

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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

"MATTER THROUGH MATTER" AND MR. MASKELYNE.

By G. WYLD, M.D.

The continuous correspondence about my iron ring, which has now been on Mr. Husk's wrist nearly *twelve* weeks, and has been interviewed by many hundred investigators, is amusing as well as instructive.

This correspondence has the great advantage of keeping the subject of "Matter through Matter" before the public, and of drawing attention to a fact, I believe unique in the history of Spiritualism, namely, an instance of the permanent manifestation of this order of phenomena; for iron rings so placed are generally removed from the medium's wrist in a few minutes or hours. A séance may afford Spiritualistic evidence to the few persons present, but in the instance of this ring the persistency of the phenomenon affords an opportunity of investigation to thousands.

I have always maintained that any man or woman of ordinary capacity, and especially anyone having an eye, hand, or judgment trained by mechanical manipulation, would at once say that this ring could not possibly be got over Mr. Husk's hand without serious injury.

Mr. Maskelyne, in "LIGHT," 18th April, says that it would be "in its present form 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." He also says, "I cannot admit that in my opinion it could not be put where it is by natural means"; further, "It is easier to get a ring over the hand than to get it off again"; and, finally, "Dr. Wyld 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."

True, I produced a loop of soft copper wire which took easily the shape of every curve in the hand, and I begged Mr. Maskelyne to try and pass it over Mr. Husk's hand, but he very shrewdly declined to make the attempt, no doubt seeing at a glance, that the operation would be impossible, and that if he tried and failed I should score one.

Further, by means of a similar soft copper loop any one can at once convince himself that it cannot possibly be forced over Mr. Husk's hand, either "pear-shaped" or in any other possible form.

I scarcely think I could have been so sly or so "green" as to ask Mr. Maskelyne to admit that the ring could not be placed where it is by natural means. To admit this

would, of course, have been to admit that there was such a thing, in so-called Spiritualism, as the supernatural, and this, of course, I could not have been so rude as to ask him to admit!

My object in submitting the examination of the ring *in situ* to Mr. Maskelyne, was to get the most hypercritical opinion and most ingenious suggestion as to how the ring came where it is; and all that he could suggest was, *cold welding*. But this, as I have already said, has no weight, as the ring can be shown not to have been cold welded, and those who still say it might, should prove their opinion by the operation on a similar ring while on a man's arm.

If they will do this I will undertake to prove to them that my ring is not cold welded.

As to Mr. Husk soaking his hand in hot water, and so softening it as to be able to squeeze the ring over the hand, I would remark that hot water generally swells almost all bodies, including all hands. If Mr. Husk's hand were made of jelly it might be thus softened, but hot water does not soften bones. A solution of sulphuric acid should have been suggested; and who will be so bold as to say that Mr. Husk has not by this means dissolved all the bones of his hand, and reduced it to a roly-poly substance and thus got the ring on! For are not all these mediums up to every possible sort of trick!

Mr. Maskelyne says a ring can be got easier on than off a hand. Perhaps he is thinking of tight finger rings, which certainly are easier placed on the fingers than removed; but I have found it to be the contrary with my ring No. 1, which many ladies can, by force, pass over their hands, and in all such cases they find it much easier to remove the ring from the wrist than to place it there.

Mr. Gurney, in the last number of "LIGHT," says, "So far from Mr. Maskelyne's verdict reversing ours, as Dr. Wyld asserts, the two are *entirely* coincident."

In reply, I am again obliged to complain of Mr. Gurney's rash assertions, for he delivered the opinion, that if the form of the ring were altered it might be removed from Mr. Husk's hand, but Mr. Maskelyne is far too clever thus to implicate himself, and so he shifts the responsibility and says, "that is a question for a surgeon rather than a mechanician."

Well, I received a surgical as well as a medical education, and as a surgeon I assert that the ring, alter its shape as you choose, could not possibly be forced over Mr. Husk's hand without serious fracture of the hand, and in "LIGHT," April 11th, Dr. Speer, who likewise received a surgical education, says, "I have carefully examined the ring upon Mr. Husk's wrist, and entirely agree with the opinion expressed by Dr. Wyld as to the verdict of Messrs. Barrett and Gurney."

In conclusion, Mr. Husk will probably be at the Spiritual Alliance meeting at St. James Banqueting Hall, on the 24th inst., at eight o'clock, to submit the ring to further examination.

GEORGE WYLD, M.D.

ALPHONSE CAHAIGNET, author of "Arcanes de la Vie Future Devoilés," and of other works, some of which were translated into other languages, and who founded the Société des Etudes, Swedenborgiens, departed this life April 10th, 1885, at seventy-six years of age. His remains are laid in the cemetery at Argenteuil.—*Revue Spirite*,

INCREDULITY.

The late Professor Clifford published an article entitled "The Sin of Credulity." An apostle of human progress cannot serve it better than by insisting on the association of intellectual and moral responsibility. But the principle is of little value if enforced merely in the interests of a one-sided tendency, and is of still less value if the tendency thus powerfully recommended is that to which public opinion is already sufficiently disposed. By public opinion, in this case, I mean that which prevails among the educated classes. It was to them, certainly, that Professor Clifford's warning was addressed. He spoke with the voice of the Zeit-Geist, which necessarily regards itself as representing and conserving the best hopes of human civilisation. Any opposition to this stream of tendency, so long, at least, as the latter rolls with unabated force, must struggle with difficulties which hardly need to be reinforced by moral sanctions. On the other hand, there is real danger to intellectual progress when an atmosphere of thought takes the place of thinking on any given subjects, and when human beliefs are determined, not by nature and evidence, but by a subjective environment.

It would be unphilosophical, and contrary to many recognised analogies, not to admit that the same mental liabilities which expose man to error in one direction will assuredly pursue him in his reaction to the other. We are apt to consider the first manifestation of a radical defect of character or judgment as if it were the defect itself. The tendency to credulity, for instance, is not a fact of ultimate analysis. On the contrary, such a fact when recognised will be found to include the very opposite tendency. It is that the vast majority of minds are exceedingly limp, and plastic to the thought-atmosphere about them, making a true objective relation to nature and to the evidences she affords one of the rarest achievements of individuality. And in this respect education makes no other difference than by lifting a man into another circle of influences.

No imputation on intellectual competence is more resented than that of prejudice. And yet, if we consider what prejudice means, there is hardly a pretence of individual vanity more presumptuous than the claim to be exempt from it. Of course, if a man were conscious of prejudice, it would have already lost half its force. If there is any psychological fact which the present generation of thinking men might be expected to recognise, it is that the intellectual environment has a potency similar to the physical. Adaptation to it is the condition of whatever of influence, respect, estimation, and sympathy can fall to any one's share in intellectual intercourse. These advantages do not, indeed, occur to the mind as conscious motives or determinants; their operation is far more subtle. Could the question whether the presumptions of an educated class may not be radically wrong present itself to the average individual who has not been led by special circumstances to entertain it, there is enough of spirit and honesty to secure for it a hearing. But until thus questioned, those presumptions operate, unacknowledged and unrecognised, as a weight on one of the scales of judgment. Or rather the scales themselves are untrue.

But as if it were not bad enough that every intellectual epoch should be unavoidably biassed by its prepossessions, in our day these prepossessions have been actually exalted into a principle of judgment. That principle has been formulated in the well-known and often repeated proposition that "evidence should be proportioned to the probability of the fact to be proved." I will not here repeat the arguments by which I have formerly endeavoured to demonstrate its fallacy.* Enough to say that, on the contrary,

the value of evidence is just the improbability, according to experience, of its being forthcoming for that which is not a fact, and that this value cannot be in the least affected by the nature of the fact to be proved, except so far as the latter may suggest peculiar fallacies in the evidence. Our only real measure of probability is positive experience, which informs us that a certain given quality and quantity of evidence is rarely, or never, consistent with the non-existence of a corresponding fact.

The above remarks have been suggested by Mr. Watson's article in last week's "LIGHT"—"A Plea for Unbelievers." I find myself much at variance with Mr. Watson on the general conditions of belief and unbelief. He thinks that they are, and must be, determined by evidence, whereas I submit that mental preconceptions of what is probable or possible are the source of nearly every erroneous estimate of evidence, whether on the side of credulity or of incredulity. Hear Mr. Watson himself "let the cat out of the bag" by saying: "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 or trustworthy they may be." Now this inability to accept unfamiliar facts, on testimony, springs from just that same intellectual defect which, in another age of the world, would induce, and has induced, a too facile credulity. In the one case evidence is slighted, in the other case it is supplemented, by predisposition to reject or to believe. That predisposition objectifies itself in a wholly imaginary standard of "probability." In Nature, of course, nothing is probable or improbable, only existent or non-existent. To say that a thing is improbable is merely to avow an indisposition to believe it. If, indeed, the thing *conflicts* with positive experience, then the indisposition is justified on the principle of the uniformity of nature. But its *absence* from such experience only means that it has got to be proved, not that its proof must be other in kind, or even in degree, than that of any other fact.

