

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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THE SOCIETY FOR PSYCHICAL RESEARCH AND SPIRITUALISM.

BY EDMUND GURNEY.

The letter of your correspondent "X." in the current number of "LIGHT" seems to call for a few words of comment. These will relate exclusively to his criticism of our past work: with his view as to the importance of other and further investigations, I cordially concur.

He begins by saying that the word "telepathy" is one which we have adopted as expressing our view of "almost all spiritualistic phenomena so-called, so far as the experiments and observations of the Society have been recorded." But the first phenomenon which he adduces as an instance of this is automatic writing; and whatever the *rationale* of automatic writing may be, telepathy has never been, and never could be, represented as having anything to do with it, unless what is automatically written has distinct reference to the mental content of some second person, whose hands are not in contact with the writing instrument. In these cases, it seems reasonable to infer that the mind of the writer is unconsciously influenced by the other person. The difficulty that may be felt in the fact that the recipient mind is not *conscious* of the "transferred impression," is not in our view a formidable one; but such as it is, it may be relieved by noting that something similar seems often to take place in cases of *spontaneous* telepathy. An event happens to the "agent" of which an impression of some sort is conveyed to the "percipient"; but the impression at the moment is an unconscious one, and does not become conscious till, perhaps, some hours afterwards, when quiet, or darkness, or some other condition, favours its emergence. This view of the matter may help to remove "X.'s" next difficulty, as to the occurrence of "an apparition an hour after death." A further criticism which he makes—namely, that "those only can receive 'thought-transference' who are psychics or mediums—that is, those who believe in spirit-communication"—is not in accordance with the evidence. Among the percipients whose records of telepathic experiences are in the Society's possession, there are a very large number who have not held the belief in question.

"X." proceeds to mention some more of the alleged marvels of Spiritualism, and asks whether we consider telepathy to be the explanation of these. I reply, certainly not; nor do we see any more likelihood of being prejudiced in judging of such phenomena by a belief in the reality of telepathy than by a belief in the reality of hypnotism, or of any other order of psychological facts. And even in respect of phantasmal indications of death, as I may remind your readers, "We are far from dogmatically asserting that all of them are of identical nature, or that because thought-

transference explains some of them, it must needs explain all." (*Proceedings*, Part VI., p. 182.)

"X." goes on to regret, in the interest of subscribers to the Society for Psychical Research, that the *Proceedings* of the Society must for a long time be largely occupied with telepathic researches. They have been and will continue to be largely occupied with other topics as well. But "X.'s" tone suggests a much more light-hearted view than we can at all share, as to what telepathy and the proof of it really imply. Has he carefully considered the relation of even the humbler forms of thought-transference to recognised science? Has he appraised the weight of the presumption that there is against them? Can he deny that the lifelong devotion of hundreds of workers for generations has been before now expended—and worthily expended—in establishing facts of incomparably less scientific importance than the smallest genuine instance of the direct action of mind on mind? And till the recognition of genuine thought-transference has become a part of orthodox scientific belief, the task of the Society for Psychical Research in that direction will be incomplete. If the task merely consisted, as "X." seems to think, "in bringing some order into the willing-game—so long the amusement of society," his position would be intelligible. But the relation of our work to the results of the "willing-game" has been a purely *negative* one; we have simply discarded these and all other results where contact was used or physical signs were possible, as having no claim to the name of thought-transference at all. Of our *positive* results, however unattractive the records of them may be, we can only express a hope that they are still in their infancy.

To the next criticism—that we withhold from our printed reports the views "of the few thinkers who venture to call the telepathic and other conclusions in question"—I can only reply that no paper embodying these views has even been submitted to the Council for presentation to the Society. If such a paper were submitted, it would be judged on its merits like any other.

Finally, "X." describes our view of telepathy as a *physiological* theory, and identifies it with *materialism*. As to this, it will perhaps be enough to refer your readers to the *Proceedings*, Part VI., pp. 134, 135, where the inadequacy of physical explanations and analogies is very strongly set forth; and to p. 184 of the same Part, where it is expressly said that "only in some form of Idealism can the long controversy between Science and Faith find a close." The discussion in which these words occur, and which treats of the relation of psychical research to human faiths and hopes, may be undogmatic enough; but it scarcely seems accurate to describe it as "a form of agnosticism."

March 16th, 1885.

To the Editor of "LIGHT."

SIR,—I hope that you will allow me a few lines in reply to my friendly critic "X.," whose letter appears in your last issue.

As regards the practical advice which "X." gives to your readers, I am most thoroughly in accord with him, and am glad to see the request put prominently forward in "LIGHT." "It is to be desired," he says, "that those who

can give instances in which automatic writing must have come from external sources, should record them in 'LIGHT.' To this I would only add that if, as I hope may be the case, these instances should be too numerous and detailed to admit of the reception of all of them in the columns of "LIGHT," I shall be most grateful for any which may be sent to me at my private address, or to the Secretary, Society for Psychical Research, at 14, Dean's-yard, S.W. I must ask in all cases for first-hand testimony, and full details, with names and dates; not, of course, to be published without express authorisation. The interesting case which "X." mentions, where children are said to have written Latin verses automatically, would be specially welcome if thus authenticated. At present it is shrouded behind a triple veil of anonymity, being "X.'s" account of what "Y." said to him as regards the children of "Z."

I may add that I quite agree with "X" that it would have been my duty "to subject the statements of Spiritualists to a very vigorous scrutiny before committing [myself] to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called to the operation of physical movements altogether." But I may remark in reply, first, that I have explicitly and *totidem verbis* guarded myself against being supposed to assert that the telepathic theory can be made to cover all alleged spiritualistic phenomena, and secondly, that I have, in fact, scrutinised almost all spiritualistic statements accessible to me with very great care, although it is surely obvious that one cannot say everything at once, and that where all is so strange and novel it is safest to begin at the end which is least remote from established knowledge, and recognised methods of experimentation. As regards the cases of automatic writing alleged to have come from external sources, I may say frankly, as I am thus directly appealed to, that I have no prepossession against the theory, and that I think some of the cases in "M.A. Oxon's" "Spirit Identity" very striking and impressive, but that it seems to me (as it surely must to most people) that there is not as yet nearly *enough* evidence of this kind to compel the assent of the scientific world. I do not think that any one who realises how slowly and cautiously any new generalisation in the established sciences is built up; how many years, how many treatises, how many observations, are found necessary in order to establish any valid natural law; can maintain that the evidence hitherto offered for spiritualistic manifestations has been at all in proportion to the startling magnitude of the conclusions founded thereon. The question of communication with an invisible world is an enormously more important thing (for instance) than the etiology and treatment of typhoid-fever; yet the literature of typhoid-fever alone would be found, I think, greatly to outweigh, in its accumulation of observation and reasoning, the whole mass of spiritualistic literature. I am not bringing any kind of charge against anyone for this comparative deficiency; but only pointing out that there is still a real need for *more* evidence, and full scope for the energies of all those who are in a position to attain it. For my part, I wish that ten thousand families would try experiments with planchette, and carefully and minutely report the results. As compared with existing reports on cases of typhoid, that number would still be few; and yet how much more complex is the spiritual than the medical problem!

I must not trespass much further on your space. But I should like to refer "X." and your readers generally to Professor Sidgwick's presidential addresses, as showing how far from hostile, how far from prejudiced, the attitude of the Society for Psychical Research towards Spiritualism really is. Professor Sidgwick's contention, throughout the three brief years of our existence, has been that Thought-transference has now received proof enough to convince us who have investigated it, although we cannot expect the world in general to become convinced without a great deal

more proof; but that Spiritualism is still an open question,—still needs more proof to convince not only the outer world but the careful inquirer. We are open to any such proof, and are especially anxious to receive it from *private* sources. Professor Sidgwick and others have felt that there were grave objections to the employment of the funds of the Society for Psychical Research in paying fees to public mediums; but a private fund has been subscribed for that purpose and many sittings held, though not as yet with conclusive results. Will not private circles offer us opportunities of inquiry?

In a world where it is hard to please everyone there is a melancholy comfort in feeling that at any rate one does not give *more* dissatisfaction to one side than to the other. When next I see myself described as "a wild mystic, who must inevitably take the fatal plunge into the pit of Spiritualism, with all its stuffed hands, banjos, and nameless abominations," I shall try to console myself by the reflection that "X." considers me as "stranded in Agnosticism" and Mr. Haughton as an adept in the art of "How not to do it."—I am, Sir, yours obediently,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge,
March 14th, 1885.

