

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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[The 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.]

"MATTER THROUGH MATTER" AND MR. MASKELYNE.

To the Editor of "LIGHT."

SIR,—Dr. Wyld took an obviously sensible course in consulting Mr. Maskelyne as to the ring question; and thinking it important that Mr. Maskelyne's opinion should be given in an authoritative form, I sent him Dr. Wyld's report of what he had said, with a request that he would let me know how far his view was accurately represented. He kindly allows me to publish the following reply. I am not at liberty to quote here, for comparison, the report on the same subject made by Professor Barrett and myself, since the journal in which it appeared has only a private circulation. But members of the Society for Psychical Research will see that, so far from Mr. Maskelyne's verdict reversing ours as Dr. Wyld asserted, the two are entirely concordant.—I am, yours faithfully,

April 13th, 1885.

EDMUND GURNEY.

DEAR SIR,—Dr. Wyld's description of his interview with me, as published in "LIGHT," is substantially true as far as it goes, but it does not go far enough to convey my opinion of the matter correctly. The following is the substance of the interview. After carefully examining the ring I said, "I believe it to be perfectly sound and properly welded; it could not have been hot welded in its present position, but it might have been cold welded; that, however, is a process requiring great pressure and considerable time. In its present form I believe it would be a very painful, if not impossible, operation to get it over the hand, but whether by well soaking the hand in hot water and bending the ring into a pear-shape it could be got on, is a question rather for a surgeon than a mechanician."

Dr. Wyld then produced a loop of soft wire, which he stated was exactly the size of the ring. The medium tried to get his hand through the loop, but appeared unable to do so.

I said, "It is a pity that in this manifestation, as with all others I have investigated, the spirits appear to have left a margin for trickery. I have often suggested tests which, if accomplished, would have conclusively proved the existence of supernatural power. For instance, if this ring is put on as you describe it, surely the spirits could as easily put a ring round the medium's neck. If you will try the experiment I will construct a ring in such a manner

that there could be no possibility of joining it round the neck. In my opinion, such a manifestation would do more to advance your doctrine than all the literature ever published." Dr. Wyld replied that he believed such a thing had been twice accomplished in America, but it was a dangerous experiment, the ring having to pass through the spine, and the spirits (or whatever power it was) did not like to attempt it. In conclusion Dr. Wyld said, "Will you permit me to state that in your opinion the ring could not have been put where it is by natural means?" I said, "No, I cannot state that, but you may say that I believe the ring to be perfectly sound."

I must say that from Dr. Wyld's letter I quite expected to see a ring of much stouter metal, and so closely fitting the wrist that there could have been no question as to its passing over the hand. I may remark that it is easier to get a ring over the hand than to get it off again.—I am, dear sir, yours very truly,

J. N. MASKELYNE.

Nevil House, Albert-road, Battersea Park, S.W.
13th April, 1885.

THE *Banner of Light* reports that Mr. and Mrs. Rowley, Cleveland, members of a church, have become developed, suddenly and reluctantly, into mediums, one phase of their mediumship being for communications by telegraphic signals. These come upon a slate enclosed in such a manner that no mortal hand can come in contact with it, and experts in telegraphy are satisfied with the genuineness of the phenomenon.

ROME.—*La Liberta*, Rome, inserts an article from the joint pens of M. Hoffmann and Baron Davisio, defending Spiritism against the attacks of certain ignorant writers and false savants, styled by them, enemies of all progress. The appearance of such an article in a Roman daily paper shows that truth is well advancing where hitherto it has moved only with steps, painful and slow.—*Le Spiritisme*.

Le Spiritisme comments upon the sermon preached by Bishop Elisando in the Protestant Cathedral of Mexico, a translation of which appeared in "LIGHT." It says that he demonstrated that the time of the coming of the Spirit of Truth, prophesied by Jesus, is the present; that old dogmas are fading away before the light now being diffused. *Le Spiritisme* anticipates that the Bishop's sermon will have a great effect on the American continent.

A PREDICTION.—Soon after the birth of the child who afterwards became Alexander II., says the *Moscow Gazette*, his horoscope was cast by a predictor of events, much consulted at that time by the Russian aristocracy. Of the newly-born the predictor was, "He will be good, he will be great, he will die in red boots." The last enigmatical part of it was solved when, as will be remembered, the bomb whose explosion caused the Czar's death shattered his lower extremities.

FRANCE.—*Le Spiritisme* gives a list of twenty groupes, societies, or circles, in Paris, with their times of meeting. At some of these there are conferences on experience, readings from spiritual journals, &c.; at others narratives of facts and discussion thereupon; at others communications through various mediums; at others sittings for development; at others communications through mediums about health, and magnetic healing. Its correspondent at Bordeaux writes that the Spiritists there have legally enrolled themselves as a society, and have taken larger premises for the accommodation of their increasing numbers, as well as for the numerous applicants for treatment by healing mediums. Among the patients recently there were four, quite cured of diseases which had baffled the skill of Bordeaux physicians.

A PLEA FOR UNBELIEVERS.

Unbelievers in Spiritualism are accustomed to receive, from time to time, in this journal, somewhat severe castigation at the hands of the various writers, many of whom are doubtless able and accomplished critics. Now, it occurred to me, in thinking over the subject, that these criticisms are very often, nay generally, rather unfair, and always one-sided; and this arises, I think, not from any desire on the part of the writers to be unnecessarily severe in their attacks on unbelief, but from the fact that they fail to realise the exact position and circumstances in which outsiders and investigators find themselves with regard to this subject. Of course, I do not pretend to ignore the fact that there are a sort of men whom bigotry, conceit, or prejudice, have totally unfitted to form any just opinions on the matter. For example, men who attribute the accredited phenomena to diabolical influence, or those who, like Tyndall, profess to have no interest in them, even though they may be true; with such I have no sympathy, nor are they to be defended for a moment, but I am inclined to believe that these are not so numerous as some suppose, and that the majority of unbelievers are so, not wilfully, but because they cannot help being so. Men do not, and cannot, *refuse* to believe, simply because belief and unbelief are conditions of the mind utterly beyond the control of the will, and I am unable to conceive that any one is responsible for either the one or the other. This fact is thoroughly recognised by some religious sects, who, in order to evade the difficulty, make belief or faith to be a Divine gift.

Now, I have only one conception of belief, and that is, that it is a perfect conviction derived from evidence; and when the evidence is sufficient, it is inevitable, irrevocable, and entirely independent of either our wishes or our volition; so that one cannot, on the one hand, believe what one chooses to believe, or disbelieve what one chooses to disbelieve.

Now, I venture to maintain that if the phenomenal evidence of Spiritualism were sufficient, no rational being could avoid believing: this may, perhaps, be objected to as a *petitio principii*; but I think this is only apparent, for the causative link between evidence and belief is thoroughly recognised in all the affairs of daily life. I can quite conceive of a man being traitor to himself, and denying his belief, though I am at a loss to account for his doing so.

The position, then, I wish to assume is this, that the vast majority of inquirers upon the subject of Spiritualism find, when they approach the subject seriously and earnestly, as I have done, that there is little or no evidence to be got. I speak from experience. By evidence I mean, of course, personal observation. Right or wrong, people will not accept such a startling theory merely on the *ipse dixit* of others, however truthful and trustworthy they may be. There may possibly be some who would be unconvinced by evidence which, to the great majority, is conclusive; but these are exceptions. I feel certain that the world at large would not, nay, could not, hesitate to believe, what Spiritualists profess to believe, could they but fairly see what Spiritualists declare they have seen. But they cannot do so. I will take myself—if the egoism may be pardoned—as a typical example. For two years I made the most strenuous endeavours to obtain personal evidence of the phenomena; and I feel sure that had I but seen the hundredth part of what I was told, I should have been an earnest believer—I could not have helped myself. I cannot say that I had no evidence whatever; but I do say that what I did get was very trivial and insignificant compared with what I ought to have had, seeing that I was in London, a member of the Spiritualists' Society, and a personal friend of one of the most distinguished and well-known leaders of the movement in the Metropolis; and but for whose kindness and courtesy I should never

have seen anything at all; and I trust that that gentleman will not feel hurt or offended if he should read this, when I say that the little which I saw, though it certainly arrested my attention, was insufficient to induce belief. Now I am residing in a large town in the North of England, where there is not a vestige of anything spiritual to be heard of, much less seen; and yet, to read what some writers say about these phenomena, one would suppose there could possibly be no difficulty in witnessing them. Nor is my case solitary or exceptional. I have met with many who bewail the same dearth of evidence, and I think that, not long since, a correspondent in this journal made the same complaint. I was comparing notes with a friend who had been investigating, and he remarked that his experience was, "Out goes the light, and in comes the conjurer." The fact is that it is of no earthly use for a gentleman to tell people that his fires are lighted and his breakfast laid, together with other phenomenal wonders, by unseen powers. No one will believe it, for the reason I have given above—that they cannot. Nor will the highest position and authority of the asserter save him from the suspicion, if not of fraud, at least of being the victim of delusion or deception.

