

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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

## THE TELEPATHIC THEORY.

BY EDMUND GURNEY.

Dr. Wyld asks for a precise definition of our term "telepathic," and goes on to say what he understands it to signify. Our own definition, which we have given on a good many occasions, is, I venture to think, precise, and differs completely from Dr. Wyld's. The term is applied by us to all effects produced by one mind on another otherwise than through the recognised channels of sense. It no more implies any sort of physical affection than does the word "sympathy." In the first half of the word there is, no doubt, a certain philological inaccuracy, in respect of the cases where the two persons concerned are near to one another; for *tele* means *distant*. But it seems worth while to waive this objection, for the sake of obtaining a common term for all cases which have the fundamental characteristic that I have mentioned. (See *Proceedings* VI., p. 118.) The inaccuracy is, after all, less than at first sight appears; for distance is relative; and the two parties in a *bonâ fide* thought-transference experiment have this in common with two persons who are miles apart, that they are precluded from communicating with one another by physical signs.

Dr. Wyld proceeds to criticise the hypothesis of *brain-waves*. Personally, I am no special friend to that hypothesis, and am not concerned to defend it; but it certainly will not be refuted by the observation that the integuments of the brain are impervious to light and sound. Forms of matter which are opaque to the action of one physical force may be perfectly transparent to another. A sheet of plate glass excludes sound, but not light; a windowless chamber of thin wooden boards would exclude light, but not sound; and other substances which would oppose the transmission of both light and sound may be no obstacles at all to magnetic or electric action. It is in the latter form of force that nervous induction, if it exists, would probably find its nearest analogy.

March 28th.

MR. W. EGLINTON.—Just as we go to press we learn that Mr. Eglinton has returned to England. He has met with complete success during his tour and has much benefited by the change of air and scene.

MIND-READING.—M. Prosper Van Velsen, aged twenty-two, student of medicine at Malines, on holding the wrist, as in feeling the pulse, of a person, can tell his thoughts or where he may have hidden anything.—*Le Messager*.

## "MATTER THROUGH MATTER," AND THE SOCIETY FOR PSYCHICAL RESEARCH.

A committee of the above Society having been appointed to investigate and report on my ring as now on Husk's wrist, and supposed to have been placed there by occult means (see "LIGHT," 7th February), Mr. Gurney and Professor Barrett, acting as said committee, examined my ring *in situ*, and agreed that "Their opinion was that though the ring in its present shape could certainly not be drawn off without considerable violence, if at all, yet if it were hammered or forced into a more convenient form, the insertion or withdrawal of the hand might be possible."

This ring has been seen on Husk's wrist by several hundred people, and with the all but universal belief, that to suppose such a ring could be removed intact from Mr. Husk's wrist, without more or less destruction of his hand, would be a manifest absurdity.

I have examined the ring and Mr. Husk's hand very many times, and have always said, it was manifestly ridiculous to suppose it could, without destructive violence, be removed, and I now say that the verdict published by Professor Barrett and Mr. Gurney is a self-evident absurdity, and I have just demonstrated it to be so.

I took the trouble this afternoon to go all the way to Peckham Rye to see Husk, and I took with me a ring I had made of strong twine, considerably larger than the iron ring in question; the iron ring having an internal diameter of 1·80in. by 2·625, the twine ring measuring as stretched in an ovoid-shaped wooden block, 1·80 by 2·75. This twine ring, although it of course fits into every minute surface of Husk's hand, cannot possibly be forced over his hand, and therefore, of course, my iron ring, however hammered or shaped, could not possibly be forced over his hand.

It is, therefore, shown that Mr. Gurney and Professor Barrett have not passed a correct judgment on this matter, and I now call on the Society for Psychical Research to appoint a fuller committee, and to make some attempt to deal with this problem like men of sound sense, anxious for the establishment of truth.

29th March.

GEORGE WYLD, M.D.

SPIRITUALIST LYCEUMS are now established in all the Australasian Colonies, and they have an organ called the *Lyceum Leader*, which is so much sought for by the public that it has reached a third edition.—*Harbinger of Light*.

CURES BY HUMAN MAGNETISM.—Dr. Ashburner, physician to a London hospital, wrote thirty years ago, that in his own experience magnetism had eased agonising suffering, cured cancer, rendered patients insensible to the surgeon's knife and to the sufferings of parturition, and had raised patients from typhus fever; that his own life had been saved by it after medical friends had, in consultation, pronounced him beyond recovery.

REMUNERATING MEDIUMS.—A correspondent in *La Lumière* writes:—"The reasons given against remunerating mediums are noble and elevated, and would command my agreement in practice, if the phenomena I desire, as an investigator, to witness, were adequately accessible through mediums in private life. Until they are, I shall, for my part, be always ready with my contributions to those mediums who give up their time and strength to enable me and other inquirers to witness and study psychical phenomena, to say nothing of the odium they incur from sceptics."

## EXALTED SENSIBILITY.

A correspondent of the *Sunday Mercury*, New York, writes:—

"In company with Dr. Newton, of Honey Creek, Ogle Co., Ill., I visited Mr. and Mrs. Collins, about two miles from Dr. Newton's residence. Dr. Newton said that they had resided there for about ten years; that five years ago their son, James, then ten years old, had typhoid fever, and he lay unconscious for twenty-one days. On his recovery it was found that he had hyperæsthesia or exaltation of the senses. Among the instances Mr. Collins gave of his son's excessive sensibility was this: A month ago he had what seemed a dream, in which he perceived two men go by the house, saw them distinctly and heard their conversation. They had with them a great bundle, which they were going to hide. He thought the dream strange, and told it at breakfast. At noon some men came to the house who said they were in search of thieves who had, during the night, broken into a store of the village and carried off goods and money. The boy said he had dreamt of two men going by with a bundle as if stolen, and his description of them pointed to two men who had been seen about the place in the evening. He then remembered that in his dream he heard one of them say they had better hide in a deserted cabin at the foot of Peaked Mountain. They were apprehended there with the goods.

"The boy's own account of his singular faculty is that ever since his illness he was surrounded by an atmosphere extending to an uncertain distance, within which everything and person is as clear to him as if close at hand.

"My desire was to test it for myself, with my friend Dr. Newton, and the parents were willing.

"So, while I sat by the boy the Doctor went out, leaving the boy with me; and moment by moment he described what Dr. Newton did. He said that he saw him get into his buggy, and drive off to a certain spot, water his horse, take a case from his pocket and place it under the cushion, get into the buggy again and drive back. Here Dr. Newton stepped in and confirmed the boy's perceptions to the letter. Dr. Newton then went into another room. The boy reported his comparing his watch with the time-piece there, that he took up a statuette, examined it, and replaced it, all which the Doctor, on coming in, stated was quite correct.

"I then took a turn, Dr. Newton taking his seat by the boy's side, with the clock in front of them, and pencil and paper. I got into the buggy, drove a distance of 500 yards, turned about, backed the horse, drove on again, and returned, having been gone seventeen minutes. A time record had been kept of my doings, which was quite correct. In giving my own account I purposely omitted the details of one part of my experiment, but the boy had them written down. He said, 'But you got down where the cart road enters the wood, tied the halter to the old stump, walked up to the rock, and then back to the buggy.' This was strictly correct. I was quite satisfied with my test."

The correspondent says: "The operations of psychological laws have been observed in every age, but only by the light of false theology and superstition. I am therefore pleased at the prospect of a scientific committee investigating them."

SPAIN.—*La Universidad* (Madrid) is an organ of freethought—which in Spain really means Anti-clericalism—recognises Spiritualism as the basis for fresh reforms, holding that, however good Materialism may be in overturning, it cannot build up. Everywhere in Spain Spiritist circles, journals, and schools are being organised. The same may be said of all Spanish-speaking countries. In Carthage the Spiritists have long been making efforts to inculcate our philosophy among the unhappy inmates of the prisons. From these prison-disciples the *Paro Espritista* acknowledges the receipt of a small sum in aid of the sufferers from the late earthquake.—*Le Spiritisme*,

## "MIND-READING" IN AFRICA.

Under this title we have been favoured, by Dr. Bloede, with a translation of the following from Anton Stecker, the German explorer in Africa:—

"On the cessation of the war between Shoa and Todsham, I returned from the Galla country to the Emperor Johannes' camp, and there met again my old acquaintance, Medelek, the Shoa King, whom the Emperor had summoned to arrange peace with Todsham.