I quite agree with Mr. Watson as to the difficulty of obtaining anything like conclusive proof of these phenomena by personal observation. I have myself made that remark again and again in print when too confident Spiritualists have pointed to personal investigation as an easy means of conviction. I wish we could say to Mr. Watson: go on, and you will certainly succeed. The tone of his letter must command our sympathy and respect, but while he sticks to his proposition that these facts are not to be believed unless they are personally witnessed it is impossible to offer him much encouragement. I think he will obtain some valuable hints as to the mental conditions of success from a perusal of the letter of your respected correspondent "S. E. de M." in last week's "LIGHT." But it will be much better if he will review the grounds upon which the facts seem to him to require the evidence of his own senses. Would he say the same if all the world accepted them except himself? If not, what proportion of the *vox populi* would he require?

I have only to add that it seems quite a mistake to suppose that *lasting* assent can be compelled by personal experience when the facts do not adapt themselves to the mental categories. I know two persons, at least, of my own acquaintance, men of high intellectual culture according to present standards, in whom the impression of these facts, once personally witnessed and declared inexplicable, has gradually faded, until now they are nearly as sceptical as ever.

C. C. M.

WALWORTH SPIRITUALIST ASSOCIATION (43, Manor-place, Walworth-road).—On Sunday evening last Miss Young visited us, and her instructors delivered through her an address touching on the power which spiritual knowledge gives to human beings when they are bereft of friends and relatives, and telling how men can best improve themselves to fit them for noble occupation in the spirit spheres. After the address, the medium, in a semi-trance state, told how she had clairvoyantly witnessed the passing away of her sister some months previously. Many present expressed a hope that ere long she would occupy the platform again.—On Sunday next, Mr. Robson, of Peckham, will speak. South London friends are specially invited to be present.

* They will be found in the appendix to my translation of Zollner, under the title, "The Value of Testimony in Matters Extraordinary."

THE DIFFICULTIES OF SPIRITUAL INVESTIGATION.

There is unquestionably much truth in what Mr. S. G. Watson says in his letter in last week's "LIGHT." On the other hand, he does not, I think, see to how great an extent the state of things which he laments is an almost inevitable consequence of the past history and present position of the phenomena called "spiritual."

I propose to refer only to one part of his letter in which he mentions the ease with which evidence of the reality of certain facts in physical science can be obtained by anyone who wishes to witness them. A little consideration will show, it seems to me, that no sort of comparison of the kind your correspondent makes can reasonably be drawn.

The present position of physical science is due to the unwearied patient investigation and thoughtful study of numbers of minds trained to habits of accurate observation and correct reasoning, extending over long periods of years. The results which have been attained have in most cases followed long series of failures and abortive attempts. Let us take two or three illustrations. How long it is since the electric spark was discovered; and how short a time since the light has been controlled and utilised for purposes of illumination! What mental power and mechanical ingenuity are at this moment being expended in endeavours after further successful development! Again, the simple facts on which telegraphy is based were known long before it was possible to hold a conversation between the two ends of a wire thousands of miles long. Again, in photography, call to mind the skill and patience, and delicate experimental work which have resulted in the advance which has been made since the earliest attempts fifty years ago. These illustrations might be multiplied.

Now let us turn to the phenomena called "spiritual." It is no libel on the majority of those on whose statements the reality of the phenomena rest, to say that they do not belong to the class whose mental powers and training qualify them for investigation. And it is no libel on the majority of those who possess these qualities, to say that they have, wisely or unwisely, totally ignored and tabooed the inquiry, and have denied the existence of the alleged facts.

How infinitesimally few and far between have been the attempts to study or to develop the phenomena called spiritual, in the spirit in which so many have ardently devoted themselves to physical science! It is not to be denied that the difficulties are great and peculiar. A whole world of other influences comes in, which have not to be taken into account in researches into the kingdom of inorganic nature. But this is no sufficient reason for the way in which the alleged facts have been treated. Difficulties should only incite the true seeker after knowledge to greater exertion.

A serious attempt at investigation, and, so far as the writer knows, almost the only one of its kind, was made by the Dialectical Society fifteen years ago. The facts, then testified to, stand upon record. The method pursued and the carefulness of the observers have never been impugned.* If similar facts had been recorded in any recognised branch of natural science; if, for instance, instead of unexplained movements of tables, the problem to be solved had been unexplained movements of Jupiter's satellites, the attention of astronomers all over the world would have been excited, and no pains would have been spared to test the accuracy of the observations. Nothing is to be gained by blaming scientific men, although we may think they have manifested a great lack of the true scientific spirit.

It could not therefore be anticipated that the laws and conditions which govern "spiritual" phenomena should

have been ascertained to the extent requisite to enable them to be exhibited to order, in the same way as physical experiments. Reverting to our analogy, and granting the reality of a psychic movement or of a psychic rap, it was to be expected that many years of patient study and experiment would be required before messages could be transmitted at will along the psychic wire.

The need therefore for scientific investigation seems to be paramount, and as the circumstances of the case appear to demand that this can be done only, or at all events to most advantage, by groups of individuals acting in unison, it is obvious that the difficulties will always be great, and that the inquiry will need the exercise of long-continued patience and care.

It is exceedingly difficult for an inquirer to obtain satisfactory evidence by any amount of going about to miscellaneous séances. The experiences of many will enable them fully to sympathise with Mr. Watson. When, years ago, diligently endeavouring, in concert with two friends, to obtain facts, the writer well remembers the repeated disappointments and discouragements that were met with. But failures were not invariable. On one occasion in particular, at a private circle, with a medium who subsequently became well-known professionally, striking and convincing successes were obtained. A few facts thus established, when the conditions are unimpeachable, over-balance multitudes of failures, and it is not in accordance with sound reason to allow their intrinsic value to be depreciated, or to fade away in the mind, by anything that may subsequently occur.

The number of persons is very small who, after a fair amount of investigation, have not convinced themselves of the reality of occurrences which defy explanation on any recognised hypothesis. This ought to be a great incentive to perseverance. The cause of the phenomena is a different question altogether. Whatever may be the conclusion of individual minds, it is clear that no general consensus can be arrived at until far greater progress has been made in the systematic examination and classification of facts than has yet been accomplished.

The best course to be pursued by such inquirers would seem to be to find a few sincere minds who would work with him, and to commence a course of study on the general lines pursued by the committee of the Dialectical Society which has been referred to, all or nearly all of whom were at first unbelievers.

A STUDENT.

Facts reports, in its April number, phenomena occurring in the presence of Mrs. Whitney at Boston. Drs. Crockett and Richardson, of that city, as committee, put up, in full light, a cabinet made of four slender posts, each a yard and a-half high, within which was suspended a shelf, on which nothing but musical instruments were placed. The cabinet was completed by entirely covering it with a dark curtain, except in the front. Before this Mrs. Whitney took a seat, and was then enveloped, excepting her head, in a similar curtain, the sides of it being fastened to that covering the cabinet, leaving the upper part of it visible over the medium's shoulders, enabling the audience to see materialised hands moving about playing instruments, &c. We select the following from the phenomena which presented themselves: A tumbler containing water was put over the medium's shoulder into the cabinet, and was presently returned empty; there was nothing in the cabinet to receive or absorb water, and there was not a sign of its having been spilt. The tumbler was put back into the cabinet, and was returned with water in it. Again it was put back; this time it was returned containing water and a bunch of pansies, the perfect freshness of which was vouched by the audience. Some leaves, detached from a new paper pad, were put into the cabinet. Two were returned written on. One, addressed to Mr. Whitlock, was dated "Spirit Land," and written in the name of a departed sister; in the corner were a few words over her father's initials. The writing on the other leaf was addressed to a widow lady, with her departed husband's full signature, and below it a few words with that of a departed relative.

* It may be worth while specially to refer the reader to certain paragraphs occurring on pp. 7-13 of the report as published. London: 1873.

REVIEWS.

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.