[If our readers will kindly furnish us with records of phenomena of any description, we will gladly tabulate those that appear suitable for publication in "LIGHT," and pass on any with which we may not be able to deal. Our friends need not fear that we shall be overburdened as regards quantity; we can find room for *all* accurate narrations of fact. In cases where it is desired that names and addresses shall not be published, we will arrange accordingly, but we hope our friends will not allow this consideration to stand in the way of forwarding their records to us. In any case, we have little doubt that we shall be able profitably to use them, and we will guarantee due observance of our correspondents' wishes. All communications should be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, London, E.C.—ED. OF "LIGHT."]

At Nice, Spiritism is one of the standing topics of conversation in society, where it is stated that the late Prince Leopold, on the morning previous to his death, at Cannes, said that he had seen his deceased sister smilingly beckoning to him. At a séance here the medium asked a sceptic to earnestly call some one to mind whom he had, when living, loved. He said he had done so. Presently her hand wrote in characters she did not understand, but the sceptic did; it was, he said, Russian, and it was a Russian of whom he thought. At his further request what he wore under his vest was accurately described—a talisman.—*Revue Spirite*.

BARON DAVISO obtained some spirit photographs in the studio of S. Tonker at Rome, the particulars of which appeared in the *Revue Spirite* of December, 1879. On a recent occasion, two of the leading photographers of Rome said that such photographs must be fabrications. The Baron, therefore, publicly offers any photographer 500 francs to produce a photograph of a deceased person under similar conditions, the work to be judged by a committee to be mutually appointed. He points out the characteristics of the photograph of a spirit form, which are inimitable by ordinary photographic art. The photographers of Rome and also of Milan have, on consideration, declined the attempt.—*Revue Spirite*.

A SPIRITUALISTIC LEGACY.—The late M. Jadot left 8,500frs. to be devoted to the promulgation of Spiritualism. The *Messenger* has received three thousand francs for its share, and the Groupe La Paix, one thousand francs. These sums have been put together, and will be used in the purchase and distribution of books, &c., under the supervision of a committee appointed by our established Groupes. M. Leruth, of Poulseur, has received one thousand five hundred francs; he writes that he has already used a portion in agreement with his Groupe. M. Howart, of Leraing, president of the Société Spiritualiste, has received one thousand francs; the committee of the society is employing it in the purchase and distribution of books, &c., in Leraing and the neighbouring communes. Accounts will be kept and presented to the various Groupes, of all expenses made in accordance with the wishes of our departed warm-hearted friend.—*Le Messenger*.

"APPARITIONS" FORMED IN FULL VIEW.

III.

BY JOHN S. FARMER.

Since the publication of the report of our Committee in "LIGHT" for February 28th, I have received a communication in respect to the phenomena then recorded from Mr. S. W. Watson, of Birkby, Huddersfield. This letter is a representative one; therefore I quote the relevant passages *in extenso*, and I will then deal with the several points raised.

I should like, with your permission, to make a few remarks on the séance reported at such length in "LIGHT," February 28th—a séance which one of the witnesses claims to be one of the most remarkable that ever occurred. Presuming, sir, that this séance, and the published account of it, were meant not merely for Spiritualists only—in which case my letter would be irrelevant—but, from the prominence given to accuracy of detail, and the evident sincerity of the witnesses, that it was intended also for general readers, I think my remarks may not be entirely out of place; particularly as I notice that, from the letters that appear from time to time in "LIGHT," you thoroughly recognise the principle of *audi alteram partem*.

Now, Sir, it seems to me that the séance, when viewed either by the unwashed and unregenerate *hoi polloi*, or by those who, like myself, occupy that border line where we "hop between two twigs," or, as we translate it, halt between two opinions, will appear most unsatisfactory and inconclusive; and however interesting it may be to those who have been fortunate enough to reach those higher planes of spiritual conviction, will, when viewed in the light of a test experiment, be considered by sceptics and doubters as a failure.

The first weak point that occurs to me is—that the séance should have taken place at the house of the medium. This, to say the least, was unfortunate; for it opens, at the very outset, a door for cavil and objection; for, I think, it is generally admitted that, *on his own ground*, a clever conjurer is more than a match for the sharpest and severest scrutiny.

The next point is with regard to the light. I think one might ask—1st, Was the light sufficiently good to enable the nearest sitters, notably No. 1 and No. 14, to distinguish the curtain in front of the bath-room door, and, as a matter of course, the space between the curtain and the spot marked B in the plan? 2ndly, Assuming there was a sufficiency of light, was strict watch kept upon that part of the room previous to the appearance of the figure, and most particularly during that remarkable downpour of muslin or whatever it might be? It is a well-known plan of conjurers to distract the attention of their audience, and then concentrate it upon some particular point by means of some dramatic by-play; and this can they do in the fullest light, and with the largest audience. How much easier, then, will it be in a darkened room, and with a small audience, consisting, too—I think I am right in assuming—if not entirely, principally of devout Spiritualists. I can conceive it perfectly easy to a skilful hand to introduce his spirit, or rather for the spirit to introduce himself, while all eyes and attentions were directed to that mystical manufacture of muslin; which latter, when piled in a large heap, as it appears to have been, would afford a convenient shield while the figure was approaching. Mind, I do not say that it was so; I only state the doubts and suspicions that arise in me.

But, to my mind, the weakest part, by far, in the whole séance is this, that when the figure and the psychic disappeared through the curtain, there appears to be no record of any *prompt and accurate* scrutiny of the bath-room. Of course I can imagine a thorough Spiritualist would think this superfluous, but I am speaking as a heathen. One witness alone says something on the subject, viz., "that after some minutes Mr. Eglinton was found, &c.," "but that the visitor had disappeared or had become invisible."

Now, "after some minutes" is very vague, and on the supposition that the séance was a test one, there ought not to have been a quarter of a minute allowed to elapse before examining that closet. What ought to have been done is this: someone should have been placed at the door leading into the bath-room, then the moment the medium and the form had retired through the curtain, another person should have stationed himself there; after that, it does not matter how many minutes you

allow, it only remains to search the bath-room carefully, very carefully, remembering it is his own house. Assuming all this to have been done by shrewd, and at the same time by known trustworthy persons, and better still if they were outsiders not connected with the circle—then, if no trace of the mysterious visitant were discovered, I cannot conceive of but one opinion on the matter.

I do not think, Sir, the theory of materialisation will receive any additional confirmation, at least not in the eyes of unbelievers or honest doubters, from this séance.

Although in some cases the fact of the séance having taken place at the residence of the medium might properly be considered as detrimental to the value of the evidence, yet in this instance the argument cannot fairly be held as applicable. The strength of the testimony for the phenomenon recorded in "LIGHT" for February 28th, lies in the fact of its being entirely independent of such precautions. Diligent and careful search was made, *both previous and subsequent to the séance*, of the adjoining room, and all means of access for a possible confederate were carefully barred. Even, however, if these precautions had not been observed, the value of the evidence would not have been, in the least degree, vitiated. If Mr. Watson will carefully read the testimony again, he will observe that (1) Mr. Eglinton came *alone* from the inner room; (2) that his every movement was plainly discernible; and (3) that the light was sufficient for careful observation. How, then, even assuming, for the sake of argument, that a confederate gained access to the inner room, could he (the confederate) have passed into the room in which the "apparition" was formed, unknown to one or two *at least* of the fourteen witnesses? Such an idea is the more manifestly absurd if it is remembered that all testify that the light was good; quite sufficient indeed to enable everyone to see what was taking place, and enough to enable most of those present to observe in detail the various stages of the phenomenon. Moreover, from the position occupied by Mr. Eglinton during the process, the gaze of all the observers was directed to that portion of the room in which, to take part in what occurred, a confederate *must* have made his or her appearance. I am personally perfectly satisfied that no man, woman, or child, could possibly have passed through the door leading from the inner room to the séance room without my instantly having become aware of it; this also is the testimony of all my fellow witnesses. In addition to this, it must be remembered I carefully secured the only means of ingress, searched the room both before and after the séance, and found everything to my satisfaction. I have also satisfied myself that the door in question is not "a trick door," as someone has suggested; nor is there a trap door at, or near, the spot at which the apparition was developed, nor indeed in any part of the two rooms. This has been ascertained by the most careful scrutiny. *But*—that inevitable "but"—I did not look up the chimney (the circle was between it and the "form"), and possibly someone got himself tied to the end of the apparatus of some chimney sweeper, and in that way gained access to the room, *and then*—why, all would be very easy!

