

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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

## THE TELEPATHIC THEORY.

Telepathy is a word adopted by the leaders of the Society for Psychical Research as one which expresses the view they take of almost all spiritualistic phenomena so-called, so far as the experiments and observations of the Society have been recorded.

The word means far-feeling, or feeling at a distance by means of the brain.

For instance, *Thought-transference* is explained on the telepathic theory, and the apparitions of ghosts occurring at the time of death are explained as instances of the minds of the dying so operating as to cause cerebrations which act on others at a distance or telepathically.

Further, in the February number of the *Contemporary Review* there is an article by Mr. Myers, the inventor of the term, in which he "believes that he has shown that in the vast majority of cases where Spiritualists are prone to refer *automatic writing* to some unseen intelligence there is really no valid ground for such an assumption."

The facts which Mr. Myers puts forward as proof of his hypothesis as to automatic writing are very few, and by no means warrant the conclusions he has arrived at; and, especially, his theory that automatic writing is sometimes produced by the cerebration of brains at a distance from the automatic writer, is one which at most must be of very rare occurrence.

Most Spiritualists will admit that a large proportion of automatic writing may arise out of unconscious brain cerebration, and they will also admit that as man is a spiritual being while in the flesh, a considerable proportion of automatic writings may be dictated by his own spiritual nature, unknown to his earthly reason; but all Spiritualists believe in inspiration by spiritual beings outside themselves, and that, therefore, automatic writing must sometimes proceed from this source. However, it is well that the scepticism of Mr. Myers should be brought to bear on Spiritualists in this matter, and that the subject should be reconsidered, and it is to be desired that those who can give instances in which automatic writing must have come from external sources, should record them in "LIGHT."

Mr. Myers certainly qualifies his sweeping assertion when he adds: "I am, indeed, aware that some cases of a different kind (to unconscious cerebration) are alleged to exist—cases where automatic writing has communicated facts demonstrably not known to the writer or to any one present. How far these cases can satisfy the very rigid

scrutiny to which they ought obviously to be subjected is a question which *I may perhaps* find some other opportunity of discussing."

Now surely it was Mr. Myers' obvious duty as an investigator of psychic facts, to subject the statements of Spiritualists to "a very rigorous scrutiny" *before* committing himself to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called, to the operation of physical movements only.

In the July number of the *Nineteenth Century*, Mr. Myers and Mr. Gurney actually attempt to exhibit a case of apparition *an hour after death* as one of telepathic brain action on the part of the deceased!

Subsequent investigation proved that the instance referred to had been most incorrectly reported to those gentlemen, and the theory in this instance collapsed with the case. But really one could not at the time resist the impression that the writers were amusing themselves at the expense of their readers, in gravely informing them that a *brain* could act telepathically an hour after the man was dead. Surely this was pushing the far-feeling theory a little too far.

One naturally would conclude that the heads of a society for Psychical Research would believe in the Psyche; but if the telepathic theory is true, then the Society should be named the Society for Tele-Cerebral Research, or the Society for Occult Physiological Research.

It is well, I think, that we should all take it to heart that the Society, so far as it has proceeded, has not admitted any belief in mind, soul, or spirit, apart from a human organisation; but has given us a telepathic theory which virtually says—mind, soul, spirit, are, so far as we know, only matter in motion.

With regard to automatic writing, a friend narrated to me as follows: "Three children known to me, ages six to nine, some years ago were playing with planchette, when it wrote verses in a language unknown to the children or to their mother, but which the father, when he returned home, discovered to be taken from one of the Roman poets."

Now it is conceivable that the father, if he had trained his children mesmerically, might have been able, to some extent, to control his children from a distance. But in the present instance no such training had been practised, and it is to me inconceivable that the father's brain, or any other brain, could have unconsciously controlled these children to write Latin verses.

We nearly all know, as a matter of fact, that direct writing can be produced within locked slates or cabinets; but such writing is entirely beyond explanation by the telepathic theory, unless, indeed, the advocates of that theory would maintain that brain cerebrations could penetrate wood and slate, and, seizing on crumbs of pencil, could write with intelligence, and at a speed ten times greater than is possible to any human being!

Now, if it is admitted that direct slate-writing is beyond the telepathic explanation, and is produced by an intelligence without a visible organisation, how infinitely easier it is to believe that this same outside intelligence could, and does, control human hands to produce automatic writing.

In the presence of Napoleon III., a detached hand was seen by all present to write in the light and on the table immediately under inspection, and this hand was kissed by

the Emperor. Was all this the result of the telepathic cerebration of Mr. Home?

Mr. Haughton, in last week's "LIGHT," is indignant with the members of the Society for Psychical Research for not experimenting with Mr. Eglinton; but it is pretty widely known that they have sat with him, but that no member who holds the telepathic theory has ever had any proof of slate-writing.

This has caused wonder and mortification, but the failure is easily explainable on the telepathic theory. The sensitive and his controls, feeling that they were surrounded by a hostile prejudging influence, were thus paralysed.

Mr. Myers expresses his opinion in his article in the *Contemporary*, p. 243, that "the proceedings of the Society for Psychical Research must for a long time be largely occupied with telepathic researches." If so, I fear the subscribers to the Society may begin at last to feel that they do not get much for their money.

The Society has done admirable work in bringing into some order the "willing game," so long the amusement of society; and the Society has further enjoyed the great advantage of being presided over by a gentleman of high character and position, and has thus obtained an outlet for its records in the public Press.

But I have this against the managers of the Society, that, while inviting discussions at its public meetings, they most carefully withhold from their printed reports, the names and the thoughts of the few thinkers who venture to call the telepathic and other conclusions in question. This jealous exclusiveness is surely not justifiable in an open society avowing itself to be one of research.

Those who believe in the Spiritualistic view and have united themselves into the London Spiritualist Alliance can produce abundant proof of—(1) True clairvoyance as distinguished from thought-reading. (2) Direct psychic or spirit writing within closed slates or cabinets. (3) The "passage of matter through matter." (4) The materialisation of the human form. And those who prefer spiritual facts to physiological theories are invited to join this Society.

If telepathy be true, is it not strange that those who believe in it are totally impervious to its influence, and those only can receive "thought-transference" who are psychics, or mediums—that is, those who believe in spirit communication?

Further, if ghosts at the time of death are caused by brain cerebration, how is it that not one dying brain in a million can telepathically cerebrated a ghost?

In conclusion, it is a remarkable and very serious matter for consideration, that a society carefully inaugurated under the auspices of "all the talents" for the purposes of Psychical Research, should, after three years' labour, find itself, as it were, deliberately and laboriously stranded in a form of agnosticism; and, while ignoring the spiritualistic theory, should expend about £1,000 a-year in a subtle attempt, under the disguise of a Greek synonym, to insinuate into the inquiring mind a quasi-scientific form of materialism.

X.

[Letters frequently reach us regarding the attitude of the Society for Psychical Research to Spiritualism. We insert the above in the interests of free discussion, and with no desire in the world to encourage any disparagement of the useful work which this Society is doing.—Ed. of "LIGHT."]

TO CORRESPONDENTS.—Several communications stand over until next week; amongst others, letters from "M. D. Edin." and S. R. Watson.

TRANSITION OF PROFESSOR CASSALL.—At the moment of going to press we learn the sad news that Professor Cassall, LL.D., of University College, a member of the Council of the L.S.A., passed to the higher life at 1.15 on the morning of Wednesday. We shall hope to give more details next week.

*Le Spiritisme* (Paris) gives a translation of the opening address of the Society for Psychical Research; and the *Revue Spirite* translates the report of its Literary Committee.

## "SPIRITUALISM AT HOME."

BY FRANK PODMORE, M.A.

Mr. Theobald is, no doubt, within his rights in deferring the discussion of the poems of Saadi and the life-history of "Wamik" until such time as he can demonstrate that my account of these matters is inaccurate. But I must demur to his passing over my challenge on another question. In "LIGHT" of the 31st January Mr. Theobald stated that he had submitted the Greek quotation and my comments to a Spiritualist and competent Greek scholar of my acquaintance, who had pronounced my criticism of the Greek untrustworthy. In "LIGHT" of February 14th I stated that I had received a letter from a Spiritualist friend of mine, who had been consulted by Mr. Theobald on the Greek, and I quoted the following sentence from my correspondent's letter: "I could have no decided opinion, for my knowledge of Greek is scarcely beyond the alphabet." . . . And I have since learnt, at a personal interview, that Mr. Theobald was given to understand this very clearly. Now, I want to know if my correspondent is identical with the "Greek scholar" referred to by Mr. Theobald. For if they are identical—as we may assume in the absence of an express denial—it is hardly possible to characterise Mr. Theobald's version of the matter in too strong language. "Absolutely dishonest" is the description given of it in my hearing by two several persons cognisant of the circumstances. I do not myself think it necessary to impute dishonesty here: nor did I, as Mr. Theobald asserts, hint in my previous letter that he had been a party to fraud of any kind. I see no reason to assume dishonesty on his part; I have large faith in his capacity for unconscious misrepresentation. But until he shall have answered my question about the "Greek scholar," and until he shall have rendered some satisfactory account of his perversion of the facts in regard to the Persian poetry, it is clear that the value of his evidence on any subject is an unknown quantity.