This Thomas-like attitude of mind, if not consistent with the highest conceptions of faith, is, at any rate, the condition of the great majority in this practical world of ours.

Spiritualists are very prone to draw parallels between the phenomena of Spiritualism and those of physical science. In one respect, at least, all parallel fails; I mean with regard to the facility for observation. If anyone were anxious to witness some scientific phenomena—*e.g.*, the polarisation of light—why, in a large town there would be dozens, if not hundreds, ready and delighted to exhibit them. When I wanted to investigate Spiritualism with a view to conviction, the editor of this paper very kindly inserted a long letter of appeal which I addressed to the readers for help. Now mark. I got about three replies to that letter, but not a particle of help of any sort. I therefore ask, in all earnestness, what conclusion would an unbeliever naturally come to? Either that there were no phenomena to be seen, or that there is very scant courtesy among Spiritualists. Well I know upon which horn of that dilemma I got impaled. I do most earnestly believe that, in spite of the bigotry begotten by creeds, and the materialism which seems to dog the footsteps of science, there are thousands upon thousands who would gladly believe, if they could, that the dark veil which separates the known present from the unknown future had been drawn aside, that the horrid abyss that yawns between the seen and the unseen had been bridged over, and that the awful silence which broods over the hereafter had been broken by words of joy and peace from the spirits of our departed friends. Oh! it is a grand idea, but the belief in it can never come from the occasional records by a few persons of phenomena which are at the best very questionable, and alas! too often gross and palpable frauds.

I am aware that it is often argued that the greater part of our belief is based on the evidence of others, and that if we only believed what we could ourselves see and verify, we should believe comparatively nothing. It is not my wish, even if I had the ability, to discuss this question as to why it should be so; but it is manifestly the fact, that either from the nature of the subject, or the nature of the phenomena on which the inductions are founded, people cannot apply the same canons of belief to this subject as they do to the more indifferent matters of life. I suppose it may be partially explained by the fact that a great deal of what is called belief is merely a sort of passive assent. In the casual matters of life, people rarely question themselves or others as to the ground of their so-called belief; but when such vital questions as the re-appearance of departed spirits, or phenomena involving a violation of all known scientific laws, are brought under their

consideration, even careless people become careful, and thoughtful people rigid in their reasoning, and exacting in the conditions of the phenomena. In conclusion, I repeat, that if it be an acknowledged fact that the world cannot accept the asserted phenomena of Spiritualism except on their own personal observation, and that under circumstances exceptionally free from all suspicion, there is but little chance of increased belief while the evidence, if it exists, is so supremely difficult to be obtained.

Birkby, Huddersfield.

S. W. WATSON.

[Perhaps some of our correspondents will reply to Mr. Watson.—Ed. of "LIGHT."]

ANCIENT WRITING THROUGH A MEDIUM

The *Religio-Philosophical Journal* quotes the following from the *Northern Budget*, Troy :—"Mrs. Newton Reynolds, of Troy, is an inspirational speaker and a writing-test medium. Her gifts have been progressively developed during the last seven years. Writing has occasionally come through her hand in a character unknown to all until lately. Last year the manuscripts were submitted to a medium, through whose hand it was written that they were in an Eastern tongue of 6,000 years ago, allied to the Hebrew and Assyrian. Professor Kelke, from Europe, settled in Troy last October. He had been a student of the languages of the East, Hebrew, Arabic, Syrio-Chaldaic, and Sanscrit. He was invited to a séance with Mrs. Reynolds, and receiving some remarkable tests through her hand, continued to attend her séances for investigation. These antique writings being shown to him, he pronounced them Syrio-Chaldaic, but could not make out any sense from them. While talking about them, the medium's hand was controlled, and wrote in similar characters from right to left. Her hand had previously always moved in the ordinary way, from left to right. The writing now was intelligible to him. Although Mrs. Reynolds is a lady of great intelligence, she has received no more than an ordinary English education. She is a medium in private life, and, having no need, receives no fees."

THE idea that a certain belief is essential for salvation unsheathed the swords and lighted the fagots of persecution. So long as Heaven is held to be the reward of creed instead of deeds, just so long will every orthodox church be a bastille, every church member a prisoner, and every priest a turnkey.—*Ingersoll*.

DR. ASHBURNER used to relate to Spiritualist friends that when he was in full practice, he was one in forming the Life Insurance Company of which he was one of the directors, the qualification for which was his subscribing for a certain number of shares, quite compatible with the means derivable from his extensive practice. The last call upon his shares, a thousand pounds, came after he had become impoverished by his practice having very much dwindled through the persecuting machinations against him, by pen and speech, as a mesmerist, by the orthodox. His wife would have raised the money upon her own property, but being vested in trustees it was unavailable. He tried to sell the lease of his house at Hyde Park Corner, but this required time. So on the evening before the day of payment he found himself still without the means. In the morning, very early, his servant roused him, telling him that a mounted messenger was below who would not say what his business was, only that it was urgent and that he must see Dr. Ashburner himself. Bewildered, he hastily dressed and went down. The messenger, without getting from his horse, held out a brown paper packet and beckoned him. He told the servant to go and take it of him. "The man," said the doctor, "asked if I was Dr. Ashburner, and on telling him that I was, said that his orders were to deliver the packet only into Dr. Ashburner's hands. Seeing his determination, I stepped out and received it from him; and, without heeding my question as to who sent him, he immediately rode off. That packet contained new Bank of England notes to the amount of my need, unaccompanied by the least scrap of writing, and with them I saved my good name with my position."

REVIEWS.

HOMES AND WORK IN THE FUTURE LIFE. By F. J. Theobald. Price 1s. 1d. post free. The Psychological Press, 4, Ave Maria-lane, E.C.

This, the latest contribution to the literature and theology of Spiritualism, by an earnest and enthusiastic writer, will be welcomed by our readers. Miss Theobald reproduces from her extensive journal of automatic messages, given through her own hand, some of a most interesting character, and such as are adapted to fix and rivet the attention of all devout and serious investigators. They are rendered especially attractive by a number received from a young Independent minister, who passed to the higher life many years ago, and of whom the medium could have known nothing, either as to his person, his history, or his position in life.

It is not a book to criticise, but to commend—as we heartily do—to the perusal and judgment of our readers.

The messages throughout are broad and stimulating, and comprise answers to questions of higher import than are usually proposed at mixed séances. They controvert very satisfactorily the hypothesis that all such information is supplied by thought-reading; give additional stimulus to the investigation of the facts on which Spiritualism rests; and furnish material for the clearer recognition of its beneficent truths, so full as they are of vital interest to humanity. They will do much also to absolve Spiritualism from the frequent charge that its revelations are shadowy where they are not silly, and will be found to provide satisfactory answers to the querulous *cui bono* of the sceptic and the materialist.

We shall be glad to see further extracts from Miss Theobald's journal. In the portions already published the highest morality and the noblest principles are inculcated.

Every such book is a mission from the unseen—a seed which, in spite of mental aridity and theological cavilling, can hardly fail to find fit soil wherein to thrive and bring forth fruit.

SYMPNEUMATA: OR, EVOLUTIONARY FORCES NOW ACTIVE IN MAN. Price 10s. 6d. Edited by Lawrence Oliphant. Edinburgh: Blackwood and Sons, London; may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.

(Continued from p. 171.)

In forming our estimate of this singular—no less than dual—production, we have not been unmindful of the duality also of the aspects under which its editor and sponsor has been wont to present himself in his writings, namely, as a humorist and a mystic; but have carefully kept in view, as a problem requiring solution, the question in what character he appears on this occasion, whether as humorist, or as mystic, or, as on some former occasions, both together. With his recent anti-Theosophic *jeu d'esprit*, "The Tibetan Sisters," so fresh in the public mind, it seemed to us an invincible *a priori* improbability that Mr. Oliphant should venture, by putting forth a *bona fide* confession of his own faith, to afford the author of "Esoteric Buddhism" the opportunity of retaliation, the desire for which must have caused him fervently to exclaim of his critic, with the sorely-tried patriarch of old, "O, that mine enemy would write a book!"

Nor has our perusal of the volume served at once to reassure us of its serious intent, so numerous and apparent in it are the touches of that subtle and caustic humour of which Mr. Oliphant has the command. For such, in our view, are the substitution of the terms solid and fluid for material and spiritual; the presentation of spirituality and specific gravity as mutually interdependent, with the consequent ascription of spiritual impurity to solid matter on the ground of its physical density, and of spiritual purity to tenuous matter on the ground of its physical rarity; the conception of man as an hermaphroditical jelly-fish, yet nevertheless man, and becoming separated into man and woman, and acquiring a body—as if it were a contagious disease—through contact with the animals; the ascription of man's visible presence on earth, not to the divinely appointed order of things, but to an accidental and preventible violation of that order; and the introduction of evil into this planet by importation from another, after Sir William Thompson's grotesque notion of the introduction of life by a meteorite, with the like avoidance of the real problem involved—that of the existence at all of evil or of life; the assumption that men and women will be better friends and more closely united to each other when they

have become entirely separated from and indifferent to each other; the supposition of forces now active in man, other than those which have always been in operation; the patronising reference to the Kabbala as possessing a "dim glimmering" of religious truth; the presentation of the natural relations of the sexes as pure and holy, or as foul and sinful according as the parties concerned inhabit the same or different bodies; and—as a closing climax to our by no means exhaustive list—the daring, rather than humorous, association, as cause and effect, of divine influx and voluptuous physical sensations.

