was awakened by a noise at the door of my room, as if some one was endeavouring to open it. I, thinking some one might be ill and that it was one of the servants, went to my door and opened it. There I saw my father, who I believed was at that time in Germany. Strange to say I did not experience any feeling of surprise, but seemed to take it quite as a matter of course.

"Why, father," I said, "what do you want with me?" for I was struck with the grave and sad expression on his face.

"My child," he said, speaking very solemnly and taking both my hands in his, "I have come to wish you good-bye; take care of the boy"—this was my son, to whom he was very much attached. "Good-bye and God bless you." With that he kissed me on the forehead and both cheeks, and turned and walked very slowly across the landing to the room which he usually occupied when staying with us.

At this strange occurrence I was paralysed with fear, and closing the door, went once more to my bed, but could not sleep for some hours.

Next morning, on going down to breakfast, my niece suddenly said: "What have you been doing to yourself? You have three smudges of dirt on your face; how did you manage to do that?"

I went to the mirror, and found that it was as she had said. There on each of my cheeks and on my forehead were small marks which looked somewhat like smudges of dirt or dust, but on closer inspection had somewhat the appearance of slight bruises. Then, and not till then, my vision of the night came back to me, and I was seized with a horrible dread, fearing I knew not what, but being all the time convinced that some calamity was going to befall me.

Later in the day while washing my hands I noticed that both my wrists were discoloured in the same strange way, and I knew that it was where my father had held my hands and kissed me in my vision.

In the afternoon the maid came to me and told me that there was a gentleman waiting downstairs to see me.

I went down alone, and on entering the room was greeted by Mr. —, my father's managing clerk. After the usual greetings I turned to the windows to pull up the blinds (the room in which we were then being situated in the front of the house, and I always kept the blinds down to keep out the sun), when Mr. —, seeing what my intention was, stopped me, saying, "Pray do not do that. What I have come down to see you about is of a very serious nature." Before he could proceed further I stopped him, for I then knew all,—I knew my poor father was dead. When I had sufficiently recovered from the first burst of grief he told me that he had received a telegram from Germany, stating that my poor father had died of apoplexy a few hours before.
O. M. I. OLLENDORF.

1. I am perfectly certain it was not a dream. I awoke on hearing my door tried, and then got out of bed to see who it was, and I clearly remember opening the door, and also returning to bed.

2. My father died, I believe, at three o'clock in the afternoon (German time), and I should think the hour of the vision was three the following morning (English time).

3. My father's death was not instantaneous; he was seized at breakfast, which was about 10 o'clock, and died at three. He was, I believe, in a state of semi-unconsciousness during the greater part of this period, and an hour or thereabouts before death became totally unconscious. He was not stricken in his sleep.

4. The marks are not there still: they remained about the same time that a bruise would remain.

5. I did not put this down in writing, as I never intended to make this public, but I am perfectly clear about everything I have stated.

My niece has been married, and is now living in Texas, and Mr. — I have lost sight of, as I have before mentioned.—
Yours faithfully,

October 26th, 1885.

O. M. I. OLLENDORF.

SPIRITISM VERSUS OTHER THEORIES.

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

BY THE HON. RODEN NOEL.