As regards his reply to me in "LIGHT" of February 28th, it is important to note, in the first place, that his assertions have hitherto been made on his own sole authority; whereas every statement of mine which he questions is supported and corroborated by my colleague, Mr. Hughes. Mr. Theobald has omitted—not intentionally, I think, but from sheer carelessness—to take this fact into account, and has thereby gained a dialectical advantage to which he is not entitled: yet I constantly referred to Mr. Hughes' collaboration throughout my letter; and Mr. Hughes added his own confirmation in an independent letter. I call attention again to this fact, because in matters of this kind, which involve a nice discernment and balancing of probabilities, and the exercise of accurate observation, it is of importance that every detail should be established in the mouth of more than one witness. I have now, as on the former occasion, discussed the whole matter with Mr. Hughes before writing my letter, and I shall in this instance also submit the finished letter in manuscript for his revision.

In the next place, I would point out that Mr. Theobald in the first part of the letter which bears his signature has allowed the pen of a ready writer to run away with the discretion of a critic. I wrote that I went down to Blackheath "in my capacity as a member of the Society for Psychical Research." I did not state that I wrote to "LIGHT" in that capacity; still less did I say or imply that in writing to "LIGHT" I was "presenting my report." It would have been extremely informal and indecorous to do so. Mr. Theobald's strictures on my proceedings are, therefore, based on an entirely false assumption. If he is a member of the Society referred to he would, of course, have a right to inquire what report had been presented, and how it had been received; but even so it would clearly be out



of place to make such an inquiry or to discuss the matter at all in a public journal.

But though I wrote to "LIGHT" as a private individual, I went down to Mr. Theobald's house in an official capacity, and I stated that fact in my letter, certainly not to gain an adventitious importance to my remarks, but for two valid reasons. I wished it, in the first place, to be clearly understood that I am guilty of no breach of social obligation in making public what I had observed. And in the second place I thought it right to show that my investigation was not the casual result of an afternoon call, but was of the nature of a deliberate and carefully prepared inspection. Whether it was "superficial" or not depends entirely on the accuracy of our observation, and not all on the actual length of time occupied. If Mr. Hughes and I saw in an hour and a-half all that there was to see, and saw it correctly, our investigation was less superficial than Mr. Theobald's twelve months' study of the phenomena. And Mr. Theobald certainly was well aware at the time that our visit was of this official character, for he accepted my proposal to bring with me, as my colleague, the secretary of one of the Society's committees of investigation.

To pass to Mr. Theobald's comments in detail. So far as the "character" of the writing is a matter of opinion, we have Mr. Theobald's unsupported statement on the one hand, against that of Mr. Hughes and myself on the other. If Mr. Theobald wishes to bring the matter to a decisive test he should state exactly how many words or letter are contained in a given space of the writing, and let the readers of "LIGHT" endeavour to compress a like number of words into a similar space. Mr. Theobald has challenged me, as an "educated person," to see what I can do. In the matter of writing I fear that I should certainly be classed by most of my correspondents as a very imperfectly educated person.

But I have succeeded beyond my anticipation—and no doubt others could command an equal measure of success—in rivalling the "spirit writing." If Mr. Hughes and I are accurate in our recollection, ten lines in an inch, or seventy lines in a half-sheet of ordinary notepaper, is the maximum fineness of the spirit writing. Mr. Theobald will correct us if we are wrong. At my first attempt in daylight, I succeeded in writing the whole of the first twenty lines of Mr. Theobald's reply to me in "LIGHT" of February 28th—201 words in all—in a space 1½ in. broad; the average length of the lines being about 2½ in. But as my lines were not quite even and some of the words were indistinct, owing to the softness of the pencil, I made a second attempt, subsequently, with a harder pencil. At this second attempt I succeeded in compressing my lines within exactly the same space as before—twenty lines in 1½ in.; but the average length of the lines is somewhat less—not exceeding 2 in. The lines are perfectly even, and the writing possesses a clearness and regularity of which my normal writing can rarely boast. Mr. Hughes concurs with me in thinking it entirely legible, and I will submit it to the inspection of Mr. Theobald, or any one else who cares to apply to me. Its production occupied me just under ten minutes. Now this writing of mine can be read without the help of a magnifying glass, which Mr. Theobald tells us is necessary in the case of the spirit writing. As that writing is certainly not more minute than mine, I am constrained to believe that it is more indistinct, since it cannot be deciphered without such artificial aid. The only exceptional quality, therefore, which this spirit writing possesses would appear to be its superior illegibility. If Mr. Theobald challenges competition on *that* ground, there will, I think, be no difficulty in demonstrating that illegibility of the most supreme kind is not incompatible with the conditions of this mortal life.

The rest of Mr. Theobald's letter is based upon two false assumptions, (1) that I said in my former letter what I

did *not* say; (2) and that his alleged private knowledge of certain facts is equivalent, for evidential purposes, to a public statement of them. For, in the first place, I did not venture to propound any conclusions of my own as to the means by which the writings and other phenomena are produced. My sole conclusion was—and, I may add, that remains now my sole conclusion on the matter—that Mr. Theobald had not *brought forward* sufficient evidence for his hypothesis of abnormal agency. And, in the second place, that conclusion of mine is not overthrown by Mr. Theobald's elaborate demonstration that he was in possession all the time of much better evidence, which he did *not* bring forward. What he has done in effect is this. He has published from time to time detailed contemporary records of certain occurrences, and he has pointed out certain facts which, in his opinion, prove that these occurrences were due to abnormal causes. It is now shown to him that the facts which he has described prove nothing of the kind, and that the presence of certain other facts, or the observance of certain other precautions, are essential to the proof; and he thereupon declares, some months after the events, that he did observe these other facts at the time, and did take these further precautions. Such a method of argument is calculated neither to strengthen his original position, nor to enhance the value of the additional testimony which he now adduces. For out of his own mouth he is convicted of the grossest inaccuracy—either in not stating at the time the precautions which he *did* take, or in imagining now that he took precautions which he did *not* take. But I will go through the facts one by one.

I stated that "all the writings" on the ceilings of the rooms are large and straggling. Mr. Theobald now tells us that my statement is inaccurate, because in at least one instance the writing on the ceiling is small and regular. It is unfortunate that Mr. Theobald should have neglected to show this writing to Mr. Hughes and myself, if it existed at the time of our visit. If it did not exist then, he has no right to accuse me of inaccuracy.

Mr. Theobald states that the ceiling in the hall is 9ft. 4in. in height, and, therefore, out of reach of anyone standing on a chair. Now the "inscribed portion of the ceiling"—the only portion, that is, which bore any writing at the time of our visit—is considerably lower than the general level of the ceiling. If Mr. Theobald means that this special portion of the ceiling is 9ft. 4in. from the floor, he should state this. But if, as I imagine, he means that the general level of the ceiling is 9ft. 4in. from the floor, his remark is not to the point, for I referred solely to that part which is lower than the rest (by reason of an archway or other structural irregularity), and which bears the smaller writing referred to.

I pointed out that, in order to render it certain that there was no writing beyond the "solitary B" before the séance, a careful and prolonged search was requisite. Mr. Theobald now assures us that he conducted a search of this nature. It is unfortunate that he did not state this in his contemporary account of the occurrence, and that the words which he used on that occasion would not, without his subsequent commentary, lead us to suppose that any such search was made.

As regards the writing thrust out of the cabinet during the séance, Mr. Theobald now states that, in addition to looking into the box in order to see if there was some paper there, he had secretly marked the paper beforehand. How unfortunate that he did not mention this most obvious and necessary precaution when questioned by Mr. Hughes and myself within a few weeks of the occurrence.

And if his statement, "the paper in the box had already been secretly marked," is intended to mean that the paper had been marked and introduced into the box in such manner that no person could have had surreptitious access

to it in the interval between the marking and the séance, it is unfortunate that the words used are not such as to make that interpretation obvious.

And if the marks used were of such nature, and so frequently varied, as to render fraudulent imitation impossible, it is unfortunate that Mr. Theobald has not said so.