"At one of my visits to Medelek I heard surprising things about one of his officers, Levasha, the thief-finder, which to me were incomprehensible. A few days afterwards, one of my servants complained of some of his garments having been stolen. I went to Medelek, and requested that his thief-finder might exercise his office in the matter. He willingly consented.

"Levasha came to my tent, bringing with him a young Galla boy. After ceremonious compliments he questioned the robbed servant. Then he called for a small vessel of milk and a nargilleh—a water-smoking pipe. He seated himself with me on a carpet in front of my tent, all my servants being ranged before him, placing the boy between him and the complainant. He then took from his pouch two little powders, mixed them in the milk, bade the boy drink some, and poured the rest into the water-receptacle of the nargilleh; he then bade the boy smoke at this; he took a few whiffs, while, at Levasha's orders, the robbed servant held the boy's head between his hands. Then Levasha got the robbed man to take off his girdle, and held one end of it while he bound the other end to the trembling boy's hand; the boy sank to the ground with closed eyes, breathing heavily. Presently he got up, and Levasha told the man to gently draw him to the tent from whence the garments were stolen. There, the boy went directly to the spot where the man slept, acted as if taking up something, stealthily came out, went to a hollow about a hundred paces off, and seemed to hide something; then returned to us, and laid down; presently he rose and went through the motions of bread-making; from which Levasha inferred that the thief was one of the female servants, as it is they who make bread. Then he went back to the hollow and acted as if taking something up, and from thence to one of the huts in front of my tent. Returning to us he darted at one of the female servants, and gave her some slaps on the neck; then he fell as if in a swoon. The startled woman's confession confirmed the boy's vision as denoted by his acting. He slept for a couple of hours, and on waking said he remembered nothing from the time of drinking Levasha's potion.

"Medelek was delighted with the result. He told me that, to prove the faculty, he once hid a valuable, and that Levasha and the boy discovered the place where he had concealed it, the boy giving him, when he found it, similar slaps. He further said that they once tracked a man for three days who had stolen a mule, and found him with the animal.

"So it seems," concludes Anton Stecker, "that even on the 'dark continent' the 'mind-reading enigma' is not unknown."—*Religio-Philosophical Journal*.

OUR friend Christian Reimers continues his activity in Spiritualism. In Adelaide he presides over and reports séances. He has also written a pamphlet for circulation among Germans, demonstrating remorselessly the Archduke John of Austria's false logic in his published comments upon his single séance with the medium Harry Bastian, to be present at which he shows him to have been unfitted or unprepared.—*Harbinger of Light*.

ABSTINENCE FROM SOLID FOOD.—*The Revue Spirite* quotes from the *Bien Public* (Mortagne), March 8th:—Last year we recorded the fact of a teacher at St. Jean la Forêt having lain five months without solid food; and then, after resuming her previous diet for a fortnight, returned to her duties. We have now to report that, after continuing in fair health for another fortnight, she again fell into a similar condition, the exciting cause having been some disturbance of her nervous system. She lies passive, breathing almost imperceptibly, with a pleasant expression of the countenance and occasional tremulous movement of the eyelids. Nothing can be taken by her beyond small sips of broth, milk, or wine and water, and these with difficulty. The course of her present attack is being watched and compared with the previous. We shall report the result.



## THE SPIRITUAL OUTLOOK.

## XXII.

[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."]

Mr. Eglinton writes from Vienna in high spirits. Some of the strongest opponents of Spiritualism, belonging to the Imperial Court Circle, have freely admitted the reality of the manifestations, and he is hoping for equal success in other European capitals. I sincerely congratulate Mr. Eglinton on this triumphant success, which places him very distinctly at the head of European mediums—at the head of the instruments selected by the spirit-world to assure the materialism of the age that there is such a thing as Spiritualism—that it is a living, demonstrated fact.

On his return to England Mr. Eglinton hopes to make arrangements to publish his biography, which will, of course, give a full and authentic account of the manifestations at Vienna, and other European capitals, not forgetting his experiences with the late Professor Zöllner of Leipzig. All that is wanted for the completion and publication of this unique biography is a subscription list for 500 copies, to guarantee the printer's bill. Surely that should be forthcoming.

Faith in a spiritual existence after the decay of the material body has been instinctive in the highest order of minds from the remotest periods. It seems probable that this natural belief has been confirmed from time to time by sensible manifestations of spirit-life and power. It may be that the inhabitants of the higher spheres of life do not like to be ignored by those of the lower. Men carry their dispositions with them, and even, to some extent, their habits. No sudden change of thought and feeling is probable. Our friends who come to us are therefore easily identified. Our spirit-friends may grow to be angelic, but they are human all the same.

The Outlook of Spiritualism was never so encouraging. Even the wars and rumours of wars which engage the minds of thoughtful men, and fill our darkened streets with the clamour of vagabond newsmen roaring "horrible slaughter," turn the minds of men to other world realities. Every sudden death fixes the eyes of a group of relatives and friends upon the conditions of the life to come, and strikes a deathblow in some minds to our old theologies.

In this wise. We may believe in some unhappy scapegrace being predestined from all eternity, to be speared by a dusky Arab in an African desert, at his country's call; but as we get better acquainted with the realities of spirit-life we become more reluctant to believe that God has fore-ordained the torments of a hotter Soudan as the inevitable destiny of any of His children to all eternity.

It is quite true that Spiritualism is modifying theology. When the reality of continued existence is demonstrated in the persons of those we have known and loved, we recognise the necessity that the conditions of the spirit-world must conform to the characters and requirements of its inhabitants. There must be fitting place and conditions for every kind, grade, and development. Show me an animal and I know its conditions. It is suited to its world. The spirit-world must correspond in every way to the character of its inhabitants. Swedenborg was either a remarkable medium or a great philosopher. Possibly both.

In any case, there is no reason to doubt that the future condition of every one will be just what his nature and actions—his character and culture—make it. So far as we know, this is our primary school, and we shall find our proper places in the higher grades upon which we must soon enter. Whether we are destined to a repetition of earthly experiences need not concern us. If re-incarnation be a fact, it has its object. The Australian savage expects to "jump up white man." "Upward," "Onward," "Excelsior," are the mottoes of humanity.

The *Pall Mall Gazette*, of late the most spirited of newspapers, is also the most spiritual. It finds the cause of the dauntless courage, the utter devotion of the followers of the Mahdi, in their earnest belief in immortality. They have no fear of death—they eagerly seek it as the passport to eternal joys. There is the same faith, producing the same courage, in China and Japan. In fact, an instinctive, or somehow acquired belief in a future existence, seems to belong to all primitive races.

Whether the so-called pagans who believe in immortality have had proofs of the reality of continuous existence, or have inherited the belief from those who, in some former age, had such proofs, may be uncertain; but the assertion that any people came to such a belief—as universal, for example, as in China or Japan—is probably unsusceptible of proof. The Chinese of the present day, however, are said to have independent psychography; but the whole matter of spirit manifestations in the East—China, Thibet, Japan, India, deserves thorough investigation.

The service which Mr. Gladstone has done to the cause of Spiritualism, and also of open-mindedness, and a philosophic spirit of investigation has been of great service to the truth all over the world, in so far as it has caused men to think. No doubt it has induced thousands to read and hundreds to examine. Position brings responsibility as well as power, and open-mindedness is in a fair way to become a fashionable accomplishment. One result is an index to many. The *Weekly Register*, said to be the special organ of His Eminence, Cardinal Manning, gives more than a column to "The Premier and the Spiritualists."

Irish ghosts are said to be as pertinacious as the Home Rulers—and in one case, going the rounds, they seem to have ruled one home until they ruined it. It was the case of an ancient house on Stephen's Green, Dublin, at one time the residence of the gay and beautiful Lady Clara. After being long empty it was taken by some ladies for a school. It was quiet except on certain nights of the week, when the doors were shut and opened; numerous footsteps heard, with the unmistakable sound of high-heeled shoes on the floor, and the rustle of silken trains, and all the noise of the arrival of a numerous company of well-dressed guests. Nothing was ever seen, though people watched constantly. The ladies had to decamp, and a gentleman, who laughed at the idea of ghosts, took it, but he laughed too soon, for the nocturnal uproar became so unbearable that he, too, had to depart. The house was then taken by some nuns, who doubtless thought that their presence would soon quell the unholy tumult. But they were mistaken; the gay company still held high revel on their accustomed nights, till, as a last resource, the house was pulled down, and the Loretto Chapel stands in its place. This is a good case for the ghost department of the Psychical Research Society.