(Concluded from p. 185.)

This is the question whether we are to admit at all of the evolution of a psychic organism possessed of transcendent capabilities, as is intimated in this book. Assuredly the evolution of such an organism is a fact; but the sympneumatic presentation of it differs as widely from the true one as a travesty from its original. For, in the first place, the change of which it is the token and result has its initiation and procession in the soul through the operation therein of the divine spirit of the individual, and all that the exterior man, whether solid or fluid, can do towards it is to facilitate it by acquiescence in the régime of pure aspiration and conduct suited to its accomplishment. Hence, the importance attached by mystics, among other things, to diet, a subject on which this book is silent, no word in it implying the incompatibility of a régime involving violence and bloodshed and a breach of love, with the requirements of the regenerative process. But this by the way. The prime fallacy involved in the presentation before us is that, whereas the process takes place in and by means of the soul, and only by means of the soul can it occur, the soul finds no recognition, but the Sympneuma itself is made the soul.

The "new creature" of mystical science, again, is not a fluidic, but a spiritual being, and represents the "great work" of the Hermetists, the redemption of spirit from matter altogether, whether solid or fluidic, and not the reconstitution of the individual of any particular kind of matter. If matter, whether in its solid or its fluidic state, be employed at all in the construction of the man regenerate, it will not constitute the man himself, but only his phenomenal capsule, and this is not the function assigned to the Sympneuma. And so far, moreover, from the process of regeneration involving the conversion of the individual into a bisexual entity in the physiological sense, its function consists in the elaboration and perpetuation of that in him which is possessed of no sex whatever in that sense, namely, of his divine and true *Ego*. And whether it is a man or a woman who is concerned, the method and the result are the same for both. And so far from the accomplishment of the process requiring concentration upon, and devotion to, the idea of such a being as the Sympneuma is described to be, such a diversion of aspiration from the soul's only true source and centre would seriously imperil the process.

This book, on the contrary, makes regeneration altogether external to, and independent of, the soul, of which, as just said, it takes no account, by locating the process in the fluidic region, and varies it according to the physiological sex of the subject. For, as we are told, with the man the Sympneuma manifests itself interiorly, "by the inflow of pure feminine vitalities by the accession of the Sympneuma's personality"; and with the woman, exteriorly, by "the embrace that steals upon her sense, as her Sympneuma's form constructs itself around and over her" (p. 145).

We have demurred to the term mystical as inapplicable to the system before us, but we are not therefore reduced to the ordinary extreme antithetical term, materialistic, in order to characterise it. Strictly speaking it is materialistic in that it ignores man's spiritual nature in favour of his fluidic, which is but a mode of the material, and which, notwithstanding its tenuity, is as absolutely removed from the spiritual as the molecular from the non-molecular. It is true that it represents ostensibly a revolt against the grosser materialism now in vogue; but this does not constitute it an ally of spirituality, for its revolt is not against materiality, but against solidity. So that it is as if Materialism, driven from its outworks, had taken up what it conceived to be a more defensible position on an inner line. This is to say that instead of representing an ascent to the real antithesis of the material and terrestrial, namely, the spiritual, this book represents a halt, after a single upward step, in the rarer airs of the fluidic and astral, and the building there of another materialism differing from its predecessor in respect only of physical density.

We find ourselves, in fact, in the presence of a new *ism*, namely, *Fluidism*, and the term is one which expresses exactly the system it denotes. For it indicates the nature at once of the region, or medium, it represents, of the entities it exalts, and of the doctrine it inculcates, each alike being fluidic and un-

substantial. For the region is that of the vague and tenuous astral ether; the entities are those—not which, being real, simply inhabit this medium—but which are actually constituted of it; and the doctrine consists in the exaltation of what are phantasmal reflects in the place of substantial soul. For, in consisting, as the book tells us, of the fluidic material which occupies the interspaces of the animal organism, and being therefore but an emanation from the body, the Sympneuma cannot at all be accounted as soul, which knows nothing of interspaces or of place at all, being spiritual substance. And this being so, as it avowedly is, and the Sympneuma being, also avowedly, the inspiring source of the book, we see no escape from the conclusion that the writers have fallen victims to the very influences they so emphatically denounce and so distinctly define, and are themselves, not under inspiration at all, which is of the soul, but under "obsession in and through their earth-borrowed outer organism" (p. 220). This is to say that, not having with Hermes—the supreme Initiator into Sacred Mysteries—vanquished and slain the delusive Argus of the Astral, or with Odysseus stopped their ears against its siren strains, they have taken the Sympneuma's assertions at its own valuation, and believed that the highest plane of the body is the highest plane of the man; which is as much as to say that the body is the man; but we will not now follow out that aspect of the doctrine. The failure, however, is not without its compensations. Whatever is good and true in their book—and it contains much that is good and true—may now be accredited to themselves and not to their Sympneumata, seeing that it must have emanated from themselves in order to be reflected back to the latter.

Re-reading with reference to this book the account given in "The Perfect Way"* of this region and its denizens, it seems to us that the account might have been written expressly of this book, so closely does it describe the nature and characteristics of the entities concerned. We will specify some of these characteristics as exhibited in the book before us, and leave the comparison to our readers. The list includes, among others, the formation of the obsessing influences exclusively from the magnetic fluids of the body, and their consequent complete want of sympathy with anything that is not similarly constituted, as shown by their antipathy to whatever is solid, the mineral, vegetable, animal, and human worlds being for them, one and all, tainted with evil on this account (pp. 113-14); their unconsciousness of their own inconsistency, as in describing divinity as "served by the untainted loves" (of the fluidic man), "for mankind and the creation beneath him" (p. 26), while denouncing that creation as utterly foul and vile; their insistence on the repudiation by their human associates of any relationship which might divert into other channels the vitality on which the Sympneuma subsists, this being the real cause of their abhorrence of the ordinary sex-relations; their alluring tones and lavish promises of sensational compensations, with the same view; their indiscriminate reflection of whatever is presented to them, and acceptance of the literal and apparent meanings, however gross, of expressions really symbolical, and their failure to discern the true significance; their free use of the Divine name without any conception of the Divine Nature; their unconsciousness of the immensity of the interval which separates the extremes of existence, as shown by their making the bodily fluids the immediate residence of Deity; their ignorance of the real nature and meaning of man, and consequent failure either to recognise him as a microcosm legitimately comprising all regions of being within himself, or to recognise the world as redeemed in man through the taking up in him of all its higher consciousnesses into the Divine; their assumption of an identity of meaning in terms when employed on different planes, irrespectively of the nature of the plane, and the consequent ascription of physical attributes to spiritual principles; their profuseness in protestation and vagueness in definition; their hollowiness and insincerity as shown in their use of ardent benevolent expressions as a mask for selfish and cruel designs, such as is the attempt to sacrifice the whole human race in their own interests; the narrowness and exclusiveness of their sympathies, as shown in their contempt, and even loathing for human affections, marital and parental, when subsisting between human beings, as well as for the animals, and in their especial hatred of woman, as shown in their insistence on her practical suppression by being banished from all useful activities into seclusion and isolation, and this under pretence of restoring and promoting her; their failure to recognise human relations on the physical

* Sect. III. Pars 23-33.

plane as among the appointed and indispensable means of human education and development on all planes, and their denial, practically involved, of the doctrine on which they strenuously insist, that of the essential humanity of Deity; their inability to recognise the reality of the soul, or of any principle in man capable of subsisting independently of the physical organism; their untruthfulness in claiming to be themselves the inspiring sources of the ideas they mechanically reflect; and to close, but not to exhaust the list, their defect of ethical perception and purpose, and ignorance of the real nature of love and of its ennobling effects, whether of love or of duty, as shown by the insidious intimation of man's exemption, under their rule, of any call for self-sacrifice (p. 59).

Though capable of so much evil, these influences, it is necessary to remark, are not in themselves evil; but are purely negative, their influence being a limiting one. And instead of constituting an addition to the system in which they are present, as by accretion from without, they represent but a pathological condition of that system, corresponding to that which occurs by the diversion of its vital forces from their normal operation to the formation of morbid activities. No actual entity perishes through the elimination of these astral reflects, any more than in the case of some morbid outgrowth in the "solid" part of the system, such as a tumour. The force expended in sustaining them is but returned into its proper channel, wherefore in cultivating and systematising these fluidic outgrowths in themselves, the writers have, it seems to us, committed the very error they deprecate, namely, that of seeking to normalise what is in itself morbid.