In regard to the locked secretaire, Mr. Theobald makes three distinct statements: (1) That since our visit he has found thicker pieces of paper introduced into the secretaire. (2) That in re-publishing the account in "LIGHT" of June 14th, he knew that the test he described had no real value. (3) That my conclusion was a hasty one.

To which I answer: (1) That if he has had these more satisfactory tests, it is to be regretted that he has published no account of them in "LIGHT," but that, in order to make the tests complete, a very thorough investigation of the piece of furniture is necessary, and a very explicit statement as to the whereabouts of Mr. Theobald's keys, and as to various other matters. (2) That he does describe the test in "LIGHT" of June 14th as if he believed it to have value. (3) That if these further occurrences took place since our visit, the justice of my conclusion, which was avowedly founded solely on the evidence which Mr. Theobald had brought forward, is by no means impugned.

Of the new manifestations recorded in Mr. Theobald's letter it is not necessary at present to take any account. There are persons who would testify, in all good faith, to having seen the cow jump over the moon, if their prepossessions happened to jump that way, and would quote as corroborative testimony to the fact the nursery rhyme in which it is recorded. Until Mr. Theobald—in his own good time, and at his own convenience, if he so please—has explained his allusions to the Persian poetry, and the Greek scholar, and certain other matters, I see no reason why his testimony should not be ranked in the same category with these.

But there is one remark of his which I feel bound to notice. He has insinuated that I am one of those who think that the phenomena called spiritualistic are impossible. That insinuation is a most unwarrantable one, and, if I believed it to have been made maliciously, I should call it by a harsher name. If I had not held phenomena such as these to be at least possible, I should not have accepted the invitation to investigate in this instance. And I should not now think it worth while to write this letter if I thought that all spiritualistic phenomena had occurred under conditions such as these, and that all reporters of them had avoided a tendency to crude realism, and the contamination of too near an approach to vulgar fact, as effectually as Mr. Theobald has done.

Mr. Podmore has shown me Mr. Theobald's letter which appeared in "LIGHT" of the 28th February, and while fully agreeing with all that he has said, I do not think he has laid sufficient stress on the indications of Mr. Theobald's incapacity for the scientific investigation of this class of phenomena.

Before paying our visit to Mr. Theobald last May—Mr. Theobald's inaccuracy appears in his mis-statement of the date—we carefully went through Mr. Theobald's letters to "LIGHT" of March and April, and selected for particular inquiry and examination those manifestations which, as recorded, appeared to furnish the most conclusive tests.

Your readers will, on comparing these letters with Mr. Podmore's exposition of the result of our inquiry, perceive how inaccurate and misleading Mr. Theobald has been in his description of the phenomena.

We had a further illustration of this inaccuracy during our visit. Mr. Theobald told us, in his daughter's absence, that she had seen a breakfast tray going upstairs without human agency. Miss Theobald, however, subsequently stated, in answer to our inquiry, that all she had seen, on

turning her head at the servant's exclamation of surprise, was the tray balanced on a stair, and swaying slightly, a movement which, I need hardly point out, might have been due to its having been hastily deposited on the stairs in a state of unstable equilibrium.

The minute writing is, I think, a most fallacious and unsatisfactory test. Both Mr. Podmore and myself have written with ease and rapidity over twelve lines to an inch, and Mr. Podmore has legibly written the first twenty lines of Mr. Theobald's letter in "LIGHT" on a bit of paper 1½ in. in breadth, 2½ in. in length. When Mr. Theobald can produce spirit writing of equal clearness and fineness he will be justified in stigmatising the strictures made by Mr. Podmore and endorsed by myself, as inaccurate. But unless he can do this, I am, I think, justified in calling upon him to publicly withdraw and apologise for the entirely unwarrantable remarks that he has made on our criticism.

Mr. Theobald's argument in column 2, page 98 of "LIGHT," on the publication in "LIGHT" of June 14th of the test of the locked secretaire, ignores altogether that the "publication" spoken of was a "republication," in identical language, of the account given in a number of "LIGHT" issued before our visit. If the word "republication" is substituted in Mr. Theobald's argument, the argument collapses.

The strength of Mr. Theobald's reply to our criticism consists not so much in the defence of the evidence assailed, as in the production of further evidence of the same quality.

The obvious answer to this line of argument is, that when Mr. Theobald originally stated his case, and an investigation was made, the case entirely broke down, and that until opportunities have been given of a similar examination of the additional evidence which he has now brought forward, we can hardly regard that evidence as having any value.

Staple Inn, W.C.,

FRANK S. HUGHES.

March 6th, 1885.

## THE SPIRITUAL OUTLOOK.

### NIX.

The faith cures of Major Peirson, of the Salvation Army, in the Potteries, have, for a wonder, been published in nearly all the newspapers. This very much enlarges our outlook. The ice is broken, and we may expect that other facts of an extraordinary character will have similar publicity. It is not impossible, for example, that the most enterprising of interviewers, the *Pall Mall Gazette*, may instruct its representative to investigate Psychography, on the return of Mr. Eglinton from Vienna. Why not try for a message from General Gordon in his own handwriting, to be produced in the *Pall Mall Gazette*? The public is quite ready for more enterprise in this direction.

\* \* \*

Newspapers that chronicle the miracles of healing wrought in the Salvation Army and the Bethshan of Liverpool or Islington, that record and comment upon Mr. Gladstone's slate-writing investigations, have prepared the public for more striking and important intelligence in the same direction. Why may not a weekly newspaper have its column of spiritual phenomena? One of the largest and best, Mr. Cowen's *Weekly Chronicle*, makes supra-mundane facts an almost constant feature. We do not despair of seeing them discussed in *The World*, and *Truth*, *The Spectator*, and *Saturday Review*.

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"There is more money in Bibles than in anything else," says one of the largest Bible printers in the United States; wherefore he does not care to print other books. And what is the charm of the Bible but its miracles—its Spiritualism? There is fine poetry and grand eloquence in the Prophets and Psalms; but the real fascination of the book is in its record of spirit manifestations. The curious thing is that people who reverently read about the plagues of Egypt, and the miracles of the forty years in the Wilderness are the bitterest persecutors of those who give us visible proofs that "miracles" do happen.



Spiritualism will reform our funerals. It is doing so already. The black trappings are thrown aside, and we cover our coffins with flowers. We think less of the decaying body; more of the freed spirit that lives—more alive because of the transition to a higher plane of being. So far from death being dreadful, our danger is that we shall be too ready to welcome it, and too unwilling to bide our time and do our work in this world and for it. We are too careless of health. We do not make enough of this stage of being. There can be no doubt that a good life here, which is naturally also a long life, renders us riper for the life or lives to come.

Death is so different a thing to Spiritualists. All the terror has left it—all the horror! Our friends have only passed through the gate that is ready to admit us. Beyond it is joy. Why sorrow here? Why not rejoice with those who do rejoice? Why not a song of triumph for the departing soul, instead of the "Dead March in Saul"? Why not congratulation rather than lamentation? Can any Christian really be sorry that a friend has gone to Heaven? Certainly no Spiritualist should regret that one we love has attained to a higher sphere of life.

Miss Dale Owen, who gave us such a fervent address at the conversazione at St. James's Hall the other night, on "The Development of Mediumship," made an eloquent appeal for health, purity, and all the Christian virtues. Those who seek the higher gifts "must refrain from tea, coffee, tobacco, alcohol, and tight-lacing." Dr. Wyld thought we might take "the cup that cheers but not inebriates" in moderation; and when Mr. A. A. Watts, as deputy-president, announced that the refreshments were ready, the crowd around the tea and coffee urns was scarcely complimentary to Miss Owen!

It must be said, however, that Miss Owen is not alone in her theory and practice. One of the best mediums I have ever known, with remarkable clairvoyant and healing powers, religiously refrained from narcotics and flesh. At one period during his development and when he was exhibiting his highest power as a medium, Mr. E. Eglinton was held by his guides to a similar asceticism, and loud raps came upon the table when he yielded to any temptation to break the rule.

That a pure, healthy, unexhausted body is favourable to spirit influence and control there can be no question. The lives and works of ascetics in all ages have given abundant proof of this. The John Baptists have worn camel's hair and eaten "locusts and wild honey." Beef, brandy, and tobacco are not necessities of life, nor specially favourable to the development of spiritual gifts and graces. Vegetarians, teetotallers, and anti-narcotisers have a good deal to say for themselves; but they have also an up-hill work in fighting against the customs and habits of civilisation.

If Miss Owen were the fervent apostle of health and purity, holding her audience spell-bound, and constraining many to say "thou almost persuadest me," the hero of the gathering was Mr. Husk, the wonderful blind medium, who went all over the Banqueting Hall, surrounded by eager groups, who examined the solid iron ring placed upon his wrist by the spirits some weeks before, which every one could see had never passed over his hand. There is no mistake about the fact. Surgeons and engineers are agreed that it never passed his hand, and could not be welded where it is. Either the iron passed through the wrist or the wrist through the iron. There the ring, made for and marked by Dr. Wyld, remained, and was examined by hundreds.