Nevertheless, for reasons, for the recital of which we have no space, we are satisfied that the book is intended in all seriousness, and constitutes a *bond fide* expression of its writer's convictions. This is to say that it is intended to be, not humorous, but mystical. To decide this, however, is still to leave something undecided, and this is the important question in which sense of the term revelation it is meant. For revelation is of two kinds, an unveiling, and a revealing or clothing again in symbol and allegory. Were it, indeed, a revelation in this sense, and an allegory of which, according to mystical usage, the real and the apparent significations are diametrically opposed to each other, much of our objection to it would probably fall to the ground since, however injudicious might seem the form selected, the import might then be altogether different to that which appears on the surface.

Glad as we should have been to accept this explanation, if only for the sake of the writers, and to regard the book as an allegory, having a spiritual signification and veiling lofty truths, we find no grounds for so doing. On the contrary, it is given, not to a select few who may be presumed to have the key to it, but to the world; and it professes, not to propound new enigmas, but to solve old ones. Wherefore, there is no alternative but to accept it as intended literally, as plain-speaking and in no way allegorical.

Not that it is in the true sense mystical, although doubtless intended and believed to be so by its writers. For the mystical refers not to things, or persons, or events, or aught that is material and sensible, of time or of place, even though they be fluidic instead of solid; but to principles, and processes, and conditions, which are interior and spiritual, eternal and universal, and the keys to the apprehension of which are the words *now* and *within*.

Spiritual verities are of necessity expressed in terms derived from the physical plane, since it is to that plane that language itself belongs; but the choice of expression is determined by correspondence, and the thing said is not the thing meant, but is only a symbol for it. And, according to all instructed exposition, in all times from the earliest, in sacred Scripture, and in intelligent commentary, to ignore the spiritual signification for the material representation, is to miss or pervert the meaning, and to commit idolatry. Such literalism was altogether eschewed by initiates of those mysteries which, under the name of Hermetic, constituted the core of all sacred Scriptures and religions. It was denounced as childish by several Fathers of the Church; and Swedenborg but restored the ancient canon when he insisted that "to take the literal meaning for the true one is to destroy the truth itself, since everything in the Word relates to the heavenly and spiritual, and becomes falsified when transferred to a lower plane by being taken literally." (T.C.R., 258.) For, "in the internal sense there is no respect to any person or even any thing determined to a person. But there are three things which disappear from the sense of the letter of the Word when the internal sense is unfolded, namely, that which is of time, that which is of space, and that which is of person." (A.C., 52, 53.) That Swedenborg failed egregiously at times to observe the rule he so clearly perceived and formulated, does not invalidate its authority. The book before us follows him only in his failure.

Scripture itself, moreover, constantly affirms its own parabolic character, saying of its own apparently-historical narratives, "These things are an allegory"; warning against "the letter that kills"; and beatifying those who have the "ears to hear and eyes to see" the interior and hidden sense of the Word; the reason being that, as stated in "The Perfect Way," religion is addressed to the soul and not to the senses. (L. VIII., par 24; see also App. 1, &c.)

This book, on the contrary, sets at nought all established precedent, and instead of discerning in the Bible a dramatic allegory of the soul's history, as perpetually in course of enactment, whether in macrocosm or in microcosm, in the universal or the individual, in the world or in man, from its first descent,

unindividuated, into—not the place—but the condition of matter, and of its return thence by orderly unfoldment of its Divine potentialities, taking up with it the man it has *mothered*, regenerate, and made "in the image of God" in virtue of his attainment of all the mental and spiritual qualities, masculine and feminine, which appertain to the Divine-human; and instead also of seeing in the terms "Fall," "Redemption," and other allied expressions, the various spiritual acts of the Soul necessary to be accomplished by and in every person, it regards them as denoting events occurring in time and place and to persons, and as altogether physical and historical in their nature. Thus, it makes a certain act committed by certain individuals at a certain time the cause of all subsequent human imperfection and misery—the act itself being of a specific and physical nature—and accounts for the presence of evil on this planet by supposing it to be imported from another, namely, that of which the Asteroids are supposed to represent the disruption, the idea of what we call evil being the necessary result of a creation involving aught other, and therefore less, than God, not being at all entertained. It interprets the Pauline expression, "spiritual wickedness in high places," to mean wicked spirits; it regards the penalty of the Fall, no less than the Fall itself, as physical and consisting in a physical change in man's constitution and structure, whereby from being fluid he became solid, and from being bisexual he became unisexual; it wrests the term "Woman" from the proper signification universally accorded to it in all mystical scriptures, namely, the Soul—whether in man or woman or any living entity—to make it mean a woman, and the term man from its proper use as denoting the outer personality, whether of man or woman, to mean a man; and it makes the condition of salvation—which also it represents as a physical process, having physical results—not the regeneration of the man and the attainment of his soul-consciousness and the knowledge of God, by means of inward and spiritual purification, but his conversion into an androgyne by incorporation with a second personality of the opposite sex, and his ultimate fluidification—the supreme aim and result of the process being an indefinite enhancement of physical sensation. And as the basis and justification for this doctrine, a physical application is given to the Kabbalistic terms employed to denote the duality, under manifestation, of the Divine nature, and that which is but an ultimatum and symbolical expression is read back unchanged into original and substantial Being.

It is true that the divine-human Spirit, when disclosing itself to the spiritual perception of the seer, appears as possessed of both forms complete, the masculine and feminine. The experience of to-day in this respect is that of all ages, and confirms the Hebrew and other scriptures cited in the book. But this does not mean that divinity actually is of such, or of any, form. It means only that the human dualism is the divinely appointed symbol of the divine fecundity, and other attributes, functions, and qualities, all of which necessarily become dual under activity, since it is only by means of opposites or contrasts that manifestation and cognition can occur.

So far, moreover, from the process of regeneration implying the addition to the individual of another personality of the opposite sex, the effect would, in numerous cases, be precisely the opposite, taking the term sex in its spiritual sense. For the change produced would be according to the change required to perfect the character. Thus a man deficient in respect of the spiritual characteristics of the masculine kind, such as force, courage, intellect, would acquire completion by becoming yet more masculine in these respects; and a woman deficient in the distinctive qualities of her sex, such as tenderness, endurance, intuition, would acquire completion by becoming yet more womanly; the function of regeneration being to develop all the qualities of both sexes and establish perfect equilibrium between the two halves of the spiritual humanity.

The necessity of repeated and manifold experiences, far beyond those which can be obtained in a single earth-life, in order to afford the requisite opportunities to this end, is one of the grounds urged on behalf of re-incarnation, or repeated rebirths of the permanent Ego into the body. According to this doctrine, the Ego, which in itself is of no sex, but has the potentiality of manifestation under either sex, is born at one time as a male and at another as a female, in order to acquire the qualities belonging to both sexes. Concerning this doctrine, or, indeed, concerning any soul at all which could, under any circumstances, be thus re-born, this book is altogether silent. In none of the half dozen instances in which the term soul occurs—for in all its 300 pages it does not occur oftener—is the sense

that of an entity capable of subsisting apart from the physical organism; but on the contrary, the *Sympneuma* is explicitly declared to be the "sex-complement, love, spirit, angel, and inspiring soul" of the "real man." This elimination of the soul, in any of the senses commonly understood, is, however, only what, on our hypothesis as to the derivation of the doctrine, was to be expected.

There is another sense, besides that of character, in which man may be regarded as "biune" without lapsing into the *Sympneumatic* conception. This is in respect of substance or constituent elements. Of this kind of biunity there are two modes. One is when man is composed of matter and spirit, or form and reality, as in his ordinary terrestrial condition. The other is when, having sublimated and indrawn his outer and lower elements, solid and fluid, he consists of two only, soul and spirit, and, transmuting his soul into spirit, has become "neither male nor female, but one creature." This is called the twofold state, and they who attain to it are termed, as in the Apocalypse, "virgin," on account of their exemption from any material admixture, whether solid or fluid. It is the highest state of the soul, and its full attainment involves the complete dissociation from matter in any mode, and the impossibility of reinvestment with a body. In giving a physical and physiological signification to the above-cited utterance ascribed by Clement to Jesus, and to numerous other symbolical expressions, this book ignores all established rules of mystical interpretation, and degrades to a low level that which belongs to a high one.