But in what respect does an old-fashioned ghost differ from a materialised spirit? I—*moi qui parle*—have seen materialised spirits eat, drink, write, make, and unmake, what seemed textile fabrics to sight and touch—grow themselves from apparent nothingness and dissolve into it again. These ghosts are as solid and strong as any living man or woman, and possess the same organs, and perform many of the same functions. I have felt their muscles, and experienced the force they exercise. When a materialised spirit walks and talks he must have bones, muscles, lungs, tongue, and all the usual organs of speech. For example, the materialised spirit who calls himself "Joey"—Mr. Eglinton's friend—has good jaws and teeth, for I have seen and heard him bite off a slate pencil, a feat which the shadowy conventional ghost might find difficult.

A gentleman of St. Louis, U.S.A., gives, in the *Religio-Philosophical Journal*, an account of slate-writing in the light in which persons not only hear the writing but see the words as they are written—so that the progressive production of a long message could be witnessed by all present. He says: "I have often seen the medium take the slate and stand by a light, only holding it by the tips of his fingers while some one else held the other side, and long messages would come there in full view." Progress here, as elsewhere, which makes the idea of a long stay in this world the more interesting!

Materialism is said to increase the proportion of suicides.

Among Spiritualists in Europe and America suicide is extremely rare—perhaps because some spirits have given a bad account of those who have voluntarily gone to the other world before they were wanted. As a rule it seems to be best that people should live in this world as long as they can, and special honours are given to extreme old age. Juries, however, in almost every case show a tender sympathy for suicides. *Felo de se* is a very rare verdict.

Mrs. Hooker, the very clever sister of Rev. H. Ward Beecher, finds so many interested in her ideas of philanthropy and facts of Spiritualism, that her rooms, during her residence in Boston, have been crowded day after day, by persons who wished to enjoy her rare conversational gifts. "These gatherings" says the *Banner of Light*, "have assumed such dimensions that she has thoughts of taking rooms where she may hold frequent conversations, similar to those once sustained by Margaret Fuller." And a good thing to do by other gifted ladies, who might easily make their weekly At Homes useful as well as agreeable.

Mehemet Tewfik, the Mahomedan Khedive of Egypt, by the grace of Mr. Gladstone, has written a very nice letter to the sister of General Gordon, in which he says: "The whole world resounds with the name of the Englishman whose chivalrous nature afforded it for many years its brightest and most powerful example—an example which, I believe, will influence thousands of persons for good through all time. To a man of General Gordon's character the disappointment of hopes he deemed so near fruition, and the sudden manner of his death, were of little importance. In his own words, he left 'weariness for perfect peace.' Our mourning for him is very true and real, as is our loss; but we have a sure hope that a life and faith such as Gordon's are not extinguishable by what we call death." Now, I do not see that a good Christian, or even a Spiritualist, could have done better, but General Gordon said that he was himself a good Mahomedan.

The *Northern Daily Express*, Newcastle, gives a friendly and appreciative notice of the "Psychical Marvels" communicated to "LIGHT" by Mr. Barkas, in which it says: "The first and second papers have appeared, and if the remainder are no less wonderful than those already published, they are likely to excite great interest in the minds of physicists and psychologists."

It is on the cards that before many years are over every popular newspaper will have its department of psychology, filled with interesting facts and curious speculations.

For a good beginning, *Word and Work*, a popular religious periodical of March 12th, opens with an article on "The Occult World," which is followed by one on "A Novel Spiritualism," while the third article is on "Modern Miracles"; certainly the ice is broken. It does not matter that the writers tell us it is all of the devil who is at his old work of deceiving men, by offering men hidden knowledge and saying, "Ye shall be as gods."

Then we have the process of the manufacture of a new Buddha by the old one taking possession of an infant four months old, so effectively described by an uncertain "Mr. K." in "Isis Unveiled." The modern "miracles" are the Faith Cures of Major Pierson of the Salvation Army—which, whatever they may be, should certainly be carefully examined, instead of being ignorantly denounced—because if people can be deceived as to miracles of healing, how are we to be sure that the blind were made to see, the deaf to hear, the dumb to speak, devils cast out, and the dead raised to life at any time anywhere?

Assuredly the last person to denounce miracles should be one who is trying to induce men to believe in a book full of them. We expect materialists to deny spiritual manifestations as impossible while refusing to ascertain whether they may not be true; but the man who asks us to believe a host of miracles which were wrought two or three thousand years ago must not tell us that they are impossible to-day or to-morrow.

And the day has dawned when Mrs. Oliphant, a first-class novelist, begins a supernatural story, entitled "The Seen and the Unseen" in *Blackwood's Magazine*!—which is reviewed

with a supernatural extract, in the *Literary World*! Such is the present outlook.

There are subjects not open to comic treatment—the prayers of the Archbishop of Canterbury, for example, or Mr. Gladstone investigating Spiritualism. They are quite outside the province of a comic paper. An honest man seeking proofs of immortality is high above all the din of Fleet-street. In any case *Punch* is not up to it, and had better leave it to his agnostic and atheistic neighbours.

Mr. Bradlaugh, leader of the materialistic and, of course, atheistic wing of the Secular party, has been compelled to issue a new pronunciamento against Spiritualism. Feeling and thought being results of cerebral development, must cease with the paralysis or disintegration of the brain, all the phenomena in the world to the contrary notwithstanding. Talk about *Papal* infallibility!

MAGNETIC HEALING.—Herr V. Zimmermann, councillor of Chemnitz, Germany, has bequeathed to the municipality half a million of marks, on condition that it authorises the foundation of a professorship, with clinical school attached, of the theory and practise of magnetic therapeutics, or treatment of disease by the natural or magnetic method.—*Le Spiritisme*.

MADAME BABLIN.—In a private family at Brussels, at a séance, the usual phenomena were witnessed with this medium. She called upon them next day, and while seated with them in their garden, described five spirits, with their individual traits, all of whom were recognised. At the next séance, among other phenomena, a hand was laid upon that of one of the sitters next the medium; he sceptically asked himself—could the hand be one of hers? As if his thought had been spoken the hand raised his and laid it upon those of the medium joined together in her lap.—*La Lumière*.

GEORGE CHAINEY.—A correspondent in the *Harbinger of Light*, Robert White, says:—"After lecturing eight years on secular platforms, with no belief in anything beyond this world, George Chainey became convinced, through Spiritualism, that this life is continued into a spiritual state in which there is continual progression. Such conviction is incompatible with Atheism. It will become to him a rational religion. I myself once stood upon the same platform. I was a Materialist. When through spiritual phenomena, I learnt that there is no death, my Atheism went. The more I know of the phenomena of Spiritualism, and learn of its teachings, the more religious I feel myself to be, the more I adore God in Whom we all 'live and move and have our being.' The science of Spiritualism satisfies the intellect, and its religion the heart."

THE MAGNETISER, M. DONATO.—In 1875 there was on the staff of the *Brussels Chronicle*, an honest, sceptical gentleman named D'Hondt, who used to attend the meetings of the *Union Spirite* and argue against the possibility of psychic action. He was induced by a friend to investigate the facts of moving tables, and then of animal magnetism. He found that tables moved by some force, not muscular, proceeding from himself, and that he could induce, apparently by the same force, the magnetic coma. Such, ten years ago, was the commencement of the career of M. Donato, by which name M. d'Hondt chose to introduce himself to audiences as a magnetiser. He is portly, has a sympathetic tenor voice, and bright sparkling eyes. He is now giving his astonishing demonstrations in magnetism to compact crowds in the Théâtre du Gymnase, Liège.—*Le Messenger*.

NEW ZEALAND.—A correspondent of the *Harbinger of Light* writes: "In Greytown there are now mediums for various phenomena. When the manifestations took place in Mr. Nation's family, a year and a-half ago, he published the fact in his own newspaper. They first came through the mediumship of one of his daughters, thirteen years old. While a visitor would watch the writing through her hand, it was sometimes written, 'Let the visitor try'; and in many cases he was convinced through his own hand: so the movement spread. But it is opposed equally by clergy and secularists. In a lecture recently by one of these he ventured the explanation that a table became charged with the magnetism of the sitters, and communications were reflections of their minds; he had experimented himself, but the result to him had been lies. A Spiritualist in the audience asked if he was sure the table was fully charged with his own magnetism? At which there was some laughter."



