

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

No. 210.—Vol. V.

SATURDAY, JANUARY 10, 1885.

PRICE TWOPENCE.

CONTENTS.

Spiritualism and Agnosticism.....	13	Testimonial to Mr. J. J. Morse.....	17
The Swedenborgian Church and the		Miss Corner's Mission.....	17
Paris Press.....	14	The Unscientific Attitude of Scien-	
"Matter through Matter".....	15	tists.....	18
Reviews.....	16	Mr. Eglington and Mr. Cumberland.....	19
A Record of Meameric Facts and		Two Phases of Spiritual Phenomena.....	20
Philosophy.....	17	Christmas Week with the Spirits.....	22
Scientific and Society Papers.....	17	Spiritualism in the Provinces.....	23

[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.]

"M.A. (OXON)."

We are extremely sorry to be unable to report any favourable change in the condition of "M.A. (Oxon)." He is still confined to his bed, and suffers severely. We have received a few lines (through an amanuensis), in which he informs us that the shock to his system has been even greater than was imagined by the physicians, and that work of any kind will be impossible till Easter at any rate. The following article was forwarded to us with the intention that it should be used as the first instalment of a new series of "Notes by the Way." This plan, the writer, by his renewed ill-health, has been forced to abandon; and we can only, in the circumstances, announce the fact with the profoundest regret and sympathy, at the same time hoping that a speedy change will occur with the result of a complete and permanent restoration to health and strength.

SPIRITUALISM AND AGNOSTICISM.

By "M.A. (OXON)."

Mr. Chainey's apology for his new faith, elicited by a letter from Colonel Ingersoll, is diffuse and somewhat emotional. Perhaps it is to be expected that a man who has passed from the rigid pietism of the Methodist to the comparative liberty of Unitarianism, and thence to the condition of the Secularist who is "a law unto himself," and who has found that state of things hollow and unsatisfying, should metaphorically "prance" somewhat as a Spiritualist. No doubt Mr. Chainey does exult in his larger liberty, but he has a right to do that, if only he "has the root of the matter in him," as he would once have said. I trust with all sincerity that the influence brought to bear on Mr. Chainey may be as permanent as it seems now to be potent. It is noteworthy that about the same time that Mr. Chainey was finding his goal in Spiritualism, another well-known man, starting also from Methodism, was making public confession of Agnosticism. Mr. Moncure Conway, so long minister of South-place Chapel, is now in evidence as one who finds no rest for himself in the Methodism, Unitarianism, or Theism, which he has tried. His state of mind, as portrayed by himself, is instructive.

After a ministry of twenty-one years, Mr. Moncure Conway abandons the attempt to find for himself a creed that he can continue to teach to others for any appreciable time. Theology has become to him dry as dust, fair-seeming, but rotten at the core. He started in his teens as a Methodist, and was pulled up short because he too

graphically translated the Bible narratives in terms of modern thought. Then he became Unitarian, and passed through that rather colourless form of belief into a still more colourless Theism. Finally he takes refuge in the negations of Agnosticism, and may fairly be said to have made a phenomenally rapid progress from the domain of a too vivid faith to the quicksands of hypothetical negation, on which he now finds himself temporarily stranded. During these twenty-one years many minds have passed under his influence, and have passed out of it again. The marvel has been why one so able, so earnest, in many ways so gifted, did not retain his grasp on those who drifted within his reach. The reason now is clear. He himself had no firm foot-hold whence he could reach out a helping hand to those who sought his aid. The seven discourses in this volume* are most of them remarkable; and from them might easily be picked sentiments that have the ring of truth, and all the freshness and vividness of thought struck off red-hot from a deeply-stirred mind. He has broken with conventional Religion; "the soul of Theology is hatred," and he flings it from him with abundant disgust. He sees all around him the decay of Faith; his eye is keen to discern the signs of the times, but he is far less at home when asked to leave the realm of destructive, almost pessimistic criticism, and to find a remedy for the evils he deplures.

It would be at once ungenerous and unfair not to admit that there is much in Mr. Conway's farewell discourses that is full of insight and of hope. But in turning his back on the past he has transferred his faith to the misty and distant future. He still believes (apparently without much reason) that all will come right in the end. He rightly discerns that the religious world is passing through a crisis: that the old Faith has lost much of its hold on the thinking world; but he does not discern in what way its truths can be restated so as to meet the wants of a scientific age in such sort as the old truths of Judaism were restated by the Christ to meet the wants of the age in which He lived. He is impatient of attempts to meet the great want, if they donot chance to fit in with his present mood. "The great change," he says, "that has come over Christendom is due to the decay of faith in Heaven at a moment when the struggle for existence makes earth a hell for millions. It is not a question of immortality. Our theologians seem to think they are saving men from despair when they shew anthropological possibilities that individual consciousness survives death. They are grievously mistaken. . . . Abstract Theism cannot bring comfort and hope to mankind. Why should a man who under God is born in the slums of London suppose that under God he might not be born again in the slums of some other planet?" Anthropological possibilities, forsooth! Spiritualism, if he could only have made up his mind to master its far-reaching revelation of the possibilities of the future, would have solved for him his enigma. It would have illuminated his difficulty by teaching him, what I should have thought so acute and penetrating a mind might have found out for itself, at any rate as a possibility, viz., that the acts and habits of our life here build up a character which is perpetuated hereafter; that man is now occupied in preparing his future dwelling-place, and that

* "Farewell Discourses," by Moncure D. Conway, M.A., (London: E. W. Allen, and may be obtained of The Psychological Press, 4, Ave Maria-lane, E.C. 1884.)

the question of slum or no slum is not one of chance, but of the slow, imperceptible building up of character by the daily sum of his own self-chosen acts. Hereafter the righteous is righteous still, as the filthy is filthy still, because the change called death makes no break in the continuity of existence. The life that now is determines the life that is to come.

Mr. Conway is the only person of whom I have ever heard it stated that he had tried to investigate honestly and sufficiently the evidence that Spiritualism gives of perpetuated life after death, without in any way becoming satisfied that it offers real and worthy matter for investigation. I have in my mind a letter of his to the *Spectator* some years ago, which very curtly stated, if I am not mistaken, a rougher conclusion than that which I have formulated for him. And yet, as these discourses abundantly shew, there is no man who would have been saved from himself; from the groanings of a mind that has found all things theological but vanity and vexation of spirit; from an abysmal pessimism which is relieved only by a pathetic trust in the people and their democratic reign—there is no man who has so put himself in evidence as in need of the leavening influence of that belief which Spiritualism propounds as Mr. Conway does in these discourses. With his intense appreciation of the widening of educated sympathy with various forms of faith who will not agree? "Human religion," he says, "is yet in its infancy: perhaps there are visions to come later; but even now we are realising a new world around us, long overshadowed by our star-gazing neglect. From their hiding-places new bibles are coming, scriptures of every race and age, and the great oratorio of humanity swells through them for the first time. Our canon is vastly enlarged and enriched. Heroes and sages come from their graves; we are no longer bound to think of half the heroes and sages of our race as pagans burning in hell; we lovingly walk with Zoroaster beside the Euphrates; we listen to Buddha beside the Bo trees; we gather with the youth of Athens to listen to Socrates and Plato; and Jesus, who for fifteen centuries was taken from us by theology . . . has come forth to our fearless research, with all the sweetness and love that melted the heart of Mary, and all the eloquence that charmed men from their idols." Who can resist the charm of that picture? Our horizon is wider, our views are truer and more charitable, and while we venerate our Master as the veritable incarnation of what to us is the Divinest ideal, we can spare a glance of admiration for those adumbrations of the Divine who, in other lands, to other peoples, in ages other than our own, have revealed to their followers glimpses of God's own Truth.

Who again can fail to admire the insight that characterises such a passage as this? "In youth I pondered over these words of a Christian seer, 'I saw a new heaven and a new earth,' and they revealed to me that a new heaven of ideals must always be followed by a reformed earth. But now, to my further age, they reveal that equally a new earth leads on to a new heaven. The old heaven having faded—its rosy bowers, and harps, and thrones broken into drifting clouds—leaving immortality a cold Perhaps, a possibility not altogether pleasing to the weary toilers of earth, I am convinced that if faith in Paradise is recovered it will be from the standpoint of a happier earth. The ancient heaven shone by contrast with earthly despair: the new heaven will reflect the glories of a renovated world." And what Spiritualist will not see that that "cold Perhaps" which chills Mr. Conway's loftiest aspirations, and paralyses his best endeavours, is just what Spiritualism, and nothing else, unless it be a personal revelation, can remove. I am using my words in a large sense, as I am entitled. I do not pretend that any amount of what Mr. Conway probably understands by Spiritualism—rapping tables, floating chairs, mysterious writings, or phenomena

that are the unfailing annuity of Maskelyne and Cook, Stuart Cumberland, Irving Bishop *et hoc genus omne*—would do anything but breed disgust in a mind which has a large capacity for a sort of superfine scorn. But if he could overcome that unlovely tendency, there is, I stoutly maintain, that to be had from Spiritualism which would prove a balm to his wounded spirit.