It is no new fact. The "passing of matter through matter" has been one of the oldest facts in spirit manifestation. It is recorded in the Gospels. It occurs at every séance with a good physical medium. In slate-writing it is force acting through matter, or within the space between two slates enveloped and firmly bound together. "The well-known laws of nature" are constantly violated. I who write these words have tested these "miracles" scores of times through more than thirty years of careful observation.

"There are forces in nature which we know very little about," said Mr. Gladstone, and then his attention was called off by the "Hero of Heroes" preparing for his martyrdom at Khar-toum—a Spiritualist in his way, who was so assured of the

reality of a life to come, that death had for him no terrors—everything to hope and nothing to fear. And those who examined the iron ring on Mr. Husk's wrist the other night came to the same conviction as that of Mr. Gladstone, who, a little further on, with no Mahdi to bother him, may find time to make further investigations.

And what has that venerable Royal Society to say about the forces in nature or the dimensions of space, by means of which a chair can be threaded on my arm, or an iron ring placed upon the wrist or neck of a medium; by which a human form, visible, palpable, walking, talking, as real as you yourself are real, is formed in your presence, before your eyes, from a little vaporous cloud? "Forces in nature!" Yes, Mr. Gladstone! Yes, venerable F.R.S.'s!

*Punch* thinks the mesmerism in the programme of Mr. Verbeck, at Prince's Hall, is a mistake, and that he had better stick to his really marvellous prestidigitation. I agree with *Punch* this time. When a man spends an hour in showing how adroitly he can deceive you, what is to hinder you from thinking he is still engaged in the same occupation? No, the mesmerism does not explain the sleight of hand tricks, but the tricks go far to explain the mesmerism.

"The Occult World" appears to be looking up just now," says the magnanimous *Pall Mall Gazette*, and it suggests that the Prime Minister, after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is needful to prevent honest mediums from being prosecuted as "rogues and vagabonds."

Look at it! It may be a small matter in comparison with the plagues of Egypt, and the horrors of a summer in the Soudan, but the utter inconsistency of the thing is worthy of the attention of not only the Prime Minister, but both Houses of Parliament, several members of which are noted Spiritualists; for Mr. Eglinton, if paid his customary honorarium for that wonderful séance, could have been prosecuted next day, and on Mr. Gladstone's evidence sent to prison for three months.

Several members of the Royal Family, it is well known, have had séances with different mediums—and thereby become confederates in all the roguery and vagabondage of Spiritualism—another good reason why the law should be enforced or repealed. So acute a statesman as Mr. Gladstone should see in a twinkling that if the Prince of Wales, or even the Home Secretary, should commit a burglary, it would be necessary either to punish the offender, or to repeal the law.

## CORRESPONDENCE.

The Society for Psychical Research and Mr. Eglinton.  
To the Editor of "LIGHT."

SIR,—I do not desire to enter into a controversy about Mr. Eglinton, but I think it desirable to inform your various correspondents that I, and some other members of the Society for Psychical Research, arranged a series of séances with him about a year ago, which we finally discontinued because we obtained practically no phenomena of any sort. The circle was not officially appointed by the Society, but it was arranged at the request and with the assistance of the leading members of it. No conditions of any sort were imposed on Mr. Eglinton, and during the later sittings the circle was varied in accordance with his suggestions.—I am, sir, yours &c.,

London, March 5th, 1885.

EDW. R. PEASE.

## Miracles.

To the Editor of "LIGHT."

SIR,—I am sure that any further protraction of the discussion on miracles between "W.N." and me would be profitless. We evidently move in different argumentative orbits. There are, however, in his letter two scientific points raised which are so entirely new to me that I am anxious to obtain further enlightenment respecting them. It appears from your correspondent's dicta that (1) Water is no assistance in supporting a man's weight; and (2) that "a zone" may be properly termed "a universe."—Yours, &c.,

London, March 7th, 1885.

TRIDENT.

[This correspondence must now cease.—ED. OF "LIGHT."]

All Communications to be addressed to

THE EDITOR OF "LIGHT,"  
4, AVE MARIA LANE,  
LONDON, E.C.

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## Light :

SATURDAY, MARCH 14TH, 1885.

### THE REAL AND THE IMITATION.

If any person unacquainted with gems, who had seen the diamonds of some lady, and had been told that these were worth many thousands of pounds, were taken to Paris and shown the imitation diamonds so plentifully displayed in the shops of that city, he would undoubtedly say that there was no difference between the two. Having come to this conclusion, he might be informed that the Paris diamonds might be purchased for half as many francs as the English diamonds were said to be worth pounds. Such a statement would probably cause this person to assert that the English lady, who considered her diamonds of such value, was either an impostor or a fool. This person would probably, if somewhat self-sufficient, declare that there was no difference whatever between the English and Paris diamonds, and even if placed side by side one could not tell one from the other. To a mere superficial and casual observer, there would probably be no difference. The person who could at a glance tell the difference would be a man who had dealt with precious stones during many years. We should not select as a judge on such a matter a great mathematician, or a skilful jockey, or an able astronomer; any one of these would probably make as great a mistake as would the most ignorant examiner. Even admitting that a person has a powerful mind and large perception, yet he could not tell the difference between the real and imitation, except after long training and experience. This principle holds good in every matter. Men who have long studied and examined a subject become fitted to judge of it, but their experience on one subject does not qualify them to at once decide on another, of which they have no knowledge. It would be considered great audacity if the trainer of a race-horse, who could tell to a day when this horse was fit to run, were to venture an opinion on the truth or falsity of an astronomical problem, and it would be equally as presumptuous for the astronomer to offer an opinion about the condition of a horse, or to assert that certain brilliant stones were all alike. There is one subject, however, which requires probably longer and more careful study than any which has ever been presented to human beings, but, which the history of the last two score years proves, is one on which nearly every individual assumes he is capable of giving a positive opinion, even offhand, and with little or

no examination. This subject is spiritual phenomena. No matter who or what the individual may be, or what his previous training may have been, he yet considers he is capable of giving an infallible judgment. We have an orthodox Churchman asserting that the phenomena are the work of the devil, that it is the object of the devil to convince men there is a second state of existence. Certain men of so-called science assert that when tables rise in the air, and inanimate objects float about the room, these effects are caused by unconscious pressure of the hands, although the hands of all present are several feet from the moving objects. Other individuals, who are neither clerical nor scientific, and who are equally as innocent of ever having examined the subjects, assert, with the boldness of ignorance, that a cardsharp who performs the three-card trick, or a thimble-rigger, does exactly the same things as are said to occur in the presence of a medium.

"I will prove to you that they are not the same," says the person who has investigated, and he would be making a statement similar to that which a jeweller would make who wanted to prove that diamonds and paste were not the same.

"How will you prove to me that these two stones are not the same?" inquires the sceptic.

"By the difference in specific gravity and cleavage," replies the jeweller.

"That will be no proof to me," replies the sceptic.

"Then I will take at random a dozen jewellers, and test the stones in their presence and before you."

"That, of course, I could not allow," says the sceptic. "All these jewellers are prejudiced, and of course could not give an unbiassed opinion. Let me select twelve men who have never before seen a diamond, and then see if you can prove to them, by your specific gravity and cleavage, that the two stones are different. What can you prove by the difference in weight? Many things exactly alike in every other respect differ in weight, and as to cleavage, why the way things break is a mere accident or coincidence. It proves how weak your evidence is, when you object to allow me to decide the question by the aid of twelve men who have never seen a diamond."

Now what do these facts prove? They prove that the mental powers of all such persons are of a very feeble description.

Here is one man who asserts that when solid objects rise in the air, or move without contact, the cause is unconscious pressure of the hands. Another informs us that the absolute proof of an existence after death is the work of the devil. Another person claims that the facts occurring with mediums are exactly the same as those produced by a conjurer. Another man attends a séance—nominally to investigate; he breaks all the conditions necessary to obtain results, ignores the few facts which in spite of everything do occur, and from this one superficial examination writes an account of his assumed investigation, and arrogantly asserts that every one present except himself was a fool, or a trickster. This person has boldly stated his opinion of those who were present; it might be interesting to him to know the opinion formed of his mental capacity by those who were witnesses of his supposed system of scientific examination.