Not that anything is evil because it is material, however "solid" it may be. "Nor," to cite the words of Hermes to Asclepius, "is man debased because he has a mortal part. On the contrary, this mortality augments his aptitudes and his powers; his double functions are possible to him only by his dual nature; he is constituted so that he can embrace alike the terrestrial and the Divine . . . Wherefore, while addressing to God his praises and his acts of grace, man should venerate the Kosmos which is the image of God, remembering that he is himself the second image of God; for God has two similitudes, the world and man . . . and man is composed of a divine part and of a mortal part." (Discourse on Initiation, B. V., VI.). The same system, it may be noted, expressly restricts sex and its functions, in their physiological sense, to the material or what *Sympneumata* calls the "solid" plane,—a doctrine universally accepted, we believe, by "Spiritualists." Wherefore in ascribing them to the superior planes and, instead of deriving man from God mediately through the world, and allowing him to be properly endowed with a terrestrial or "solid" nature, deriving man directly from God and denying to him any proper terrestrial nature (and thereby to the world any possibility of redemption in and through man as its highest product):—this book sets itself in direct opposition to that Divine Gnosis which constituted the esoteric doctrine of all the world's great religious systems. We shall see presently on the strength of what authority it does this: but first a reply in anticipation to a question which will undoubtedly occur to our readers.

(To be concluded next week.)

THE Spiritualist Temple, Boston, has a school for children, small halls for meetings and séances, and accommodation for the reception and treatment of the sick by healing mediums. The large hall is crowded at the services on Sundays.—*Le Spiritisme*.

THE orthodox hold nothing as to their future, beyond the hope based on the record of the resurrection and ascension of their Lord and Saviour; yet when Spiritualists offer them what one might think congenial testimony and demonstration of a future life, they have nothing for them but ill-names. This ought not to be, surely, because their revelations of a future life do not include the orthodox hell.—REV. G. WALTERS.

Le Spiritisme, which takes notice of what goes on abroad and among us, quotes, as worthy of observation, some recent comments of the *Manchester Evening News* on the Cumberland-Labouchere challenge. That journal regrets its having fallen through, and thinks that the backing out of the Cumberland-Labouchere party will go to the credit of Mr. Eglinton, whose course it considers, while disclaiming Spiritualism, to have been strictly correct. It expresses regret that Messrs. Labouchere and Lankester could not speak of Spiritualism without applying foul epithets to it and to mediums. It cites some of the published experiments with Mr. Eglinton, and concludes by expressing doubts as to the reality of the anti-Spiritualist convictions of those gentlemen.

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 Forthcoming Lecture.

To the Editor of "LIGHT."

SIR,—I am advertised to deliver an address at the conversazione to be held in the Banqueting Hall, St. James's Hall, on Friday evening next, April 24th. Will you permit me to recommend your readers who propose to attend the conversazione, to read with carefulness the accounts of the remarkable séances given in "LIGHT," for February 21st, March 14th and 28th, April 18th, and such subsequent numbers as may contain the reports. My remarks will be based on those séances, which, in my opinion, are unique, and at the close of the address I shall be prepared to reply to any number of relevant questions.—I am, &c.,
Newcastle-on-Tyne,
April 6th, 1885.
T. P. BARKAS.

Mr. J. H. Pollen.

To the Editor of "LIGHT."

SIR,—In justice to myself, and those who have confidence in me, I must say I know nothing of the antecedents of Mr. J. H. Pollen.

He has called upon me twice or thrice, and so far is "personally known" to me; that is all.

I would by no means check the generous charity of good Mrs. Everitt that has brought to Mr. Pollen much serviceable aid. But she must know, as I well know, there are a hundred young men able and willing to work who can get no work to do, and are circumstanced precisely as Mr. J. H. Pollen is circumstanced.

He wants and seeks *confidential* employment: it would therefore be for those who offer it to him to obtain guarantees for the future by inquiry concerning the past.—Yours truly,

24, Stanford-road, St. Alban's-road,

S. C. HALL.

Victoria-road, Kensington, W.

April 12th, 1885.

A Notice by "Lily."

To the Editor of "LIGHT."

"Lily" is extremely sorry that, in answer to "A Spiritualist's" most natural remarks, she is away from home, and will be for a fortnight or three weeks; consequently she has not the necessary references with her.

But in a note-book she has with her she finds it stated that the body weighed 145lb., and that Liebig reduced it to an "impalpable elementary condition." The moment it is possible "Lily" will give further information in "LIGHT."

April 11th, 1885.

ORTHODOXY AND MAGNETISM.—Dr. Elliotson and Dr. Ashburner were, forty years ago, lecturers in the medical schools of the University College and Middlesex Hospitals, of which they were also, respectively, physicians. Becoming convinced of the truth of animal magnetism, they introduced it, as a curative agent, to the knowledge of their classes, under the name of mesmerism, after Mesmer. Their colleagues, instead of investigating a subject of importance, so commended to them, for Elliotson and Ashburner were men of acknowledged eminence, denounced the innovation. The orthodox clamour they raised ended in the resignation of their posts. But, bold in their philanthropy and in the truth, they went on teaching mesmerism orally and in print. One result of this was the extensive literature on mesmerism which we have to-day, and the formation of a Mesmeric Infirmary. But there was another result: the medical journals took sides with orthodoxy; they "do the thinking" for general practitioners; and these orthodox journals held up Elliotson and Ashburner as innovators who were no longer safe to be consulted. Their practice then rapidly fell away, until the orthodox were satisfied by seeing these eminent physicians starved, figuratively speaking, out of their large houses, once so thronged with fee-paying patients, Dr. Elliotson, in poverty, was hospitably received by his friend Dr. Sims, under whose roof he died. Dr. Ashburner, under the same circumstances, shared in his wife's income, happily not too limited. He died, between eighty and ninety, near London, a few years ago. Both Dr. Elliotson and Dr. Ashburner were Spiritualists before they departed this life, recognising that Spiritualism and Spiritualists have to pass through the same orthodox furnace as mesmerism and mesmerists had done.

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

SUBSCRIPTION RATES.

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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 18TH, 1885.

VILIFICATION OF MEDIUMS.

All mediums who receive payment for the use of their faculty, and those also who do not, so far as we know, have been objects of vilification, originating, usually, with those who assume that there are no spirits, and, therefore, that mediums are either tricksters or victims of a delusion.

Dr. Chazarain's reports of séances with Madame Bablin, of Paris, will be remembered by the readers of "LIGHT." This medium has had her share of vilification. Last year she was invited to give a series of séances at Brussels. She went, and manifestations were witnessed with satisfaction by a circle, or *groupe*, of inquirers. At her seventeenth séance, among the introduced visitors were some who came not to inquire: they were of those who have concluded beforehand that there is nothing at a spiritualist séance to inquire into but trickery and dupe. The account they wrote of their visit was a welcome contribution to a Brussels newspaper, and it became one of the stock misrepresentations of Spiritualism in Belgium. Lately returning to the subject it named, among some of the so-called dupes at the séance in question, M. Boyard, an investigator and a scientific chemist, who thought it well to address a letter to the editor on the subject, in which he exposed the fallacies of the "exposers." As usual, with such letters, it was not inserted; he, therefore, sent a copy to the *Revue Spirite*, and it appears in its number for March. Such cases being of general interest we give a translation of the main points of M. Boyard's letter. He says:—

"On the publication of the so-called 'exposure,' I deliberated as to how psychical phenomena might be witnessed without the possibility of the medium participating, *consciously or unconsciously*, in their production; and I concluded that the case would be met if she were isolated in a wire cage. I proposed this to Madame Bablin, and she consented at once. So I caused one to be made, through any part of which she could not pass more than a finger. If phenomena occurred with her enclosed in such a cage, they must manifestly be due to forces not her own; and her part in their manifestation could be due solely to her passive presence as a medium.

"At our first séance, the medium being seated in this cage, doubly padlocked, with the room darkened as previously, the phenomena were feeble, not to our surprise,

considering her shaken nervous health and the newness of the conditions; but the hands of sitters, among them my own, were grasped in the same manner as at previous séances when the medium sat bound in her chair.

"At succeeding séances the phenomena manifested increasing power and facility; there were *apports* of flowers, direct writings, the floating of a musical-box over our heads while playing, and the passage of the medium's jacket through the cage, the diameter of the openings of its meshes being from two to three centimetres: an instance of matter passing through matter, of which Zöllner and others have recorded similar occurrences. Of this phenomenon the *apports* furnished other instances.

"The question of Madame Bablin's mediumship being thus settled beyond dispute, we could readily admit the possibility of other psychical phenomena, which the impaired state of her health forbade us looking for, such as the manifestation of materialised spirit forms, which we had previously witnessed; the incompatibility of such manifestations with the conceptions of materialists notwithstanding.