## CORRESPONDENCE.

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

## The Resurrection Body.

To the Editor of "LIGHT."

SIR,—Some months ago I read with deep interest Mr. Haughton's able letter recorded in "LIGHT" on the Bishop of Carlisle's "Theory of Apparitions," which also appeared in your journal, and it has since given me much food for thought, the result of which at this season you may perhaps not consider out of place to allow me space for in your columns.

To all thoughtful minds the question must be a momentous one of "What became of our Lord's body? It was not found in the sepulchre nor afterwards discovered elsewhere;" and if I venture to suggest a possible solution of this difficulty, I trust I shall not be charged with presumption.

We know that the human body can be resolved into its primitive and invisible elements, for I think I am right in stating that the great chemist Liebig absolutely accomplished this feat in the presence of a number of his pupils, whom he had purposely assembled to witness it; and so thoroughly was it accomplished that of the human body laid out before them not one particle finally remained visible; the whole being volatilised into its original elements and gases, and, mingling with the atmosphere, became, like it, invisible!

Now, such a fact having been demonstrated to be possible by an earthly chemist, does it require an impossible stretch of the imagination—to Spiritualists at all events—to suppose that as much at least could be done by a spirit operator, to whom the analysis of the human body would be as an open book before him; or that those spiritual beings who, under the Divine command, watched over and guarded our Lord's tomb, would have any difficulty in separating and disintegrating the elements composing the body; which thus liberated would, as a natural consequence, return to their primitive invisible state?

That the form our Lord subsequently appeared in was not that laid in the tomb, we have clear evidence of; as those who had best known Him before His crucifixion did not recognise Him—not because that body was so spiritualised as to be beyond recognition, or He would not have been thought to have been a person less spiritual than Himself when living—viz.: the gardener; but either that He purposely assumed another form, or that the atmosphere did not, at the moment, yield the exact elements needful to the perfect restoration of His previous bodily appearance, and which, from the New Testament records, we may assume it subsequently did.

That this resurrection body was only a transient one there also seems ample deductory evidence (as Mr. Haughton has so ably shown), specially from our Lord's suddenly appearing and disappearing in the midst of His followers when the doors were shut.

As Spiritualists, we have no difficulties on this head (quite independently of our Lord's exceptional powers), having personal knowledge of the continual recurrence of this phenomenon at the present day.

Then, as we know that spiritual beings of this day of an ordinary type, can and do clothe themselves with a body as material for the time being to the sight, and to the touch, and to every sense, as complete as are our own bodies, and can and do afterwards dissolve that body into nothingness before our very eyes, surely we may well believe that He—God's well-beloved Son—could do so likewise!

And herein we have such an immense advantage over those who, not having investigated, cannot realise the marvellous powers possessed by the spirit world, and which they are allowed in this our day to demonstrate to their fellow beings in the flesh, for the purpose of carrying out the great and gracious designs of the Almighty—once more through His well-beloved Son their Leader—for the regeneration of our race; a work begun by Him not merely two thousand years ago, as is generally received, but from all time as time commences for us.

I feel painfully my inability to adequately express my thoughts on this momentous subject, but having given a dim outline of them, perhaps a more able penman amongst your readers may take up the subject, and elucidate it more fully.—I beg to remain, sir, faithfully yours,

March 19th, 1885.

"LILY."

## Testimony to Mr. Eglinton's Power.

To the Editor of "LIGHT."

SIR,—I think I ought to let your readers judge for me as to whether I am right or not in accepting without question "slate-writing" as done in Mr. Eglinton's presence. I have been at eight sances with Mr. Eglinton—one in public, the others in private with one other person and myself. At two out of the seven private ones absolutely nothing occurred. At one other only the word "No" was written to my verbal question as to whether "they" would write. The "No" was very feebly written, but I felt and heard the pencil moving about inside the slates on the table under my hands. At the four remaining sances I had ample writing. At three of the sances I had replies given to questions which no human eye had seen. I had writing in the hand of a deceased relative. I had slate after slate written on, held in the air between Mr. Eglinton and myself, and while I was watching the slates, I had a slateful written in this way in a few seconds. I had writing and replies to private questions on the locked slate, with my hand on the top of it while the writing was going on inside. I had writing on new slates, never changed. At one sance I had thirteen or fourteen different slates with different writings. One piece of information was not true. I was told, "There is someone here who knew you in —," a place I have never visited. All the private sances took place in the day and in full light. I was in full possession of my senses. I have seven or eight slates by me to prove that the phenomena really occurred. I can offer no explanation, but only state facts. Am I, after evidence like this, to say I do not believe? I cannot. I have given slate-writing a fair and ample trial, and it is a wonder of wonders, and worthy of the deepest and truest investigation.—I am, sir,

AN ASSOCIATE OF THE SOCIETY

FOR PSYCHICAL RESEARCH.

## Absurd Trade Prejudice.

To the Editor of "LIGHT."

SIR,—It is difficult to realise the reality of the following absurd trade prejudice. I order of Messrs. W. H. Smith and Son yearly upwards of £200 worth of papers and periodicals, for which I pay full retail price. A few days ago I requested one copy of "LIGHT" to be added to the weekly parcel, and received in reply "We do not supply this paper." As the journals I now obtain range from Agnosticism to Roman Catholicism I should like to know from you why Messrs. Smith and Son do not supply your paper. Is it because you will not supply them? Is the paper too sensible and orthodox, or what is the reason?—I am, &c.,

March 13th, 1885.

T. P. BARKAS.

[This is not the first time a complaint of the kind has reached us. It is, however, impossible to get redress or explanation of any kind from Messrs. Smith and Son. Mr. White, the manager, at a personal interview absolutely refused to supply "LIGHT" to the order of their customers—a different thing from keeping the paper on sale, a course we could not expect—or to give any reason for his action.—ED. OF "LIGHT."]

A DEPOT for the sale of spiritualist books has been opened by Kastasan Brothers, in Popham's Broadway, Madras.

MAGNETIC HEALING.—The basis of magnetic or mesmeric healing is an imponderable aura given off by the nervous system; its potency is increased and directed by the will of the operator, sometimes with the co-operation of a spirit: this imponderable, called human or vital magnetism, is received and assimilated by the nervous system of patients, as is proved by their reaction to it, into sense and health.

PSYCHOMETRY AND OCCULT SCIENCE.—Dr. J. Commodore Street, of Boston, who has just arrived in London, writes from 16, York-street, Portman-square, W., to say that, having received instructions from Dr. J. Rhodes Buchanan, he is prepared to give lessons in psychometry, as taught by Dr. Buchanan himself. He has also been a student, under the Japanese Occultist, Yoe Lang Poonetiqua, of the power of mind over matter, and is ready to impart his knowledge to earnest inquirers. He would also like, if suitable members can be found, to form a "Delphic Circle" after the manner of the Greek Oracle. Communications may be sent to him at the above address.

All Communications to be addressed to  
THE EDITOR OF "LIGHT,"  
4, AVE MARIA LANE,  
LONDON, E.C.

#### SUBSCRIPTION RATES.

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

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

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#### NOTICE TO THE PUBLIC.

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

#### NOTICE TO SUBSCRIBERS.

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

## Light :

SATURDAY, APRIL 4TH, 1885.

### TRACES OF SPIRITUALISM IN RECENT WORKS.

By "M. A. (Oxon.)"

#### I.

#### GEORGE ELIOT'S LETTERS.

George Eliot, as appears from the letters recently published by her husband, had no liking for what the world knows as Spiritualism. Mrs. Beecher Stowe, a Spiritualist, as her husband also was, brought the subject under her notice with some want of tact, and the result was not satisfactory. George Eliot's was not the type of mind to be impressed with the external aspects of Spiritualism, though it must be said that she is too severely critical of them. They were indeed repulsive to her, as her answers to Mrs. Stowe's letters prove. These letters are, perhaps, worth preserving, and I append them.