There are a few facts stated on the best evidence to occur, such as inanimate objects moving without contact. The formation of fruit, flowers, human hands, human bodies, &c., from apparently nothing. The production of writing between closed slates, of writing produced on a sheet of paper in a locked box, of noises in various parts of a room, giving, by a system of signalling, intelligent messages, the passage of matter through matter, as exhibited in various ways, and other similar phenomena. On these facts being mentioned to another



teacher of science, he states that he does not consider them worthy of attention. Even if they were all true, they would possess no interest for him.

What a vast mind must this man possess, and what grand subjects he must be studying to be able to feel that these possess no interest for him. What can be the subjects which possess so much more interest than those referred to above?

But what do these things teach us? They teach us that the minds of certain men are in all ages very similar. The men who ridiculed and abused Galileo; who hooted at Bruce when he asserted there was an animal termed a giraffe, with a neck seven feet long; who sneered at the telegraph being ever likely to supersede the old semaphore; who called Stephenson a visionary, Mesmer an impostor, Jenner a quack, and chloroform a cruelty, are now as busy as ever denying facts, refusing to investigate, except under their own conditions, vaunting their opinions as more valuable than evidence, and yet setting themselves before the public as the great authorities and inspired teachers of all truth, and all Nature's laws. Surely it is time that *their* special subjects and theories should be examined by minds of a more able and philosophical type.

A.

## PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.\*

By J. G. KEULEMANS.

(Continued from page 114.)

### II.—SPIRIT-LIGHTS.

The light represented in Fig. 9 is, in most cases, of a whitish blue; sometimes it is of a brighter blue, with a tendency to purple. Similar lights may be noticed suddenly in the vicinity of the medium's head, where they remain stationary for several seconds, leaving, when fading away, a short after-glow of a very intense, often fierce, red colour. Such an after-glow, by its reddish vapour, is not at all unlike some kinds of artificial light seen at a distance; and often it is bright enough to make surrounding objects faintly visible. But the strange characteristic of this after-glow is that, as a luminary, it is far more powerful than the original "spark" itself, for the latter never casts any light of sufficient strength to render even the nearest object visible. It is probable that in this brilliant spark (like Fig. 8) we observe in reality but the radiation of a very minute point of an exceedingly powerful sort of light, just as in the heavens we see but the radiation of the luminaries called stars, and not their real surface; for the refractory action of the telescope reduces them to mere points. And the fact that the after-glow is the more luminous of the two, may be attributed to the diffusion of its luminiferous properties in space. The luminous crystal-like object placed inside the hand in Plate II. will be described when dealing with that subject.

In addition to the spirit-lights figured, there remain several others to which, pending eventual representation, I will now briefly allude.

(1) *Yellow-coloured, globular lights*, apparently taken by the "spirits" from the heads of the sitters. Unlike the former, which proceed, if not from the medium's organism, at least from his or her direct vicinity, they, on the contrary, move from a distance towards the medium. This I have witnessed occasionally at séances with Mr. Husk. These lights, once liberated, travel directly in a direction towards, and seem to be absorbed by, the medium. The "spirits," who abstract and guide these lights, inform us that this is the process of col-

lecting "power" visibly. I will give a more elaborate description of this process on a future occasion.

(2) *Small Sparks* produced by merely rubbing the hands, which are, in all appearance, like the sparks that may be obtained by friction from a glass-tube rubbed over a cat's back. However, such electric sparks can only be obtained from certain persons present. They possess nothing "spiritual" in their nature, but are said to serve as a supply of "power" to assist the "invisibles" in their various manifestations. After appearing over the hands, they begin to hover like little flying insects, and proceed as though guided by intelligent power, in a direction towards the medium, and, once arrived at their destination, disappear.

(3) *Meteoric Lights*.—These are always seen overhead, and move in a circular or semi-circular line. When exploding, or bursting, whole showers of little sparks of different colours can be noticed.

(4) *Luminous Flames*, resembling phosphorescent emanations; but of a more intense bluish hue. They are either stationary or move slowly in different—mostly upward—directions. At times, they will expand into large, faintly-luminous clouds or mists.

(5) *Luminous Clouds*.—These appear in close proximity to the medium, are more voluminous, and less phosphorescent or flame-like than the former (4). They are seen to develop from a faintly discernible mist into a large cloudy mass, which, after assuming certain dimensions, disappears from view.

These clouds may have some analogy with the supposed incipient stages of a "materialisation," visible in a subdued light. They may be a still more primitive stage of this same phenomenon, and cannot be seen except in total darkness.

(6) *Glow and Vapours*.—Amongst other mysterious occurrences in the dark séance-room, one may, at times, witness strange glows or mists which appear unexpectedly and in some very unaccountable manner. No actual luminary can be discovered; yet, objects or even whole parts of the room will become visible, i.e., dimly illuminated as though enveloped in whitish vapours. Sometimes these glows will travel forward and return to their starting point. They often precede the appearance of a "form" carrying its own light.

*Magnetic Flames*.—Some persons whom we will for the occasion call "clairvoyants" see, or profess to see, bluish flames surrounding the medium's head or hands, or to move over the table, i.e., the centre of the circle. I have no personal experience of similar magnetic (?) phenomena, but I do not consider it an impossibility for some peculiar organisations to be affected by certain forces in operation, which to them produce the impression of a light being actually present. Perhaps the light is actually there; in which case a photographic experiment might be introduced with advantage. Reichenbach's experiments, repeated by the Society for Psychical Research, tend to prove that to some "sensitives" the poles around the electro-magnet appear like bluish flames. It is not unlikely that *analogous* forces may be in active operation during a séance, and if so, that to some highly sensitive persons these "flames" are as much a reality as the sun or moonlight is to us.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.—At the Council Meeting held March 6th, Mr. A. A. Watts in the chair, the secretary reported eight applications for membership. The treasurer reported that he had received a considerable number of the annual subscriptions, but that there were still about 70 members who had not yet remitted. He thought they would probably send their subscriptions without a second application. A few members, in response to the president's announcement that subscriptions were not limited to a guinea, had increased the amount of their subscription, but he regretted to say that they were very few.

\* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.

# IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

## II.

BY T. P. BARKAS, F.G.S.

(Continued from page 85.)

Séance No. 5., held on Monday evening, AUGUST 16TH, 1875. Present—the medium and six gentlemen.

**QUESTION.** *What is the difference between the harmonics of an eight feet open organ pipe and a four feet stopped pipe?*

**ANSWER.** In open pipes the first node is found at the centre of the pipe; the first harmonic overtone is thus found  $\frac{1}{2}$  between the first node and the mouthpiece, others following  $\frac{1}{4}$ ,  $\frac{1}{8}$ ,  $\frac{1}{16}$ . In closed pipes the end forms the corresponding node to the first one in the centre of the open one; the reflected wave forms the first node at a distance of  $\frac{1}{4}$  from the end, and the others following  $\frac{1}{8}$ ,  $\frac{1}{16}$ , &c.

**Q.** *If a small hole be made in an eight feet open pipe exactly at half length, what effect would be produced? Would the pitch of the pipe be altered? and how?*

**A.** As pitch depends on the rapidity of the vibrations, I do not see that it would be in any way affected.

**Q.** *If in a stopped pipe the hole be made at half length, would it affect the pitch, and to what extent?*

**A.** The pitch would not be affected, but the length of the wave would be shortened by half.

**Q.** *In making reed organ pipes there are single notes that cannot be made to speak correctly without having a small hole bored in what is termed the boot of the pipe. Why is this?*

**A.** Because in organ pipes the sound is made to, or I mean the air is made to, vibrate, by issuing from a small slit and striking on a sharp cutting edge. This should be done in every case. I don't know why in reed organs alone, since it would be an advantage in every case.

**Q.** *There are some pipes that require a hole in the boot in order to bring them into harmony or tune. Will you please to state the names of the pipes that require this hole in order to their being in proper tune?*

**A.** This is what I never heard before; if one pipe require a hole bored in it to bring it into harmony with the others, it shows a fault in the mechanism of the whole concern.

**Q.** *How is it that when G and E of the treble clef are sounded there is a resultant note heard which is the lower C of the bass clef?*

**A.** Because the resultant sound heard is the harmonic of both G and E blended, but you are mistaken in thinking it the C of the bass clef; it may partake of that sound, but it is the C of the lower treble clef and its overtone, which, travelling over a greater distance, and sound varying inversely as the square of the distance increases, deceives the ear, it being too faint to be properly judged.

**Q.** *What in your opinion is the origin of harmony?*

**A.** I will revert the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this: that the waves of sound reach the ears in isochronous vibrations; music or harmony is the result. When, however, the vibrations are not sufficiently rapid, the ear is only conscious of noise. When again the vibrations are too rapid, the ear is not conscious of any sound at all.