There are expressions in the book which seem to imply not only astral, but elemental, influences as the agents of the experiences described; in which case *Sympneumata* would represent, not merely what is morbid, but what is unnatural, namely, intercourse with beings of a different order. The elemental spirits, as is well known to occultists, are not averse to such relationships, though they lower themselves by them; and as they are able, through their extreme tenuity, to insinuate themselves into and permeate the entire body, to require a monopoly of their associates, and to adapt their teaching to the characters of these, they certainly do fulfil many of the conditions described. This explanation is one on which we forbear, for obvious reasons, to dwell, but which the language used renders it necessary to suggest. Man, it is true, has a celestial affinity; but this is not to be found in the ranks of the elementals.

In conclusion, we reiterate our assurance that nothing we have said concerning the authors of this book applies to the writers, but that we award to these the credit for all in it that is good. The earnest desire to live the highest life themselves, and to enable others to do the same; the perception of the fact that the world's spiritual consciousness is entering on a new stage of its development; and that such development, in some sense, is related to and occurs through that which has always, by mystics, been called "the woman," and implies the full realisation by humanity of its feminine principle; that by means of such advent man becomes in a sense a "biune" or twofold creature, and undergoes the regeneration which consists in such renewal and reconstitution of his being that from material he becomes spiritual, from being in a spiritual sense masculine only he becomes in a spiritual sense masculine and feminine;—all these things they have done or discerned in virtue of their own interior opening and their own advance beyond the stage of the merely physical and animal. Their mistake has lain in supposing that the very first plateau they have reached in their ascent from the lowest plane of the material was the very summit of the "Mount of the Lord," and in taking the houri dwellers of the rarer airs of that stage for veritable angels of light, simply because the loftier ranges lying above and beyond were not yet in view. The higher knowledge which comes of wider study and that fuller unfoldment of the spiritual—not fluidic—consciousness, by which man discerns principles instead of persons, would have shown them that the "fluent" is, no less than the "solid," an integral part of the "earth-borrowed organism," and must equally be transcended to reach the divine. For, the "dwellers on the threshold" of the supreme goal of man's aspiration—as they would have learnt—are manifold and various in their manifestations as are the facets of man himself, and able to adapt themselves to all his changes of growth and mood, until he has entirely outstripped them. Hence, besides being terrible in their approaches, and appealing to man's fears, they can be winning and seductive, appealing to his affections, and making even that which is best

in him the bait for their snares, by causing the wrong to appear as duty, the false as truth, and, as in the case before us, seeking to divide on the pretence of a loftier union, meaning one with themselves. But though varying with each new altitude gained; being by turns siren, goblin, ogre, or "chimæra dire," and by turns striving to delay, daunt, turn back, or destroy; they are always but modes of the seeker's own outer and lower self, and represent but the desperate attempts of that self to withhold the man from his true goal, the Soul and the God who dwells therein.

The present era has been truly styled a "time of making known." But this is a process, it is necessary to point out, which is dual, having two factors, the lesson and the learner; and unless the latter be in a due condition of receptivity, through the previous education of his understanding, no truth can be demonstrated to him, but truth itself becomes error. Under the spiritual wave now advancing over the earth, a vast region of existence, hitherto concealed from all but a special few, has suddenly been disclosed; and while they who have been made cognisant of its reality are many, they who are fitted to explore its depths and to expound its phenomena, are few. For there is no knowledge save by experience, even though the organon be the soul and the subject divine; and experience means time. Meanwhile as experiences multiply and with each fresh observer take fresh forms, the doctrines confidently based on them will be many and diverse, inundating the world, as of old under analogous conditions, with new revelations and schemes of belief. And this will go on until, as also of old, it will require oecumenical councils of the elect to separate the wheat from the chaff, the gold from the dross, the true from the false, in a word, the divine from the astral, and so to point infallibly the way of salvation. But numerous and sometimes pernicious as will doubtless be the heresies thus engendered in, and discarded by, the now nascent Church of the Future, there will, in our belief, be none so deserving of anathema, because none so specious and noxious, as that which has had its inception on the slope of the Rocky Mountains, and its formulation and promulgation on the slope of Mount Carmel. Aware, as we are, that it has long been secretly in the world, we feel that we cannot be too thankful to the Providence which has withheld it from the world until there was knowledge in the world sufficient—as we firmly believe—and available for the judgment of it.

CORRESPONDENCE.

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

Mr. J. H. Pollen.

To the Editor of "LIGHT."

SIR,—The letter of Mr. S. C. Hall in your last issue is likely (although I am sure without the venerable writer's intention) to place me in a false position towards your readers and to become an obstacle to my obtaining employment.

Mr. Hall says that he does not know my antecedents; I did not say he did. I only said I was known to him, and I did so at Mr. Hall's own suggestion, after he had read the testimonials I showed to him, and which I am ready to show to anyone wishing to give me employment. I hope that the venerable gentleman will recall to mind the circumstances which led to my making the statement.

I do not presume to ask a rectification from Mr. Hall on this subject after the great kindness shown me by him, but I shall depend in future on the written testimonials to my character, which I can show.—Yours respectfully,

145, New North-road, N.

JOHN H. POLLEN.

April 18th, 1885.

THE *Revue Spirite* calls attention to a proof of respect to the memory of a Spiritist, Victor Vabre. His employer closed the factory on the day of the burial, and at the head of his workmen, 250 in number, joined the family and friends in the procession to the cemetery. Victor Vabre never made a secret of his Spiritism and of being a writing medium. His wife was a Spiritist, the daughter of M. and Madame Michel, the respected leaders of the Saint Antoine Spiritist Society. She has received communications from him. He says: "During our life we did not make troubles; I pray you not to grieve me by your grief—you who know what death really is."

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

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

SUBSCRIPTION RATES.

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

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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 25TH, 1885.

SCIENTIFIC AUTHORITIES AND SPIRITUAL PHENOMENA.

We are being perpetually reminded by outsiders that we ought to persuade or convince scientific authorities of the truth or actual existence of the phenomena which it is stated occur under certain conditions. What do scientific authorities say? is an oft repeated inquiry, and is merely the modern form of repeating the old sentence—What do the Chief Priests and Pharisees say? The suggestion is one which may, or may not, be of great value, and it is, therefore, one on which we may, and ought to reason.

Not so many years ago there was a form of authority which claimed to possess a profound knowledge on all subjects, and which endeavoured to stop or check all inquiry to which it was opposed. This has been termed "priestcraft." If any man were independent and bold enough to think for himself, and his convictions caused him to differ from the authorities, he was sent to the Bastile or the stake. Fortunately this obstacle to the advancement of truth has to a great extent been removed, but we have in its place another obstruction which may be termed Scientific Priestcraft, or Scientific Authority.

To question the infallibility of priestcraft was a dreadful crime, but to prove that this infallibility was mere humbug would not have been difficult. The ignorant, or those incapable of investigation, were taken in by the pretentious claims of those who asserted they were infallible, whilst reasoners who did not accept such assumptions were removed. We have no fear in the present day of either the Bastile or the stake, so we may venture to inquire as to the claims of some individuals to be scientific authorities, and we may then be better able to form an opinion, as to the advantage or necessity of obtaining the judgment of these, on questions which they may have investigated only superficially or not at all.

In very many instances, we find that some youth, on account of his being steady, or because he may have shown talent, or a taste for some special science, or may be the near relative of some man who may hold an efficient position in some scientific department, is taken as an assistant.

By merely working in a groove during many years, he by the mere effect of seniority at length becomes head of the department. He may never have shown any examples of great mental power, he may never have discovered anything, and all his life he has done nothing but try experiments, and then lecture about and exhibit these, and forthwith he stands before the unreasoning public as a great scientific authority whose opinion is supposed infallible. Such a man is not deficient in worldly wisdom. He is not the one to state that he cannot venture to give a decision, as regards questions which he has not fully and carefully investigated, but in the majority of cases he will eagerly pronounce a verdict, and if the asserted facts are beyond, or opposed to, his previous experience, he rushes in and gives his decided opinion with all the confidence of authority.

Tables, chairs, and other articles rise in the air, and float about the room without contact, say thousands of witnesses. Unconscious pressure, says a scientific authority, will account for it all—I proved it can, because once or twice I tried the experiment, and I found a table moved, and the sitters pushed it, but were unconscious of having done so. Then the ignorant and unthinking join in chorus and say, what idiots people are to believe that tables and chairs, and other articles move, or rise in the air, when a great scientific authority proved that unconscious pressure accounted for everything!