Man makes his own future, is the arbiter of his own destiny, fabricates for himself now the surroundings amid which he *must* dwell hereafter. His life here is not, as Mr. Conway says in his haste, an affair of chance. Born in the New Cut now, amid an environment that makes progress apparently impossible, and virtue, culture, even decency, unattainable ideals—to be born, perhaps, in some equivalent slum in some more debased and degraded life on a lower planet hereafter! No, not if the life be lived at its best, even though it be to outward seeming all unlovely and vicious. Progress is the law, and its operation is not to be measured by casual glimpses of this fragment of existence; nor is its development to be judged by the superficial signs that alone are open to man's judgment. But I must not go further. I have not found for a long time so much thought-provoking material as is contained in the seven discourses, for which I beg to thank Mr. Conway.

THE SWEDENBORGIAN CHURCH AND THE PARIS PRESS.

(Extract from the *Revue Spirite*.)

A Swedenborgian Church has been opened in Paris. The event has exercised the minds of our gentlemen of the Press; with the Catholic clerical part of it, of course, it finds no favour. As their Church makes the pretension of being the sole depositary of all truth, its Press seems to feel bound to treat the Church of the "New Jerusalem" with disdain.

Our Republican journals, who make a boast of being "free-thinkers," show no toleration for such an outgrowth of freedom of inquiry; as they do not, indeed, for any other unless it be in their own direction. For instance—the *Presse*, in reference to it, says, "Now, we have one more added to the petty chapels and coteries where, in spite of science and free-thought, mystical practices, borrowed from the vagaries of the past, are to be inculcated." The *Événement* says, "At a time when all religions are losing their adherents an attempt is made to establish a fresh sect among us. The futility of trying to propagate the Swedish philosopher's doctrines is as palpable as the obscurity enshrouding them—an obscurity baffling to the most resolute examination." The *Petit Parisien* says, "Paris can now point to a new church; surely there were already temples enough in France raised to superstition, and another was scarcely wanted for helping to obscure reason!"

We, however, watch with fraternal interest this movement of the Swedenborgians. It is not their first attempt to establish a church in France. Thirty years ago they had one at Saint Armand, at the head of which was the *sous-préfet* of the place, Le Boys des Guays, a man of probity and learning, one of the translators of Swedenborg's works, and who thus helped French thinkers to get at the beauties as well as the obscurities of the remarkable Swede.

Honoré de Balzac, in his *Séraphita*, condensed, as well as he could do in a few pages, the Swedenborgian philosophy. This, so far as concerns terrestrial things, consists in condemning self-seeking and inculcating charity; and as concerns things celestial, while bearing the stamp of the marvellous, it certainly does not admit—as one of his critics insists—of being regarded as only adapted to visionaries and such as are prone to blind belief in the supernatural.

In all criticism, upon any subject, we should hold to the rule of suspending judgment until we have got at the knowledge of the facts of the case and their rational relations, and until we are able to consider it without prejudice. This rule, however, is generally disregarded by our contemporary Press; hence, necessarily, misrepresentations of Swedenborg now, and of the spiritual philosophy always.

A. VINCENT.

"MATTER THROUGH MATTER."

Dr. Wyld's interesting record supplies a circumstance of evidence the absence of which somewhat invalidated a similar experience of my own many years ago. On this account I have never yet published it; and if I give the facts now it is rather to shew how exacting of evidence have been some of us convinced investigators, whose competence is disparaged for no better reason, as far as I can make out, than that we have arrived at an affirmative conclusion.

It was at one of Mr. Herne's public dark séances, at 15, Southampton-row, that the phenomenon occurred. We took our seats and joined hands before the gas was put out. I was third from the medium on his left; a non-professional medium, a Mr. C., with whom I had but a very slight acquaintance, was on my left. There were two iron rings on the table before us, the diameter of the one hereinafter mentioned (and which I still have) being nearly seven inches. When the light was extinguished there was no ring visible on either arm of my left neighbour, Mr. C., and his right hand was clasped in my left. After sitting for some time with feeble results, I became myself dissatisfied, for some reason, *not suggested by anyone else*, with the order in which we sat, and *myself* proposed that Mr. C. should change places with me so as to be on my right instead of on my left. (I believe I thought that this nearer approach of the non-professional to the professional medium would be favourable, though they would still be separated by two sitters.) The change—the only one—was effected *in the dark*, my right hand now holding Mr. C.'s left. The manifestations increasing in force, I asked for the "ring test." Shortly after, I heard one of the rings taken up and struck, as it seemed, and as Mr. C. said, against the wrist of his left hand—the one secured in my own right. He winced, and almost at once the ring slipped over our two hands on to my fore-arm. A light was struck, and there it was found, without our hands having been once disjoined since the change of seats. Mr. C. allowed me to measure his coat-sleeve to exclude the possibility that a ring similar to those on the table had been on his arm beneath the coat; and I found (as may easily be supposed from the above given diameter of the ring) that this was not possible. I believed, and still believe, that it was a genuine phenomenon, and I brought away the ring to have the apparently solid circumference of the iron tested by an expert, taking care not once to let the ring, taken off my arm, out of my hand, that no change might possibly be effected. But unhappily the evidential value of the case was impaired by the change of seats in the dark. True, the suggestion of this came from myself, and Mr. C.'s character was, so far as I was aware, unblemished. But at that stage of my investigations, I always presumed against character, and if the idea of a trick had occurred to him, he had the opportunity, during the few seconds of the change of seats, to snatch up one of the rings and slip it up his arm. He shewed me a slight scar on his wrist, but that, of course, counted for nothing with me as evidence.

Dr. Wyld took the precaution of passing his hand up the medium's arm just before the phenomenon occurred, a precaution which, unfortunately, did not occur to me. I should otherwise have thought my evidence complete, and I see no flaw in Dr. Wyld's.

C. C. M.

The occurrence described by Dr. Wyld in your issue of January 3rd would be so interesting, if genuine, that many of your readers will probably share my regret that the conditions were not more completely unexceptionable. The account, as it stands, is far from conclusive. To begin with, Dr. Wyld tells us that he has been in the habit of carrying

about his ring for purposes of experiment, but does not tell us that he has invariably preserved it from examination. One would be glad to know how he has assured himself that his private marks have not been detected and imitated. Assuming, however, that the ring which finally appeared on the medium's wrist was really Dr. Wyld's marked ring, everything depends on knowing (1) the history of the ring and (2) the condition of the medium's arm, during the moments or minutes that preceded the alleged transference of the one to the other.

As regards the first point, Dr. Wyld says that before the transference took place, and while his right hand was clasping the medium's left hand in the dark, a ring was put into his own left hand (by "Irresistible," according to him, but he does not tell us how he knew this), and was then withdrawn. "I was satisfied it was my own ring from its oval form, its size, and its thickness." Dr. Wyld can hardly expect others to be satisfied that the ring felt by him was a particular ring, on the ground of its possessing characteristics which might belong to any number of rings. If the conditions of previous séances at all resembled the conditions on this occasion, his ring has been *en évidence* again and again, and its size and shape were no secret. Since, therefore, we have no proof that this ring which he held for a moment before the alleged marvellous occurrence took place was his own marked ring which afterwards appeared on the medium's wrist, it becomes essential to know what length of time had elapsed since he had observed that marked ring under circumstances which left no doubt of its identity; and what opportunities had during that time existed for some one else to obtain possession of it. The impression is certainly conveyed that such opportunities existed in abundance; for not only had the ring passed out of Dr. Wyld's keeping, but the room was dark.

As regards the second point, the condition of the medium's arm immediately before the ring appeared on it, Dr. Wyld's evidence is more satisfactory. With his disengaged hand he made an exploration of the arm and wrist, and was convinced that no ring was there. But it would be very desirable to know what was the extent of his exploration—whether, for instance, he explored the *nude* arm as far up as the elbow. And considering the ease with which a conjurer can deceive the unwary as to *which* of his two hands they are holding, one would be glad to know that Dr. Wyld made sure *throughout* that it was the medium's left hand which he held. Moreover, it is impossible, in such a matter, to place complete reliance on the report of a single sense of a single person. In these obscure subjects, the first rule of scientific investigation is to obtain as much corroborative testimony as possible; and where the condition of darkness, as here, excludes any other mode of testing than that of touch, it is doubly important that one person's sensations should be confirmed by those of others. Some of Dr. Wyld's friends might surely have shared in the preliminary investigation of the arm. If the experiment is ever repeated, perhaps he will bear in mind this simple means of improving the quality of the evidence.