**Q.** *I have an impression that the present recognised number of appreciable vibrations is sixteen for the lowest, and 32,000 for the highest. You will be aware that there is an instrument called a syren, which gives vibrations that are*

*both below and above the power of the human ear to hear; the lowest is, I think, sixteen, and the highest 32,000 per second*

**A.** You are speaking of De la Tours' experiments, are you not? Now I prefer the experiments with Savart's wheel, but unless the punctures in the syren are perfectly regular, which I doubt very much, as I have never seen one that could be trusted, the vibrations will be very irregular, but of the numbers I cannot say positively.

**Q.** *Now that we are much interested in the information you have given us, we are particularly anxious to know whether Humnur Stafford is your real name, or only a nom-de-plume; and we are desirous of knowing to what country you belonged, and where you obtained your scientific training?*

**A.** Humnur Stafford are my two middle names, and I prefer not to give any others. I was born and brought up for the first thirteen years in America; came over to Europe, and entered a university in Germany; went back to America in my twenty-first year, and was an invalid from that time from an accident I received by being thrown from my horse. I studied quietly during the next nine years of my earthly life, and came over here when just completing my thirtieth year.

**Q.** *Will you oblige by informing us what your feelings were in changing from this world to that you now inhabit, and if you have discovered that the opinions commonly held in this world as to the condition of your world, or the spiritual world, are correct; and if not correct in what way do they differ from those commonly held?*

**A.** These questions require answers that would occupy the whole evening, and I shall be happy to tell you more of the subjects you ask. I may tell you, however, that the only feeling I experienced on just leaving my worn-out body, was one of such intense, intoxicating pleasure, freedom from pain, and restfulness, that I tell you it was worth a lifetime of pain to experience.

**Q.** *Will you be kind enough to appoint a night for the purpose of giving us the information which you have promised in the above paragraph, and if you have time and are disposed to answer the following question we should feel obliged to you. It is in relation to light, a subject with which, I infer from your previous remarks, you are very familiar. What is meant by chromatic and spherical aberration, and how are these two difficulties in the construction of optical instruments overcome in the microscope?*

**A.** I will meet you at any time you appoint. I am not so well acquainted with optics as you imagine, and will have to study a little, or rather rake my memory over, to be able to answer your question, but I have no doubt I shall be able to give you every satisfaction, since I certainly studied that branch of science, but have let it go down since, having no further use for it. It is only since I have been acquainted with you that the thoughts of these sciences have occurred to me. I will meet you on Monday next, and will tell you of our state here as much as I may, but you must not expect too much, for our state here is beyond description. Such words as can best explain our condition I will use, but as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

The next séance was held on Monday evening, August 23rd, 1875, and nearly the whole evening was devoted to questions and answers on the conditions of life in the future world. The report of the séance is too long for insertion this week, but the MS. will be forwarded for your next issue.

I desire to remind your readers that the foregoing answers are written answers in reply to questions which, before being asked, were unknown to anyone but myself, that many of them were impromptu questions which occurred to me at the instant of asking, that the lady medium wrote the replies instantly after the questions were asked, and that I have the original MSS.

I may further remark that the lady medium has no practical or theoretical knowledge of music, and does not play upon any musical instrument.

(To be continued.)



# MISS ROSAMOND DALE OWEN AT THE LONDON SPIRITUALIST ALLIANCE.

Thursday, February 26th, 1885.

Miss R. Dale Owen introduced the lecture by saying that she made no apology on account of the personal character of the address, for the reason that the experiences she was about to give were such as might come to any man or woman; hence they were of a typical rather than of a personal character.

She also stated that she had neglected to send a synopsis to the Council of the Alliance; and, on hearing of the nature of the address she had intended giving, called "Where Spiritualism has Led Me," the committee preferred that another should be substituted, entitled

## Spirits as Mentors.

"Some three years ago," said Miss Owen, "an unusual spiritual influx came to me, such as comes to many at some period of their lives. The spirit friends told me that they wished to impart certain deeper truths, which they were unable to do unless the body was prepared by hygienic living for the transmission of these revelations to the inner woman. As this tentative period extended over a number of months, it is impossible to give more than a few salient points in a half-hour's talk. The voice which speaks to me, such a voice as spoke to Socrates, and such as has spoken to many from that day to the present—this voice proceeded to explain in detail the preparation which was required. An entire change of dress was instituted, 'For,' said the voice, 'the blood is the life, and if it cannot circulate freely, the body cannot be cleansed from impurity, and truth undefiled cannot be transmitted through an unclean conductor.' Walking and daily exercise within doors were also advised. Then it was urged that I must abstain from all narcotics or stimulants, such as tea, coffee, and meat, so that the nervous system could become perfectly natural. It is impossible to convey a message to the spirit with subtle accuracy, so my voice averred, except the nerves be absolutely healthful in action; and it is impossible for them to be normal under the system of stimulation usual in the present day. That it is a false stimulation, and not true energy, may be realised from the fact that one who uses tea, coffee, tobacco, or liquor habitually is restless or dispirited when these are discontinued. There is a reaction which does not occur when an article of unstimulating food is withdrawn—when a meal is served without potatoes, for instance. This constant vibration between an artificially created exhilaration and the consequent depression, slight though it may be, is destructive to accurate transfer of thought between the two worlds,—as destructive as a seemingly trifling defect in a telegraph wire. We realise how perfect are the conditions required in the physical world when dealing with the finer forces, but we do not so clearly see how much more subtly stringent are the demands of spiritual science. I do not wish to dogmatise, and declare that all must do precisely as I have done; but I would like to give my testimony that, after three years' experience, I have found the advice good; not only has it enabled my guides to illumine my spirit more clearly, but my bodily health is much improved, as I am now enabled to sleep eight or nine hours as soundly as a child, without waking, and I have known the happiness of living for mere living's sake as I have never done before. We have almost forgotten, in our over-strained civilisation, what it is to be glad of life; the joy of being alive is fast becoming one of the lost arts.

"It may be objected that there are many who become good mediums without such great care. This is true, but in considering the subject of mediumship we should clearly define the difference between what may be called normal and abnormal mediumship. Many sensitives belong to the second class. Mediums as a rule are martyrs suffering for the materialism of the present day. Calvin is indirectly responsible for the fact that Charles Foster is in the insane asylum. The rebound from the intolerance of the popular theology, from that dogmatism which required that a man should profess to believe that which the best instinct within him rejected—this rebound has necessitated the modern phase of mediumship.

"Men have come to doubt everything except that which they can touch, and hear, and see; hence a religion is needed which rests, not on faith, but on experiment; and this requirement can only be met in one way; namely, through the various phases of mediumship common in the present day. But true religion makes us healthier in body and happier in mind, and if these results are not brought about, the religion is not one which can endure, for only the creative can be eternal, the

destructive must of necessity bring about nothingness. We are aware that the present phases of mediumship are often harmful to those possessing them, the least fatal effect being a temporary depletion of vital force. There are other results far more serious than this, as many know who are acquainted with the histories of some of our best mediums.

"Many object to Spiritualism on the ground that the gift of mediumship is confined only to a few; why cannot all have this power? My answer is that all may have it in its normal phase if they are willing to accept the conditions; the first requisite being to persevere in the physical preparation I have described; and the second, that we shall never forget to aspire, fervently and prayerfully, turning neither to the right nor left for worldly fame, or wealth, but steadily persevering until we see the light shining clear upon the heights. God has never yet clogged feet that were climbing upward; He has never thrust back pleading hands reaching after the Infinite; He has never denied lips which yearned for truth, nor has He refused to illumine eyes which sought for clear vision.

"Every man has a spiritual as well as a natural body; hence every man must have spiritual eyes and ears as well as physical eyes and ears. Therefore, clairaudience and clairvoyance must be possible to every human being; and it rests with each of us to hasten the day when we shall see and hear that which is invisible to the senses of flesh. We have power, now and here, to throw off the lethargy which has held us in thrall, blind, and deaf. We have clogged the conduits to the soul; let us remove the encumbrances and let in the light of the full day. If the answer does not come, then we may know that we have not as yet done our uttermost; God requires, for the sake of our own development, that we shall do our uttermost. If there be even so much as a hair's breadth left untraversed, which we have the strength to pass, we have not earned the right to ask for help from without.

"The usual form of mediumship known in the present is a special gift to meet a special need, and it behoves those of us who no longer require such aid to remember that we should not linger over this elementary, experimental phase; for we have a long way before us. The beginning is here; the ending reaches into eternity. This way is one we must all follow sooner or later, for it leads to God of Whom we are a part.