The only remaining hypothesis would be that apparitions after death are hallucinations from a third mind, which is thinking of the person who appears to us. But if these phantasms of the dead appear to many, who are not in communication with one another, and at long intervals, it is incredible that persons of different temperament should all be mesmerised by some living persons who may be thinking of the dead, at different times, and separately, although the ghost-seers may be in no special attitude of hypnotism or expectancy. Besides, there would then be the necessary question, whether these living persons would be likely to possess the knowledge, which the phantom does, and which is at any rate particularly apposite and appropriate to the individual he professes to represent. But if you choose to fancy with Von Hartmann that this third person, say a medium, has filched such knowledge out of the Absolute, as a common (albeit unconscious!) repository, that respects neither *meum* nor *tuum*, and indeed out-communes all communism, why there seems little to be said either for or against such a Gorgon or Demogorgon of philosophy, unless that it can never satisfy more than a few hyper-speculative idiosyncrasies. In the earlier numbers of the *Proceedings*, however, the writers are cautious, and seldom speak of "the Unconscious," but always of the "Sub-conscious." Now, to that there can be little objection, for unquestionably we are capable of containing, and faintly attending to, many little rills of consciousness, which are simultaneous with the main current thereof. But then even each of these implies some *degree* of attention, however faint, for else it would not be a consciousness at all: it might indeed easily be forgotten, the attention being mainly fixed elsewhere. Still, any process which is conscious at all must certainly attract enough attention to be remembered, if it be important enough to result in the conversations of a direct voice, a materialised form responsive to the questions of other people, or a closely written message in the handwriting of a deceased friend upon a closed slate, of the nature of which neither I nor the medium, who holds the slate with me, has the very inkling of a suspicion before I unlock it. Besides, the attention of the medium, or, for that matter, *my own* in automatic writing, is concentrated *ex-hypothesi* on the very class of subject, of which the expected, but in detail unforeseen answer on the slate is so interesting and remarkable an example, or else is kept purposely blank. All this obviously could not be concocted in his, or my dramatising, or personifying imagination, to whatever power you please to raise it, without his or my being so conscious of it as to be fully aware of the fact when the voice speaks, or the message is written, even if you grant another suggestion of Von Hartmann's, that the voice, or form, or writing is the sole effect of an abnormally-projected nerve-effluence from the organism of the medium, and if you grant further that the medium—or medium and circle together—can reasonably be credited with the information given, or implied—moreover, that they are as likely to be interested in conveying, and desirous to communicate such information as the person from whom it professes to come. But precisely in proportion as you raise this imputed personating faculty to a higher power will it be impossible to suppose that you may be personating another without noticing the fact that you are doing so, answering your own or some one else's questions without being aware of it, either at the time or afterwards! The "Sub-conscious" theory of Mr. Gurney, and "masked somnambule" theory of Von Hartmann really will not cover the facts. Surely the instances brought by the writers are quite beside the point. It is true, one may scribble horse, or a Greek scholar Greek words on his examination paper half unconsciously, as Mr. Myers reminds us (not, I fancy, by "unconscious cerebration," though), but, like Dr. Carpenter's mathematician, who does absurd things, or answers irrelevantly in a fit of abstraction, one is then attending to something else, or letting one's thoughts float in a reverie; whereas, here a person may be strenuously expectant; at any rate, he is not probably attending with strained attention to something else, or absorbed in a day-dream; his mind, more or less empty, is swept and garnished, prepared to notice, and, *actually noticing*, what presents itself. And yet the elaborate inventions and manifestations that feign to come from some one else, are all being concocted in his own vacant or alert consciousness, entirely unre-

garded, and totally unremembered by him! This is too much. Surely, even a ghost is a little more probable!

But circumstances had prevented my reading till now, the May, 1885, number of the *Proceedings*. And in this I note another essay by Mr. Myers, which seems to show that he has cast in his lot boldly with the dominant physiological school of psychology, and is disposed to go any lengths—or very far indeed—with those who hold that "unconscious cerebration" will explain the phenomena which we attribute to "spirits," i.e., to intelligences not in the flesh. Mr. Gurney goes a long way with them, though he objects to Heidenhain's extreme view; for he thinks that a long trance oration may all be unconsciously "celebrated" out! (*Proceedings*, December, 1884.) Now I was not personally much impressed with the one trance oration I heard, but I decline to believe that the interesting utterances of Mrs. Richmond, and Mr. Morse are all ground out by mere physical automata. And what of the high-toned "messages" through "M.A. (Oxon.)"? Again, how any one can be satisfied with such a theory in the cases cited by Mr. Myers himself, for instance, in that of the Rev. P. Newnham, or even in that related by Professor Sidgwick, passes my comprehension. Here was an intelligence understanding the many written questions of Mr. Newnham—and answering them in a manner wholly unexpected by Mr. Newnham or his wife (his wife being the automatic writer, and no one else present), she herself ignorant of the question or answer till she wrote the latter mechanically—the answers displaying even a different moral character from that of either of the two parties visibly concerned. If I am to ascribe that to "unconscious cerebration," then I can never be sure that I am not the *only conscious* person in existence. And Mr. Myers himself may be nothing but an unconscious cerebrator after all! Because the indications of intelligent responsive consciousness are as clear in this incident as in any conversation held by two people in the street, or in any letter written by one living person to another. "Reflex action" and "secondary" reflex action are in a totally different category. These are the result of gradually established organic relations, are certain, definite, rapid, and obviously mechanical in their operation. They indicate no conscious appreciation of the meaning of a new and unexpected conscious question, nor signs of a conscious, tentative, rather hastily though ingeniously adapted response to it, one displaying some knowledge and some ignorance, besides a well-marked alien moral tone—evasion, pretentiousness, and subterfuge. But all that was mechanical and unconscious! Nor can I see why the right hemisphere of Mrs. Newnham's brain should have been much more capable of this stupendous feat of thought than the left hemisphere—as Mr. Myers supposes—only because it is believed by certain pathologists to be less commonly used for ideational purposes, and therefore less capable of thinking! If the "dextro-cerebral cortical centres" are, indeed, commonly unused in the processes of our own ideation, and if yet they do support a consciousness, assuredly that is *not ours*, except so far as it may be assimilated and appropriated by the *one Ego which constitutes our individuality*. If that is not the case, then it seems as naïf to fancy that this consciousness and our own belong to the same person merely because they are believed to reside under the same skull, as it would be to fancy two people one person, only because they happened to live under the same roof. The physiological information in Mr. Myers' paper is clearly and popularly presented, but it is surely quite beside the distinctively *psychological* problem before us.* If there could be (which there