One further criticism may be made. Dr. Wyld lays stress on certain measurements whereby he thinks he proved that the ring was too small to be passed over the medium's hand. But as there undoubtedly are persons who can get their hands through what look like impossible apertures, and as the degree in which this power is possessed cannot be ascertained except with the *bond fide* assistance of the person to be tested, the test is one which can never have any real value, and the mention of it rather weakens than strengthens the case.

January 3rd, 1884.

EDMUND GURNEY.

MARY HOWITT.—Notwithstanding the fact that the gifted widow of Mr. W. Howitt is considerably advanced in years, we notice that she is announced to contribute a series of papers to *Good Words* during 1885.

REVIEWS.

FLATLAND: A Romance of many Dimensions. By A SQUARE, Price 2s. 6d. Seeley and Co.; or may be had direct from the Psychological Press, 4, Ave Maria-lane.)

This is a capital satire, but it is also much more than that. In a humorous and dramatic form it is a really able attempt to make people understand the relativity of sense-consciousness, and its space conditions. Whether the author is scientifically successful in describing the optical and tactual possibilities of Flatland—a world in which our third dimension, height, is unknown—is a question we must leave to be answered by more competent critics. There being only one plane, the inhabitants have, of course, no conception of a solid in our sense, and are themselves distinguished by superficial configurations. These determine their rank and culture; evolution—which is the attainment of greater structural complexity—advancing regularly with every successive generation. The social and political constitution is thus dependent on biological facts, and the results are worked out with much ingenuity and in a very amusing fashion. It is shewn that in a two-dimensional world the most different figures must all appear to the uneducated sense of sight as straight lines; a very dangerous state of things in the presence of angles which, by a dubious assumption, are credited with the power of transfixing superficial outlines. The women of Flatland being all actual straight lines are especially to be dreaded on this account. For, by turning to you one of their extremities, they become as invisible as mere points, and can run you through before you are otherwise aware of their presence. The common folk, who are for the most part isosceles triangles, can only discriminate by the senses of hearing and touch; but the highly educated classes are familiar with the science and art of Sight Recognition, which confers on them immense advantages. This, like most of our own visual discriminations, is the result of acquired judgments, but is dependent on geometrical attainments of a high order. Not to dwell upon this or other scientific peculiarities of Flatland, the following specimen of its difficulties in regard to the origin of light (the sun being, of course, not visible) is worth quoting. "It was in old days, with our learned men, an interesting and oft investigated question: What is the origin of light? and the solution of it has been repeatedly attempted, with no other result than to crowd our lunatic asylums with the would-be solvers. Hence, after fruitless attempts to suppress such investigations indirectly by making them liable to a heavy tax, the Legislature, in comparatively recent times, absolutely prohibited them. I, alas, I alone in Flatland know now only too well the true solution of this mysterious problem, but my knowledge cannot be made intelligible to a single one of my countrymen; and I am mocked at—I, the sole possessor of the truths of space and of the theory of the introduction of Light into the world of Three Dimensions—as if I were the maddest of the mad!"

We are perhaps not wrong in taking this as a hint that such mysteries as gravity and magnetic attraction might find their solution in a four-dimensional experience; that we, too, are in a world of effects whose causes do not belong to nature in our phenomenal sense; such effects being just the most important and all-pervading.

The politics of Flatland need not detain us, and though the satirical applications lie tolerably "on the surface," the best of the book is certainly the Second Part—"Other Worlds,"—wherein the mystical experiences—from the two-dimensional point of view—of the "Square" author have full significance for ourselves.

As the hypothesis of a two-dimensional world to us, so, naturally, would be that of only one dimension to the dwellers of the surface. Accordingly, the first intromission into other worlds is in "A Vision of Lineland." He addresses a small line—which, of course, he takes to be a woman—and gets at first no answer. It is in fact the King. "It seemed that this poor ignorant monarch was persuaded that the straight line which he called his kingdom, and in which he passed his existence, constituted the whole of the world, and indeed the whole of Space. Not being able to move or to see, save in the Straight Line, he had no conception of anything out of it. Though he had heard my voice when I first addressed him, the sounds had come to him in a manner so contrary to his experience that he had made no answer, 'seeing no man,' as he expressed it, 'and hearing a voice as it were from my own intestines.' Until the moment when I placed my mouth in his World, he had neither seen me nor heard anything except confused sounds, beating against what I called his side, but what

he called his *inside* or *stomach*, nor had he even now the least conception of the region from which I had come. Outside his World, or Line, all was a blank to him; nay, not even a blank, for a blank implies space; say rather, all was non-existent." To know how life and its essential relations can be carried on in a Straight Line, the conversation with the King of Lineland must be read. That his Majesty soon inferred the intruder to be a madman, from his use of expressions implying more than one dimension, will be readily conceived. For the Linelander, the line is the solid, and only the point is visible. So the King replies to the Flatlander, who has spoken of *seeing* the lines (men)—"But I deny that you saw these things, for how could you see the line, that is to say, the inside of any man? But you must have heard these things and then dreamed that you saw them. And let me ask what you mean by those words 'left' and 'right?'" After vain attempts at explanation, the Square attempts an ocular demonstration by moving himself out of the line, with, of course, no other result than that of becoming suddenly invisible as soon as the whole square was out of the line. When he returned and claimed the admission that there were other lines in Space, the King replied: "If you were a man of sense—if you had a particle of sense, you would listen to reason. You ask me to believe that there is another line besides that which my senses indicate, and another motion besides that of which I am daily conscious. I, in return, ask you to describe in words or indicate by motion that other line of which you speak. Instead of moving, you merely exercise some magic art of vanishing and returning to sight; and instead of any lucid description of your new World, you simply tell me the number and sizes of some forty of my retinue, facts known to any child in my capital. Can anything be more irrational or audacious?"

But now the tables were to be turned. We had already heard of the Square's grandson, the "promising young Hexagon of unusual brilliancy and perfect angularity." It would not be fair to quote the best bits of the book, which must be read to know how this precocious young mystic deduces an obscure intimation of the third dimension by applying the cube power of numbers to geometry; how he pursues the illustrations of his teachers to consequences altogether unheard of; and how he gets sent to bed for his pertinacity. But it was the last night of the old, and the eve of the new, millennium in Flatland, and as the sand of the hour glass ran out, a new revelation was vouchsafed to the Square, just as he was expressing impatience at his little grandson's folly. He is reproved by a being from the Three-Dimensional World, whose introduction on the scene, and the conversation and incidents which ensue, form the best possible introduction to Zöllner's suggestive speculations. And seldom has serious instruction been conveyed in a lighter or more amusing guise. For the difficulties of the Flatlander in regard to his guest are just those of the Lineland monarch as regards the former; and again, they are just our own in relation to the denizens of a fourth dimension. In vain, however, does the strange guest recall to the Square his past experience in Lineland; the application cannot be intellectually made. In vain, also, does the Three-Dimensional being appear and disappear at will for the conviction of the Square, who "was now inclining to the belief that he must be no circle" (as which, of course, he necessarily appeared in Flatland, and so was taken for one of their highest aristocracy) "but some extremely clever juggler; or else that the old wives' tales were true, and that, after all, there were such people as Enchanters and Magicians." Then a mathematical demonstration is attempted by the analogical method; but all to no purpose except the exasperation of baffled intelligence degenerating into fierce intolerance. At length, all other resources of demonstration having failed, the Sphere forces the Square himself into three-dimensional space, and then the irony of the satire takes a new start. Among the preliminary proofs afforded of the third dimension had been the ability to see inside (over) the surface lines enclosing spaces which, for Flatland, were solids and invisible. But no sooner has the Square recovered from the first impressions of "Space"-land, then he puts to his guide a very natural question. He can now see what before was to him the "inside" of the Sphere—the line of depth—but he wonders that this power still does not reveal the "interior" organs—heart, lungs, &c., and he asks the reason. But the Sphere is not a Kantian philosopher, and like his querist, and like the King of Lineland, he forthwith confounds the possibilities of his own sense with the possibilities of sense in general. Although able himself to see the intestines of Flatlanders, he rejects as the highest absurdity the notion of four-dimensional beings who can see his own. Seldom has more

fun been got out of a serious argument than in this dialogue between the Square and the Sphere, the former at length pressing his opponent with a question shewing the latent reference throughout the book to occult phenomena.

"Is it, or is it not, the fact that ere now your countrymen also have witnessed the descent of beings of a higher order than your own, entering closed rooms, even as your lordship entered mine, without the opening of doors or windows, and appearing and vanishing at will? On the reply to this question I am ready to stake everything. Deny it, and I am henceforth silent. Only vouchsafe an answer."