#### Letter to Mrs. Stowe. 1.

Both Mr. Lewes and I are deeply interested in the indications which the Professor gives of his peculiar psychological experience, and we should feel it a great privilege to learn much more of it from his lips. It is a rare thing to have such an opportunity of studying exceptional experience in the testimony of a truthful and in every way distinguished mind. He will, I am sure, accept the brief thanks which I can give in this letter for all that he has generously written to me. He says: "I have had no connection with any of the modern movements, except as father confessor"; and I can well believe that he must be peculiarly sensitive to the repulsive aspects which those movements present. Your view as to the cause of that "great wave of Spiritualism" which is rushing over America—namely, that it is a sort of Rachel-cry of bereavement towards the invisible existence of the loved ones—is deeply affecting. But, so far as

Spiritualism" (by which I mean, of course, spirit communication, by rapping, guidance of the pencil, &c.) has come within reach of my judgment on our side of the water, it has appeared to me either as degrading folly, imbecile in the estimate of evidence, or else as impudent imposture. So far as my observation and experience have hitherto gone, it has even seemed to me an impiety to withdraw from the more assured methods of studying the open secret of the universe any large amount of attention to alleged manifestations which are so defiled by low adventurers and their palpable trickeries, so hopelessly involved in all the doubtfulness of individual testimonies as to phenomena witnessed, which testimonies are no more true objectively because they are honest subjectively

than the Ptolemaic system is true because it seemed to Tycho Brahe a better explanation of the heavenly movements than the Copernican. This is a brief statement of my position on the subject, which your letter shows me to have an aspect much more compulsory on serious attention in America than I can perceive it to have in England. I should not be as simply truthful as my deep respect for you demands if I did not tell you exactly what is my mental attitude in relation to the phenomena in question. But whatever you print on the subject, and will send me, I shall read with attention; and the idea you give me of the hold which Spiritualism has gained on the public mind in the United States is already a fact of historic importance.\*

#### Letter to Mrs. Stowe. 2.

When I am more at liberty, I will certainly read Mr. [Dale] Owen's books, if he is good enough to send them to me. I desire on all subjects to keep an open mind, but hitherto the various phenomena reported or attested in connection with ideas of spirit-intercourse, have come before me here in the painful form of the lowest *charlatanerie*. Take Mr. H. as an example of what I mean. I could not choose to enter a room where he held a *séance*. He is an object of moral disgust to me; and nothing of late reported by Mr. Crookes, Lord Lindsay, and the rest, carries conviction to my mind that Mr. H. is not simply an impostor, whose professedly abnormal manifestations have varied their fashion in order to create a new market, just as if they were *papier mâché* wares or pomades for the idle rich. But apart from personal contact with people who get money by public exhibitions as mediums, or with semi-idiots, such as those who make a court for a Mrs. Guppy or other feminine personage of that kind, I would not willingly place any barriers between my mind and any possible channel of truth affecting the human lot.†

The spirit in which you have written in the paper you kindly sent me, is likely to teach others, to rouse them at least to attention in a case where you have been deeply impressed.‡

#### Letter to Mrs. Stowe. 3.

I was much impressed with the fact—which you had told me—that he was the original of the "visionary boy" in "Old Town Folk"; and it must be deeply interesting to talk with him on his experience.

Perhaps I am inclined, under the influence of the facts physiological and psychological, which have been gathered of late years, to give larger place to the interpretation of vision-seeing as *subjective* than the Professor would approve. It seems difficult to limit—at least to limit with any precision—the possibility of confounding sense by impressions, derived from inward conditions, with those which are directly dependent on external stimulus. In fact, the division between within and without in this sense seems to become every year a more subtle and bewildering problem.

Your experience with the *planchette* is amazing; but that the words which you found it to have written were dictated by the spirit of Charlotte Brontë is to me (whether rightly or not) so enormously improbable, that I could only accept it if every condition were laid bare, and every explanation demonstrated to be impossible. If it were another spirit aping Charlotte Brontë—if here and there at rare spots, and among people of a certain temperament, or even at many spots and among people of all temperaments, tricky spirits are liable to rise as a sort of earth-bubbles, and set furniture in movement, and tell things which we either know already or should be as well without knowing—I must frankly confess that I have but a feeble interest in these doings, feeling my life very short for the supreme and awful revelations of a more orderly and intelligible kind which I shall die with an imperfect knowledge of. If there were miserable spirits whom we could help, then I think we should pause and have patience with their trivial-mindedness; but otherwise I don't feel bound to study them more than I am bound to study the special follies of a particular phase of human society. Others, who feel differently, and are attracted towards this study, are making an experiment for us as to whether anything better than bewilderment can come of it. At present it seems to me that to rest any fundamental part of religion on such a basis is a melancholy misguidance of men's minds from the true sources of high and pure emotion.

\* George Eliot's Life, p. 92.

† It does not appear that George Eliot had any reason for this vituperative utterance beyond a mere dislike which depended on impulse, and not at all on the exercise of her reason.

‡ George Eliot's Life, p. 153.



I am comforted to think that you partly agree with me there.\*

This is the not unreasonable attitude of a mind like George Eliot's to what presented itself to her in her very slender knowledge of the subject—if knowledge it can properly be called at all—as crude, vulgar, and repellent when it was what it pretended to be, and doubly repulsive when, as too often seemed to be the case, the alleged spiritualistic phenomena were but counterfeit imitations of the true. Hers was a deeply introspective mind; one that concerned itself with the niceties of philosophical abstractions, rather than with the external presentation of curious phenomena, which the nearest conjurer would show more neatly, and which she would not care to differentiate from the genuine phenomena of mediumship.

Yet she was not altogether unamenable to spirit-power. No one can read her letters, written in the abandonment of perfect confidence, to her intimate friends, without drawing a marked contrast between George Eliot the woman and George Eliot the authoress. As a woman her letters show her commonplace and dull. There is not in the three large volumes that contain her letters one that rises above the commonplace, until one correspondent touches her heart and causes her to reveal the secrets of its religious changes. From Puritan she had passed through various phases of belief, through a vague Agnosticism to what must be described, for want of a better term, as Positivism.

In the history of those religious changes we seem to trace the influence of something beyond and outside of the woman; something that lifts her above the humdrum monotony of her ordinary correspondence, and touches her soul with fire.

But it is not until we come to the authoress that we discern the full difference between George Eliot and Marian Evans. When she comes to pen "Adam Bede" she is veritably inspired. She lives in the scenes that she is creating. She is wrapped up in the characters whose lineaments she traces. She is as far removed from her ordinary self as light is from darkness. And why? Her imagination, that Divine creative faculty, has been aroused, and for the time she is a new woman. There her Spiritualism is shown. There is the place where Mrs. Stowe might have appealed to her on the ground of philosophical and religious Spiritualism, for she would have claimed part and lot in it, and would have needed no external demonstration of its innate truth, of its infinite possibilities. There she had ears to hear. Mrs. Stowe approached her where she was stone deaf.

#### SPECIAL NOTICE TO CORRESPONDENTS.

Again, through an enormous press of work, we are far behind with our correspondence. We intended to make a clean sweep of it all, and start afresh, by answering it briefly in these columns, but, however good the intention, we have utterly failed to accomplish it. A few replies, however, will be found in another column, and we ask any reader of "LIGHT" or private correspondent to whom we owe a letter to look down the page and see whether the answer appears there. We shall try and complete the task next week. It is from no want of courtesy that we adopt this method of clearing off arrears; it is simply the sheer impossibility of keeping pace with the many demands upon us. These remarks apply to all who have addressed letters either to the Editor of "LIGHT," the Manager of the Psychological Press, or Mr. J. S. Farmer personally.

POETRY, like truth, is a common flower. God has sown it over the earth like the daisies, sprinkled with tears, or glowing in the sun; even as He places the crocus and the March frosts together, and beautifully mingles life and death.

\* George Eliot's Life, p. 180.

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

V.

By J. G. KEULEMANS.

(Continued from page 151.)