* Mr. Myers (see *Journal*, November) says that he inclines to the new physio-psychological view that "our sense of personality depends merely on the temporary harmony of the physical elements which compose us," that "the only unity in us is the unity of our organism." Now only the very maddest materialism contends that the "physical elements of our organism compose us." I therefore presume Mr. Myers must mean their psychical correlates, which was Clifford's "mind stuff" view, and is that of Bain, Maudsley and Co. Each organic molecule has a particle of mind, and the sum of these is that unity which we call "ourselves." But the objections to this notion are formidable. For either the molecules or the cells have some of our feelings and thoughts—that is, what we mean when we speak of human feelings and thoughts—or they have not. If they have, then each of these (as I have before argued) must have our one Ego or Self with all its "categories" already behind it, to compare, identify, discriminate and feel it, to make it human—in short, make it what it is; but then it is untrue that the unity of our Ego is made up of the sum of these. If they have not, and cannot have, then how can many utterly different little feelings and thoughts, by adding them together, make up the conscious, self-identifying unity of human thoughts and feelings, which we call ourselves? For these are all sub-human. And how can many different separate units make up one and the same self-identifying unit? But the molecules, even if conscious, are separated and different. Even if they may constitute a harmonious company, they cannot make one and the same self-identifying Ego, person, or individual, mind or unit. They can never be anything more than an aggregate, a chaos. Their harmony even can only be an idea of some one comprehensive intelligence, that contemplates and takes them all in, for instance, our own. It is the idea of the organism, which gives them all their place in it, which makes each of them what each is, relatively to the rest. Each of them, without this, can have but an isolated fleeting feeling; and so far as that is self-discriminated, the monad is an individual; but by adding many individuals together, you do not