In answer to Mr. Watson's question about the light, I must refer him to the account already given. It was, as a matter of fact—the description given is under rather than over-stated,—sufficiently good to enable *every* person present to observe the curtains in question, and I have already said strict watch was kept. No amount of by-play would have so distracted my attention (nor, I am assured, did it distract the attention of other witnesses to whom I have mentioned this point) as to have rendered possible what Mr. Watson suggests.

Mr. Watson's third question has already been answered in dealing with the other points he raises.

The whole matter really resolves itself into these alternatives: Either fourteen persons have united to perjure themselves, or they were, one and all, simultaneously

deceived. Whether either of these hypotheses is credible, or whether it is more likely that the fourteen witnesses possessed just sufficient every-day common-sense to observe accurately, and to record faithfully, what they saw, I leave to others to judge. Nevertheless, it cannot be denied that to some minds, "projecting teeth," "broomsticks," "fishing rods," and "chimney sweep's tackle" are formidable obstacles to the acceptance of plain unvarnished statements of fact! As to the investigators being Spiritualists—I pass by the question as to whether they are "devout" or not—such is the case. But that fact is no disqualification, provided they are, in addition, careful and patient seekers for truth; and *ceteris paribus*, their experience in research of this kind would undoubtedly stand them in good stead, compared with the facilities for observation and judgment at the command of those who are confessedly novices in these studies. Still it is well to subject all results to the severest scrutiny, and if my remarks serve to satisfy the undoubtedly honest though extremely crude criticism of Mr. Watson, I shall be very pleased.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mr. Podmore and "Spiritualism at Home."

To the Editor of "LIGHT."

SIR,—With supreme indifference to all Mr. Podmore's criticisms to-day, of phenomena which occurred in my house twelve months ago, these wonders still go on! Tests accumulate; fires are lighted at all hours of the day; messages are written which ordinary hands and eyes cannot imitate or read comfortably without help; other phenomena also which I have not published are developing; and if he, and Mr. Hughes, after an hour's examination, can take upon themselves to pronounce oracularly that these things are capable of a simple and natural explanation, there are many other persons cognisant of them, who have stayed in my house, who calmly and earnestly protest against the monstrous and ludicrous insufficiency of these explanations.

Mr. Podmore will not in so many words accuse me of dishonesty. I should think better of his frankness if he would, instead of doing so through his shadowy authority—his "Mrs. Harris, which her name he does not give"! My crime is that I have referred to a person as a Greek scholar, "whose knowledge" (according to his own profession) "is scarcely beyond the alphabet." Mr. Podmore will excuse me if I decline to accept the modest self-depreciation of a person, with high ideals of culture, as a fair description of actual attainments. Was Hamlet a rogue and peasant-slave,—a dull and muddymettled rascal, a pigeon-livered coward? Was St. Paul the chief of sinners? And, if Mr. Podmore's philosophy and imagination are unequal to the task of interpreting such a simple case of self-detraction, is he, therefore, entitled to bring "Mrs. Harris" to testify that I am "absolutely dishonest," when it is possibly only in evidence that he himself and "Mrs. Harris" are both dull? Clearly, Mr. Podmore is not familiar with that type of noble humility which shrinks from praise, and is ready to cheapen its own accomplishments when appreciation becomes too warm. But even apart from this dimness of perception, it seems to me that Mr. Podmore is certainly not generous, and, I am disposed to say, scarcely just, either to me or to our mutual friend, when he strains a collateral point of this kind with the simple view of fastening a charge of some kind of duplicity upon me. For, however Mr. Podmore may sheath his claws under a velvet covering of conventional politeness, this is what he very plainly indicates.

So far as the merits of the Greek are concerned, I do not rely on the judgment of this one friend only. For my purpose it matters very little whether the Greek is accurate or not. The "phenomenal" character remains the same, whether the language is Attic Greek or Fourth Form Greek. I think that the opinion of competent critics amounts to this—the Greek is not bad, but it might be better!

I have no objection to Mr. Podmore's corroborating double, Mr. Hughes; he strengthens my allegation that a more official and formal character is claimed for his report,

than that which I supposed his original investigation possessed. I do not wish to make more of this point than it deserves; but if Mr. Podmore does not appear throughout the whole business as an authorised and presumably deputed representative of the Society for Psychical Research, I have a difficulty in understanding the varied emphasis which he puts upon his official standing, and his association with Mr. Hughes. Yet I know that this claim is unauthorised, for the secretary of the Society writes, in answer to an inquiry, "The subject of the phenomena at your house was never before the council (otherwise than in incidental allusions) and no deputation was ever made by the council to investigate them." For the sake of the Society, of which I am a member, I am glad to learn it was in no sense an official business, though the Society is naturally willing that its faithful sons should take every opportunity of doing its work, and would readily give its work an *ex post facto* recognition if such reports should prove deserving of a place in its annals!

I do not think Mr. Podmore's additional criticisms are of any importance. He attributes the whole of the phenomena to trickery and evidently believes that I am befooled by my servant (probably also by my own children fifteen years of age?). I can only call attention to the large mass of work involved, as totally inconsistent with this very crude, I am almost disposed to think vulgar, explanation. In reference to this point, a friend who has been pursuing these inquiries for many years, makes this sensible remark: "It is often easy to find an explanation by some cumbrous, difficult, and laborious process of deception, which would account for one strange fact; and, if that fact stood alone, such explanation would be accepted as the less improbable. But when the facts are multiplied, as yours are, the explanation fails, and the spiritual explanation becomes more easy, because it is not in human nature to devote enormous and wearying labour and great skill, to carry on a deception for months and years with no object whatever to gain."

Mr. Podmore's aim seems to be, throughout, to reduce the phenomena within the limits of ordinary events, and I submit that he signally fails to do so.

He is nervous over measurements, timid about 9ft. 4in., creeps under an archway, and if I persist in going to the top, screams out, like a suspicious schoolboy, "That isn't fair!" (9ft. 4in. is correct.) He is exultant over his feat of condensing 201 words into a space of 2in. by 1½in.; he mounts his broomstick and rides across the ceiling, and is extremely anxious that all the writings found there should be large and straggling, and evidently very disappointed because they are not. I have only referred to one that is not, whereas I might have completed his discomfort by saying there is not one which would bear that bald description; so at least all of the many friends who came in response to the invitation given in "LIGHT" to judge for themselves, have decided. (The writings on the ceilings vary in length from 3in. to 14in., and the size of letters ranges from very small hand to round and text hand, as known in copy-books.) Perhaps they have shrunk since Messrs. Podmore and Hughes saw them a year ago!

His explanations strike me and others as laboured, struggling, forced, artificial, and unwieldy. If they feebly suggest how the things *might* be done, they are utterly insufficient to explain how they were, and are, done; and, if correct, my unobtrusive handmaiden is a prodigy of fraudulent cleverness; while poor I am either a perjured accomplice or credulous victim, capable of finding authentic fact in a nursery rhyme, helpless in her hands, more baffled than the most bewildered detective who ever worked himself into a frenzy over a mare's nest.

Mr. Podmore and Mr. Hughes, a year ago, had a magnificent opportunity of investigating some of the most remarkable spiritualistic phenomena of the day, and, had they been a little more experienced, they would not have settled such perplexing problems after one cursory inspection of an hour's duration, but, with a laudable desire to prove all things, to prevent mistakes and avoid hasty conclusions, would have frankly told me of their difficulties, and I would have met them, and given them every facility for following up honest inquiries to a satisfactory issue, worth recording, and instructive to themselves and all concerned. They would themselves have obtained the subsequent confirmation which angers them now as further evidence. As it is, they have effectually shut the door upon themselves by their hasty and unscientific behaviour, and made it more difficult for the Society they claim to represent to undertake better investigations in future.

Just one word to your readers. I wrote these accounts for them and not with a view to scientific scrutiny, though I do not shrink from that at any time. If I do not at present reply to Mr. Podmore on the difficult question of identity, I may remind them that I have already *partly* done so in a letter which Mr. Podmore, doubtless for good reasons, overlooks (see "LIGHT," September 13th, 1884); which contains a key which may possibly help Spiritualists to solve many questions on this very interesting, but complicated subject.—Yours faithfully,

MORELL THEOBALD.