Then, again, we may find a man who, having gathered together the discoveries of other people, starts as a popular lecturer, and assumes the position of a teacher on some subject. He may never have discovered anything, or exhibited any evidence of great mental power, but nevertheless he sets up as an "authority" and pronounces a verdict as though he were the competent judge of all difficult problems. In too many instances these self-elected authorities not only exhibit a self-sufficiency which is never found in connection with great mental powers, but they also display an insolence and arrogance, when their infallibility is questioned and they are reminded that facts are stubborn things, which is so like the priestcraft of old, that we feel thankful that the Bastile and the stake have been abolished.

Who, then, are the authorities who, it is so necessary, should be convinced of facts? Are they some of the men whose attention has been devoted to chemical experiments and lecturing, or those who have made up popular lectures, or who, having large incomes, start newspapers and circulate their ideas, and refuse to insert in these papers any facts which prove their opinions to be erroneous, and who, one and all, have never fairly examined the evidence for the phenomena? Or are these authorities some specially gifted men whose powers of mind are so gigantic that they, without any investigation, can know more about a subject than others who have devoted years of examination to this same question. We cannot admit a mental priestcraft in the present day, and we naturally demand some proof of these wonderful powers, which, whether they admit it or not, are most certainly claimed by certain men, who have the audacity to assert that they know what can and what cannot occur, in connection with the subtle laws appertaining to spirit and matter.

Authorities have ever been stumbling-blocks to the advancement of truth, and it has been truly said, 'That one of the most formidable obstacles to the advancement of Science has ever been a blind submission to Authority.'

A.

MR. W. EGLINTON has now entered upon his new domicile at 6, Nottingham-place, W. (near Baker-street Station), where all communications for him should be addressed. We understand that Mr. Eglinton intends to devote his attention exclusively to psychography, and that under no circumstances will he give sésances for materialisation. While regretting the loss of his services in this respect we cannot but feel that Mr. Eglinton is wise in his determination.

THE ECLECTIC PUBLISHING COMPANY, LIMITED.

The Fifth Annual Meeting of the members of this Company was held on the 14th inst., at 23, St. Swithin's-lane, London, E.C. Mr. Morell Theobald was voted to the chair. The Secretary having read the notice convening the meeting, the minutes of the annual meeting last year were read, and signed as correct.

The following Report of the Directors was then read, accompanied by a Financial Statement, comprising a balance-sheet and a profit and loss account for the year ending 31st December, 1884 :—

"The Directors are glad to be able to give an encouraging report of the progress which 'LIGHT' has made since the commencement of 1884. A considerable impetus was given to its circulation at the time of the Church Congress last year, mainly owing to the energy of Mr. J. S. Farmer, and it was gratifying to observe that the increase then gained was permanent. The practical evidence of this is shown in the returns from Mr. E.W. Allen, the publisher. The amount received from sales by him in 1884 was £31 6s. 6d. in excess of the previous year.

"Since the beginning of the present year a further strong impetus seems to have been given to the circulation by the issue of the chromo-lithographs, for the production of which the warm thanks of the proprietors are due to Mr. J. G. Keulemans. It is hoped that this advance also will be permanent.

"The result is that the present demand for 'LIGHT' is over 400 weekly in excess of what it was this time last year. A few more similar steps forward would place the paper on a satisfactory business footing.

"That result has, however, not yet been attained, and the liberality of friends has again placed in the hands of the Directors a 'Sustentation Fund' to meet the losses of the present year.

"The usual Statement of Accounts is presented to the meeting, made up to the 31st of December, 1884, and audited by Messrs. Theobald Bros. and Miall. Special mention should be made of a generous donation of £50 from the Hon. Percy Wyndham, M.P., towards the expenses of last year.

"The final success of the paper depends on the interest taken and support given both by contributors and subscribers. The Directors hope, therefore, that this will not only continue, but increase.

"The Directors who retire in rotation are Messrs. D. G. FitzGerald and J. G. Meugens. Being eligible they offer themselves for re-election.

"On behalf of the Board,

"E. DAWSON ROGERS,

"Chairman.

"14th April, 1885."

A considerable interchange of opinion took place as to the general conduct of "LIGHT," especially in regard to the prominence it was desirable to give to Theosophical articles, and to subjects allied to Spiritualism proper, and also in relation to the unrestricted insertion of correspondence. Signor Damiani, Mr. E. Dawson Rogers, Mr. Younger, the Chairman, and others expressed their views on these matters. The adoption of the Report having been moved and seconded, was, after a free and interesting discussion, carried unanimously.

In reference to some remarks which had been made, the Secretary desired it to be clearly understood that the books were open to the full and free inspection of any shareholder who desired to see them.

The retiring Directors, Messrs. Desmond D. FitzGerald and J. G. Meugens, were unanimously re-elected.

A vote of thanks to Messrs. Theobald Bros. and Miall for their services and for the use of their offices for the meeting, closed the proceedings.

Subscribers to "LIGHT" Sustentation Fund may see a copy of the accounts on application to the Secretary.

THE subscription list for Mr. W. Eglinton's forthcoming biography, entitled "Twixt Two Worlds," has not yet reached the requisite limit to justify publication. If all who intend to take copies of the book will make immediate application to Mr. C. Manning, 6, Nottingham-place, W., the obstacles will, no doubt, be at once removed.

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

VII.

BY J. G. KEULEMANS.

(Continued from page 188.)

To many, the idea of "ghosts" or "spirits" being compelled to abstract from the living a certain principle or element wherewith to construct for themselves a visible or solid body, and the garments required to cover it, must seem utterly preposterous. Spiritualists, however, take it to be, if not a demonstrated fact, at least the only logical explanation of some observed phenomena. But there may be many amongst believers in these strange realities to whom a theory of a more sublime or preternatural origin (than that of the abstraction of the required element for the formation of drapery from the medium's clothes) would be far more welcome. But, if séance-room "spirits" are not in themselves—and from a certain point of view—absurdities, why smile at the supposition that, if their temporary body requires covering at all, the material has to be derived from that particular source to which they have direct access, viz., the objects that are in contact with the medium's person and his "magnetism?"

Considering also that these familiars are presumably—we may perhaps be allowed to say undoubtedly—in constant proximity to their medium (if not actually partaking of, and thus far, in some degree, identical with, the latter's individual existence), the supposition that the medium's sleep affords them some extra facilities for obtaining the necessary "counterpart" is only reasonable. Sleep, if not in itself a partial trance, is certainly allied to that state of coma. Assuming trance to be a temporary severance of the spiritual and physical bodies, and the latter to be, in that condition, little more than a living corpse, there is no reason why it may not be taken possession of, and serve as a store for supplying the force, the so-called "power" necessary for the production of the various physical manifestations. During the medium's sleep, the abstraction of the counterpart is not only facilitated, but the material by which he is surrounded, and which is charged with his magnetism, would, by its nature, shape, and dimensions, also simplify further operations. In fact, the linen may be considered "spirit-clothing ready made." The "familiars" with whom I am in the habit of conversing do not directly contradict my speculations. On the contrary, they confirm, indirectly, these conclusions, and have gone so far as to make a further concession by stating that the reason of their reticence on the drapery subject is due to a fear of being ridiculed. The direct admission would tend to jeopardise their reputation, for they seem to be perfectly aware that their actual state of existence, or the condition in which we observe them, is too human to satisfy the universally preconceived notions of what spirits should be like. Hence their reticence and prevarications when requested to explain the real state of affairs.

Allusion has already been made to the apparent anomaly of a transformed or transfigured medium appearing to the circle clad in drapery. To satisfactorily explain such a strange occurrence, or to explain away its incongruity, is more than my experience allows me to undertake. Even the greater experience of many co-investigators fails to help me. There are some loose theories and speculations current to account for the occurrence, but as yet no explanation seems acceptable or rational. Under the still prevailing system of conducting séances (which is little

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

more than wonder-seeking and indulging in the emotional, and a perfect parody on really scientific experimentation) we cannot know what constitutes a transformation. We cannot, in fact, save with a few exceptions, determine the real nature of any apparition. The medium being invisible, or placed inside a cabinet, there is no means left to distinguish between a real materialisation, a transformation, or a so-called "animation by an extraneous intelligence." Granted the reality of the spiritual cause or meaning of these transformations, and, assuming that, under certain conditions, their reality can, none the less, be determined, we should be still unable to account for the presence and meaning of the drapery in which such apparitions are exhibited. Moreover, if we adopt the theory that the solidification of a spiritual counterpart is due to contact with a magnetic fluid (the "power"), it would follow that such contact (since it is required to build up a materialisation) should also produce a similar effect upon the invisible intelligence itself, unless spirits can arbitrarily induce the formation of the one and check, or counteract, the development of the other. However, I fail to comprehend what object a spirit can have in view in causing his medium to mimic a genuine materialisation. Yet it is not at all impossible that the spirit so acting may be mistaken as to the actual result obtained. Some spirits may not know what it is to materialise, and may be ignorant of the effects produced upon our senses. It is more than probable that the majority of séance-room spirits, especially those who use the medium's body, have no idea whatsoever as regards their temporary surroundings, and have no cognisance of the fact that in most cases, even in a materialisation, the medium's type and features are still preserved.