"From our present standpoint, are we able to account for the facts of the so-called 'exposure'? Yes, by the rational assumption that the articles 'exposed' upon the passive medium were *apports*. Do you say that this is impossible? Then let me ask you to explain the passing of the medium's jacket from her arms and shoulders through the cage.

"Let me now draw attention to other facts which were not attempted to be 'exposed'—hands passing with lightning velocity from one side of the *groupe* to the opposite; touching sitters on any spot asked for with unerring precision, implying the accurate vision of the agent touching. I have yet to learn that anyone in the body can exercise accurate vision in darkness. Then the lights, visible to all, rising and falling, coming and going enlarging and diminishing in size and intensity, lights impossible to imitate by any chemical process. In your paper the *sulphuret of calcium* was suggested as having been possibly employed, by some impossible means *not* suggested; but that sulphuret requires re-exposure to light for reviving its luminosity, lost gradually by exposure in darkness; and I have yet to learn how the sudden reviving of such luminosity could be effected in darkness.

"Spiritualists have, as well as materialists, much to learn on the subject of psychical phenomena, but to learn we have all to observe and study.—AUGUSTIN BOYARD.

"102, Avenue de la Reine, Brussels."

Mr. Eglinton desires us to announce that he has removed to 6, Nottingham-place, W. (near Baker-street Station). He will not, however, be in a position to resume his séances until after the 23rd inst.

GERMANY.—We have received a Post Office Order from Germany, but no advice accompanied it. We are, therefore, unable either to acknowledge its receipt or to credit the account of the subscriber by whom it was sent with the amount.

Mr. E. WOOTON, of 10, Westbourne-terrace North, Westbourne-square, W., writes:—I am desirous of forming an inquiry circle. Will those of your readers residing in my neighbourhood who would like to join in my labours kindly let me hear by letter?

Mrs. RICHMOND.—We are informed that the committee who acted for Mrs. Richmond during her visit last year have invited her to repeat her visit to London in May and June, and resume the series of discourses given at the Kensington Town Hall on Sunday evenings.

"LILY" will feel obliged to the editor of "LIGHT" if he will allow her in his columns to thank those Spiritualists who have addressed to her their kind appreciation of any little efforts she has made in furtherance of their noble and holy faith; and she deeply regrets her inability to thank by a personal letter the kind writers.

THE LONDON SPIRITUALIST ALLIANCE.—The next conversation of the Alliance will be held on Friday, April 24th, in the Banqueting Hall, St. James's Hall, when Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, will deliver an address, his subject being "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." We hope members and friends will make a point of being present.

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

By J. G. KEULEMANS.

(Continued from page 163.)

The fact that the word "matter" has been almost exclusively applied to "solids," or to those substances which are visible to the common eye, or can be demonstrated as existing by means of the microscope, has given rise to an endless confusion of thought. To limit the solidity of matter would be to determine the limits of "spirit," as far as the latter is a conceivable "something." When, for instance, we speak of matter as being composed of corpuscles, particles, or atoms, united together, we are merely using generally adopted terms for objects or principles, the actual existence of which remains still to be proven; and which are, in fact, mere hypothetical necessities for getting out of a difficulty. The luminiferous ether, for instance, is (as a medium for transmission of force) material. The speculations of metaphysicians and astronomers are not incompatible with the records of observations of spiritualistic facts that have come under our notice. To quote one or two: Laplace, in his theory of the origin of our solar—and all other—systems, presupposes a fluidic substance as representing space, and the contractions of this substance to nebulae, &c. Flammarion (the celebrated astronomer and Kardechian Spiritist) remarks, that "if a quantity of solid matter, be it only the size of a pea, may, or can, be obtained out of millions of cubic miles of this universal ether—say if it can be imagined to be represented in this ether—the existence of all the worlds in the universe, no matter what their masses might be, is accounted for, since space is infinite."

But to return to the solution of the drapery problem. We are now compelled to refer to that particular phenomenon which cannot be produced at will, which has, as yet, not been demonstrated by photography, but which has, none the less, been observed and recorded from the earliest ages of man's existence. I refer to the traditional (not the conventional) ghost, i.e., the veridical phantom. In these various apparitions, with a few exceptions, however, the phantom is seen to wear the garments or clothing in which it was last, or usually, attired. I, when a boy, met with a similar occurrence, viz., the phantom of a gardener standing at my side, disappearing suddenly, and re-appearing at some distance in front of me. Not only were the clothes exactly like those worn by that class of people, but there was a bit of old clay pipe sticking in a button-hole of its coat! Amongst the multitudinous cases of apparitions recorded by the Society for Psychical Research, many are of a somewhat analogous nature, and I do not see any extravagance in the assertion that these strange occurrences are absolute realities, which one day or other will be generally established as such. To account for the presence of the wearing apparel in the above quoted cases, we must again refer to the often demonstrated truth that, between the living being and the objects in constant juxtaposition with the body, there exists a certain *rapport* or "magnetic" connection. It appears that inorganic matter absorbs, or becomes impregnated with, certain qualities or properties inherent—self-existent—in the organic, i.e., the living being.

Probably this "magnetism" is not a force radiating or emanating from the body but a spiritual substance or fluid permeating the body and its surroundings, which, when connected with the inorganic substance, causes a certain alteration in its nature or develops certain properties in its

constituents. Hence, if this union, or *rapport*, be once established, it adheres to, and becomes identical with, the death-resisting principle in man, and again becomes the spiritual property to spiritual man. To the latter it would consequently appear "natural," and like a still more attenuated condition of matter, would have a proportionately similar value to beings of a still higher and more spiritual stage of existence (like those seen in the photographs). It is evident from oft-repeated experiments that "spirits" possess additional powers over matter; that, also, this spiritual property can be made to again re-assume the solid phase, when brought into fresh contact with what is generally termed the physical medium. By what process, we shall, perhaps, never be able to fully comprehend, since its evolution is dependent upon faculties which belong to another stage of existence. We merely witness the result, and draw deductions, to the best of our ability. Nor can we reasonably expect the manifesting spirits to give us more detailed instruction about the real nature of either spirit or matter, or about their—to us—superior faculties, because they do not understand their powers any more than we do ours. Still, they do, occasionally, give us valuable information, which may, perhaps, at some future time, when our knowledge has sufficiently increased, supply the key to many of the mysteries which now perplex us.

Although the strange reality of "dressed ghosts" is explainable by the hypothesis of magnetic *rapport*, we are still in the dark as regards the origin of the larger sheets of calico worn by "spirits" appearing in séance-rooms, and which are certainly not duplicates of the original garments worn by them in earth-life. I am almost certain that in nearly all cases, this particular original or "spiritual counterpart" must be looked for in the *medium's* immediate surroundings, not to mention the frequent instances when ordinary sheets, cloaks, pocket-handkerchiefs, &c., are directly borrowed for the occasion when a chance is afforded to this class of "spirits." The medium may be cognisant or ignorant of this fact—the question is of no great importance—nor would it be fair to hold any medium responsible for actions over which he or she has no direct control. There would, besides, be no actual harm done by abstracting the essential basis of some sheets of calico in the medium's house or bedroom. I am positively certain that out of a material of thick texture, spirits can, by manipulation, change that texture into a ten-fold quantity of gauze-like substance. This I have seen to occur under my own eyes. If spirits can alter the texture of a substance, and, if a fundamental spiritual counterpart can be explained by the *rapport* theory, the appearance and subsequent disappearance of the drapery presents nothing absolutely miraculous. In the spiritual beings represented in the photographs, a very similar process is likely to be followed, and to all appearance the same conditions are observed, viz., there is an original "natural" spiritual garment preserved by magnetic contact during life, which is retained or re-assumed; or the "sitter" for the portraits acts to these spirits as a physical medium; the "contact" with the person sitting supplying the power or magnetic fluid required for its further development into visible (photographically-reproducible) drapery.

In the remarkable case recorded in "LIGHT," where a form was seen to build up from underneath masses of a dingy white-looking substance drawn by the medium from underneath his morning coat, it appears that the spiritual counterpart must have been stored there for development, by the spirit so materialising. I have it from two of the sitters that spirit-forms (in the vaporous, phantom-like state) had been previously noticed to move near the medium's person. The question is how far the medium was conscious of personally assisting in the manifestation. Probably he was under the absolute control of the "spirit" present, and was only automatically carrying out a process of usual occur-

* 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.—SEN ADVT.

rence, but which on that occasion seemed a novelty on account of the materialisation happening in the light. For when, as is the rule, the same manifestations occur in the dark, there is no means of ascertaining what actually takes place. The lights which were noticed to flutter all over his breast (a circumstance which I had previously noticed with the same, and also with other mediums) appear to be the "magnetic fluid" which serves as the constructive power in these manifestations.