"Sphere (after a pause): It is reported so. But men are divided in opinion as to the facts. And even granting the facts, they explain them in different ways."

To the Square's further question: "Those who have thus appeared—no one knows whence; and have returned—no one knows whither; have they also contracted their sections and vanished into that more Spacious Space, whither I now entreat you to conduct me?"

"Sphere (moodily): They have vanished certainly—if they ever appeared. But most people say that these visitors arose from the thoughts—you will not understand me—from the brain; from the perturbed angularity of the seer."

The eloquent protest of the Square against this view, and his enthusiastic prescience of not only four-dimensional but *n* dimensional worlds, lead to his dismissal to his own Flatland, where the Parliament is busy in passing an Act something like ours of George the Second, for the suppression of pretensions to "revelations from another world." The methods of Materialism towards unacceptable facts, and the "conspiracy of silence," are not unfairly caricatured. The prudence of the poor Square is not long proof against the impulse to impart his knowledge, and intolerance inflicts upon him a life-long imprisonment. By a true psychological touch the worst of his martyrdom consists in the doubts which arise in his own mind as the impressions of his experience fade.

And the book contains higher lessons than even those of a new geometry. In Flatland, Understanding is exclusively esteemed, whereas "many of the best and wisest in Spaceland think more of the affections than of the understanding, more of your despised Straight Lines (women) than of your belauded circles." And we are left to infer that in yet larger conditions of Space-Life wisdom is yet more manifestly, as Swedenborg says, the "form of love." But the Square is warned against an undue moral estimate of the denizens—to him the "Spirits"—of the third dimension, merely on the ground of their "omniscience." A more profound lesson is suggested by a glimpse into Pointland, where the Point "is his own World, his own Universe"—the apotheosis of Individualism.

It may be noticed that this satire is said to have been anticipated by a more serious treatise on the same subject from the pen of Mr. Howard Hinton, a son of the celebrated James Hinton.

C. C. M.

THE IDYLL OF THE WHITE LOTUS. By M.C., Fellow of the Theosophical Society. Price 5s. (London: Reeves and Turner, or may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.)

The initials M.C. very thinly veil the identity of the author of this charmingly written book. Unless we are much mistaken "M.C." has no mean reputation in the world of fiction. But "The Idyll of the White Lotus" is much more than a mere story, though the author has adopted this method of conveying to the world the truths it is sought to enforce. In the preface it is described as "a story which has been told in all ages and among all peoples—the tragedy of the Soul. Attracted by Desire, the ruling element in the lower nature of man, it stoops to sin; brought to itself by suffering, it turns for help to the redeeming spirit within; and in the final sacrifice achieves its apotheosis and sheds a blessing on mankind." This so aptly describes the "argument" of the book that we feel a fitter introduction to our readers could not be found. Nor can we, in the space at our disposal, do more than express our conviction that no reader of "LIGHT" will regret having spent the time necessary for its perusal. We cordially commend it to attention.

WHAT IS SPIRITUALISM? AN ANSWER TO THE GREAT QUESTION OF THE DAY. Price Sixpence. (London: E. W. Allen, or may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.)

This pamphlet, by a lady of rank and title, is a fervid response to the question on Christian grounds; a valuable sustainer of Bible teaching, and a strong helper of those who uphold Christianity as opposed to Materialism and Infidelity, at a time when both are rampant.

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.]

A Record of Mesmeric Facts and Philosophy.

To the Editor of "LIGHT."

SIR,—I see by your advertising columns that there has been published a new edition of the most valuable popular work on Mesmerism that has been issued from the English press. As a student of mesmerism of fifty years' standing and having read during the last half century nearly all the standard works written on the subject, I wish, without disparaging the excellent works by Townshend, Baird, Elliotson, Braid, Halleck, Dods, and scores of others, to confidently recommend "Dr. Gregory's Letters to a Candid Inquirer," as the best popular work to put into the hands of an honest searcher after truth in the occult field of Mesmeric Phenomena.—I am, sir, yours truly,

28, Lorraine-place, Newcastle-on-Tyne, T. P. BARKAS.
December 22nd, 1884.

Scientific and Society Papers.

To the Editor of "LIGHT."

SIR,—I have forwarded the following communication to the editor of *Knowledge* for insertion in that paper:—

"I note the following extraordinary, and, I think, imprudent, paragraph in your 'Short Answers' of January 2nd: 'Fit only for the unfortunate creatures whose fatuous folly prompts them to believe in so gross an imposition as that of slate-writing.' I fear this has been written from the standpoint of prejudice rather than from that of investigation.

"You are, of course, aware that scores of credible and ordinarily competent witnesses have vouched for the genuineness of slate-writing phenomena, and I have seen it myself in the presence of a boy-psychic, under such conditions as to render imposition impossible, and I regret exceedingly that you do not take an opportunity of investigating the phenomena before expressing opinions so dogmatic, offensive, and untrue.—I am, &c."

The editor of one of the society papers, the name of which I shall not condescend to quote, is quite beyond the pale of public rejoinder, but even if he could so far control his prejudices as to examine the phenomena, he would per force be convinced of their reality and genuineness, and probably, but of that I am not certain, refrain from the virulent abuse of those whose knowledge extends far beyond his limited range.—I am, &c.,

Newcastle-on-Tyne, January 6th, 1885. T. P. BARKAS.

Testimonial to Mr. J. J. Morse.

To the Editor of "LIGHT."

SIR,—Kindly permit me once more to draw the attention of your readers to the testimonial that is being raised to Mr. J. J. Morse. The presentation will take place on Wednesday next, and I would respectfully urge upon all friends who intend aiding in this work, to forward their subscriptions at once.

Upon the numerous friends of Mr. Morse in the provinces this appeal is more earnestly urged; as, apart from those who have so generously responded, there are many whose mite would shew him that he has still a place in the memory of those amongst whom he has so devotedly laboured. I have received further donations as follows: "A Friend," per Mr. Younger, £10; Glasgow Friends, per Mr. Robertson, £5; F.S.S., £5.—Yours very truly,

FRANK EVERITT.

26, Penton-street, N., January 5th, 1885.

Miss Corner's Mission.

To the Editor of "LIGHT."

SIR,—Will you kindly notify in "LIGHT," that my Dinners for the Poor Children of Spitalfields and Bethnal Green will commence on January 7th, 12.15 p.m., at the Memorial Hall, Bethnal Green, and will continue every Wednesday and Friday throughout the months of January and February?—Yours truly,

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, January 1st, 1885.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return Postage.

SUBSCRIPTION RATES.

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

ADVERTISEMENT CHARGES.

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

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

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

NOTICE TO THE PUBLIC.

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

NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light :

SATURDAY, JANUARY 10TH, 1885.

THE UNSCIENTIFIC ATTITUDE OF SCIENTISTS.

Scientific men, as a party, have, since the great outburst of what have been termed spiritual manifestations, displayed unreasoning antagonism towards their investigation. This may have arisen from various causes, the primary reason being that the majority of those who have become convinced of the reality of the phenomena, have, at the same time, hastily arrived at the conclusion that all the phenomena are the production of beings who have passed from this life. The facts are startling and, apparently, sufficiently abnormal to cause any scientific mind, trained to recognise the correlation of physical forces, and conscious of the universal reign of law, to cry halt at their first presentation. Abnormal or unexpected phenomena, when disassociated from crude spiritual and future-life theories, are sufficient of themselves to arouse the suspicion, and too frequently the unreasoning antagonism of men of science. We have instances of this antagonism in the opposition and bitter animosity which, early in the present century, were caused by the promulgation of the ordinary phenomena of mesmerism, even after men of the reputation of Dr. Gregory, Rev. Chauncey Townsend, Dr. Elliotson, and scores of other able and highly reputed scientific and literary men, had, in the clearest possible manner, demonstrated their genuineness.

The theory of evolution had the same hard fight for recognition. The works of Monbodo, Erasmus Darwin, Goethe, Lamarck, the author of "Vestiges," and Charles Darwin, were but little read and less accepted till Huxley with his genius for popular exposition on the one hand, and Haeckel, with his painstaking, minute scientific researches on the other, struck down the barriers of conservative

prejudice, and now the fear is that all may unreasoningly be swept into the whirlpool of universal evolution.

Scientific men may be reminded that all investigators are not "fools and dolts;" that many of the most trained, cautious, and conscientious scientists, and hundreds of the shrewdest "men of the world," have examined these phenomena, and the remarkable fact is that all who have fully examined them have been convinced of their reality and genuineness; but there is far from a consensus of opinion as regards the mode in which they be best accounted for; some, like Serjeant Cox, believing that they are purely mundane, and the products of occult natural laws; while many others, such as Professor Wallace, believe that in them we have evidence of action by beings who have passed the portals of the tomb, and are living inhabitants of a spiritual sphere.