Let us compare the various facts and theories before quoted, with the results of our personal observations, and try to arrive at some more definite conclusion. In the first place let it be premised (1) that matter, as we know it, is but a phase of spirit; or, in other words, that certain substances, which (because of their invisibility) are termed spiritual, are but refined phases of matter; (2) that as we find degrees of substantiality in what to our cognisance is matter, so there are also degrees of attenuation in what, for want of a better term, we will call spirit-substance. It seems also that the spirit-substance that comes into operation at séances, is (like the majority of spirit manifestations we are able to witness) of the crudest kind, and belongs to that degree or phase which is nearest to the most refined phases of this earthly matter. In the presence of the physical medium the two worlds, spiritual and material, may be said to meet. To illustrate our proposition, let us see in what order we are to arrange a series of transitions from the palpable and visible to the spiritual or invisible, and confine ourselves exclusively to the "drapery" now under discussion. First of all we have the permanent, time-resisting, and somewhat massive material of calico-like texture; samples or specimens of which, have been given to us by the materialised "spirits." (2) Somewhat similar drapery, but in a condition resembling gauze or gossamer (I have witnessed the formation of the second out of the first, and will refer to this on a future occasion). (3) The condition in which it is seen during the latter stages of its production, when it is sufficiently solid to fold or fall in pleats, but still liable to be stretched, diffused, and again amalgamated with other masses in process of formation. (4) As it appears in thick clouds, slowly contracting into a sheet, or strip, or definable quantity; a stage in which the indication of broad folds is already visible, and which, as a mass, will cast a shadow. (5) The stage when the cloud is opaque, ill-defined, and amorphous. (6) When it appears as a thin, transparent, whitish, nebulousity. (7) When seen, (which is possible in total darkness only), as a faintly luminous mist. Here our power of observation ends, and it might be supposed that no further attenuation can be imagined or be possible. So it would seem; but "photography sees what man's mortal eyes do not perceive, and depicts a still further stage of what is still materiality." Even in these mysterious products, *degree* of materiality is apparent. We have also to consider how far the "veridical phantom" or the equally abstruse "visible astral-body" may be material; for, if there are demonstrable gradations from the material to the spiritual, these must unavoidably find their place amongst some class or other. It cannot be denied that photography reproduces them. When the portraits so obtained are faithful likenesses of the departed, when they are recognised as friends or relatives, whose presence, as spirits, was not even anticipated nor, perhaps, wished for, and when it is known that many of the so recognised "spirits" had, in their earthly existence, never been portrayed, there is no ground for further doubt or unbelief. Hence, we find in these reproductions a most conclusive proof that there is an after-life, and that spiritual beings, in their actual condition, either possess, or can assume, temporarily, an appearance in so far objective as to reflect the actinic rays on the sensitised photographic plate. Any other

\* 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.

attempt to account for the facts would be as unreasonable as it would be unwise and ungrateful, for a discovery of such tremendous significance should be accepted as a precious testimonial to the reality of man's most cherished belief. To reason away such glorious facts would be equal to rejecting evidence in support of one's own case before a court of law.

As will be noticed in these mysterious productions, the "spirits" appear in loose drapery, arranged after the same fashion as is adopted by the corporealised apparitions that are evolved in the presence of physical mediums.

I have examined nearly 100 of these photographs, and find the drapery to be of different degrees of substantiality. What must be considered a very remarkable feature is, that in most cases where the drapery is thin and vaporous, there is not only a larger quantity than would be necessary to cover the whole body, but part of the flowing substance is placed in direct contact with the person near whom the "spirit" appears. Either, part of it touches his shoulder, head or knees, or sometimes the "sitter" is partly enveloped in the vaporous mass that hides the *remaining portion* of the "spirit" (if the *remaining portion* does actually exist). The deduction to be made from this fact would be that, to make the substance objective, contact with the human "magnetism" (by which is meant a certain efflux or surrounding aura of a hitherto ill-defined nature) is pre-requisite, in the same manner as the magnetism of a physical medium is a *sine quâ non* for the production of the drapery and the "forms" observed in the séance-room. Now, the drapery reproduced in these photographs presents the very same features, both in development and in its finished state, as we notice in the garments worn by the materialised "forms." There are likewise distinct marks of hemmed edges, sometimes indications of embroidery, and, not unfrequently, figures or dots peculiar to *printed* cotton stuff. Unfortunately, these photographs, being on paper, do not allow any considerable magnification without, at the same time, causing a confusion between the impression and the substance of the paper itself. It must be left to those possessing an original negative to try the experiment under a powerful microscope to detect (1) whether the apparently more solid drapery is also really woven, and (2) how far the vaporous flowing substance shows an indication of the intercrossings of threads. Perhaps from these photographs we might learn—concerning formation of drapery—what séance-room phenomena withhold from us. However, we may reasonably infer that where material is hemmed, or where embroidery, or dots and figures are present, it must also be *woven*, because no such particular care or fanciful improvement could have been bestowed upon the garments were its nature different. At all events the substance, whether woven or not, would still be earthly in its origin, no matter in what condition we see it, and whether it be composed of threads, flakes plush, or any other natural product. But now a further question presents itself, viz.: Is the representation (of this spirit-drapery) as obtained by photography that of the much discussed "spiritual counterpart"? i.e., the "essential basis" of which solid drapery is produced in the séance-room; or, does the photographic reproduction represent a substance made for the occasion, and to which there exists still another precedaneous source or fundament? It seems there must be, because in these photographs a degree of substantiality is noticeable. Then, the cloudy flowing masses are more voluminous than would be requisite to cover a "form," which would suggest the probability of a subsequent contraction of the substance. Also, the almost invariable contact of these vaporous masses with the vital element, human magnetism, or the human body, seems to denote the indispensability of some such vehicle to obtain the desired accretion or solidification. With these important data before us, it is obvious that the drapery, as reproduced in these photographs, must be equally derived

from a still anterior source or a still more refined phase of matter. Besides, the highly significant fact that these "spirit-faces," the hands and sometimes other characteristics, or even malformations, are, without exception, like what they used to be in earth-life (a baby returns as a baby after a lapse of thirty or more years) and must be regarded as conclusive evidence that these "spirits" so reproduced, do not exhibit themselves as they *would be* "naturally" in their present state of existence, but appear as a self-constructed temporary "double" of what they *were* when mortals. If they are to approach us, with intent to be photographed and recognised, no other course is conceivable; unless it be assumed that babies remain babies into eternity, and that no further progress towards higher spiritual conditions awaits humanity in the future. It is far more probable then, that the human form, like the garments covering it, is re-assumed, perhaps unconsciously, by entering into direct relation with earthly surroundings, or by volition, and for the occasion only. Now, if there is a re-assumption of the objective appearance, that objectivity must have been produced out of—or derived from—some substance or other. Whether that material addition be ever so refined matters little; it must needs come from somewhere.

(To be continued.)

### ON CONJURERS' IMITATIONS.

The *Messenger* makes allusion to the estimable Mr. John Fowler, a merchant of Liverpool, who departed this life last November, and quotes his letter to the *Liverpool Daily Post*, January 30th, 1883 which the *Messenger* reproduced at the time. In that letter, Mr. Fowler related some of his experiences. He said: "To mental questions I have received prompt answers written on the inner side of slates laid upon each other, while held in my own hands. The answers bore the signature of a brother who died years before in Australia, and related to matters known only to him and myself. I have had pictures painted in a darkened room, I myself bringing with me the materials for such painting, and taking away with me the pictures wet. I have seen tables float free from the floor without contact of anyone. I have heard mediums speak under the influence or control of spirit-friends, by the hour together, referring to occurrences in their earthly life known to me, and also to some not known to me, but which were verified."

Mr. Fowler was at the Church Congress, held at Newcastle-on-Tyne, in October, 1881. He there urged investigation into the well-attested facts of Spiritualism, some of which he adduced; but the majority of the Congress preferred to listen to a young man, under the patronage of a Bishop, who had assumed the catching name of "Stuart Cumberland." He told the Congress that the so-called facts were deceptions and illusions, as he himself could show. This *protégé* of the Bishop was applauded. A few days afterwards the Bishop took the chair at an advertised exhibition by this "S. C." of imitations of spiritual phenomena.

On this Mr. Fowler publicly offered a large sum to this "Stuart Cumberland," to any or every conjurer, if they could produce the same phenomena, under the same conditions as those produced in the presence of mediums. The challenge, like all other similar challenges, was not accepted.

Imagine a conjurer obtaining answers to questions in different languages, as was the case with Mr. W. Eglinton in a recent interview with Mr. Gladstone. Imagine a conjurer being called upon to repeat the experiment made by M. Victor de la Hespaye, editor of the *Chronique*, with Dr. Slade, when he was at the Hotel Windsor, at Brussels, after the Lankester affair in London. The editor of the *Chronique* recorded on that occasion:—"Dr. Slade only, and I sat together in full light. I placed a morsel of pencil between two slates, which we held together by their frames; and, presently, I found written on the inner surface of one of them three sentences—in Dutch, English, and in French, each in a different handwriting. Dr. Slade speaks English only. He did not move his fingers. Let those explain who can."