March 14th, 1885.

P.S.—Mr. Podmore no doubt thinks his case strengthened by adding Mr. Hughes's letter after his own. Let us see. Mr. Hughes writes: "Before paying our visit to Mr. Theobald last May . . . we went carefully through Mr. Theobald's letters to 'LIGHT' of March and April." Indeed! As their visit was made on Tuesday, the 18th March, how could they possibly read letters written in March and April? I will suggest that Mr. Hughes should keep a diary (as we do), and that he should apologise for such a ridiculously inaccurate statement. He did *not* read my two letters in April. Your readers, after this, will be perfectly able to judge on which side are the inaccuracies complained of. I have not another word to say to such critics: the *reductio ad absurdum* can no further go!

[This correspondence must now close. It is obvious that no good purpose can be served in continuing it. Speaking apart from personal investigation, we are inclined to the belief, already expressed, that Mr. Podmore's difficulties arise, wholly and solely, from the incomplete, and, on the face of it, hasty investigation which he accorded the phenomena occurring in Mr. Theobald's household. While giving Messrs. Podmore and Hughes credit for the keenest powers of observation, and the wisest and most acute capacity for sitting in judgment on these matters, we must also remind them that history is full of records of the un-wisdom of verdicts expressed under similar conditions. As to the question of identity, that rests on an entirely different basis, and in the present incomplete state of our knowledge on this point Mr. Theobald is wise in deferring a reply.—Ed. of "LIGHT."]

The Society for Psychical Research and Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—Mr. Pease is by no means accurate in his letter which appears in your last issue. In January of 1884 (not having my diary for that year with me I am uncertain as to dates), he arranged for a series of six sittings, three of which were, I think, held at his residence, and three at the chambers of another gentleman. At the second sitting most marked phenomena took place; but probably owing to the change of circle, and the removal elsewhere, we obtained absolutely nothing at the remaining four sittings. Being anxious to secure results—for although it was understood the members of the circle were not an official committee of the Psychical Society, yet they were, as Mr. Pease confesses, assisted by the leading members of that body—I offered to give six more sittings without a fee. This offer was accepted, and these sittings took place on the premises of the Society in Dean's-yard, and we certainly obtained minor phenomena, such as the movements of objects, lights, &c. Mr. Pease's statement that they "obtained practically no phenomena of any sort" is, therefore, not in accordance with the actual facts; although these facts may have been explained away by the "projecting teeth" theory of one of their number, and so not counted as a "result!"—I am, Sir, yours truly,

Hotel Bauer, Venice.

W. EGLINTON.

To the Editor of "LIGHT."

SIR,—I am glad to think that my letter of inquiry has at last elicited two very definite answers, one from Mr. Eglinton, the other from Mr. Pease. From these it appears that Mr. Eglinton is perfectly willing to be investigated by the Society for Psychical Research, and is able to yield their unofficial representatives "practically no phenomena of any sort." Nothing, in its peculiar way, can be more straightforward, conclusive, and generally satisfactory. Doubtless, it was to this that "C. C. M." referred when, in his reply to me, he mourned over "the people who ask for testimony and more testimony and still let it all flow through their minds like water

through a sieve." Let him be comforted! my craving for testimony is at last appeased, and the "sieve" is satisfied with its sifting.—Faithfully yours,

A. EUBULE-EVANS.

[In justice to Mr. Eglinton it must be stated that although comparatively unsuccessful with Mr. Pease and his friends, yet other members of the Psychical Society obtained thoroughly satisfactory results—for example, Mr. C. C. Massey, Hon. Percy Wyndham, the Hon. Roden Noel, Mr. E. Dawson Rogers, and other prominent members.—Ed. of "LIGHT."]

To the Editor of "LIGHT."

SIR,—In reply to my remarks in your number of the 7th inst., Mr. E. R. Pease informs us that the Society have already tested Mr. Eglinton, if not quite formally, yet substantially, through the writer himself and some other members, and with a most abortive result. "We obtained practically no phenomena of any sort." These, therefore, were what we may call *negative* sittings. Now, since then, especially in the present year, many sittings have been held with him, and if the sitters are to be believed, they have obtained the most positive and astounding results. Among those present there were Mr. C. C. Massey, Mr. Roden Noel, and others for aught I know quite as honest, intelligent, and reliable as Mr. Pease himself and his associates.

Now the question is, are the abortive sittings utterly to outweigh the positive and successful ones? It would be reversing every rule of equity to say so, unless we have good reason for affirming that the sitters in the first instance were undeniably superior, both in honesty and intelligence, to those in the second instance, and that the latter were notoriously wanting in both respects. Are negative results to be accepted as nullifying all the testimony given for positive ones? This may be a good rule in Bedlam, but assuredly nowhere outside of it.

Now I want to know whether the Psychical Society dismisses the case of Mr. Eglinton as that of a proved impostor, and if not why do they delay to test him? This is more strange, as Messrs. Gurney and Myers have said in the May number of the *Nineteenth Century*, speaking of Telepathy: "The testing or verification of such speculations as these must be left for a later stage of this inquiry. The achievement which we claim for our Society is not a *theory of causes*, but a *colligation of facts*." In flat contradiction of this, the Society turns away from the testing of credibly asserted facts, while it spins telepathic theories and utters assumptions which seem likely to develop into the grossest materialism.

I may add that if Mr. Eglinton is not a true man, the Society can do no better service than to expose him. Why should they hesitate? Again, if he is a true man and no deceiver, they are bound to throw their shield over him. To refuse to do this would be cowardly and base.

He says in a short note, which appeared in your issue of February 21st, "I believe it is no secret, I have sat with many of the most prominent members of that Society, with what results only those who have had the experience can say." This seems to point to a different result than that announced by Mr. Pease. Be this as it may, we want Mr. Eglinton's pretensions tested anew, and that officially, by the Society itself, not in the timid, semi-official way they resorted to before, which looks evasive.

I wish also to say that "the Matter through Matter" case cannot be left where it is. Dr. Wyld has beaten Mr. Gurney at every point, and has shown how shallow and evasive are all the objections raised. They were the remarks of one who would not use the best available means of ascertaining the truth. Some would say that he did not want to find it.

I therefore submit that the Eglinton and Husk cases ought to be subjected to a fresh scrutiny on the part of the Society, otherwise they will incur the charge of wasting time, wasting opportunities, and wasting means entrusted to their disposal.

G. D. HAUGHTON.

WE are requested to announce that Mr. W. Eglinton has secured the copyright of the translation of Baron Hullenbach's "Birth and Death," and all his future works.

IN Saxony, says Dr. Cyriax, in the *Religio-Philosophical Journal*, "there are spiritualist societies with 800 enrolled members and thrice as many unenrolled, and they are on the increase. There is also a Theosophical Society. Of course I encounter virulent antagonism."

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

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

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Light :

SATURDAY, MARCH 21st, 1885.

"THERE ARE HIDDEN FORCES IN NATURE——"

—The Right Hon. W. E. Gladstone.

It has been said that the two great giants of the present century are steam and electricity. Both these powers existed in a latent form thousands of years ago, but the minds of the men at that remote date were not subtle and delicate enough to discover, from the small indications given, that two such powers were really in existence. Kettles and saucepans contained water which was made to boil, and the lids of these vessels probably jumped up when the steam was generated in sufficient quantities, but these significant manifestations were overlooked, and so, for thousands of years, steam remained an unknown power.

Hundreds of years ago the rubbing of amber produced an effect which surprised the inexperienced, and a loadstone was known to possess a power which was considered wonderful. Nature exhibited her latent force in the lightning's flash, and yet the coarse minds of former ages could find nothing in these indications worthy of their attention. To investigate any new subject, especially when this subject is ruled by subtle and delicate laws, requires a mental organisation of a very high order. When any person has gone before, and established certain laws and facts, it is easy enough for a mere average mind to follow and to be taught. The rarity of minds capable of dealing with delicate laws in nature is shown by the fact that it is only in modern times that steam and electricity have been brought into general use. Had either of these subjects been mere rough and coarse matters, they would have been discovered, and worked, centuries ago. Any problems in nature, which are not generally known, must naturally be those governed by, even more delicate and subtle laws than those which regulate steam, or electricity, and therefore there will be fewer minds capable of comprehending, or even perceiving, these laws. We might show to a mere savage a small electric battery, and ask him what use might be made of it, and he would certainly fail to perceive that any use would result; his mind could not grasp the probable effects. This would be due to the fact that the subject was beyond him. Any force in nature not hitherto discovered must be a force which is of too delicate a nature to have been hitherto discerned by the minds of men of the past.