Laying aside for the present all theories, and approaching the investigation of the subject as scientific men approach the phenomena of electricity, and the laws of planetary motion, why should not earnest scientific inquirers, without prejudice and without predecision, inquire seriously into these occult phenomena?

Men of science know from experience that the seeming and the real are often in direct antagonism to each other. They know that obscure phenomena cannot be solved at a glance, but require days and often years of painstaking scientific research, at the end of which, by a process of "trial and error," truth is reached. Illustrations of this fact we have in the researches of Tyndall into the origin of monad life; in the experiments of Pasteur in the transmission and prevention of disease; and in the investigations of Dallenger into the life-history of *Bacterium termo*.

Let the same principles be applied to the investigation of what are termed psychic phenomena; let not scientists approach them as though they were infallible, and entered upon the investigation to discover deception, not to ascertain truth. Men of equal natural ability, and with higher scientific training, have investigated and assured themselves of their genuineness; surely a reasonable modesty should guide raw investigators. The error into which conceited investigators, utterly ignorant of the delicacy of the investigation, often stumble, is that of dictating terms and conditions of absurd kinds, instead of witnessing the phenomena under the conditions in which they can be produced, when careful observation will shew that the conditions are crucial, and much superior to those which sciolists in their ignorance wish to enforce.

Possibly the most satisfactory, conclusive, and easily-obtained form of occult psychical manifestation is that known as slate-writing, and we are confident, from long experience, that if that form of investigation be entered upon without offensive dogmatism and assurance, in the majority of cases the phenomena obtained will be of a kind to render the common theories of trick and legerdemain utterly and manifestly untenable.

Why should men of science longer delay in their investigation into these strange and well-accredited phenomena? Is it want of intellectual eagerness to discover truth, or is it scientific Mrs. Grundyism?

TO CORRESPONDENTS.—Several communications stand over till next week, amongst which may be named letters from "Ebor," W. R. T., W. Oxley, &c.

DR. GREGORY is the best definer in his "Animal Magnetism," of that department of it called electro-biology; and M. Donato is one of the best exponents of it under the name of Fascination, on the Continent. He has just concluded a series of lectures, with experiments upon willing subjects from his audiences, at Antwerp. *L'Opinion* reports that at his last lecture he was presented by a committee of the audience with a floral offering and an address, accompanied by an earnest invitation to repeat his visit next year.

MR. EGLINTON AND MR. CUMBERLAND.

Mr. W. Eglinton has addressed the following letter to the editor of the *Pall Mall Gazette*, in reply to Mr. Stuart Cumberland's "challenge" which appeared a few days since.

To the Editor of the *Pall Mall Gazette*.

SIR,—It is my pleasure to be a constant reader of the *Pall Mall Gazette*, and consequently I saw Mr. Cumberland's letter which recently appeared in your journal. But for this I might have known nothing of his challenge, as I have received no communication from Mr. Cumberland himself, though I have waited several days in the expectation that he would take care that the matter did not escape my attention. I now ask you to be kind enough to publish my reply.

Mr. Cumberland's letter is so ingeniously worded that to those who do not read it carefully, and who at the same time know nothing of my professions, his proposals may appear to be fair and reasonable. In reality they are quite the reverse. If I understand him rightly he desires to put my "alleged supernatural powers to a decisive test," and accordingly proposes that I shall "produce, or cause to be produced, physical manifestations called spiritual" in his presence, and that of a chosen committee; and should I "succeed in getting the spirits to demonstrate" he will undertake to explain away such demonstrations by natural means to the satisfaction of the committee—(this committee to include himself and Mr. Labouchere!)—failing which he is willing to forfeit the sum of £1,000, Mr. Labouchere being also willing, he believes, to supplement this sum with another £1,000.

Now, Sir, I emphatically protest against the assumptions which Mr. Cumberland has thus put forward—ignorantly, I hope, but apparently with the distinct purpose of prejudicing me in the eyes of your readers. I do not allege that I am possessed of "supernatural powers." I do not claim to be able to "produce, or cause to be produced, physical manifestations called spiritual" (*sic*). I do not profess, and never did profess, to "succeed in getting the spirits to demonstrate." All that I assert is this—that certain unusual phenomena frequently take place in my presence, notably writing executed under circumstances which preclude the possibility of its being produced through the active agency of any person or power visibly present. I have no power to produce it—for it often fails to come when desired—and I take no part in its production; nor can I explain the process of its accomplishment. I have no responsibility in the matter, and do not profess to be able to give any intelligible reason why I should be the subject of these abnormal experiences. But the fact remains—as has been proved to the complete satisfaction of many hundreds of patient investigators, including men of the highest intelligence in every rank of life, men whose capacity for exact observation and correct judgment would be readily admitted in relation to any other matter. And in May last experiments were tried publicly, in the presence of a large audience, in the Banqueting Hall, St. James's Hall. A committee was appointed by the audience to conduct the experiments, those chosen being Surgeon-General Wolseley, Mr. Brinsley Nixon (of the Athenæum Club), Florence Marryat, Miss Major, and Dr. Geo. Wyld. I sat with them on the platform; two slates, which had been previously cleaned and examined by all the committee, lying upon the table before us, in full light, one upon the other, with a crumb of pencil between them. After a short interval writing was distinctly heard in the course of execution, and on the slates being examined the upper side of the under slate was found to be covered. In a second experiment a word then and there suggested by one of the audience was written between closed slates, under similar conditions; and at the close all the committee openly testified that the experiments had been conducted to their entire satisfaction, and that they were perfectly convinced that it was an impossibility for the writing to have been produced by ordinary means.

Seeing, then, that I have afforded all reasonable facilities for investigation to persons disposed to approach the subject in a candid and impartial spirit, I might fairly decline, I think, to notice Mr. Cumberland's challenge. But, lest my motive should be misinterpreted, and because I have no other desire than the elucidation of the truth, I have determined to accept it, subject only to certain modifications which I cannot doubt will commend themselves to the judgment of all reasonable minds.

In the first place, I absolutely decline to meet, for the purpose of this investigation, either Mr. Cumberland or any of the gentlemen whose names he has suggested. They are all, I

believe, so far committed to a hostile attitude in relation to these phenomena that it would be next to a miracle for them to be able to reach the position of fair and unbiassed observers. Moreover, both Mr. Cumberland and Mr. Labouchere have gratuitously insulted me by the use of opprobrious epithets. As to Mr. Labouchere, when he applied to me, in his paper, the terms "knave," "rogue," "cheat," "vagabond," &c., I can make some allowance for his sledge-hammer style, which I have myself frequently admired in his fearless exposure and denunciation of certain abuses; and it is possible that in denouncing me he may have thought he was doing a public service. He may have written under a sense of conviction, but if so, it is a conviction which did not entitle him to attack me in such unmeasured terms (to use the mildest expression), inasmuch as it was not founded upon any personal knowledge or evidence whatsoever. As to Mr. Cumberland, I take it that, as a professional "muscle-reader" and conjurer, his chief motive is to increase his own notoriety.

In the second place I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes against the recognition of an unwelcome truth.

What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come at my command, and as I do not use "any subtle craft, means, or device, by palmistry or otherwise," the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to "explain away such demonstrations by natural means to the satisfaction of the committee;" and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence.

I would send a copy of this letter, as an act of courtesy, to Mr. Cumberland, were it not that in his letter to you he has failed to give his address.

I am, sir, your obedient servant,

W. EGLINTON.

11, Langham-street, Portland-place, W.

January 7th, 1885.

The *Pall Mall Gazette* of Thursday also publishes the following letter which Signor Damiani has addressed to Mr. Labouchere:—

To Henry Labouchere, Esq., M.P.

SIR,—In the columns of this journal, under date of 31st ult., I find it stated that you "have no faith in the Spiritualistic quackery, and are willing to give £1,000 for the pleasure of being converted to the belief that the slate-writing occurring in the presence of Mr. W. Eglinton is not the result of trickery." As one of those who have publicly attested to both the reality of the phenomenon and the straightforwardness of Mr. W. Eglinton in the matter, I shall take up the cudgels in defence of truth, of Mr. Eglinton, and of my powers of penetration. I, therefore, propose that you and I shall deposit the sum of £1,000 each in the hands of a well-known London banker, and then empanel a jury of eight gentlemen, four on each side (to consist exclusively of men of independent position, members of the learned professions, and literary men), in whose presence Mr. Eglinton shall sit (I having obtained his consent for that) for the production of psychography. If the majority of the jury shall say that the writing between the closed and locked slates has been produced by legerdemain, the £2,000 will be handed to you; if they decide *vice versa* the £2,000 will be mine. Should you accept this challenge we shall fix the supplementary conditions of the meeting as to time, &c.—I am, Sir, truly yours,

G. DAMIANI.

29, Colville-road, Notting Hill,

January 7th.