It should also be well borne in mind that there is no direct necessity for a "spirit" to get possession of a spiritual counterpart by entering himself in contact, or by having previously—i.e., in earth-life—been in contact with the garments in which they now appear; it seems sufficient when the medium has done so. The spirits can—so they confess to me—sever that essential counterpart during their medium's sleep and solidify it afterwards, through his magnetism, out of the elements present in his surroundings (which in plain language would mean: we take it from his bedclothes).

(To be continued.)

THE CONDITIONS OF SUCCESS IN SPIRITUAL INVESTIGATION.

By S. E. DE M.

The excellent observations of Mr. Carleton Massey on failure and success in experiments on spiritual phenomena have induced me to offer a few additional suggestions on the subject. I trust that its importance, and the obscurity in which it is involved, will save me from the charge of presumption.

My experience in this matter was gained, for much the most part, in the absence of any professional medium; but in saying this I have not the slightest intention to depreciate those men and women who have given their services to enable scientific men to establish facts of the highest value, and who certainly could not bestow their time, and as I believe, bodily strength, for the purpose, without any return.

In the very simple and unpretending circles in which I learned what little I know of spiritual phenomena it soon became apparent that those friends who obtained the most convincing and unquestionable proofs were found to possess strong "mediumistic" (the word under protest) powers in their own persons. And, on the other hand, inquirers who contributed most power to the circle were often those who had, in the first instance, retarded or even prevented the occurrence of the phenomena, until the assurance of some one whom they held in respect, or some slight indication of a movement or a sound, excited their interest and overcame their incredulity. In one such case the presence of a large-brained, intellectual man, not opposed to the facts, but sceptical, in spite of himself, as to their possibility, retarded the occurrence of the "manifestation" for twenty minutes or more. He left the room and they began at once, the "spirits" saying by raps that he had "unconsciously repelled" them. On his return he obtained communications on subjects known to none of the party but himself, two of which involved details either not known to, or not remembered by, him. After this his own mediumship became apparent.

After this time repeated experience led me to believe that just in the degree in which the inquirer possesses the faculty known as *mediumship*, will the trusting person help, and the suspicious or sceptical one hinder, the occurrence of phenomena. This was repeatedly proved in the early times to which I refer, now thirty years ago, when some of those whose presence at first delayed, but afterwards greatly strengthened the manifestations, became themselves strong mediums, and had a place among the "Pioneers of the Spiritual Reformation."

We all found that to engage in this inquiry with the object of detecting fraud was almost always either fatal to success or a great obstacle to it. To devise *tests* is not the way to obtain *proofs*. But, as I have heard such men as Dr. Robert Chambers, Professor Gregory, and others remark, "If you prescribe a *test* you will not get it, but if you wait and take what comes, *proof* in abundance will be given you." This is all in accordance with the assertions of the "spirits" that "the intelligence at the other end of the wire," the sender of the message, passes a current of "spiritual fluid" through the medium, whose capacity varies with his passion and with the character of his mind, or its material organ—his brain. The existence and operation of this "spiritual fluid" are rendered probable by the experiments of Reichenbach, Gregory, and others, and receive some amount of confirmation from the statements of clairvoyants, and of the early patients of Mesmer, Deleuze, Puységur, and the first mesmerisers.

I believe that most intellectual men and women have, in one direction or another, the receptive and transmissive capacity called mediumship; but their minds are cultivated, active, and generally disciplined in the direction which would lead them to look for physical causes alone in explanation of the phenomena. Hence they themselves, by repelling the current, probably fail in supplying the fit apparatus for the working of that power which finds a ready instrument in the passive and perhaps credulous mind.

Many scientific and thoughtful men are now engaged in psychical research, and it is not unlikely that in their experiments the *apparatus* offered to the unseen worker may often prove rather a hindrance than a help to his operations. At any rate the question is worth considering in discussing conditions of success or causes of failure.

There are two verses of the Gospel narrative which imply that the conditions now found to contribute to failure or success were also required in that great outpouring of the Spirit described by the Evangelists:—

"He did not many mighty works there *because* of their unbelief."

And, before the wonderful manifestation at Pentecost, "They were all *with one accord* in one place."

An advertisement will be found on our front page of the re-issue of several standard works which have, for some time, been either out of print, or otherwise unobtainable.

We regret to announce the passing away, at Abu Fatmeh, on April 8th, of Colonel Primrose, brother of Lord Rosebery. The deceased officer had been a Spiritualist for many years past, but we believe the last *séance* he attended was with Mr. Eglinton at Vienna some years ago. He was military attaché at Vienna, and recently proceeded to Egypt on Lord Wolseley's staff.

In France, many contributors to the spiritist journals are retired officers. Dr. Wahu, officer of the Legion of Honour, army physician, is one of them. He brought out, last year, a volume entitled "*Consolations et Enseignements*," and this year one of 780 pages, "*Spiritisme dans l'Antiquité et dans les Temps Modernes*."

At Pesth there is on one of the quays a lofty house which has the aspect of a prison. The licensed guides always point out this dismal-looking house to visitors to the city as having a story, reminding us of that of the sentry box in which soldier after soldier committed suicide, and which was destroyed by order of Napoleon I. The story is this: Some years ago one of the inmates of the house committed suicide by throwing himself from one of the windows. The example was followed by another; and then by several others. The landlord began to feel prompted to do the same, so, before the impulse became too strong, he sent for workmen and had every window effectually barred against any such event to him or to anyone else in the future.—*Revue Spirite*.

IMPROMPTU REPLIES THROUGH
A LADY PSYCHIC
OF VERY LIMITED EDUCATION.

IV.

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

(Continued from page 154.)

Séance held August 30th, 1875. Present, two ladies and eight gentlemen.

Among the gentlemen at the séance was a learned professor of music, whom I took with me for the purpose of asking musical questions, to which a person with an ordinary knowledge of music would not be able to reply in an appreciative manner, without special preparation. The questions, in the order in which they appear, were asked by the professor of music were written by me in the manuscript book and read aloud, and were *very rapidly* replied to in writing by the hand of the lady medium. The following is a *verbatim* copy of the questions and answers in the order in which they were given. Whether they are right or wrong I am unable to say, but they are certainly appreciative answers to difficult questions, and probably could not, under similar circumstances, be given so well by one musician in five thousand. I have not yet met with a musician who can answer them so well in an impromptu manner, and with very few who profess fully to understand them now that they are answered:—

Q. Will you please to say how the ratio between specific beats (I was not quite certain of the word, but I caught it as "beats," and wrote it so) of air for constant volume and constant pressure may be calculated from the observed velocity of sound, and the velocity as calculated by Sir Isaac Newton's formula?

A. The ratio can only be calculated in this manner. Suppose two chords to be struck, or two forks tuned at the same time; if the intensity of the sound be the same, or nearly the same, the beats will occur in this manner: Suppose one pulsation beats at the rate of 228 per second and the other at 220, the beats will reach the ear at the rate of $228 - 220 = 8$ per second; this will give you eight beats per second, and is the utmost that can be carried to the ear.

Q. Will you please to put bass to the accompanying melody which has just been written and read by Mr. — (the professional musician)?

A. I am no composer and scarcely understand your English music. I should not improve on you, were I to attempt it, so decline.

Q. Will you please to give us an explanation of the cause of beats of imperfect concords?

A. This question belongs to acoustics proper. A beat or pulsation is caused by a sound-wave, and many sounds produce many waves. The sounds issuing from one part of a room fill the air in proximity to them, and the waves interfere with each other, thus producing imperfect beats or imperfect pulsations, and do not reach the ear in isochronous vibrations.

Q. When a musical note is vibrating at 300 per second, and another at 200 per second, they produce a fifth. If the note which was sounded at 200 be raised to 201, at what number will the beat occur for the first time?

A. At exactly the same number as in the first case, but a beat over the original number would be sounded, but that beat would be one octave lower than the first ones.

Q. What is a major tone, what is a minor, and what is a Limma?

A. I never heard of the word you last mention, but of the major and minor we generally, in German music, take as the fundamental. . . . (Here the MS. is illegible.)

in striking the H we get the major tone, and in the B the minor; but I am rather at a loss, for I have always studied the German music, and our notes are differently named. Please to explain to me the names of your English ones?

Here the musical professor present verbally explained the names of the English notes, and asked the following question:—

Q. Will you kindly tell us whether C to D in the scale of C is a major tone or a minor tone, and also if D to E is the same interval as C to D, that is, is the latter a major or a minor tone?

A. From C to D is a major tone, and from D to E is what you would call a minor, but in reality, the beats not occurring at the same time, it is neither a major nor a minor, but one for which we have no name.

Q. Will you please to re-write between the words "fundamental and H," in the preceding answer, the MS. being nearly illegible?

A. By major we understand the fundamental sound and by minor the complementary sound, slightly differing in tone to the major, but being of the same intensity.

Q. What is the difference between a diatonic semitone and a chromatic semitone?

A. I am not quite sure I understand the question, at least I do not understand the terms you use.

Q. What is meant by enharmonic diesis?

A. When two or more sounds are given, the waves carry the sound, and the waves impinging one on the other cause a disturbance, and the reflected waves carrying on the disturbance cause the diesis.