When we come to the physical phenomena appertaining to Spiritualism, we have to deal with exactly such a power. We find that phenomena occur hitherto unknown, or only recorded as miraculous. These phenomena have been rare, and seeming to occur only under exceptional conditions. Had they not been rare, they would have been recognised and placed on the record of exact science, hundreds of years ago. But the laws which govern these manifestations are most subtle and delicate, and to investigate these we require, not the mere brute force type of mind, but the delicate, yet intense brain power, possessed by so few men. Manifestations take place under certain conditions, and with certain persons, but not always; and why not? Because the whole of the conditions which existed on one occasion, did not exist on other occasions. And what were these conditions? It may be that the physical state of the medium was not the same, that the atmosphere was damp, that the electric state of the atmosphere was different, that the physical condition of those present was different, that those who were present had lately been in the society of persons whose atmosphere was of what may be termed an antagonistic type; and a hundred other conditions might prevail, of which conditions we have as yet but a very imperfect knowledge.

That a certain remarkable and unusual effect occurs, say half-a-dozen times in succession, and then fails to occur, is considered by the coarse mind to indicate that there is nothing to examine, but, to the mind of power and high intelligence, it proves that there is an effect produced under certain conditions, which conditions cannot always be secured, even granting that we know what all these conditions should be. Let us have but one thoroughly well-authenticated case of a table rising in the air without contact of any kind, thus proving an invisible power which overcomes gravity; or let us have but one clearly established case of writing occurring between closed slates, and without the aid of a human hand, and to the mind capable of venturing on these, and grasping the value of the facts, there is evidence of a discovery which may exceed in importance all that we know of steam or electricity.

At a late gathering of so-called scientific men, it was announced that one of the most important and valuable communications ever received by the Association had just been announced, viz., that some little creature hitherto supposed to produce its young in the egg form, was found not to do so. Truly this is an admirable example of the expansiveness of the minds which claim infallibility. That a power is now being manifested and developed in England, France, Germany, and America, as well as in many other countries, which power exceeds in its earliest indications a thousand times the indications given by a kettle containing boiling water, or a piece of amber when rubbed, is considered by the present popular teachers in science a matter not only of no importance, but one to be ridiculed and denied. Facts, to these men, are of no significance. Their opinions are the only valuable subjects to be listened to. Why does this singular state of affairs exist? may be asked. The answer is simple. The phenomena connected with so-called spiritual manifestations are ruled by laws and conditions of so delicate a nature that the minds capable of accurately examining these are rare in the extreme. To be, as some enthusiasts are, endeavouring to convince such minds of the truth and importance of the phenomena is, perhaps, interesting, but not profitable. We may have a very clever member of the canine race in our house, but if we endeavoured to prove to him by geometry that two sides of a triangle were greater than the third side, we should not probably succeed. The animal's mind could not grasp the proof or demonstration, simply because its mind was not subtle enough to comprehend the evidence. Why then waste time on such endeavours? There is a far more important field for the labours and energies of

those whose minds are of the nature suitable for comprehending delicate proofs, and appreciating the value of evidence.

Men whose minds are of the rough kind, though they may have succeeded in gaining a reputation as scientific men, cannot be correct, except by chance, when they decide on questions requiring subtle reasoning. Consequently there must be, and are, many problems, yet unsolved, or at least not generally accepted as solved, connected with all the higher sciences, which could be more readily unravelled by such minds as those which have been accustomed to deal with spiritual phenomena, than by the brute-force class of minds which have hitherto dealt with such subjects. Here is a wide opening, and one likely to be more fruitful of results than endeavouring to convince unwilling and incapable minds that certain facts exist, and which facts the commonest powers of observation would be capable of perceiving if there were not the insuperable obstacles of arrogance, prejudice, and preconceived opinion, or vested interests, standing in the way.

THE ILLUSTRATION OF SPIRITUAL PHENOMENA BY CHROMO-LITHOGRAPHY.

Our readers have now had a fair opportunity of judging of the value of the presentation made by Mr. Keulemans and his co-donor. These chromo-lithographic illustrations of "spiritual" phenomena have, we learn, surpassed expectation; indeed, we believe that the chief cause of so many of our readers failing to make the necessary application for them in due time arose from a conviction that, as so many attempts in the same direction had signally failed so also would this last effort.

We regret the natural disappointment thus caused, and in order to minimise it as much as possible, and to popularise such means of information as far as lies in our power, it has been suggested that the four plates already issued should be reproduced on a smaller scale, and be published in separate form, together with Mr. Keulemans' valuable series of papers descriptive of them. To this might be added the report of the fourteen witnesses on the formation of an apparition in full view (from "LIGHT," Feb. 28th), and the whole would form a very important and valuable addition to the evidence for materialisation. We are ready to adopt this suggestion if we are placed in a position to do so. To minimise the estimated expense we have arranged to keep these articles in type, and the cost of production would represent £20. Will any friend undertake this responsibility? Meanwhile we shall be pleased to receive orders for the book at 2s. 6d. per copy, or eight copies for £1, if re-published as suggested. Friends will, however, oblige us by not remitting money until they receive an intimation from us that payment is required.

We know that, could this be accomplished, Mr. Keulemans and his friend would regard it as a high compliment, and the best return that could be made to them in recognition of their generous initiation of a new method of presentation of spiritual phenomena; and it would, we believe, materially aid in the continuation of the good work so well begun.

TRANSITION.

Mrs. Crowther, Sherburn, Bournemouth, passed, somewhat suddenly, to the higher life on Friday last, the 13th inst. She was a devoted Spiritualist, and an appreciative student of the works of Swedenborg and Jacob Böhme. She possessed fine intellectual powers, and, though of an unassuming and even retiring disposition, those who enjoyed her intimate friendship valued it highly.

MR. JAMES RILEY, of 11, Altoun-street, Blackburn, an inquirer into Spiritualism, desires to meet with others interested, with a view to mutual benefit. We shall esteem it as a personal favour if any Spiritualist in or near Blackburn can help Mr. Riley in his investigation.

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

III.

BY J. G. KEULEMANS.

(Continued from page 127.)

PLATE II.

I have here attempted to represent a materialised hand, carrying its own light; the whole being enveloped in partly solidified drapery. The subject forming this illustration has been obtained at a séance with Mr. Eglinton; and although intended to represent a combination of phenomena, it is but a fragment of a larger sketch prepared the day after the séance. My object in making a series of sketches is to illustrate the gradual formation of a "substantial spirit," as seen in a reduced light; or, in other words, to construct a series of illustrations representing some of the various stages of the gradual development of a "form." It will be obvious to those who have witnessed this process, that the delineation of a similar subject almost amounts to an impossibility. The constant change of appearance in the subject itself, the perpetual and irregular movements of the objects discernible, and the absence of requisite light, render such an attempt exceedingly difficult. Still, if I can only "supplement" memory by the observation of additional facts, and be allowed to witness the same process once more, I trust my sketches may be completed, and a series of representations given that will fairly show by what *modus operandi* an invisible being makes another *entrée* into this material world, and becomes temporarily a material "man" again.