## SPIRITUALISM IN THE PROVINCES.

## Exposition of Slate Writing by Conjuring, at Ulverston.

On Monday evening week, Mr. Thomas W. Gowland, manager for Messrs. Tyler Brothers, boot and shoe dealers, of Ulverston, and who was one of Mr. Eglinton's sitters on the occasion of his recent visit to that town, gave there, before the majority of those who had sat with Mr. Eglinton during his stay, and a number of others, an exhibition of slate-writing by conjuring. Mr. Gowland after Mr. Eglinton's visit gave a certificate, which was published by us, as to Mr. Eglinton's table, in which he said, "I declare that there is no deceptive contrivance about it, and that it appears to be one of the most unlikely description to be selected by a conjurer for his purpose." Notwithstanding this certificate, the object of his exhibition was to show that the whole of the manifestations at the single séance he had attended were dependent upon a certain feature in the construction of the table. Mr. Gowland claimed that he produced his results under precisely the same conditions. He exhibited a table constructed by himself, which was pronounced by several to be identical in construction with that brought by Mr. Eglinton to Ulverston, and a circle was formed around it, Mr. Gowland and the next sitter to him joining their left hands and their arms lying across the table close to the edge. The "exposer" then invited conversation, and a pretty loud murmur of voices thereupon commenced. The operator with his right hand held a perfectly blank single slate under the table, pressing it close against the flap at first, but presently, while the audience were absorbed in loud conversation, and the motion of his right arm being hidden by the left arms of himself and his next sitter, he slipped the slate into the opening or slot which is left under the table when the bar which supports the flap is drawn out. His right hand being then free, he secretly wrote on the upper side of the slate the word "Yes," which amidst the noise of conversation he could easily do inaudibly; he then turned the slate in the slot so that, when exhibited, the word would be at the end farthest from himself, and upside down. Then, withdrawing the slate from the aperture, he again pressed it close up against the flap, his hand being once more exposed to view. In a few minutes he invited the audience to listen to the sound of writing, and immediately a sound became audible which was utterly unlike that heard at Mr. Eglinton's séances, and was really produced by the "exposer" scratching with his nail on the under surface of the slate. Then he triumphantly, amidst the applause of some, and the derision of others, exhibited the writing which he had executed some time before. He repeated the process with another single slate, writing on it the words "There is power," this being meant as an ironical allusion to the fact that at one of Mr. Eglinton's séances the sentence "There is no power" was written. The Bramah-locked slate manifestation was imitated thus. The slate used was not a locked one at all, but was simply fastened by means of a hook, with a screw for a catch. Mr. Robert Casson, auctioneer, one of Mr. Gowland's circle, secretly wrote a lengthy question in the slate, fastened it, and handed it, pencil inside, to Mr. Gowland. The "exposer" surreptitiously slipped it into the aperture beneath the table, opened it, and wrote in it, then fastened it, and held it against the under side of the flap as before, his hand in sight, and presently laid it upon the table, remarking that there was no success. After another experiment with a single slate, he lifted the closed slate from the table, and held it in the air. Instantly the sound of scratching was again heard, which he was producing with his finger nail under the slate, and on it being opened the words, "There is no light," which had been written under the table, were found within. Mr. Casson complained that this sentence was no answer to his question, and Mr. Gowland, though he had a large fire behind him to aid him in reading the questions, as he afterwards explained, stating that Mr. Eglinton always sat with his back to the fire presumably with the same object, and though he had a stronger gaslight than Mr. Eglinton had,—replied that his light was not equal to Mr. Eglinton's. Several of the audience, including the writer of this report, expressed the opinion that it was better. We may mention that in the course of the proceedings a gentleman present called out that he saw Mr. Gowland scratching, a circumstance which has certainly never occurred at a séance of Mr. Eglinton's. Mr. Gowland then gave an explanation of how his phenomena were produced. Afterwards Mr. Robert Casson was appointed chairman to preserve order, and Mr. Gowland proceeded to deliver a further address, of such duration that

those who had to reply to him had not half the time he had occupied in which to make their observations. He characterised Mr. Eglinton's locked slate manifestation as rather a barefaced sort of thing, and stated that though he allowed the writer of a question in it to lock it, and retain the key, he (Mr. Eglinton) must have a duplicate key with which he opened the slate under the table. Mr. Gowland said another Ulverston gentleman had, simultaneously with himself, hit upon his idea of how slate-writing was done. If Mr. Eglinton would produce answers to questions in the dark, in which he could not read the questions, it would be much more satisfactory. He (Mr. Gowland) only undertook to expose what he saw at the séance he himself attended. He left it for others to explain the remainder. He wished it to be understood that he did not call Mr. Eglinton an impostor. He was not ignorant of the testimony given by men of science and high social position in that gentleman's favour. Mr. Gowland proceeded to comment on the fact of Mr. Eglinton bringing his own table to Ulverston as suspicious, also complained that he objected to people looking under the table when the sound as of writing was going on, and that he could not always get manifestations, alleging that this was just what would be the case with a conjurer, who would have to watch his opportunity to deceive. He also said he could not conceive how there could be more difficulty in getting writing in sealed slates than in others if it was executed by spirits. He further objected that the writing was never commenced at the top of the slate. This, he said, seemed to be due to this, that Mr. Eglinton could not reach the top because of the aperture in which the slate rested preventing him. Mr. Gowland then endeavoured to explain away his certificate by saying that it only declared the table to be apparently satisfactory, and said he had given it for a purpose—to show how people could be deceived by relying on the testimony of others. Mr. J. G. Speed, editor of the *Ulverston Mirror*, who was instrumental in bringing Mr. Eglinton to Ulverston, led the opposition. He denied that the conditions were the same, appealing to Mr. Eglinton's sitters to prove this, and attacked Mr. Gowland as to his certificate, declaring that it was intended to describe the table as really satisfactory, Mr. Gowland having pronounced it, in the presence of the speaker and three other persons at the house of a Mr. Martindale, to be so, and Mr. J. S. Sykes, who was present, having declared to him (Mr. Speed) that Mr. Gowland had, the morning after his séance with Mr. Eglinton, expressed his conviction that the manifestations were spiritual. Mr. Speed cited the facts that at a séance at a private house in Ulverston, where a table without any aperture beneath it was used, results were obtained, and that Mr. Eglinton at, at least, one of his other séances had, of his own accord, suggested that another table should be substituted for his own. Mr. Speed adduced the experience of the German scientists with Dr. Slade, and of Professor Cassall and others with Mr. Eglinton, in obtaining writing on blank slates, never placed under the table; also the speaker's own obtainment of writing on blank slates on Mr. Eglinton's table in London, and the opinions of conjurers in favour of Messrs. Eglinton and Slade. He concluded by describing Mr. Gowland's séance as a crude, clumsy, and utterly inadequate attempt to explain the marvellous phenomena of Mr. Eglinton. Mr. James Hamer followed. He said he had not witnessed one of Mr. Eglinton's conditions in Mr. Gowland's séance. Mr. Eglinton always grasped the top of the table with his thumb in holding the slate under the table, and kept the slate close up against the flap; but Mr. Gowland put his hand completely out of sight. Most of Mr. Eglinton's manifestations that he (Mr. Hamer) had witnessed were produced upon the table. Mr. Hamer cited some remarkable instances in which writing had been obtained in closed slates never taken off the table, and one case in which they had never been either on or under the table—when writing was obtained in the air. Mr. Hamer expressed his surprise that Mr. Gowland should think that sensible men could be gulled by such crude and clumsy tricks into thinking they were an exposure of Mr. Eglinton. Mr. J. S. Sykes, clerk to the Ulverston Board of Guardians, said he believed that Spiritualism was imposture and wicked, but expressed the conviction that Mr. Eglinton's manifestations were no jugglery, but the result of some mysterious, not yet comprehended, force of nature. Mr. H. W. Hope, lay-assistant in connection with an Ulverston Episcopal church, also bore testimony in favour of Mr. Eglinton, declaring that he had obtained, in the air, between two slates, which he could swear were blank when put together,

an audible answer to an oral question put while he and Mr. Eglinton held the slates. Mr. A. H. Sykes, solicitor, and others, also deposed to marvellous experiences with Mr. Eglinton; and, though two gentlemen supported Mr. Gowland, the majority of those present, at any rate of those who had sat with Mr. Eglinton, were of opinion that Mr. Gowland's séance was a signal and ludicrous failure to account for Mr. Eglinton's phenomena. Mr. Gowland replied on the discussion, and declared that Mr. Speed's assertion that he (Mr. Gowland) had, at Mr. Martindale's house, said the construction of the table had nothing to do with the manifestations, was untrue; and further, that he had never met Mr. Martindale or mentioned the subject to him. Mr. Martindale asserted that Mr. Speed's statement was true. A withdrawal of Mr. Gowland's denial that he met Mr. Martindale has since been published, Mr. Gowland declaring that he had forgotten the circumstance, but he still maintains that he never made the assertion about the table. We can confidently assert that Mr. Gowland's séance was a complete exposure, but merely because of his own incapacity to produce even the least of Mr. Eglinton's marvels under the same conditions.