P.S.—After having, with your permission, settled this question of slate-writing, I shall be happy to meet you again with a £1,000 or two, to decide whether Spiritualism is quackery or the greatest event of this barbarous age. It is lamentable that questions of such importance can but be decided by the only argument of any value in these materialistic times of L. s. d.—G. D.

TWO PHASES OF "SPIRITUAL PHENOMENA."

PSYCHOGRAPHY: THE "PASSAGE OF MATTER THROUGH MATTER."

BY J. MAIR ROLPH.

As all the results of séances through the mediumship of Mr. W. Eglinton are doubtless interesting to many of your readers, I take the liberty of sending a brief account of my experiences with that gentleman.

Having been very sceptical as to the truth of the facts of psychography, I, for a long time, was opposed to the idea of holding a séance at Old Quebec-street. At last I yielded; partly, I suppose, to my innate curiosity, and partly in conformity with a wish of my sister. I wrote to Mr. Eglinton, asking him to give me an appointment, and on the day named, armed with three slates, slate pencils, coloured chalks, and a sponge, bought *en route* expressly for the occasion, I betook myself to Mr. Eglinton's chambers. That gentleman was sitting at his writing table, in the well-known séance room, and he immediately came forward, welcoming me in a most cordial manner. On my telling him that I was sceptical as to the truth of psychographic facts, he said: "If you will come with me into the next room I may perhaps be able to dispel your doubts, but I must inform you, beforehand, that I can never guarantee results, as I am not able to control the power, or force it to manifest itself; I can only, as the medium, invite communication." One séance led to more, and as with many others before me, they ended in my being compelled to acknowledge the existence of an intelligent force, acting externally to the medium, and in direct contravention of the hitherto recognised laws of matter.

With but few exceptions I used my own slates in all the séances, the exceptions being when mine were filled with communications I wished to preserve or copy; and a few times when Mr. Eglinton's double slates, in their case with their Bramah lock and key, were used. Each of my slates was used for the first time in exactly the condition I brought it from the shop, being perfectly void of writing and requiring no further cleaning. All the answers received were intelligent and germane to the questions I put, treating generally on private family matters, of which Mr. Eglinton could have had no previous knowledge. The questions were partly *visd voce*, partly written, and of the contents of the latter Mr. Eglinton was not cognisant, he, at his own request, not having been allowed to see them. I was alone with Mr. Eglinton at all the séances. We used single slates, double ones, the one fitting accurately on the other, as also the pair in a case with a Bramah lock and key.

The single slates we used mostly for *visd voce* questions, under conditions now so generally known that it would be needless to recapitulate them. The single slates were always held under the flap of a small "Pembroke" table, and pressed against its under surface by Mr. Eglinton's right hand, his thumb resting above the flap and his wrist open to view. The double slates were placed sometimes under the table flap, sometimes on the table; at other times they were held by us both, away from, but not necessarily lower than, the table; once, indeed, we held them some distance above it, both of us standing at the time; and once Mr. Eglinton placed them on my head, when I not only heard the writing, to the dotting of the "i's" and the crossing of the "t's," but felt distinctly the vibration of the slates during the writing.

The séances were with one exception held in the back-room, but at my request one was held in the front drawing-room, into which we carried the Pembroke table, after I had, for the second time, minutely examined it, and convinced myself of the impossibility of secret mechanism or any kind of trickery in connection with it.

I received from my son three communications *in his own*

handwriting, and one dictated by him. The first direct communication, containing a French quotation, was twenty-eight lines in length; the second, which was obtained when two clean slates were firmly tied together and placed on the table, shewed thirty-two lines; the third one, which was written when two clean slates, accurately fitted the one on the other, were placed by Mr. Eglinton on my head, contained twenty-one lines. The dictated message had twenty-eight lines, inclusive of an eight-lined quotation from one of Goethe's poems, written in strictly correct German. Once, when holding at some distance from the table one end of two clean, close-fitting slates, Mr. Eglinton grasping the opposite end, I heard the stoppage of the writing in consequence of Mr. Eglinton withdrawing his left from my right hand; on joining hands again, at my request, the writing was continued and ended on the other slate. All answers were written from the medium and topsy-turvy to him. They commenced, generally, two to two and a-half inches from that part of the slate frame immediately under Mr. Eglinton's thumb, and though the slates were under the flap of the table, they were visible to me the whole time; therefore no exchange of the slate or slates could possibly have occurred without my perceiving it, and I kept a sharp look-out. The flap bar could not have given Mr. Eglinton any assistance in holding the slates under the table, as some of my slates were too short to come within range of contact with the bar, which, moreover, has no margin for "play" to the right or the left. The slates I used were nine and a-half by seven and a-half, and twelve by nine inches, and I doubt if even the longer one reached to the flap bar. In the one séance, after some answers to *visd voce* questions, in which I particularly avoided all names, I wrote on Mr. Eglinton's Bramah lock double slate a question to a cousin of mine, a Mrs. N. I. T. Mr. Eglinton was ignorant of the question. I myself put between the slates a bit of red chalk, locked the case, and taking the key out kept it beside me in full view on the table. We waited some time, but no answer came, and no sign of writing was heard. Mr. Eglinton once or twice drew the slate about half its length from under the flap, and then slid it back again, as though to cozen the power, but still there was no sign of writing. At last, asking me to release my hold of his left hand, he turned half way on his chair, and taking one of several envelopes lying on the writing-table behind him, placed it on the outside of the slate case, then sliding it under the table he gave me his left hand again to hold in my two hands. On my asking why he had put the envelope on the case, he answered, "Perhaps we shall get a communication." After waiting some time longer, during which Mr. Eglinton repeatedly drew the slate out some distance from under the flap and slid it back again, each time discovering the envelope on the outside, in the exact position it was placed at first, he began to breathe very heavily, and convulsive shudders ran through his frame, and at last we heard the writing. After the three final taps Mr. Eglinton withdrew the case from under the flap, and handing it over to me, requested me to unlock it. I did so, and on opening it, inside, between the slates, I found the envelope with (in my own son's handwriting in the red chalk) the words:—

"Dear Father,—"

"W—y."

"This is matter through matter,"

as well as my cousin's answer. This astonished me. I could not in any way account for it. I took up the case, locked it again, and tried to force the envelope through its interstices, but found that it shut too close to admit the very thinnest envelope. Here could have been no trickery or jugglery. I saw the thumb of Mr. Eglinton's right hand on the table the whole time he held the case beneath it; his whole wrist was also visible; his left hand was held in my two hands; one of my feet was under the flap of the table,

and the key of the case beside me on the table the whole time. I immediately determined to ask my son to explain the meaning of the words, "matter through matter." A clean slate was, under the usual conditions, held by Mr. Eglinton under the flap of the table, and I asked the explanation *visd voce*. The writing began almost instantly, and on the slate being withdrawn, after the final taps, we read the following answer :—

"It means that matter is disintegrated by the spirit-power which we have at our command, thence it is easy to dissolve ordinary matter, and restore it again by the same process."

Considering the writing on the envelope as the spontaneous manifestation on my son's part, I determined to ask him for a further communication in his own hand and received the following :—

"My dear Father,—I only have very little power to-day in which to send you a message in my own writing. I want to tell you how happy this communion with you is making me, not only because it advances me in the spheres, but because of the good it is doing you. H. sends you her best love, as do I to both you and to Aunt J. The latter must take care of herself, for I see that her health is not so good as it should be. Forgive more to-day, but believe that I am ever around you.—Your loving son in spirit-life,
"W . . . Y."

The slate with this communication is still in my possession and on it is written (in his own hand) at my request :—

"Two clean slates were put together and placed on Mr. R.'s head and this is the result.

"W. EGLINTON."

Having read that sometimes fac-similes of letters of the alphabet, and numbers, had been requested and produced, I asked Mr. Eglinton if he thought that the power could copy a simple drawing. "Very probably; we will try, if you like," he answered. Now my slates were nearly filled with answers, all of which I intended to copy when I got home, but on one of them I thought there was space enough left to make the experiment, so, without sponging out the writing on it, we used that slate, fitting it on another upon which also there was a communication. I drew something very absurd, two figures in simple lines, a reminiscence of what I saw years ago in the *Fliegende Blätter* ("Fly-leaves"), an Augsburg weekly comic paper, purporting to shew the height of joy and grief in lines. I drew the two figures, gave them face downwards to Mr. Eglinton, and the two slates were held by him under the usual conditions beneath the flap of the table. I asked *visd voce* for a copy of the drawings. We soon heard a scratching, and I exclaimed, "I verily believe they are being copied." After the three taps, on withdrawing and uncovering the slates, we found the two figures very decently copied.