The hand represented in Plate II. is, I believe, that of Mr. Eglinton's familiar, "Joey." Not having known "Joey" in earth-life, I am unable to testify to his identity, or to recognise the identical hand. All I can state is, that "Joey's" voice was *inside* an ever accumulating mass of drapery developing itself over the medium's lap. The medium, resting in an easy-chair, could be seen by the yellowish light emanating from this drapery. I ought to have stated that the room on that occasion was dark, the gas having, on request, been turned out, and that soon after the medium had retired into his chair, clouds of light were noticed over the region of his chest, and large quantities of thin substance were seen to form and condense themselves into a semi-solid mass of something like drapery falling in soft pleats on his lap. After a short while, some dark object could be observed inside this heap of flimsy substance, turning and twisting it in a lateral and circular direction. Up to that time, no other light but the phosphorescent glow emanating from the medium's chest had been noticed (unless the cloudy mass of semi-solid drapery was, perhaps, to a certain extent, self-luminous). But now, a most brilliant light suddenly appeared in front of the medium, inside the whitish mass. At first the movements were too agitated to enable me to observe the nature of the light itself, but, after a few seconds, it became more tranquil, and I then noticed that it was carried by a hand. It had the appearance of a rounded crystal, and was not unlike the semi-transparent waxy discs (Figs. 1 and 2), though more perfectly clear, and of a light bluish colour. I could now distinctly see the upper portion of the medium's body, and afterwards his right hand resting upon his knee. The hand holding the light was also a "right" one, which proved that it could not have been that of the medium. However, the brilliancy gradually diminished, and then little drops were seen to proceed from the inside of the hand, and fall into the drapery. It seemed that the luminous crystal had now been changed into a large, somewhat triangular shaped, phosphorescent

* 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.—SEE ADVT.

light, out of which smaller sparks were projected, these projections becoming accelerated until a regular "throbbing" movement was assumed, like drops of glowing liquid oozing out of a glass tube, and inflaming when in contact with the air. This continued for about two minutes, when the throbbing movements increased to a rapid "pulsation" of about 130 to 140 per minute, and which was besides audible. It still increased in quickness of movement, not unlike a flowing stream of shivering waves of light, which gradually became calmed, and then died away. By this time the quantity of material drapery had considerably increased; but the light having "gone out," and not being able to see what was taking place, I bent a little forward in expectation that another light would be forthcoming, and accidentally touched the still flowing mass with my head. As far as I could detect there was still a faint luminosity, either behind the drapery, or the latter was slightly self-luminous. Certainly something was moving between the medium and myself, causing me to anticipate the apparition of a "form." Unfortunately, the contact with my head produced such an amount of repelling force as to entirely counteract any further operations, and the whole wonderful fabric disappeared with the swiftness of thought. As far as the process of materialisation was concerned, only the hands were exhibited. Yet, I had the great satisfaction of seeing under my very eyes the gradual formation of spirit-drapery from its primitive cloudy stage into what seemed solid material.

SPIRIT DRAPERY.

It must not be expected that in an illustration of this kind (Plate II.), a faithful reproduction of this curious substance can be given. To obtain a faultless copy of the real thing, would necessitate the application of photography. Not a small piece, but a large sheet should be obtained; part of it reproduced full size, and additional illustrations should be given of the texture of this material on a greatly magnified scale. To complete a strictly scientific investigation, part of a semi-solid, viz., "unfinished," mass should be studied under the microscope, and only then would it be possible to form some idea as to its real nature. It is to be pitied that so little knowledge has been, or can be, obtained in these matters. Every investigator has observed "spirit forms" clad in white material of various degrees of thickness, while some have witnessed its actual formation by gradual condensation. "Clothed full forms" have been seen to emerge from behind the curtains of a cabinet, in which the medium had but just taken his seat; and this has happened in cases when both medium and cabinet had been previously searched. From this rapid development of the "form," and its garments, it may be inferred that the slow and gradual procedure is not invariably followed by the "spirits."

Fragments or small pieces of drapery have, in some exceptional cases, been cut out by the forms, and distributed amongst the circle for inspection, or left as a remembrance. Such pieces, of which I have examined three examples, seem, as far as the material is concerned, in every respect similar to ordinary cotton stuff obtained at the linendraper's shop. These three pieces—said to have been cut out of the drapery of as many incontestably genuine materialised forms—did not, even when microscopically magnified, appear, in the slightest, different from *washed calico*. Some Spiritualists have assured me, notwithstanding, that "spirit-drapery" is or at least has, in certain cases, been found to be, distinguishable from the ordinary article by its peculiar construction of the woof, *i.e.*, the threads. This, they say, is devoid of any adhesive fibre (*fimbria*). But this peculiarity of thread does not, on that account, prove the "spiritual" nature or origin of the manufacture. Besides, the thread of which ordinary muslin is woven is equally smooth and even, since it is spun from nettle-flax. We have also to take

into account the generally admitted (though not fully demonstrated) fact, that fragments of this spirit-drapery once obtained have been found to vanish away either quickly, viz., in a few minutes, or slowly—in a few days. This, if correct, would prove beyond a doubt that the substance is intrinsically different from the ordinary product of the loom. But is it correct? Has its slow disappearance been watched throughout? In the absence of additional testimony of reliable eye-witnesses, or direct experiment, the assertion has little or no value; for the disappearance of a very small piece of cotton stuff can be explained in many other, less miraculous, ways. Even if after repeated and patient experimentation, the foregoing thesis of a "subsequent disintegration," like the presumed distinctiveness of this "spirit-drapery," were found to be based upon fact, we should still be confronted with the serious question: "Whence" was originally procured that pre-supposed spiritual counterpart out of which "spirits" build their drapery and which they (the "spirits") say is brought with them? And it is this very question of "origin" that requires to be settled before any attempt can be made to explain the mystery of its appearance and disappearance. Before venturing to undertake so heavy a task, it may be well to first consider the several prevailing theories propounded by the majority of modern Spiritualists, and which are based partly upon observation of facts and partly upon information derived from the manifesting "spirits" themselves. It will also be necessary to compare these theories with some facts which have lately been observed through the mediumship of Mr. Eglinton.

(To be continued.)

THE LATE PROFESSOR CASSAL.

To the Editor of "LIGHT."

SIR,—I have just heard, with the deepest concern, that Professor Cassal, of University College, one of the most sagacious and enlightened Spiritualists,—for how much sagacity and enlightenment is not Spiritualism indebted to that institution,—passed away at an early hour on Wednesday morning.

Having made his acquaintance only in recent years, and enjoyed the opportunity of intercourse with him only occasionally, I can advance no claim to do any public justice to his memory; but a poor stone on his cairn I may seek perhaps to cast. He was a man of rare force and simplicity of character. He possessed great sweetness of nature, and a lively and delicate sense of humour. His was a large and sympathetic intellect, combining (he was, I believe, an Alsatian) the mental solidity of the Teuton with the imaginative mobility of the Frenchman. I do not remember to have met a person in whom this combination,—out of which surely is to be born the new life of the future,—was so marked, so surely on its way to the fullest development. He was a valued member of the Council of the Spiritualists Alliance, and will be deeply missed by his colleagues as a co-worker and a friend; but I can imagine no person more capable, in another condition, of being serviceable to the cause of Spiritualism here. This is a poor consolation to those who have to mourn him, and to feel that they can be sustained in their work by his manly sympathy and ripeness of judgment and experience no more; but it is a consolation, nevertheless.

May God be with him; and he, sometimes, with us.—Sincerely yours,

19, Cheyne-walk, Chelsea, March 14th. A. A. WATTS.

TRANSITION OF MRS. NOSWORTHY.—An inquest was held on Thursday, at Blundell Sands, Liverpool, on Mrs. Frederick A. Nosworthy, the wife of a Liverpool merchant, and eldest daughter of Mr. Geo. Thompson, formerly Member for the Tower Hamlets. She was accidentally poisoned by taking a quarter of an ounce of laudanum. The lady had been treated for a brain affection. There was no question as to her sanity, and she had frequently, by order, taken opium for sleeplessness. She had a private medicine chest, and was described as exceptionally intelligent. The Jury returned a verdict of death by misadventure in taking an overdose of laudanum. Mrs. Nosworthy was well known to many Spiritualists. For many years she was an active and most indefatigable worker in the cause. Our Liverpool friends will miss her valuable assistance most. She was also a frequent contributor in past years to the Spiritualist press.

A PROTESTANT BISHOP ON SPIRITUALISM.

The *Revue Spirite* of February translates a verbatim report of a sermon by Bishop Elisando, in the Protestant Cathedral of Mexico, last November. The doctrines to which the Bishop refers are, no doubt, those expressed in the books of Allan Kardec, who preferred the term Spiritism to Spiritualism, and they are much read in South America. The Bishop's text is "The Kingdom of God." It will be seen that in our translation we have condensed.

He says: "In all parts of the world, and in all times, voices from Heaven have made themselves heard among mankind, and in these latter days, when institutions that were thought ever-enduring are crumbling away, such voices are again heard with power. These voices have exhorted men to raise themselves above the engrossments of earth, and have told them of a life beyond the present.