Q. Will you please to inform us what is meant by a comma?

A. That cessation of all sound caused by the coincidence and interference of the sound waves.

Q. Will you please to inform us what is the difference between C sharp and D flat, or, as I believe they are called in German, but of this I am not certain, Cis and Des?

A. C sharp belongs to one diapason, and D flat to another.

Q. Would you kindly tell us the difference between E natural and F flat, and between E sharp and F natural?

A. The same answer as under (above) applies to this question. E natural and F sharp are in the same diapason, but F flat and E sharp are not.

Q. Please to re-write the above answer, as the question is, What is the difference between E natural and F flat, and between E sharp and F natural?

A. The F flat is of course a semitone above the E natural, but is not in the same diapason. Substitute flat for sharp in the above answer and it will be found correct.

Q. Please to inform us if you understand that a violin has four strings tuned at intervals of one-fifth from each other, as we desire to ask some questions that will require that knowledge on your part?

A. All I know of violins is that they are stringed instruments, and that different notes are formed by shortening or damping the strings. This is the sum total of my practical knowledge of that instrument.

Q. If we ascend by four perfect fifths, and descend by a major third and two perfect octaves, do we arrive at exactly the same point, and, if not, what is the difference?

A. I believe you arrive at exactly the same point, but let the question stand over; I am not quite clear.

Q. Oblige by answering the following question: Starting from C, and ascending by two major thirds, and descending a perfect fifth, on what note do we arrive?

A. This is almost the same question reversed, but I think if you start from C and ascend two major thirds, and descend one-fifth, you will arrive at Des sharp, but I am

not at all certain. I am better acquainted with the theories of music than the practice.

Q. Please to say what the word or letter is that precedes sharp?

A. I wrote Des, but I mean D.

Q. If by ascending one octave, and descending a major third and perfect fifth, shall we arrive at the same note as in the last question, and if not what is the difference?

A. At D natural.

Q. The lowest string of a violin is G; the next is D, which is a perfect fifth above G; the next A, which is a perfect fifth above D; and the next is E, which is a perfect fifth above A, so that the strings of a violin form three perfect fifths. Will G, produced upon the E string, which is the highest string, and which will form a minor third to E, will this G be exactly two octaves above G of the first string, and if not what is the difference?

A. It will give the same note as G on the lower string, but two octaves higher, and of a higher rate. Thus, if I mistake not, the E string must have a node formed at one half, and the diameter being half that of the G or lower string—(MS. illegible.) note, judging by this rule, (MS. again illegible) $\frac{1}{2}$ length 2-rate higher pitch, $\frac{1}{2}$ diameter 2-rate higher, 4 times diameter $\frac{1}{2}$ -rate lower pitch.

Q. Will you please to re-write the above answer from the E string?

A. The E string will have a node formed by damping it at one half to produce the G, thus giving the same note as the G string, but two octaves higher and of a higher rate. Judging by this rule in stringed instruments $\frac{1}{2}$ length 2 rate higher pitch, 2 length $\frac{1}{2}$ rate lower pitch, $\frac{1}{2}$ diameter $\frac{1}{2}$ rate higher pitch, 4 times diameter $\frac{1}{2}$ rate lower pitch.

Q. A string which is eight feet long is, as you very well know, just an octave below one that is four feet, and ceteris paribus. In the same way a pipe eight feet long is an octave below one four feet in length. Will a tongue one inch in length be an octave higher than one two inches long? Are the vibrations in inverse proportion to the length of the tongue?

A. This is well known that it is inversely proportional to the length of the reed, but specify the particular pipes you inquire about, Cremona, hautboy, or oboe; vox humana, cornet, or trumpet?

Q. Will the same law hold good with all reeds, and if such is not the case will you please to name some reeds in which the law does hold, and others in which it does not?

A. It would not hold good in the vox humana and Cremona, but in the hautboy, cornet, and trumpet it would. I will get up my knowledge of these subjects, and will, perhaps, be able to speak plainer and give you some instruction if you desire it.

Q. Please to say if a one-inch reed will give a tone an octave higher than a two-inch reed?

A. I am not quite sure whether or not the sound is inversely proportioned to the square root of the reed; that is what I want to get at.

Q. Will you please to inform us whether notes of different pitch and intensity travel through the air with equal rapidity, and if not whether the higher or lower notes travel more swiftly?

A. High notes travel much more quickly than grave ones, as the intensity of the note depends on the amplitude of vibrations of air particles. The higher the note or the greater the force with which it is struck, sends it more rapidly through space, but a grave note and a higher one struck at the same time, the grave one will be heard first, and after that has ceased to sound, the high one will still be perfectly audible, thus proving that the high note will travel faster than the low one. The sound is done first, but the reflected wave is quite as audible as the original one.

Q. If high and low notes, intense notes, and those that are not so, travel at different rates, how is it that an auditor, standing at a considerable distance from the orchestra or band, hears the music in the same manner as he would hear were he standing very much nearer?

A. The intensity of a sound has nothing to do with the pitch of any instrument, and it depends on the elasticity of the temperature which sound first reaches the ear; but there is no perceptible difference in a large orchestra. But to take two instruments together, you will find the difference. An organ and a violin, for example; you will invariably find you hear the acute note of the violin before the grave one of the organ, and vice versa.

Q. You mentioned the name of Meyerbeer and one or two other composers in a previous communication. Will you please to inform us who the others are, and if you are acquainted with them in your present state, or made their acquaintance in the present world?

A. I knew the composer of "Les Huguenots," but have not seen anything of him here. I have seen Weber and Handel since coming here, but have not frequently come in contact with them.

Q. Please to say if you are willing or able to get an interview with Handel or Weber before Monday evening next, or any other time you please to appoint, as we are desirous of asking questions having relation to their musical works?

A. I am quite willing, but I question my ability. I will do my best.

Q. We are very glad to have had so pleasant and instructive a conversation with you this evening on the subject of music and musical instruments, and we shall be glad to know if it be your wish to continue this subject next Monday evening, or take the other subject which you suggested last week instead of it, viz., optics?

A. I would rather continue this subject, but if I am unable to prepare myself by that time, we will take the dioptics, if it suit you to be prepared with both.

With the exception of the last question, all the questions were asked by my musical friend, who only attended this and the next séances of the series, and was personally unacquainted with the medium and the visitors present. No such thing, therefore, as collusion or preparation is probable.

(To be concluded next week.)

SPIRITUALISM IN LONDON & THE PROVINCES.

WALWORTH SPIRITUALIST ASSOCIATION (43, Manor-place, Walworth).—On Sunday evening, April 12th, Mr. James Veitch spoke on the subject of "Spiritualism: Constructive and Destructive." He showed that the destructive portion of Spiritualism lay in its powerful array of constructive facts, in that these facts opened up a new idea of life beyond the grave; an idea that was also more in accordance with humanising principles than the old-fashioned view of immortality, which he was happy to see was losing its hold upon the minds of the people. On Sunday evening next Miss Young will speak. It is expected that a large audience will be present to hear this gifted medium.

BIRMINGHAM.—Miss Allen, of Edgbaston, gave an earnest address upon "Faith," at Oozells-street, on Sunday night (March 29th). She was listened to most attentively as she vividly depicted the beauty and power of faith, saying, "The world would change its whole aspect if faith, instead of unbelief, abounded." She spoke of the healing through faith she herself had witnessed, of the power of faith to purify the character, and to bestow courage, energy, and joy; adding, "We as Spiritualists can believe that Christ, Who did such wonderful works when on earth, has now in His fuller, celestial life, not less, but more, power and more love; therefore, His desire must be to help and save to the uttermost those who call upon Him." It was the teaching that is so greatly needed, and many regretted that the inclemency of the weather had prevented a large number attending.—The previous Sunday Miss Allen had spoken to appreciative audiences at Belper in Derbyshire, the morning subject being, "Thoughts upon Christ," and the evening one, "The Importance of Work."—Miss Rosamond Dale Owen occupied the platform at Oozells-street last Sunday, April 12th. In the morning it was a conversational meeting of a most interesting character; questions were asked which Miss Owen answered most ably. In the evening she gave a beautiful address upon "Experimental Proofs of a Hereafter," after which questions were

again asked and answered, and great interest was excited. Miss Owen delighted all by her wise, quiet manner and clear, concise style. As she gave her own remarkable experiences in physical manifestations there was much to startle the inexperienced, but her simple, natural way of relating these phenomena convinced the most sceptical of her sincerity. If there were more such speakers Spiritualists would rapidly multiply. It is greatly to be deplored that through the bigotry of a few such an able exponent of the cause should be silenced.—F.E.