Moreover, our present knowledge of what constitutes a materialisation is too imperfect—the subject too inexplicable, to permit, as yet, any positive assertions. Nor does it appear to be warrantable to limit a materialisation exclusively to the visible development of the "form." A transformation may, in some degree, represent a partial materialisation; or, in other words, there may be a certain amount of "form-building" within a transformation; and to this may be due the often perceptible difference in height, size, and physiognomy between the normal and the transformed medium.

(To be continued.)

BAXTER, in his "Certainty of the World of Spirits," says: "A gentleman, formerly pious, of late hath fallen into drunkenness, and when he hath slept himself sober something knocks on his bed's head, as if one knocked on the wainscot. When the bed is moved the knocking follows him, and noises elsewhere that all hear. It poseth me to think what kind of spirit this is that hath such a care for this good man's soul (which makes me hope that he may recover). Is it the soul of some fond friend that yet retaineth love for him? Do good spirits dwell so near us? God keepeth yet such things from us in the dark."

GLASGOW.—*Spiritualists' Hall, 2, Carlton-place, Sunday, April 19th.*—Again Mrs. Wallis was a medium for the ministrations of her guides at both forenoon and evening gatherings. The discourses—clairvoyant descriptions and responses to queries in the forenoon—were, respectively, elevated, convincing, and satisfactory, leaving an impression on the mind of time well and profitably spent. "Spiritual Growth," the subject of the evening discourse, was preceded by a beautiful invocation, and it was well sustained and vigorously worked out. Viewing man in relation to his needs, the speaker traced the development of humanity from its uncouth physical beginnings, when only the needs of the external or physical body clamoured for satisfaction; she described the results in growth which the efforts put forth to appease those wants had gradually accomplished, and went on to show how intellectual and spiritual needs grew out of the life-struggles and unfoldment of the race, individually and collectively. In urging the necessity for personal endeavour after spiritual growth, an attempt was made to define what this growth really means, by the portrayal of various spiritual conditions pertaining to individuals "on the other side"—those who had, and those who had not, acted in this life according to the dictates of conscience and right reason, inspired by wisdom, justice, and goodness. The divisional weekly meetings are likely to become a successful and useful institution in our midst. Next Sunday Mr. Wallis, who will then have returned from the Newcastle district, will occupy the platform. Subject for the evening: "Sacred Scriptures: Their Origin and Value."—Sr. MUNGO.

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

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

(Continued from page 190.)

Séance held September 6th, 1875. Present, three ladies and three gentlemen, including my musical friend, who attended the previous séance.

After waiting for a few minutes the hand of the medium wrote, "The lady sitting next Mr. Barkas must take her place directly opposite. Mr. F— opposite the medium, Mr. R— in his own seat."

Having changed places I wrote:—

Q. *Are we now rightly placed?*

A. No better. The lady is to sit at Mr. R—'s left hand, Mr. F— opposite the medium, Mr. P— at his left.

The questions then proceeded.

Q. *Will you please to inform us if you have met Weber or Handel and if you will be prepared to converse with us next Monday evening, or any evening you please to appoint, on the subject of their musical compositions?*

A. I have seen none but Meyerbeer, and him only for a short time. I am afraid that I can give but little more information on the musical questions, but you may ask your questions, and I'll do my best.

(I picked up the following five questions from various musicians during the week, and reserved them to be asked at the séance.)

Q. *What is the natural basis upon which harmonic rules are founded?*

A. I am not sure that I understand the drift of the question. Please to explain.

(No explanation was given, the suggester of the question not being present.)

Q. *Why does the ear receive an unpleasant sensation by a succession of fourths, fifths, and eighths, dissonances unprepared and accords proceeding by degrees?*

A. They produce an unpleasant sound because they are not purely harmonious sounds; they will make the same unpleasant sensation that a discordant noise would, for no other reason that I know of. Perhaps my musical abilities have not been cultivated sufficiently, but I know of no other reason.

Q. *In tuning a pianoforte, why are the fifths made flat?*

A. To bring them into harmony, of course.

Q. *How do you account for the formation of sound in a flute, as the air is only blown over the embouchure and scarcely any passes down the flute?*

A. The air acts in the same manner as in an organ pipe, reed organs, and the vibrations are taken hold of and carried through the hollow tube; the air contained in the pipe is made to vibrate and to produce the sound. I am not practically acquainted with that instrument; but the theory for flutes is the same as organ stops.

Q. *How do you account for the difference in the quality of tone in different players on the same instrument—say the flute?*

A. You had better put the flute out of the question, since the tone of that instrument depends on the breath of the player; the same man playing in ill health or good health materially differs. The force with which the air is blown, &c., &c.

The following musical questions were then asked by my sceptical musical friend:—

Q. *Please to inform us in what proportion the length of the tongue of a reed organ pipe differs as the vibrations increase, and if it be exactly in inverse proportion to their length?*

A. Meyerbeer says in exactly inverse proportion to the square root of the reed, another friend says in inverse proportion to the length. I will try and see Weber and will tell you his opinion. I cannot say positively myself.

Q. *You said that vibrations of vox humana and cremona differed from the trumpet and oboe; will you please to explain the difference in the modes of vibration of these two classes of reeds?*

A. In the vox humana the vibrations are much quicker, and, therefore, more harmonics are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the cremona or hautboy, fewer harmonics are sounded, and thus the tone is graver, flatter, and a purer sound. I wish to correct the answer I made last week. I said that acute sounds were heard sooner than grave ones. I find this is a mistake. I will explain another time.

Q. *Suppose the tube of a reed pipe were nearly closed at the top, say three-fourths covered over or closed, would the reed vibrate so as to give a musical note?*

A. The reed would vibrate, and a shrill, rasping sound would result, and, I should think, several octaves higher in tone.

Q. *Would you please to inform us what, in your opinion, is the best form of tube for the vox humana stop?*

A. I am no judge. I have had little practical acquaintance with organs. My knowledge is, as I told you, almost purely theoretical.

Q. *In a Bourdon formation of pipe the three C's and the four following notes ascending are always good; the fifth note F, and the sixth note F sharp, are invariably bad. How is this, and can you suggest a remedy?*

A. I should imagine it to be a fault in the construction of the organ. The generality of organ builders are for the most part ignorant of the scientific rules of music. Where can I see, or, rather, where can my medium see a good organ? I may be able to tell you after then. Tell me the names of some well-known organ builders who have come over here, and I will get you the information. But if I were to see one, I may be able to suggest a remedy.

Q. *In what proportion does the intensity of sound diminish as the distance increases?*

A. To the square root, precisely.

Q. *In a wave of sound the air above is condensed, and the air beneath is rarified; is the temperature thereby affected?*

A. You are mistaken; the air above is rarified and the sound consequently ascends. The air near the earth is much warmer because of its proximity to the heat incident to the earth; the more rarified as we ascend; and the condensed air sinks in proportion as the other ascends, and the sound waves ascend with its increase, and the sound travels much slower than in that which is more elastic.

Q. *The question really intended was, Do the vibrations of a string produce heat?*

A. I should say no, or in so slight a degree that it may be said to be not heat, heat being generated in the ether, not in the air.

Q. *You will, of course, know that the division of an octave into twelve parts or semitones, as we have them on the keyboard of a piano or organ, is a very imperfect division of the octave. If, however, you divide an octave into fifty equal degrees, how many of those degrees will represent a major tone, how many a chromatic semitone, and how many a diatonic semitone?*

A. This is a simple question. Divide the fifty notes by three and you get the major notes, divide by twelve and you get the chromatic semitones; by eleven for the diatonic. I am not sure this is the answer you require, is it so?