"The idea of life in eternity is the fundamental basis of the Revelation that has come to us in these days, and which solves obscure problems of life, past, present, and future, in a mode harmonious with religious faith and reason, presenting to us not only a system of philosophico-religious doctrine, but the rational relationship between us in the body and the denizens of the spirit-world.

"I have said New Revelation. When a truth revealed long since is again enforced upon mankind it may justly be spoken of as new; as was Christianity when it came into the world, although the doctrines it taught were not new.

"When He Whom the nations expected, the promised Messiah, came, men had sunk into a depraved state, and few were found to comprehend Him. The words of the Master provoked in them anger and derision. So is it also with this new truth. Old Churches look upon it as heresy. They say the Christian Church was finished in the time of the Apostles. They do not comprehend the progressive character of truth in humanity. They forget that Jesus could not speak to the purblind and deaf masses as He could to His disciples; that He could not even to them reveal some mysteries, for He said that He had many things to tell them which they could not comprehend; but that He would send to them the Spirit of Truth Who would make things plain to them.

"The Spirit thus promised is that which is working among us now, in divers ways, in all parts of the world where the Christian revelation's primitive character has become perverted and obscured. The New Revelation is not, therefore, a new evangel. The Spirit comes now only to quicken us to receive the Gospel of Jesus by a new presentation and exposition of it.

"As all ideas transform themselves into sentiments, and these into action, and all doctrines transform themselves into institutions, so a great transformation will be fruitfully realised by the New Revelation. Its origin being from the Divine Spirit, its object being God with man, its end eternal happiness, its means spiritual, it must be regarded as a continuation of the Messianic work in establishing the Kingdom of God on earth. So the social institution in which the doctrines are to take form must be what is called a Church, truly catholic, free and universal, a Church in harmony with the Gospel of Jesus, a Church of which He will be the head, His law of love our rule, His promised Spirit of Truth our guide. In this Church there will be no separate order of priesthood; the service of religion will be without price; the exercise of the gifts of the Spirit will not be turned to gain; there will be no pre-eminence of one over another, all being brethren and servants each of the other.

"In the Kingdom of God we shall not make prayers in special places; but wherever we meet for mutual edification and encouragement, and for receiving instruction and consolation from the Divine Spirit, we shall open and close our

meetings by asking the blessing of our Eternal Father, Cause of all.

"To the children of God temples will be symbols, monuments of their union with the Eternal through Faith, Hope, and Charity.

"My brethren Spiritists, profess openly your faith! the faith destined to save the world. Let us, who are numbered by millions, unite in working as one man. Let us learn to know each other; let us, in frequent meetings, prepare ourselves for the realisation of the idea presented to us in the New Revelation—the 'Kingdom of God.'"

[This is certainly as remarkable a discourse as was ever delivered in a cathedral, and the more remarkable from the fact, according to General Gonzalvez—who forwarded the report to the *Revue Spirite*—that the regular pastor of the congregation, in dismissing it, expressed entire concurrence and sympathy with the Bishop's utterances.—ED. OF "LIGHT."]

A SEANCE WITH MR. EGLINTON.

(From the *Revue Spirite*.)

Professor Charles Cassal, formerly a representative of the people from 1848 to 1851, has had a psychographic séance with Mr. Eglinton, and his narrative of the séance we think worthy to be placed before our readers. It is as follows:—

I had long been desirous to witness the fact of direct writing; at last I found myself able, and went to Mr. Eglinton, accompanied by a scientific friend, purchasing on our way several ordinary framed slates.

We found Mr. Eglinton a sympathetic, intelligent, gentlemanly young man, and he received us in a neatly-furnished room, the most striking article in which was a deal table, standing near the window.

At this table we took our seats with the medium, my friend facing him and I being on his right.

After trying my new slates, with feeble results, the medium took one of his own, cleaned it carefully, laid a fragment of pencil on it, and held it with his left hand—his right being in mine—against the under surface of the table, the slate being partly visible to me.

In answer to the question whether a spirit could communicate, we heard the sound of pencil-writing, then three little taps. We then found written, on the upper surface of the slate, the word "Yes." It seemed written from the side opposite to the medium, and it was on the part of the slate remote from his hand.

Thinking the ice broken, we returned to my own slates. Here are the results:—

1. Two were placed together with a morsel of pencil between, loose in the space formed by the apposition of their frames. The medium and I held them between us, he with his right hand, I with my left. I asked if a spirit friend was with us. We heard movements of the pencil; I distinguished the sounds of marking stops and dots, then three taps. On separating the slates I read upon the upper surface of the under one "Madame C.'s guide, Dr. F., is present and salutes you." Neither the medium nor I had left hold of the slates, and I looked fixedly upon them. Dr. F. was the name of one of our old friends.

2. My friend, holding a slate out of sight of the medium and myself, wrote upon it. I then held it against the under surface of the table. After sounds of writing and three taps, I withdrew it, and read "Yes, she is here. We regret, however, that she is not able to write. Do you not feel her presence?"

3. In my turn I wrote upon a slate, using the same precaution, "Is my friend W. present?" "Is my father here?" The answers were: "Your friend W. is not here," in French; and in English, "Your father is here, and many others with him."

4. Upon a fourth slate I wrote, "Could my father give

me his signature, or a few words of his writing?" The reply was, "We are sorry that your father cannot write. He will probably be able another time." Neither the medium nor my friend could have seen what I had written. My questions were in French; the replies, as all were, except the one about my friend W., in English.

5. The medium handed to my friend a pair of hinged folding-slates, furnished with lock and key. My friend wrote, on one of the clean slates, a question, locked the slates together, put the key in his pocket, and laid them on the table. The medium and I laid a hand each upon the slates; writing was heard, then three taps. On my friend unlocking the slates he found an answer apposite to the question he had written, of a private personal nature.

6. Lastly, the medium placed two large slates together upon the table. Then we heard sounds of writing for about a minute. On separating them we found the lower one covered with writing entirely different in character to Mr. Eglinton's. A few concluding lines were above the body of the writing and written inversely to it. It was this: "We have long desired to have this opportunity. The writing which you have under your eye is produced under conditions which, under ordinary circumstances, would be impossible. It consequently goes to prove the truth of what we are endeavouring to promulgate. What is the agent or acting cause in the phenomena? That does not much matter. The fact is here. Certain clever, lynx-eyed persons, who pretend to explain what they have never seen, will one day have to admit their ignorance. But to those who, like you, enjoy the consolation and advantage of knowing this truth, I say that the knowledge they acquire and are able to impart, should compensate for what they endure in an unpopular cause. Farewell.—ERNEST."

In conclusion, it is needless to say that my friend and I took every precaution which men with their eyes open, seeking for truth, could take, and we affirm that deception was simply impossible. All took place in full daylight, and, when that began to fade, in the light of a large lamp.

I only record irrefragable facts. I leave others to draw conclusions.

CHARLES CASSAL.

"J. C. D." writes in eulogistic terms of the result of his investigations with Mr. J. Thomas, of Frodsham, and Miss Pawley, 33, Bayston-road, Stoke Newington.

In *The Messiah's Advocate*, Oakland, California, H. D. Irwin writes: "Spiritualism finds converts not only among infidels but among church members. This ought not to surprise, for Spiritualism demonstrates absolutely the fact, which church members hold in the abstract or only more or less vaguely, of conscious spiritual existence after death. It is, therefore, logically a complement to their own faith."

In Australia Gerald Massey has aided much in disseminating liberal ideas generally. He has been well received everywhere. He has just undertaken a series of spiritualist lectures in Queensland. In New South Wales the area of spiritualism is extending. At Sydney the Theatre Royal has crowded audiences every Sunday evening, to listen to spiritualist lecturers. Numerous circles are formed in the city, and mediums of every kind are being developed. In New Zealand progress is marked; the editor of an important journal, Mr. Bright, has, with his wife, been instrumental in this extension.—*Le Messenger*.

La Nueva Luz (The New Light), published by the Spiritist Society of Caracas, the capital of the South American Republic of Venezuela, informs us that a society has been formed at Sombroero, "for the exercise of mediumship, and the study of the works of Allan Kardec"; and that another has been formed at La Victoria, "for promulgating the doctrine, and for the scientific study of psychological phenomena." But the Spiritists meet with active clerical opposition; for instance at Barbacas—a town remote from the great centres—the curé threatened them with excommunication; but finding this of no effect, expelled them with the aid of the fanatical peasants, persuading them that he was supported by the Government.—*Le Messenger*.