GLASGOW.—Sunday, April 12th.—At the morning and evening services the guides of Mrs. Wallis ministered to the needs of both occasions. The subject of the brief address in the forenoon was "The Sunshine of Life," the delivery of which was followed by conversation and clairvoyant descriptions of spirit friends by "Vena": these descriptions were generally recognised. The evening's discourse treated of "Practical Thoughts for Daily Life." The audience was full, and the delivery was fluent, vigorous, and well sustained. The main contentions were that pain is an educator; religion a practical consideration which makes every day a sacred sabbath for good motives, words, and deeds to prevail; that the evils which abound in domestic, social, and national life are largely traceable to the lack of the elements of confidence and faithfulness, first of all in the individual, then in the family of which he is a member, and so on throughout the entire body corporate of humanity; and, finally, that man is not wholly a creature of circumstances, but can and must be a creator of them. Such themes afforded the guides ample scope for earnest appeal to the spiritual apprehension of the individual listener, and for solemn exhortation to higher and nobler effort to achieve the practical goodness which these "practical thoughts" suggested.—The district meeting this week is for the Northern Division, and will be held on Wednesday evening, at eight o'clock, in the house of Mr. Griffin, 61, Tennent-street; and next week (Western Division), on Wednesday, 22nd inst., at the same hour, at Mr. Gemmell's, 17, Elderslie-street. A cordial invitation is extended to all Spiritualists and inquirers in the respective neighbourhoods. The usual Tuesday meetings in the hall are continued. Next Sunday Mrs. Wallis will again occupy the platform.—ST. MUNGO.

ANSWERS TO CORRESPONDENTS.

- O. MURRAY.—Notice is inserted.
- J. E. F.—Thanks. We have sent for the book.
- W. LOWENTHALL.—Thanks. Will appear.
- R. P. JOURNAL.—"The Perfect Way" is out of print.
- R. WOLSTENHOLME.—Thanks. Will be used in due course.
- N. C.—MSS. returned. We have already dealt with the matter.
- MRS. S. P. ATKINSON.—We will try and give a place to your letter next week.
- J. G. KEULEMANS.—Tickets have been sent. Kindly send other information if you get it.
- "SIDNEY SHORT."—MSS. returned as requested. Do not forget to let us know when you come to town.
- JAMES VEITCH.—We are glad to comply with your request. Cannot you introduce "LIGHT" at your meetings?
- G. D. HAUGHTON.—"Lily" has asked us to draw your attention to a paragraph notice from her in this issue of "LIGHT."
- H. W. S. K.—You cannot do better than consult Mr. Eglinton. He will be in his new quarters by the 24th inst. In the meantime you can address a letter for an appointment to our care.
- MISS GLYNN.—Parts IV., V., and VI. of Gregory's "Animal Magnetism" are sent you as requested. Thanks for your kind words about the chromos.
- W. CAMPBELL.—Cut the white margin off altogether, and mount them on cardboard with a margin sufficient for your purpose. This is what we have done. Glad you like the plates.
- E. MAITLAND.—A copy of "LIGHT" containing the review you mention has now been sent you. We had not one in stock when your card arrived, and had to obtain one for you from a friend.
- JOHN THOMAS.—You cannot have a better instruction book than Gregory's, "Private Instructions," by Miss Hunt, price, one guinea, is also good, and, perhaps, would answer your purpose.
- G. A. KING.—Your MS. has not yet been read. We will peruse it shortly and let you know. Communications such as yours have to take their turn. It will receive careful attention in due course.
- F. EVERITT.—Both notices appear this week. In making up last week we had, at the last moment, to omit your report, and the necessity for alteration of the "answer" intended for you escaped us.
- T. H. PATTINSON.—Babbitt's "Wonders of Light and Colour," though written by a Spiritualist, cannot be called a Spiritualistic book. It deals rather with new readings of the subjects with which it deals.
- W. H. TERRY.—Your letter of February 5th is just to hand. Many thanks for file of *Harbinger*. They have not yet come to hand, but will doubtless do so shortly. Your order is being sent this week through Trübner.
- G. TOMMY.—Your letter has now been attended to. Your previous communication had got mislaid, and only turned up after prolonged search, for which it was difficult to find time. Please accept our apologies.
- MRS. J. K. S.—We fear we have overlooked your request, but now rectify it as soon as discovered. If we can be of any further service we beg you not to hesitate to write again. We will then try and make some atonement.
- H. VANDERYST.—Thanks. We shall be glad to use the engraving you name. Will you send it to us?
- J. DIXON.—Your verbal message came duly to hand. But cannot you allow us perfect freedom of action? As you know, we have not only to take into account the question of space, but also to give, if possible, a varied bill of fare.
- H. WOOD.—What has been your experience since you last wrote us? We will give you an introduction to Mr. Eglinton now that he has returned to town. We should like to know whether you have had better success or not.
- C. CAMPBELL.—Your idea as to an "Inquirers' Column" is a good one, but it requires a little careful organisation. It will come, no doubt, in time, like other improvements we have in view, but which we cannot find opportunities for developing.
- J. WHYMARK.—Book sent as requested. It will be best not to publish reports of the affair you mention until fuller information is obtained. When this is possible will you send us a complete file of newspaper cuttings dealing with the matter?
- J. H. GLEDSTANES.—Thanks for extract from "Eothen." Your French postal rules evidently do not admit of matter intended for publication going through the post at the book-post rate, as we had to pay a surcharge of 3d., it being treated as a letter.
- G. A. JONES, S.E., "M.D." S. LARGE, AND OTHERS.—The secretary of the London Spiritualist Alliance, will, no doubt, be able to help you out of your difficulties by advice, &c. We would gladly do so, but cannot. See notice in last week's "LIGHT."
- F. G. S.—The "Woman's Book" has been out of print for a long time, and it was in this sense that we answered your inquiry. If you had applied for chromos before the 31st January last, in accordance with the announcement, there would have been no charge for them.
- H. WILSON (Napier).—You do us great service in advertising "LIGHT." But you make a mistake in the subscription. The rate for New Zealand is 13s. per annum. You have sent 4d. short in your remittance for "LIGHT," and 8d. short on book account. The books have been sent to the address named.
- MR. RUMBLE.—We will give you an appointment as soon as we can find time. At present we have no opportunity. If you have another chance of circulating "LIGHT" let us know in better time, and we will send you a parcel for distribution. You need not apologise in the way you do. We are glad to utilise the services of all who are willing to work for Spiritualism.
- E. G. ARMSTRONG (Brussels).—Your order came to hand on Saturday after the office was closed; we, therefore, received it on Monday morning. It was then executed, and a card sent to the address you gave. Your last communication crossed the postcard. Have you since received it? If not, we will send you the particulars again.
- W. J. BATT.—We do not desire that you should suffer through your agent's negligence. As a matter of fact, we sent a special letter to him saying that if he would give us the necessary particulars we would send him the number he required by special messenger. He refused, and, of course, we could do nothing in the matter. We send you a set herewith.
- W. RIDDELL.—(1) There is no mystery in the method of witnessing spiritual phenomena. (2) Why not develop a photographic plate in the blazing sunlight? You would do well to read such books as "Psychography," "Animal Magnetism," Crookes' "Researches," Wallace's "Modern Spiritualism," "Bringing it to Book," and others. Write again if necessary.
- HENSLEIGH WEDGWOOD.—Your communication, dealing as it does with a matter that appears in a private journal of the society of which you are a vice-president, is for that reason inadmissible to the columns of "LIGHT." We regret that this should be the case, as (we have not the slightest doubt unintentionally) a bar is placed on free discussion of some questions which are very important.
- W. GORDON MACKAY.—Your name is entered as a subscriber to "Present Day Problems." You need not send the money until an application is made for it. We are not aware of any work which deals exclusively with "Presentiments," but scattered through the literature of Spiritualism there are many references to, and illustrations of, the subject. Gregory's "Animal Magnetism," perhaps, would be as useful a book as any other; or Owen's "Footfalls"; also "The Debateable Land" by the same author. Write again, if necessary.
- DR. BEAUMONT.—Mr. Labouchere's allegations against Dr. Slade were partially true, but the former omitted to state some very important facts. You will find a true account of the occurrence in "LIGHT" during 1882, a copy of which we will try to send you. The so-called "confession" was extracted from Slade under pressure of a threat of criminal proceedings, and not on account of his having been caught fraudulently producing the phenomena. However, you will see the full story if we can find a copy of the number of "LIGHT" in question to send you.
- E. G.—We have done as requested, but you will now, we feel assured, appreciate the difficulties we experience in this matter. Of course when quotations are made and the source acknowledged, we can, and will, do what is right in the matter, but should communications in "LIGHT" occasionally contain unacknowledged extracts from the magazine, you must please hold us harmless, as even by courtesy we are not favoured with a copy. When members of your council and a vice-president unwillingly transgress the strict etiquette of the question, less responsible members of the Society can hardly be expected to keep the law. It is, however, a great pity that the report with which you deal in your present letter cannot be fully discussed in an open journal. Are your rules like those of the Medes and Persians?

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 1877."