I then asked for some numbers, naming them, and the word "Alice" to be written, which was done instantly. Shortly before we broke off this last séance, Mr. Eglinton, taking up the double slate-case in which was an answer from my cousin, J. S., said, "I should like to try an experiment with you, Mr. Rolph." "I have no objection," I answered, adding, "Had I not better copy that answer first?" "That you can do afterwards; we must utilise the power while it lasts." He then asked me to close and lock the case, and put the key in my pocket. Having done so, Mr. Eglinton requested me, if I had no objection, to lay my eye-glasses on the outside of the case. At first I demurred, but remembering that I had another pair with me, I placed the closed eye-glasses upon the case. Mr. Eglinton then put case and glasses under the flap of the table, and, as usual, I held his left hand in my two hands. After waiting some time, Mr. Eglinton, breathing heavily, became very much agitated; bending far over the table he appeared as though gradually forced out of his chair. He begged me to put my hands farther over his left hand, and to press it down upon the table, which I did. Mr. Eglinton becoming more and more agitated, I began to

feel uncomfortable, but at last he cried out, "Press firmer, please, firmer; I feel them snatching at it." I pressed down his hands with all my strength, bending over the table till our heads almost touched together. Presently Mr. Eglinton sank back into his chair, and convulsively withdrawing the case from under the flap of the table handed it to me to unlock. On opening the case I found my glasses between the slates inside, but open. I exclaimed, "That is also matter through matter, or solid through solid." "Yes," answered Mr. Eglinton, "and you have, Mr. Rolph, been fortunate in witnessing it, for such manifestations of power are not always obtainable. You have been altogether very successful in your séances with me." I then proceeded to copy my cousin's communication from the double slate, when I discovered that there was no signature. On mentioning this to Mr. Eglinton he took the case, put in a bit of slate-pencil, closed and locked it, and giving me the key, put the case again under the flap of the table, and said, "We particularly wish for the signature of the writer, would you kindly give it us?" Immediately we heard the writing, and on opening the case, when withdrawn from under the flap, I found her signature at the foot of the communication.

In all the séances I particularly noted that question and answer were never on the same slate surface; the hypothesis, therefore, that the medium can write the answers with the disengaged fingers of his right hand falls to the ground, as in the one case, that of a single slate, by such action the question would be certainly smudged, if not completely obliterated; or, as also in the case of two slates being used, the one on the other, the medium would be obliged to write *through* the one slate surface,—an utter impossibility; and, lastly, no medium could stretch his fingers, which naturally would cause a corresponding strain and muscular movement of his thumb above the table, and of his wrist (which would instantly be detected by even the most superficial observer), so as to write from the top to the bottom of a twelve-inch slate with the increased difficulty of writing from and topsy-turvy to himself.

My series of séances with Mr. Eglinton I consider to have been so successful that I can only advise all those who are sceptical to pay him a visit, that their eyes may be, as mine have been, opened to the truth of the existence of an intelligent power working outside the physical power of the medium, capable of manifesting itself contrary to the hitherto accepted laws of matter.

I trust that this summary of my experience with Mr. Eglinton may meet your approval for publication as additional testimony to his wonderful powers.

Beaufield Tower, Trinity District,
Jersey, Channel Islands.

THE *Republican*, Burlington, Kansas, reports a séance with a medium, G. Search: In the dark circle, a guitar and a violin circulated playing over our heads, and hands were felt by all of us on our heads, faces and hands. In the light circle, the medium, sitting in view of the circle, forming one of it by all, including himself, holding hands, various hands were projected between the folds of the curtain before which he sat.

THE *World*, a short time back, contained the following interesting sketch: "Mrs. Weldon transacts her affairs in offices in Red Lion-court, Fleet-street. We found her in the midst of books, papers, and legal documents. She receives politely; dresses very plainly but in perfect taste; wears her hair short; her countenance is vivacious; her eyes bright and piercing. In conversation we found her precise in facts, figures, and dates. She hears what is reported against her with self-possession and good nature. She has law at her finger-ends for conducting her own suits, all of which she is confident of gaining, and enough of it to spare for others of her sex whom she thinks wronged. One wonders how she could ever have been charged with being insane. She is certainly unlike other women; although eminently feminine, her mind is masculine, and she believes she has missions, one to look after orphans, another to expose the evils of the Lunacy Laws, but surely here is no indication of insanity! One cannot but admire her courage. She has a detestation for every form of pretence and shams. Judges, counsel, solicitors, and mad-doctors may rest assured that it will be long before they have heard the last of Mrs. Weldon."

CHRISTMAS WEEK WITH THE SPIRITS

AND A

SUMMARY OF FIRE LIGHTING PHENOMENA FOR SIX MONTHS.

BY MORELL THEOBALD.

On Sunday, the 21st September, we had the pleasure, and I may add, the privilege, of a visit from Mr. Eglinton, who sat with us at our usual evening séance, by special spirit direction. That day being our daughter's birthday, we had put out (overnight) some birthday presents, among which, in the morning, was found a letter in direct spirit writing from several of our spirit group, in their well-known and inimitable handwriting; and on her pillow that morning she found, on waking, one of the presents, which had been tied up overnight, in the paper in which we had wrapped it, but with the string removed. No one in the house knew anything as to these nocturnal occurrences. On coming downstairs the gas stove and the kitchen fire were both found alight, with two kettles on, boiling ready for an early cup of tea: later on at 11.30 another fire was lit by our invisible friends in a room we were about to use.

At the séance in the evening we had expected that E. M. would materialise and speak to us, he having said he intended to do so, but although there was considerable spirit power manifested, in the way expected we were disappointed. At the end, however, one of Mr. Eglinton's spirit guides spoke and told us that E. M. thought that he could do more permanent good to our home circle by *not* then materialising but by aiding in developing this power for future occasions. We were directed to sit on Christmas Day at Haslemere. On the two following days two of our home circle felt the "power" in so oppressive a manner as to cause illness and a complete collapse of physical strength for twelve hours, after which it ceased, leaving a development of other senses unknown before—to which I do not purpose here further to refer.

On the following Monday, Tuesday, and Wednesday, we had the same early fire lightings by invisible agency to which we have become accustomed now for many months, with the addition of one fire being lit in the middle of the day, at 1.30, in a room we wished to use in the afternoon. No one was near it when it was lit.

The day before Christmas Day we all went to our favourite resting box at Haslemere, locking up the house until the following Monday, with the simple arrangement that a woman and her child were to come in, with the aid of the latch key, and sleep there each night.

I left my study and other rooms *locked up*; and in my study I was careful also to lock up my table drawer, in which I keep—and there only—certain paper devoted to direct spirit writing. No one entered this room until I myself unlocked it on Monday, the 29th. These particulars I beg my readers to note; and also to observe that the woman we left in charge at night is obviously one whom we thoroughly trust; moreover, she is *not* an adept at writing!

On Christmas Day, at Haslemere, raps came very freely while sitting around the tea table, replying vigorously to questions, and otherwise noting the conversation as it went on. Sitting *en séance*, at six o'clock we were directed, as soon as our medium was entranced and taken away from the circle to the corner of the room, to put out the lights. When this was done, we had conversation in direct spirit voice, while spirit presences flitted about the room, drawing their drapery over the hands of some of the sitters, who consisted entirely of our own family circle. We then heard a rustling of paper, apparently fluttering slowly from the ceiling; it finally dropped in front of myself with also some other thing, which, on lighting up, proved to be a blue pencil taken from a box of twelve coloured pencils left at Granville-park in our closed house.

The paper was a sheet from my own stock at Granville-park, left doubly-locked up as previously stated; on it was written in five different coloured crayons a simple greeting, as follows:—

in brown.....Xmas day

blue.....taken from drawer in your study at Granville-park, written with chalks downstairs and brought here to-night—the pencils you will find with all the points broken.

green.....We all

blue.....wish you a

brown.....Merry Christmas and

red.....a bright new year

yellow.....and may every thing

blue.....prosper with you all and all

brown.....happiness attend you all wherever you may be. J.W.E.

signed in blue.....Louisa. T. T. Lynch. Harry

red.....Emily — Pompon

brown.....Saadi. Wamik

blue.....William Dunham

and inside the paper is written in a child's handwriting:—

in blue.....Dear Mamma. Me am taken care of this house with Harry. Pompon.