THE SPIRITUAL OUTLOOK.

XX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Christian Million*—"be the same more or less"—has published a long article entitled "Two Nights with the Spiritualists," a title I consider unfair, since there are varieties in Spiritualists as in other classes—so that the substitution of *some* for *the*, would be more fair. What the writer saw was one of Mr. Duguid's pictures and some photographs; what he heard was supposed to be trance-speaking, the medium's controls being the spirit of a very unorthodox Quaker and a North American Indian. Not very satisfactory.

* * *

But at the second séance the correspondent met with some undoubted and very wonderful clairvoyance, which it was impossible to attribute to fraud, but which he hesitates to attribute to spirits. What troubles him is that "these millions of Spiritualists are not orthodox Christians." Consequently the more wonderful their facts the worse for them and the world, and he comes to the extraordinary conclusion that the whole thing is a fraud, a mistake—and also Satanic and extremely dangerous!

* * *

Well, some say, nine-tenths fraud and only one-tenth diabolism. But our friends of the *Christian Million*—if there be really so many—must settle the proportions to suit themselves. We who give the phenomena a serious, and, in many cases, a scientific examination, know how little there is or can be of fraud. As to the diabolism, it matters very little.

* * *

And how much of fraud and diabolism might one imagine to be mixed up with our hundred and seven religious sects? What opinion have Papists of Protestants, and vice versa? What do Trinitarians think of Unitarians, and the reverse—again? Come gentlemen of the *Christian Million*! Do you not see that the charges of fraud and diabolism may have a wide application? Has it never been intimated, for example, that our churches and conventicles were filled with hypocrites and idiots—or, in plainer terms, with knaves and fools?

* * *

The true thing to do in all matters of doubt is to follow the plain words of inspiration and common-sense: "Prove all things—hold fast to that which is good"; the good being the true. To reject a fact because it teaches us something we did not know, or did not wish to know, would be the greatest conceivable folly.

* * *

"It is a great mistake of Christianity," says the writer in the *Christian Million*, "to ignore this modern superstition"—Spiritualism. "It is slaying its thousands and tens of thousands by its 'seducing spirits and doctrine of devils.'" Well! Christianity makes "mistakes," and even "great mistakes," it seems, or else this writer does. But how a true religion, with its inspired Gospels, can make mistakes, the *Christian Million* has forgotten to inform us.

* * *

Spiritualism has had its martyrs. Some have been banished, some imprisoned. Mrs. Weldon just escaped a lunatic asylum, to become the terror and attraction of the Law Courts. But our greatest martyr, perhaps, was poor Thackeray, who dared to publish an account of a séance with Home in the *Cornhill Magazine*. Imagine the agonies of an editor, one of the most popular of our time, who, by the sole indiscretion of printing a few pages of spirit phenomena, knocked off some thousands of his circulation.

* * *

The *Daily Telegraph*, in one of its learned leading articles, explains faith-healing, which has broken out in the Salvation Army, and recalls the marvellous cures performed two centuries ago by Valentine Greatrakes, who, it says, "is reported to have deceived a huge number of people in every rank and class of life. His simple method of curing diseases by means of stroking—a form of the imposition of hands." Greatrakes may have been a mesmerist, he may have been a healing medium, but healing by the laying on of hands was for centuries exercised by the Kings and Queens of England, and the facts of an

immense number of cures performed by them have the testimony of the best men and the wisest physicians down to the reign of Queen Anne.

A curious fact is that one of the most popular and successful of these Royal healing mediums was that least moral of modern monarchs, the Second Charles. Henry VIII. also cured great numbers—and his marital eccentricities did not diminish the popular faith in his powers of healing. The Salvation Army has merely taken a leaf out of the Church of England Book of Common Prayer, which a few years ago contained the form of service used by the Bishop who attended the healing monarch when he cured the "King's Evil"—curiously so named, because the king or queen had this power of healing it. So eminent a man and moralist as Dr. Johnson was touched by Queen Anne, after the prayers were solemnly read which were afterwards torn from the book.

Speaking of prayers, there seems to be a growing, rather than a diminishing faith in their efficacy—which is a form of Spiritualism. The Archbishop of Canterbury and the Bishop of Rochester, perhaps other Bishops, have published forms of prayers for our Army in Egypt and the Soudan—prayers that God may be pleased to help our soldiers kill more of the Mahdi's soldiers than they can kill of ours. Of course, the holy Mahdi, who holds himself quite equal to the Archbishop of Canterbury, is fervently praying on the other side. When men get in earnest in their efforts to kill each other they fall to praying.

And, really, if God, in answer to the prayers of either the Archbishop or the Mahdi, helps men to kill each other, why should He not, in answer to General Booth or Major Pierson, help them to cure?

And the high authorities of the Church, we are told, are adopting the tactics of the Salvation Army. Have we not just had a special mission in the West End Churches, which have been crammed with worshippers? Certainly there is a growing faith in some sorts of spiritualism. Who can say how far it has been influenced by our manifestations? Who can tell how much effect the knowledge of a few may have upon the faith of many?

It is quite true that we are told in the Holy Scriptures that persons having or consulting spirits incurred the punishment of death, and that King Saul was heavily punished for talking with a materialised spirit, when he had a séance with that eminent medium, the "Witch" of Endor. But it is not pretended that any fraud was practised, or that Samuel did not appear. In fact, if the Bible, Old Testament or New, is a record of facts, Spiritualism was well known from Adam to St. Paul.

The ghosts in Shakespeare's plays and the horrid persecutions for witchcraft in Europe and America, up to a recent period, show how prevalent and all but universal was the belief in Spiritualism over the civilised world. As to ghosts, enough of the faith remains to enable our politest audiences to enjoy "Richard III.," "Macbeth," or "Hamlet." Twenty years ago I saw a drama in the theatre in Tottenham Court-road, in which there were eleven ghosts, who came to denounce and punish that reverend wretch whom Charles II. had whipped and pilloried.

I have it on good authority that a certain Prince in Austria is a splendid physical medium of the highest order. His manifestations are chiefly spontaneous; that is to say, he only sits when he is impressed to do so—when the movements of objects in the light and materialisations in the dark frequently occur. He has been instrumental in doing great good by converting many prominent persons in society. When will some of those mediums who are well-known members of our aristocracy do the same thing for Spiritualism in this country?

"VERDADE E LUZ" (Truth and Light) is the title of a handsome book of 382 pages, 8vo., by M. Manuel Nicolau da Costa, whose literary and scientific works are appreciated wherever the Portuguese language is spoken. The author informs his readers that in Lisbon a society is formed, called the "Portuguese Spiritual Centre," for the promulgation of magnetism and Spiritism.—*Moniteur Spirite et Magnétique.*

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—The appeal on behalf of the Guarantee Fund for ensuring the re-engagement of Mr. and Mrs. Wallis for a further six months, and to which reference was made last week, has already produced very encouraging results. It is hoped those whom the appeal has reached, and who feel inclined to assist in the attainment of so desirable an object as the one in view, but have not yet responded, will speedily make up their minds so as to enable the committee to arrange this important matter of business with all possible despatch. Last Sunday's proceedings at the hall, 2, Carlton-place, were harmonious, instructive, and promotive of the cause of Spiritualism. At the morning séance the manifestations of clairvoyance through Mr. Wallis, under control of his "familiar" Lighthouse, were lucid, and in several instances convincing to those on whose behalf the descriptions of spirit friends were given. In the evening Mr. Wallis' guides discoursed on the subject of "Man's Three Saviours"; and were successful in giving expression to some eloquent and suggestive thoughts on false and true education, &c. On Friday, 20th inst., a soirée will be held here, when Mr. Morse will be in our midst for the last time prior to his intended trip abroad. Next Sunday and Monday evenings Mr. Morse will occupy the platform; his subjects: "The Gospel of Rest," and "Man: Why was he made?"—*ST. MUNGO.*

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

ANOTHER medium for the direct writing has appeared in the person of C. S. West, of Syracuse, N.Y., tests through whom of spirit identity have given great satisfaction to the editor of *Facts*.

ABRAHAM JAMES, once a prominent resident in Chicago, has passed to spirit-life in Oregon, aged seventy-seven. Years ago, in Pennsylvania, he discovered through his mediumship, he said, a spot for oil. He got up a company, who sunk a well which yielded 150 gallons daily for a considerable time.

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 Maaskelyne 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 mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

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

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