[We have also received other communication on this subject—one from Mr. Gowland—with which we will deal next week, making also a few remarks on the question ourselves.—ED. OF "LIGHT."]

GLASGOW.—On Monday, 23rd ult., Mr. Morse again occupied the platform of the Spiritualists while his guides discoursed on the subject: "Man, why was he made?" The basic idea conveyed was that man within himself contained the only satisfactory answer that could be obtained, and that answer, endorsed by Spiritualism, was complete and conclusive. A theme so interesting and philosophical afforded an opportunity for the display of that masterly grasp and rich fluency and grandeur of expression which are peculiarly characteristic of the guides of Mr. Morse. It being probably the last public appearance of Mr. Morse in Glasgow prior to his departure from this country, a hearty expression of sympathy and good feeling towards him was given by the meeting, which Mr. Morse gratefully acknowledged.—Sunday, 29th ult. A general business meeting of the Glasgow Association was held in the forenoon, when various matters of more or less importance were discussed, chiefly the question of ways and means relative to the further engagement of Mr. and Mrs. Wallis. The treasurer's financial report revealed the significant and encouraging fact that notwithstanding the increased outlay consequent upon the maintenance of Mr. and Mrs. Wallis as resident lecturers and mediums, the funds of the Association at the end of the six months were in a better condition than at the commencement. The subscriptions to the Wallis Guarantee Fund for the next six months already amount to more than half the requisite sum, so that the re-engagement of these good workers was speedily and *nem. con.* concluded at the meeting referred to.—Mr. Wallis read a short address cordially acknowledging the kindness which had been shown to Mrs. Wallis and himself, and said that they personally had no claim to be regarded as leaders, ministers, or teachers, and no ambition whatsoever in that direction. Their desire was to be co-workers with the members and servants of the spirit-world, endeavouring to understand their mediumship and develop it, as well as to grow wiser and live more and more in harmony with the teachings from the higher life. During the last six months they both had felt that their mediumship had developed considerably and their susceptibility increased, but with this increase the need became more urgent for harmony in surrounding conditions and circumstances, for the fuller and more successful exercise of their mediumistic gifts. He concluded by expressing a hope that hearty and harmonious co-operation might characterise the labours of the Association in the future even more than in the past, that they should come to know and understand each other better, and in unity and good fellowship work so that the blessing of God might crown their efforts. At the evening meeting the guides of Mr. Wallis spoke on the subject of "Scepticism, Freethought, Spiritualism," and delivered an able and substantial address.—ST. MUNGO.

ORTHODOXY.—Many old theological notions have certainly been modified by Modern Spiritualism; but the old orthodox still hold nothing as to the future life beyond the hope and faith based upon the recorded resurrection and ascension of their Lord and Saviour. When Spiritualists would present them with what one might think congenial testimony, based upon actual demonstration of continued spiritual existence, they repel them and call them all sorts of bad names! Can this be because the revelations of this Spiritualism do not include the orthodox hell?—Rev. G. Walters, Unitarian.—*Harbinger of Light.*

## ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

- W. NUTTALL.—Your kind words are fully appreciated.
- L. ALLEN.—Plates were sent. We hope they came to hand all right.
- J. W. SHARPE.—You have been duly entered as a subscriber to "Present Day Problems."
- T. G. STODDART.—The chromos were duly despatched. We do not know the book you mention.
- T. HAYLE.—The number of "LIGHT" you asked for was out of print before your letter came to hand.
- R. H. FRYAR (Bath).—Five "Mental Magic" have been sent to the publisher named, as requested.
- G. PEDDLE.—Please send your items of news earlier in the week. We will then give them place with pleasure.
- J. PHILLIPS.—The pamphlet you mention was printed for private circulation only, and they are now entirely out of print.
- C. J. ATKINSON.—Thanks for narrative. It will be used in due course. Though silent we have not forgotten the matter.
- J. G. SPEED.—Thanks. Though unable to write, we have been very glad of the advices you sent. Please keep us *au courant*.
- DR. J. C. STREET.—Card and pamphlet received with thanks. We hope an opportunity will occur for a personal interchange of views.
- T. WEEKS.—You had not been forgotten. You should have made the requisite application in good time.
- GEO. WALLACE.—You have been entered as a subscriber to "Present Day Problems." There is no need to remit until the book is published.
- E. KERBY.—A copy of "LIGHT" has been sent to the address given. We are glad you like the plates. It is quite refreshing to get some thanks.
- J. JONES (Keighley).—You did not comply with the very clearly expressed regulations three times published in "LIGHT."
- J. N. TIEDMAN.—A psychograph is now on its way. We regret delay, but the stock was exhausted and some difficulty was experienced in replenishing it.
- MISS MAJOR.—We know of Spiritualists in Brighton, but are not at liberty to mention names. Many apologies are due to you from us for the long delay in replying.
- F. E. BURR.—Sorry your plates got damaged. Have sent another set which please accept. We should like to see the articles you refer to. Could you not have the paper posted to us when any appear?
- JOHN SHAW.—Not suitable. After all, such information is only valuable in so far as it is capable of demonstration. Claims of the nature you speak of have been made, but never, as far as we can learn, by "civilised" men.
- F. PLASKETT.—Thanks. We shall be very glad to receive items of news. Unless, however, of a very high order of merit we cannot find room for communications of the kind you sent us. Our columns as a rule are too crowded.
- A. F. TINDALL.—Much as we would like to help you, it has been utterly impossible to give any attention to the matter. The books will be returned and if you care to send them back in a short time we hope to have more leisure.
- MRS. BOOLE.—Your letter and MSS. addressed to Mr. E. Dawson Rogers have been handed to us. When an opportunity occurs we will read it and write you on the subject. We have no lack of such contributions and each has necessarily to take its turn.
- G. F. GROSVENOR.—The plates packed as promised were sent on the Friday and crossed your letter. On inquiry we found that a set had also been sent with the copy of "LIGHT," thus giving rise to the complaint. You had not, however, been forgotten.
- A. GRICOURT.—Your MS. came safely to hand, but we have not had time to read it yet. Mr. Buxey's name shall be added to a list of agents we are preparing, and which will shortly be published. Your action in the matter has been very acceptable.
- MISS GLYNN.—The plates were sent in usual course, your interpretation of the instructions being quite correct. Did they reach you safely? The *Psychological Review* is "dead." There is therefore 1s. 1d. to your credit. Please say how this shall be dealt with.
- MRS. T. (Weymouth).—The "instructions," as printed in catalogue of P.P., will doubtless help you. If not, write again. Use large paper—placing the psychograph upon the upper surface. We regret our inability to write privately, but if you experience further difficulty we will most surely do so.
- S. R. WATSON (Birkby, Huddersfield).—The major portion of your letter was answered in "LIGHT" for March 21st. Your remarks with reference to Mr. Barkas' articles will be dealt with by that gentleman if you will inform him whether your criticism on Nos. 5, 6 and 7 refers to the first or the second series of questions. Please say.
- E. W. WALLIS.—Memo shall be sent shortly. "LIGHT" is published on Friday for Saturday, and, although occasionally copies are posted on Thursday evening, we do not bind ourselves to do this, especially with packages sent by parcel.



post. At the same time, you may depend upon it that not a moment's delay is incurred. We are only too glad to complete our work. Remittance came duly to hand.

LIEUT.-COL. D.—Your order for "Present Day Problems" has been entered. We do not make a practice of recommending individual mediums. Why not experiment privately? There are a number of Spiritualists and inquirers near Aldershot, and if you wished we might possibly be able to arrange an introduction. If you will write again we shall be pleased to render you further assistance if necessary. Please, however, excuse a private letter this time.

### 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.

\*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 Mapee, 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-Clavaire, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

### IS IT CONJURING?

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

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

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

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

### ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

### Testimony of Robert Houdin.

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

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

"ROBERT HOUDIN.

"4th May, 1847."

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

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

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

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

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

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

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

After describing several successful experiments, Mr Kellar proceeds:—

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

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

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

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

### The Testimony of Professor Jacobs.

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

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

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

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in 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."