"Pompon" doubtless felt her responsibility and importance! I asked particularly as to the circumstances under which this was written—whether the woman was in the house or not, and how the "power" could be obtained when the house was thus empty. After a good deal of questioning, I arrived at the following statement: The paper was written on "while the bells were ringing for church," about a quarter to eleven—no one then being in the house. The power was obtained from our medium at Haslemere that morning about eight o'clock, by entrancing her (this was found to be the case at that time). The "power" was stored till the message was written, and they used the room downstairs because Mary usually sits there, and we also when *en séance*. The signatures, which were in their own handwriting, were appended in the evening at Haslemere, while we were sitting. The point of the blue pencil thrown down on the table was broken, and on arriving home I myself opened the *new box* of crayons—a present to Tom—and found the remaining eleven points all broken off as they told us we should find them. "Pompon" told me *she* would open the door for me on going home. This she did as I was walking up the path, and the only two people then in the house were at the piano in the drawing-room, indulging in song. They had recently passed the hall door—*shut*. This opening of the door to us is a favourite diversion of little Pompon, and it is frequently done when the inmates are at the top of the house.

Now without taking into consideration the characters of all who could by any possibility be concerned in this fact of writing, it seems to me to be a phenomenon which could not be completed under our own eyes and inspection without admitting the power as emanating from those whose signatures claim it. If it were done as stated, no one was in the house at the time; and I found on my return home that my study and the drawers within it were locked, as I myself had left them; nor had a thing been touched: everything was as I had left it plus dust! But I claim *character* as an important factor in all such phenomena, and it is time that Spiritualists insisted on the same when collusion is hinted at so glibly by persons to whom such facts are startling.

Let me complete the week at Haslemere; and I will record failures as well as successes. We left each night wood and coals in the kitchen, trusting that there we might have our fire lighted as it is now invariably lighted at home. Here we could not conveniently lay the fire over night, and our man and his wife sleep close adjoining the

kitchen and were early on the *qui vive* to hear the wood crackling. But for some reason it could not be done. However, on Boxing Day, just as our medium and my daughter, coming in from a long walk, opened the front door, I heard the sound of wood crackling over head in our own bedroom. This fire had been laid in the morning, as usual, by our housekeeper, and I at once ascertained that *no one* was on the upper floor where our bedroom is situated, nor had anyone been there for some time. Had any person walked overhead, my wife and I, who were in the room under, would have heard them. This fire, then, was lit at four o'clock in the afternoon practically under our own inspection, as has, of course, frequently happened at home. I am particular in stating these circumstances, as this phenomenon is interesting to many friends, and I am continually being questioned about it.

From a careful record which I keep, I find that during the six last months of the year the results of fire lighting phenomena stand thus:—

In *July*, either the gas-stove or kitchen fire was lit by our spirit friends every morning, and during that month fires were also lit four times during the day.

In *August*, we were only at home three days, on each of which the fires were lit in the early morning.

In *September* every morning, without exception, and three times during the day also.

In *October*, every morning without exception, and twenty-five times also during the day. (Fires in sitting-rooms were now in requisition.)

In *November*. Every morning without exception, and every day during some part of it also without exception.

In *December*. Every morning excepting the five days we were at Haslemere, and there once in the afternoon as recorded above. Every day also when at home one fire or more has been lit by our spirit friends.

Our trustworthy medium frequently has them lit under her eyes, or while in the act of laying the fire; twice have I myself had them lit under my own inspection, *i.e.*, once in the bath-room while it was locked up, the *key* in my pocket, and I on the *qui vive*; and once in the drawing-room while I sat within view of the door, and of course, within hearing of any sound. My wife, who is, of course, more at home, has constantly had them lit under her *cognizance*, though not actual sight. My daughter frequently has actually *witnessed* the lighting, as have *four persons together* on one occasion to which I have referred in "Spiritualism at Home." My early morning records are, of course, taken from Mary and my daughter, for whom I claim absolute care and truthfulness: outsiders, with their many suggestions, will trust more for proof of the phenomena to records of those which occur during the day. If anyone can suggest tests which I have not devised, and which are practicable under the conditions required for such phenomena, I shall be glad to receive such hints, but of the facts I am as certain as I am of my existence. I trust this will suffice on this phase of mediumship, for we see others coming on.

January 1st, 1885.

BALLOON STEERING.—The French balloon with steering apparatus, charged with ordinary or hydrogen gas, according to the ascending power required, is cigar-shaped, pointed at each end; a net hangs from it with seats for two aeronauts and the directing apparatus, the force for which is supplied by a series of electric accumulators having a 10 horse-power. According to the *Cologne Gazette*, Dr. Woelfert has been equally successful in Germany. In one of his experiments he was in the air two hours and a-half, moving, part of the time, against the wind.

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—At the morning meeting in the Hall, 2, Carlton-place, last Sunday, the controls of Mrs. Wallis discoursed with their wonted ability on "Truth v. Expediency." The usual discussion permitted at the morning meetings followed, after which the meeting formed itself into a committee for the consideration of the Society's business, and the reports of the secretary and treasurer, which were then submitted. The financial report of the Association is subjoined as its "dry details" may perhaps interest and encourage other societies struggling for existence, hitherto with less success than has of late become the portion of the Glasgow Association. Tributes of thanks were cordially paid to the indefatigable president, Mr. James Robertson, who has always been a host in himself; to the painstaking and methodical treasurer, Mr. Findlay, as well as to other individual members who had signalled their practical devotion to the cause of Spiritualism by special zeal and effort during the past year. Mrs. Wallis again occupied the platform in the evening, the subject of her guides' discourse being "Contentment, Courage and Cheerfulness: A New Year's Lesson." The audience was numerous in spite of inclement weather, and the utterances fertile in thought and vigorous in form and expression.—ST. MUNGO.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

Treasurer's Report for Year ending 31st December, 1884.

INCOME.		£	s.	d.
To Collections at Hall Services	...	25	8	0
" Do. at the Wallis' Home Services	...	4	16	3
" Quarterly Subscriptions	...	8	12	5
" Proceeds of Two Soirées	...	3	13	6
" Sale of Hymn Books, &c.	...	0	9	10
" Donations	...	0	14	0
" Guarantee Fund in support of the Wallis Engagement	...	25	18	9
		£79	12	9
EXPENDITURE.		£	s.	d.
By Balance due Treasurer from previous year	...	1	15	0
" Rent of Hall	...	10	0	0
" Cleaning, &c.	...	1	4	9
" Syllabus	...	0	14	0
" Binding Hymn Books	...	0	5	6
" Papers for distribution	...	0	6	11
" Speakers' Fees	...	56	0	0
" Advertising	...	2	2	0
" Balance in Treasurer's hands	...	7	4	7
		£79	12	9

NEWCASTLE.—The ladies connected with the Newcastle Society announce their attention to hold a sale of work, &c., on Monday and Tuesday, January 26th and 27th, 1885, in the Lecture Hall, Weir's-court, Newcastle, in aid of the important work which this Society is doing in the public advocacy of the movement. The sympathy and support of all friends and Spiritualists is kindly invited, and their presence thereat will be appreciated. The sale of work, &c., will take place each day from four to ten p.m. Admission 3d. each. A refreshment stall will be provided. Vocal and instrumental music at intervals.

MENTAL SUGGESTION.—Professor Delbona has been lecturing at the Liège University upon this subject, taking for his text an article in the *Revue Philosophique*, by M. Richet. At first it seems improbable that a man can, without gesture or speech, make his thought felt, and be responded to by another, but the facts stated by the Professor of his own observation and that of M. Richet, seemed to demonstrate its possibility. His audience testified its assent and approbation.—*Le Messager*.

A PRODIGY.—Young Jacopo Inaudi is now exhibiting his wondrous faculty at the Liège Theatre. *La Scène* cannot find language to express its astonishment at this youthful prodigy. It says: "He plays with complicated difficulties of calculation in each department of arithmetic, extracts the square root of a number in which enter thousands, &c., and all with rapidity and without apparent effort, and half-an-hour afterwards is able to repeat the result of these mental operations."—*Le Messager*.

THE DIVINING ROD.—G. B. Stebbins writes: Cyrus Field, of Livonia, is known to have found water above a hundred times, and he sends written testimonies of the fact. He continues, that at Cyrus Field's house, talking about it he said, "We can shew the thing right here." Taking a pear-tree branch, he held a fork of it in each hand, the end from him upwards at an angle of about forty-five degrees, and walked slowly across the room. When in the middle, his hands being motionless, the end dipped and the forks of the branch bent in his grasp. This was done again and again. He said that under the floor, about twelve feet, the spring rose which flowed out at the pent stock behind, and that he found the spring with the forked branch years ago.—*Religio-Philosophical Journal*.

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 sêances, and what to expect.

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

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

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

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

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

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

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

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

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

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

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

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

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:—"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. . . . 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.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—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; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1887.