Q. *Please to inform us what the interval is from the fourth to the fifth degree of the major diatonic scale, that is, is it a major or a minor tone?*

A. There has been a mistake; take C for your key note, then E would be the major tone and G the minor, and the rest of the diatonic scale would be necessarily in the minor tone.

Q. *Is from F to G a major or a minor tone?*

A. A minor. What do you call a major and minor in German? I think I am puzzled by the difference in the words.

Q. *Would you kindly answer a musical question put in German, your answer to be in German?*

A. I have no doubt I could, always providing my medium understood the drift of the question.

Q. *Will you please to inform us what year you departed this life, and entered the spiritual world?*

A. 1864.

Q. *Would you kindly inform us where you made the acquaintance of Meyerbeer in this world and in what year?*

A. In 1852, when I was spending a vacation in Cologne.

Q. *Did you ever hear performed in this world the opera "L'Africaine," or any portion of it?*

A. Considering that I assisted in its production I say yes. Whether it quite suited the composer I never knew; he always gave me credit for its production, and I took very little interest in it after my name was not known; and perhaps the composition was faulty; at any rate it was not so well received as the generality of his works, perhaps on that account.

Q. *Will you please to inform us in what city you assisted in the production of the opera "L'Africaine"?*

A. When I say production, I wish you to understand the composition of the plot of the opera. It was first played under another name in Berlin, but it did not take, and the story of the opera was quite changed by me, with some hints from Meyerbeer, certainly under the condition that I was to receive some share of the honour, but some misunderstanding arose, and I never heard more of it, and consequently took no interest in the opera from that time. These are personal questions, and without wishing to be rude, I think it a waste of time to ask and answer them.

Q. *If a note of a given intensity be produced at a height of 2,000 feet and heard in the valley below, and another exactly similar sound be produced in the valley below and heard on the mountain top, would the sounds heard be more intense on the mountain top or in the valley?*

A. The sound is more intense in warmer air, owing to its greater elasticity, consequently as the air is more elastic nearer the mountain top, the sound there will be heard as distinctly as in the valley. But if a pistol be fired from the top of a mountain, the sound will considerably decrease, not only because of the difference of the density of the temperature, but because of the sound rising rather than descending; and the amplitude of vibration decreasing according to the square of the distance, you hear the sound faintly in the valley. On the other hand, the pistol being fired in the valley, the sound rising out of the dense into the more elastic, the sound travels with increased rapidity reaching the ear in about one-third the time as the reverse.

Here the musical professor ceased questioning, and I asked:—

Q. *What is light?*

A. Before answering any questions on this subject, would it not be better for the uninitiated to give an anatomical analysis of the structure of the eye, since without that the subject is but imperfectly understood? Either you or I will do this.

Q. *I shall be very glad if you would give us your ideas of the anatomical structure of the human eye, and especially with reference to the recent discoveries of Helmholtz in relation to the structure of the retina?*

A. This gentleman you so often quote is quite strange to me. I will be glad if you will tell me of him.

I here explained to the controller the substance of what I knew respecting Helmholtz and his labours, and asked:—

Q Please to confine yourself to a popular description of the human eye, unless you are acquainted with Helmholtz's theories?

A. I know nothing of either the gentleman, his theories, or his works. The human eye is convex, in front of which the spherical cornea is placed. It is inclosed in three, or, as is not generally acknowledged, four coats, the sclerotic, the choroid, and the retina, which is not really a coat, but merely an expansion of the optic nerve. On the outer side of the sclerotic is a coat covering even the cornea, which is known in medicine as the adnata or conjunctiva. The choroid coat is within the sclerotic, and is of a dark brown colour known as the pigmentum nigrum, to absorb all unnecessary waves of light. First we will take the cornea, or window of the eye, a laminated, transparent, talc-like substance within which enclosed in a tunic is the aqueous humor; behind that is the iris, which acts as a diaphragm, cutting off all the outer rays, which would otherwise enter the pupil. The crystalline lens a convex lens, or a double convex lens, more convex in the part which is situated in the vitreous humor, which fills the large cavity of the eye, collects the rays of light which enter the pupil, and being focalised there are photographed on the retina, which being set in motion by the rays of light which enter the eye,—not those which reflect the object—acts as a stimulus to the optic nerve, which carries a sense of feeling to the brain. The eye no more sees than does an instrument made by the optician; it only reflects and photographs the objects. I am not sure that this is a very clear explanation. I can better answer your questions respecting the structure of that organ.

Q. I shall be glad to give the company an explanation of the structure of the eye, using various diagrams for the purpose. Your description is very clear as a merely verbal one, but illustrations will be very serviceable. Will you please to inform us if it be your desire to have optics, drawing, or clairvoyant letter-reading next week—that is if it be convenient for you to meet us?

A. For my own part, I prefer these subjects to any others, but I am willing to be guided by you. I have been thinking, and have come to the conclusion, of trying to write in the light. I could then give you many diagrams illustrating the meaning of several things I mention. The dark is only necessary now to prevent the thoughts of the medium being too active and interfering with me. I have some other plans for future proceedings, but will not mention them now.

Up to the time of this séance, all replies by the hand of the medium were written in darkness, the questions being written and the replies read by me in light. During all subsequent séances, both the questions and answers were written in the light.

A PUZZLE TO JOURNALISTS.—The *Echo Rochelais* of the 24th March last, and several other journals, tell readers that at Esnandes, the Savineaus—father, mother, and two daughters, the elder fourteen and always ailing—have been disturbed by noises on walls and partitions, and on the bedstead of the ailing girl; and by discordant sounds as if made by a hoarse parrot, there being nothing visible to account for such noises; they have been heard every evening and night for a month past. Hundreds of curious people come to inquire. Sceptics go away vouching for the facts; some had thought to have found out a trick to draw money, but no one knows of any being asked for, taken, or given. Spiritists have come who asked questions in their way, and have, in their way, received answers. Among the visitors were a couple of *gens d'armes*, sent by the authorities, but the only result of their coming was a louder continuance of the noises, and a parody by some wag, at their expense, of a popular song. M. le Procureur de la République, happening to be at Esnandes, called to investigate, but while he was there nothing transpired. Strange that it ceased upon the ailing daughter going for a few days to Saint-Owen; but thither the noises followed her! And now on her return to Esnandes the noises there have come again!—*Revue Spirite*.

THE SPIRITUAL OUTLOOK.

XXIV.

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

"In the mouth of two or three witnesses every word shall be established." We do not hesitate to hang a fellow man, piously reading the burial service to him—not over him—when the drop is ready to fall—on the testimony of three witnesses. In a recent case the hope of a certain resurrection was three times repeated to one, standing on a drop which refused to "launch him into eternity," and his blessed immortality was mercifully commuted to a not particularly blessed penal servitude. The fact, however, remains that when the machine works, we do send our erring brethren to the blessed immortality on the testimony of "two or three witnesses."

Well, there is enough testimony in most numbers of "LIGHT" to prove any fact on which life or death might depend. In every number is given a list of witnesses whose word would not be doubted in any court of justice. The testimony is absolutely overwhelming—yet great numbers cannot believe without personal examination, and many will not even credit their own senses.

An iron ring on a man's wrist—a solid ring which will not go over his hand—is a rather stubborn fact. Knots on an endless cord are stubborn facts. Writing between slates firmly fastened to each other is a stubborn fact. Materialisations of recognised spirit friends, under test conditions, are stubborn facts. But there are bigots quite as stubborn as the facts, and there are "falsely so-called" men of science who refuse not only to accept, but even to examine them.

In this state of things—men shutting their eyes for fear they may see something which may change their opinions—what can we do but go on giving the testimony to those who are willing to receive it. Naturally the number increases. Each witness brings more. Each medium of the phenomena is the means of convincing hundreds, and in some cases thousands. Mr. Eglinton, for example, has given his wonderful séances from the Ganges to the Mississippi. Spiritualism is to-day a growing power from California to Australia.

Not an opinion, not a theory, not a faith. Spiritualism is a science based on facts—facts which men can see, hear, feel and examine. And solid facts lead to irresistible conclusions. The man who once witnesses the common phenomena of Spiritualism is not the same man the day after that he was the day before. A new element has been added to his mentality. A new fact has come into his life. Whatever his faith may have been, the knowledge of a continued existence makes an immense change in thought and feeling.

Mrs. J. R. Newton, widow of the healing medium, well known to many English Spiritualists, writes to Mrs. Williams, editress of the *New York Beacon Light*:—"I have seen in your séances the materialisation and dematerialisation of spirit forms, and on several occasions have seen and conversed with my husband, Dr. Newton. Perfectly natural in form and feature, he could be readily recognised by any one who knew him in earth-life and his identity established beyond the least shadow of doubt."