"The next lesson to be learned was of a somewhat different character. My voice said that one of the radical defects of this world was that scarcely anyone had as yet learned how to work. Motion is the underlying principle not only of earth but of Heaven. To spread the broad pinions of our strength, and sweep the skies with untiring energy—that is bliss. Not acquiescence, but harmonised activity brings everlasting peace. The din-worn ear is soothed far more by the fullness of all sweet accord than through the emptiness of silence. The tired heart is weary not because of the fullness of life, but because of its emptiness. Hence no cessation of living, no inertia, can bring us rest.

"Our labour wearies us because we work injudiciously. If we bring more energy or less energy to bear upon a given work than is needed to produce a given result, there must be more or less friction. We in America expend enough force to build another country as large as our own, and have enough to spare for an island or two; the consequence is that the very air is surcharged with it. This is so wrought into one's system that I, for one, shall have to live to be an old woman, I fear, before I can work as my guides wish me to work. Their advice took a most practical shape. One day I was dusting a room with my usual haste; when I had finished I sat down quite out of breath. 'This is all wrong,' said my voice; 'begin again and we will show you how to dust'; then I was told how to handle each article deftly but not hurriedly, stopping an instant to enjoy the result of my labour as I put back each piece of furniture. 'You have driven life before you; learn now to take it into your heart and live it lovingly. Heaven itself would become hell filled with the unrest of haste,' said my guide.

"Many thoughts have been unfolded to me on this important subject, but upon these I cannot linger at present.

"About this time my guides bade me go to a church familiarly known as 'the little church around the corner.' This church, the most peaceful, the holiest place I have ever entered, is open to all; waifs and strays find as warm a welcome as the outwardly respectable; the doors stand wide open during the week as well as on Sundays. I gradually fell into the habit of spending half-an-hour there between daylight and dark.

"One evening, as I sat alone, a strange vision appeared to

me. A shining form approached, advancing down the aisle. I have seen many sweet faces and pure forms, but none so illumined as was this angel; my heart filled with joy at the beautiful vision, but as the presence approached, I discerned a sharp knife in one hand, and I knew it was a symbol showing me that I was to suffer and not rejoice. Through the twilight into the night I kneeled, and over me bent the angel. I have heard that drowning men remember with vividness the minute details of the life that is passed; so was it with me, from my earliest childhood up to that night, not only all that I had ever done, but all that I had ever thought, was laid bare; not only my actions but my motives, deep-hidden from myself as well as from others, rose and confronted me. The ordeal was almost more than I could bear. I knew in that hour what it will be to stand with uncovered soul, stripped of all outward disguise, naked and ashamed, searched by the swift light of truth. I had believed that I had tried to be a good woman, but in the face of this new requirement, my most earnest endeavour seemed puerile indeed.

"I realised for the first time how great is the responsibility of this generation. Thought-transference is more than a scientific fact; it is a tremendous moral requirement. If the prayer, 'Thy will be done on earth as it is in Heaven,' is to be answered, the line dividing the finite from the infinite must be shifted again and again, and at each remove more of Heaven and Heaven's law must be received upon earth. In the days of savage life men lived almost entirely in the objective, and they were responsible only to God and themselves for their emotions. But as we rise higher and higher, the veil of flesh is more transparent, and the subjective has more forceful expression. The spiritual being the cause, and the external or physical being the effect of that cause, it is clear that as we approach nearer to Him Who is the first great Cause we shall come to have a deeper responsibility. In the days of yore, a man was only accountable to his fellow man for his actions, the underlying emotion or cause not being perceived unless expressed by word or act. But in this day, an unexpressed spasm of hate, if directed towards a sensitive, may have the force of a blow. The swiftness and subtlety of transfer in the external world through the telegraph, telephone, &c., is but the reflection of a change far more momentous in the psychical sphere. As was shown me by the angel on the night of my probation, a man or woman uttering no false word, doing no evil deed, may, in this day, poison the atmosphere of a home, of an assembly, aye, of a nation, by the swift and silent transfer of evil thought, of impure being. Both the physical and psychical motive power of this generation becomes more effective as it grows more intangible. The ponderable is yielding to the imponderable, and how tremendous is the increase of personal responsibility which the change must bring as the ever shifting line of demarcation between the two worlds leaves more of spiritual law upon the earth-ward side. Truly the prayer is being answered 'Thy will be done on earth as it is in Heaven.' With each generation the requirement widens.

"The last preparation asked of me was that I should go out every day and search every face that I met until I found a sign of the God-like germ inherent in every soul. I was told that if I looked lovingly into the meanest countenance I should discover that for which I looked. A number of weeks passed before I was enabled to obey this mandate. Many times I returned quite wearied with my new task; but in time I found that even in the sin-lined faces of the most wicked, one could discover a trace of good, perhaps no more than the tremor of an upraised eye-lid, the quiver of a lip, but enough to make one feel that the most abandoned wretch is the child of God, and that the day will come when the god-like within must answer to the God-like above.

"When I had learned this lesson, a further effort was required of me. My voice said: 'We wish you to consider who is the person you think has wronged you most, and when you have decided, we wish you to learn to love that person.'

"This I found to be the most difficult effort I had been asked to make. When I sought to love, my mind dwelt the more upon the wrongs, or fancied wrongs, I had endured; several months passed in this way. When I woke in the morning, my thoughts would return to my task, and I was often driven out of bed at five or six o'clock because I could not keep my bitterness in abeyance, unless I rose and diverted my mind, usually by a walk in the open air; and so I battled until Christmas morning. As I knelt in church, feeling very despondent at my failure, a cry for help went up to my Father in Heaven. The cry was heard, and answered; I had done my uttermost, I think, but my strength was not sufficient, and so God sent me help. When that grand anthem rolled through the church, 'Peace on Earth, Good Will to Men,' my soul was lifted upward; my prayer was answered; a joy was mine such as I had never known before. It is blessed to love our friends, but how infinitely more blessed is it tenderly to take into our hearts those whom we have hated as enemies."

## SPIRITUALISM IN THE PROVINCES.

The Subjects of "Apparitions" and "Occultism," discussed before the Lancaster Philosophical Society.

On Thursday evening, February 26th, Mr. Thos. Gibson, of Castle Park, read before the Lancaster Philosophical Society a highly-interesting paper on "Apparitions." The Rev. Canon Allen, D.D., presided. Mr. Gibson quoted the opinions of Dr. Johnson and Addison as to the importance of the study of the question of ghosts, as some reason for his asking the audience to spend a short time in a consideration of the subject. The reason why so interesting a topic had met with so little investigation was, that there was, in the minds of most of our great scientific inquirers, a not unnatural tendency to materialism, and they had, therefore, passed by as foolish and superstitious anything which could not well be explained from a materialistic point of view. But in 1851 a society, called the Ghost Club, was established in Cambridge, which formed an extensive collection of authenticated cases as well of remarkable dreams as of apparitions; and their researches resulted in the conviction held by the members that there was ample evidence to prove the existence, from time to time, at about the time of death or after it, of the apparitions of deceased persons. The Psychical Research Society, established some three years ago, went a good deal further than this. That Society had entered into a systematic study of apparitions, had collected many hundreds of cases, had sifted the evidence in support of such cases, and had given the results to the public. More than that, it had up to a certain point come to a conclusion and given its verdict, and had declared and built up a theory which, though not altogether new, had never before been put forward in so prominent a manner. Mr. Gibson cited several of the cases advanced by the Psychical Society, including that of Mr. Richard Searle, barrister, of Home Lodge, Herne Hill, who, while sitting in the Temple working at some papers, saw the apparition of his living wife, who was at that moment lunching in Gloucester-gardens. Mr. Gibson said that he had, a fortnight ago, called upon Mr. Searle, and cross-examined him upon the subject. Mr. Searle told him that the account was perfectly true, and that without a shadow of a doubt he saw the apparition. Taking the evidence collected by the Psychical Research Society, and adding to it that already put into our possession by other careful inquirers, no other conclusion could be come to, Mr. Gibson said, than that it was now an established fact that at different times apparitions of living persons did appear to others, and frequently when these living persons were at great distances from those to whom the apparitions were presented. Mr. Gibson contended that the opinions of Sir D. Brewster, Abercrombie, and others, to the effect that such apparitions were solely the abnormal creations of the mind that received them, must fall to the ground, for, in many cases, the person who saw the phantasm had his mind intent on something quite different, and the apparition was, as it were, forced upon his attention. Mr. Gibson considered that the Psychical Society's theory that a great number of these phenomena were caused by telepathic impact from the mind of the absent agent to the mind of the percipient, could not account for all the cases to which it ought to be applied; and he was inclined to believe that it was the soul which appeared, and enabled the presence of a person at a long distance from where he was corporeally, to appear to another. "Let it not," said Mr. Gibson, "be objected that these apparitions are very frequently of bodies, and clothed in corporeal dress." If the emancipated soul was what we thought it to be, it would have no difficulty in materialising itself—in assuming such an appearance as to best attract the attention of the person to whom it wished to appear. And if it was asked, "Cui bono?" it was enough to reply that they undoubtedly gave us some idea of an existence different from our present one, and if they afforded even such a trifling proof of our immortality they are most warmly to be welcomed on that account alone.—The same evening the Rev. C. O. L. Riley read before the same Society a paper on "The Occult World." The rev. gentleman gave an elaborate definition of the philosophy and professed powers of the Theosophists, which it is needless, the subject having been dealt with so recently and fully in these columns, for us now to recapitulate. Mr. Riley concluded thus: "Was there anything in this occult philosophy at all? It could be admitted in answer that it was quite possible that it might be found out that mind had more power over matter than we were willing to admit. But if it was asked 'What do you think of these people?' he should



may that he thought very little of their sagacity ; for if these men had possessed this wonderful knowledge of nature and the great power which this knowledge gave them, was it likely that they would not, in all these centuries, have used this power either for themselves, or for their country, or, in the time of persecution, for their faith, or for humanity at large."