cannot) an unconscious secondary self, at all events what Mr. Myers describes is not a secondary self of Mrs. Newnham's at all, because she can neither at the moment, nor afterwards, identify its actions as her own; it is precisely what we Spiritists contend for, viz., a primary self of some other person—of some alien intelligence in close temporary relationship with the brain and body of Mrs. Newnham, as also with the intelligence of Mr. Newnham. And this remark applies to all that Dr. von Hartmann, or Messrs. Myers and Gurney write about a conscious, or unconscious, secondary self. They are simply describing the ordinary self of another person, not a secondary self of the same person. (By-the-way, my friends, the Psychical Researchers, are adding as alarmingly to the Queen's English as the Spiritists and Theosophists have already done. We must soon have a new dictionary. The last number of the *Proceedings* literally bristles with a terminology which makes it appear like some manual, not of psychology, but of physiology, or therapeutics. Surely, surely, we are on the wrong tack! Physiology is a blind alley, an unreliable ally—must we, indeed, throw this sop to the Zeitgeist Carbasus, or won't he let us pass?) Let the writers seriously ask themselves how there can be an unconscious self—i.e., one that does not distinguish its own states of thought and feeling, recognise them for this or that, or as part and parcel of the same remembered system or order? For unless I can recognise a feeling, sensation, or idea as like or unlike other feelings, sensations or ideas which I (the same I, implicitly known to be the same) have experienced before, or am experiencing now, how can I discriminate, or classify, in other words, how can I know or even feel? But can I do this without consciousness? I do not think either Mr. Myers, or Dr. von Hartmann can! Yet here is Mrs. Newnham (Mr. Myers says) discriminating and knowing the questions of her husband sufficiently to be able to answer them, without being conscious of these questions! and framing appropriate answers without being conscious that she is doing so! though watching, and blankly expectant as to the only conscious self she, poor thing! is at all aware of possessing. Now have we glided, peradventure unawares, into Alice's Wonderland, and are we perchance listening to the hatter, the Duchess, and the White Knight? Rather than postulate this, let us dispense with all pretence of a "self" at all, and stick boldly to "unconscious cerebration," making it merely a physical process from beginning to end. Then the questions of Mr. Newnham made vibrations in his wife's "dextro-cerebral" ideational, and word-hearing centres, and these jolted out muscular motions of her hand through one of her word-writing centres—which constantly turned out to be all right for the intelligent understanding of both Mr. and Mrs. Newnham, when they became aware of this rather singular occurrence!! The objections to that view seem pretty plain.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

D. B.—Received with thanks. Will be used.

FACULTIES OF THE BLIND.—There is now exhibiting in Atlanta, Georgia, a family of negroes, named Williamson, three brothers and four sisters, all blind from birth; their parents were field-slaves of S. Carolina, who had seven other children all born with sight. The blind were brought up at the State Asylum for the Blind; they are very intelligent, with excellent well-disciplined voices. They form a travelling company to give entertainments which draw large audiences. The eldest brother has married a clever coloured woman who acts as manager and secretary. They not only sing but play well on different musical instruments. They also imitate different musical instruments with their voices—a brass band or organ, for instance. They have so trained their sense of touch that they can describe the features of people by touching over the face. One of the items of their entertainments is standing in line hand-in-hand, an object is put in the eldest brother's hand at one end and any one of the line can say what the object is; he says it seems to him that a magnetic current passes through the line, starting from him, conveying impressions of the object.—*Golden Gate.*

make one individual. As to the hypnotic experiments (*Fortnightly Review*, November), I quite agree with Dr. Wylid that they do not make at all against personality; for in them the experience of one condition is transmitted, more or less completely, into the other, and all are resumed in the deeper trance more completely still. Free-Will is left much as it was before. The Will is only free in the higher non-mortal, eternal self, in harmony with the universe. But the solidarity and unity of individuals in one Body is beautifully illustrated by the experiments, "I in them, and they in Me, that all may be made perfect in One." There is no confusion here, but harmony. Fechner's book on a "Future Life" is, in some respects, most helpful.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE.

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the *Spiritualist Press* of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz.:

1. CIRCLES OF EXPERTS.
2. ELEMENTARY CIRCLES OF INVESTIGATORS.
3. INQUIRERS (ALL UNDER).
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them; until, in due time, they become fit to take their place in an elementary circle of investigators. As circumstances allow, inquirers will be drafted into a circle of investigators, or if it be preferred they will be advised and directed in the formation of a private circle. The proceedings of each circle of inquirers will be under the charge of an Expert Director, who will manage the affairs of the circle in such manner as may, from time to time, be necessary, to facilitate its investigation.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses, for the most part, and their proceedings will be strictly private. They will be conducted by a Director elected in each circle by the members, subject to the approval of the Central Committee of Control; accurate minutes of all proceedings will be kept by a Recorder. These minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication; and the names of the persons who constitute a particular circle need be known only to themselves, and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance in any way he thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
2. To obey, and submit to the reasonable control of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief is sought from any member. The Central Committee of Control, however, regard physical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvas any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Cranston-street, Strand, who will enter into further communication with them on the subject. If not members of the Alliance, application will first have to be made to the Hon. Secretary, at the same address, and subsequently to the President for proposal as member of the Experimental Research Section.

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 Fries, 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.; *Epeš Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstäbbe, &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 Akakof, 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-Clavairez, 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. FICHTER, 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 yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE 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,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

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

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can improve 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 one 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 Maekelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

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

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

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the physical 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.