Wealth has its conveniences and its uses. It may be difficult to see the justice of being a millionaire, with all the misery of outcast London around us, but we are somewhat reconciled to the massing of money in the hands of men who make a good use of it. A wealthy Bostonian has provided a spiritual temple, a rich Philadelphian left money to be expended in spiritual investigation by a learned university, and now one of the millionaires of San Francisco proposes to build a more magnificent church or temple for the Golden City on the Pacific.

Lulu, the "Georgia Wonder Girl," is astonishing scientific men in America by the extraordinary manifestations of force in her presence. A strong man holds a little rod in his hands. She touches the rod with her finger and it jerks him all over the

room with irresistible power. A man sits in a chair, and, when she takes his hands, man and chair are raised in the air. Three or four men hold the chair, and, when she touches it with her finger, it drags them about the room. Scientific examiners are useful in testifying to the facts, but they are utterly at a loss as to how they are accomplished.

* * *

That solid bodies rise into the air, float about, and pass through other solid bodies, contrary to what are called the laws of gravitation and cohesion, are facts familiar to every investigator of Spiritualism. A table, weighing a hundred pounds—a pianoforte weighing three hundred—rise from the floor, and remain suspended in the air with equal facility. The late Serjeant Cox testified that a quantity of fresh flowers—"a cart load," he said—came into his library when every door and window was fastened. In similar ways "the well-known laws of nature" are violated in every physical séance.

* * *

Where is Blairlodge? All I know of it is that there is a *Blairlodge School Magazine*, and that the school has a debating society, which discusses and decides by vote such propositions as: "That the Latin authors wrote the nonsense they did for the express purpose of annoying posterity." On this the House divided. For the motion, nine; against, two: majority for, seven. The emotions of the ghosts of the Latin authors may be imagined.

* * *

At a later meeting the motion was, "That this House recognises the existence of certain unexplained forces manifesting themselves in the phenomena called Spiritualism." Three spoke for, and thirteen against the motion, and all voted in the negative—not one even admitting that there are occult forces in nature which scientific men ought to examine.

* * *

Occult forces! Forces which can write answers to questions in Latin, Greek, Italian, and Spanish between two slates firmly locked together, while held in the hand! Just consider what such a fact, substantiated by adequate testimony, implies! The combination of such force, controlled by such intelligence, means being, thought, action—the elements of individuality. Psychography is one of the best possible proofs of spirit existence and spirit power, and every thoughtful man who gets one example of psychography—writing under proper test conditions—necessarily becomes a Spiritualist.

* * *

The future of Spiritualism depends upon the spirits and their power of finding or developing mediums. In some degree also it depends upon the fidelity and humanity of Spiritualists. What we truly value we wish others to enjoy.

* * *

It is natural to have some curiosity respecting the manners of the spirit world, but spirits do not seem able to give us much information, because it hath not "entered into the heart of man to conceive" any proper idea of its enjoyments. One spirit said, "You have no words and no analogies, by which we can describe or picture the spirit life." An American medium is inspired by some spirit to say:—

"I had already learned that kindred spirits, those who truly love each other, do not need the language of tongues, the clasping of hands, the embracing of forms to express or to satisfy their love. But there is a delightful sensation of peace, of rest, of satisfaction and of joy in the heart of a spirit when in the presence of its beloved, that expresses more than any external manifestation can do. There is a feeling of *oneness*, a perfect blending of being that is indescribable and that is all-satisfying."

Perhaps the best thing we can have at present is a sort of Secularism *pro tem*. To make the best—truly the best—of this world may be as good a preparation as we can have for the next. The capacity of enjoyment is developed by exercise, as well as others.

A FATHER, at Lake Pleasant, said:—I am a banker, of Plymouth, fifteen hundred miles from here, in the north of Missouri. My son, just arrived at manhood, was thrown from his horse and killed. It was an overwhelming blow to his mother as well as to me. I have always been an Universalist, but I resolved to inquire if there was truth in what I had heard averred of Spiritualism. I went to New York and had sittings with the medium Mansfield; from him I came here, and have had sittings with Slade. I have been made happy. I know that my son lives. I know that he can communicate with us.—*Facts*,

ANSWERS TO CORRESPONDENTS.

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

A. G. W.—Next week.

C. DELOLME.—Will appear next week.

W. NUTTALL.—The letter has been forwarded as requested.

R. JONES.—"LIGHT" of April 4th, has been sent as requested.

DR. MUNROE.—Psychograph sent as requested. We shall be pleased to read the account to which you refer.

J. G. SPEED.—Thanks for the papers. Shall be pleased to hear from you.

T. W. STANFORD.—Your letter has been forwarded to the proper quarter.

H. W. S. K.—Your letter was delivered the day we received it. No doubt you will have heard direct by this time.

WANTED, the address of J. Hardy, late of 50, Lavender-road, Clapham Junction.

H. WELLS.—We will make inquiries and answer you in this column next week.

W. H. TERRY.—Letter of March 10th to hand. It will receive attention this week.

J. C. GORE.—Your dollar-note netted 3s. 8d. The books have been sent to the address given, but we see "LIGHT" goes to Boston. Is that right?

J. G. BRUCE.—The *Psychological Review* is dead. We send you a specimen copy of "LIGHT" in the hope that you will subscribe for that instead.

"THE PERFECT WAY."—This book is not, we are informed, out of print, as stated last week. Correspondents who wish to obtain the work can, therefore, do so.

M. THEOBALD.—We have again deferred your letter for a week. We will explain reason when we meet; meanwhile, please accept this intimation.

C. B. HANKEY.—We made every endeavour to comply with your wish. Our letter, however, making the arrangement with the vendor was returned through the Dead Letter Office.

J. WHYMARK.—We send you 100 copies of "LIGHT" for free distribution on same terms as those mentioned in the answer to J. Veitch.

J. J. M.—We do not intend to waste any more time over the matter. You have our acknowledgment: that must suffice. You have also been credited with 3s. for the last parcel of "LIGHT," and the balance has been posted to you.

H. WOOD.—We could not *guarantee* results, nor would Mr. Eglinton do so. Personally, we think you would do well to pay him a visit. Very few do so who do not get good results. We will make the inquiry you wish.

TO SPIRITUALISTS IN BRADFORD.—A gentleman residing in Bradford desires to join some good circle. We shall be pleased if any of our subscribers in that town will enable us to introduce our friend.

J. RUMBLE.—The proper person to apply to for aid in the matter you mention is the Secretary of the London Spiritualist Alliance, 62, Granville Park, S.E. We have sent you another parcel of 200 copies of "LIGHT" for distribution.

MISS GLYNN.—Zöllner's "Transcendental Physics" has been forwarded as requested. Did you not get "Animal Magnetism"? It was sent upon your first application. With reference to your last question you had better apply direct to Mr. Eglinton.

W. C. LOCKERBY.—Our experience has always been that "exposers" do much to attract attention to the subject, inasmuch as, their own attempts being so lame, people are set thinking. If you could distribute back numbers of "LIGHT" we will gladly send you a selected parcel.

J. VEITCH.—We send you a second parcel of 200 copies of "LIGHT" on the understanding that they are wisely circulated amongst those who are anxious to know something of Spiritualism, and not thrust upon people indiscriminately. Many thanks for your kind letter. We are only too glad to help forward any judicious effort.

INDIA.—We have received a Post-office order from India for 10s. 10d., but no advice has yet reached us with respect to it. If intended as a subscription to "LIGHT," for one year, the rate for that country is 15s. 2d. per annum. Will our foreign subscribers always kindly advise us of all remittances they may make, otherwise great confusion ensues.

OUR thanks are due to some friend for sending us marked copies of the *Christian Herald* and the *Christian Chronicle*. We are always glad to receive copies of papers and magazines containing allusions to Spiritualism. Even if not used in connection with "LIGHT" our friends may rest assured their trouble has not been for naught.

M. E.—Will be used next week. Your experiences are interesting, and will be useful to others. There has, undoubtedly, been a good deal of loose investigation, and many of the records have been looser still. Latterly, however—say during the past two years—a marked improvement in these respects has been noticeable, and we think that you may take the records that have appeared in "LIGHT" during that period without even the traditional grain of salt. We are exceedingly careful as to what we admit.

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 unbiased 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 authorize you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

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

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