There was a large attendance of members at this unusually interesting meeting of the Society, and much discussion took place on the two papers.—*Correspondent.*

GLASGOW.—On the subject of "Three Curses and how to cure them," the spirit guides of Mr. Wallis delivered, on Sunday last, one of the most vigorous and telling discourses they have given in Glasgow. Applying themselves first to the consideration whether painful toil, disease, and death were really the curses they were commonly supposed to be, the guides succeeded in showing that these were rather blessings in disguise ; not punitive dispensations of an offended Deity, but spiritual purifiers, means for human development, helps to the achievement of "a happier goal." The real curses were Ignorance, Intemperance, and Selfishness. Regarding this unholy trinity as the source and cause of all unhappiness, discord, and crime in the world of human life and relationship, the guides expatiated at length on the direful influence and effects of each of these curses in turn, denouncing the evils which abound in the midst of the most cherished institutions of our civilisation, the sins of our boasted professions, and the tricks of our dishonest trade. The cure was personal righteousness, a pure and firm desire on the part of each individual member of the body corporate of human society to maintain the integrity of his own soul, doing his best to right the wrong his better nature directed him to cope with. Thus, by-and-bye, the evils which were the parents of misery and distress would disappear one by one, and human progress become an accomplished fact. The discourse was eloquent throughout, and abounded in well selected illustrations and striking passages.—A meeting of members of the association was held at the close of the evening service to consider the important question of re-engaging Mr. and Mrs. Wallis for another six months. From the chair, Mr. Robertson (president) moved that the re-engagement of these useful workers was desirable. Mr. Munro seconded the motion, to which the meeting agreed unanimously. The matter of "ways and means" was then contemplated, and it was resolved to send a circular to members and friends soliciting support to the undertaking in the form of a definite promise of a sum, fixed by each individual according to his means or his inclination, and to be paid either weekly or monthly, such sums to form a guarantee fund, supplementary to the ordinary income of the Society. It is earnestly hoped that members, and all who interest themselves in the cause of Spiritualism in Glasgow, will generously respond to this appeal. On March 20th the Society will hold a soirée and social meeting in commemoration of the following objects, viz. : The Thirty-seventh Anniversary of Modern Spiritualism, Mr. Morse's Farewell Visit, and the termination of the first six months' engagement of Mr. and Mrs. Wallis.—ST. MUNGO.

A STUDENT of mesmerism residing in Camden Town desires to meet with one or two gentlemen interested in the subject for mutual study and practice.

AN investigator into Spiritualism residing in Pimlico desires to correspond with others with a view to forming a regular experimental circle.

It may not be generally known in this country that Baron Hellenbach, who has been instrumental in doing so much good for the cause of Spiritualism in Austria, has published several works upon psychological subjects, the principal of which are entitled "The Philosophy of Common-sense," "The Prejudices of Mankind," "The Magic of Numbers the Basis of all Natural Variations," and "Birth and Death as Forms of Sensibility." We are in hope that some of these works will shortly be rendered into English.

A CORRESPONDENT informs us that Mr. W. Eglinton gave his first séance in Vienna at the house of the Baron Drasche-Wurtemberg, when there were present, in addition to his host, the Baroness Drasche, Prince Auersperg, Baron Hellenbach, Baron Du Prel, and Prince Trautmansdorff. Great satisfaction was expressed by the members of the circle at the remarkable phenomenon of psychography obtained in full light. We understand that Baron Du Prel, who is an author of considerable repute, intends to treat of his experiments with Mr. Eglinton in a work he is now preparing for the press.

## A VISION BY "LILY" ON A GREAT MYSTERY.

In the silence of my chamber, in the stillness of the night,  
When the fever of life's struggles no longer dims the sight,  
Then my soul its power grasping and my spirit taking wing  
Upsoars to Life Supernal, and to thoughts that round it cling.

And thus in meditation, one night not long gone by,  
On that mystery of mysteries, "The Holy Trinity,"  
Unrolled before my vision was a new translation given  
In words that glowed as diamonds in the star-lit vault of Heaven.

"Oh, Mortal," thus the message ran—"we now unfold to thee  
That yet unravelled mystery, 'The Holy Trinity :'  
Our Father-Mother, 'God Supreme,' Wisdom and Love in  
One,  
Creative Energy and Power, portrayed in 'God the Son.'

"From Love Almighty, Love Supreme, conjoined with Wisdom  
high  
In equal Majesty, sprang forth Creative Energy ;  
(That power that bade the myriad worlds that meet thy gaze  
'To be,'  
That power that peopled them with forms of life in harmony.)"

"In these behold 'The Trinity' of Father-Mother-Son,  
Of Wisdom, Love, and Power combined, the Holy 'Three-in-One';  
One perfect Whole thus stands revealed to our adoring eye,  
And thus interpret we to thee 'The Holy Trinity.'"

In awe I gazed ; when gradually they faded from my view,  
Those words of startling import, giving rise to thoughts anew ?  
Then where "The Holy Spirit" of the ancient Three-in-One ?  
Is He from His high place dethroned ? His name and glory gone !

And where "The Jesus" of our love ? Is He dethroned too ?  
A myth, a symbol only, is He now proclaimed to view ?  
He lost to us for evermore, round whom our heart-strings cling,  
Our precious Lord and Master, our Brother and our King ?

"It cannot be, forbid it, God," in anguish deep I cried ;  
When lo ! a gentle Voice in whispering accents by my side  
Said, "Fear not, Child, but listen while we yet expound to  
thee  
Our second lesson gathered from 'The Holy Trinity.'"

"The Father-Mother-Son, the perfect Wisdom, Love, and  
Power,  
Know well their children's needs from day to day, from hour  
to hour ;  
Know well they need a loving Guide, a Guardian to watch o'er  
Their faltering steps, and lead them on from Shore to brighter  
Shore.

"And such is Jesus, called 'The Christ,' in Ancient times, as  
now,  
'The Expression' of the Three-in-One, embodied here below  
As Krishna, Buddha, Jesus, born on earth to lead the way  
To ever clearer, bright Light, unto meridian day.

"And such The Holy Spirit is ; 'The Comforter' foretold  
By Jesus, when on earth He lived some thirty years, of old ;  
'Twas of Himself He prophesied, that He would ever be,  
Nearer and ever nearer drawn to our humanity.

"And hath He not His word fulfilled ? 'The Comforter' hath  
been  
In every hour of need to all who draw near unto Him ?  
Whether as Krishna, Buddha, Christ, 'tis still God's 'Holy  
Son,'  
God's 'Holy Spirit' sent to earth from God the 'Three-in-One.'"

"'Tis He, the Comforter and Guide, dear Guardian, tender  
Friend,  
Who from all time the Mission had, thy Planet, 'Earth,' to tend ;  
'Tis He, 'The Expression' of our God, incarnate for Earth's  
weal,  
In earthly robes of differing forms, but the same Spirit still.

"Know, then, oh child, and understand the lessons taught thee  
now  
Of grand and mighty Truths ; and may thy Soul and Spirit bow  
In deep humility before that Wisdom, Love, and Power,  
That deigns thee knowledge so sublime ; a precious, priceless  
dower."

In awe these wondrous words I heard, flashed to me from above  
As living Truths upon my Soul, vouchsafed to me in love,  
And with deep gratitude in prayer and praise, my Soul o'erflowed  
To Him, The Almighty "Three-in-One," Love, Wisdom, Power,  
—"God."

January 24th, 1885.

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

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

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

"ROBERT HOUDIN.

"4th May, 1847."

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

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

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

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

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

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

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

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

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

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

### The Testimony of Professor Jacobs.

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

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

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

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

### Testimony of Samuel Bellachini.

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

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."