

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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

THE "PASSAGE OF MATTER THROUGH MATTER," AND OTHER PHENOMENA.

By "M. D."

I invited the blind medium, Mr. Husk, to my house the other night, to have a better opportunity of inspecting the iron ring which still remains upon his arm. Compressing the bones of the hand, I was satisfied that there is no possibility of removing the ring. But it is also true that engineers, who have examined the so-called phenomenon, have succeeded in finding a perfectly natural explanation.

It is so simple, so obvious, that I wonder it did not occur to me the first moment I examined the ring and the hand. It is that for some reason, perhaps some medical superstition, the parents of Mr. Husk had the ring made and put on his arm when he was a little boy of eight or nine years, and that he has worn it ever since.

Every engineer, every person of common sense who understands "the well-known laws of nature" agrees that this is the only *natural* explanation. Against it we have only the word of Mr. Husk, an interested party, and that of Dr. Wyld, who says he had the ring made a few weeks ago, that he covered it with his private marks, and that while he held both hands of the medium, Husk, it was in some way placed upon his (Husk's) arm.

Of two things—one is certain. Either Dr. Wyld speaks falsely, or this ring is proof of one of the most astounding of miracles, which Mr. Matthew Arnold declares "do not happen." So I resolved to make some experiments, and see if there were any more miracles where this one came from. Having invited some sceptical friends to assist me, we had a séance. I held one of Mr. Husk's hands, and a lady I can trust—not a Spiritualist—held the other.

So, holding Mr. Husk, and all sitting around a table holding each other, there came to us other tangible persons, who talked with us, made a racket, opened and shut the pianoforte, sang and played their own accompaniments, and finally did something bearing on this question of the iron ring.

Two rings cut from a sheet of pasteboard—*papier maché*—prepared by one of our sceptics, lay upon the centre of the table, and while the lady and I held the hands of Mr. Husk, and our other hands were held by those next us on either side, one of the *papier maché* rings was placed on my wrist, and the other upon the wrist of the lady. A light was struck, and the fact was evident to all—provided that both of us had not conspired with Mr. Husk to deceive the others.

Of course, all this is quite familiar to every experienced Spiritualist. I have had a chair threaded upon my arm while holding the hand of Mr. Eglinton. I have had knots tied upon an endless cord. I have had writings and drawings made between two slates while I held them together in my hand, but it was only at this séance of the rings, placed in the same moment upon the arms of two persons, that I heard a materialised spirit sing a song and play his own accompaniment on the pianoforte.

As to the test of the iron ring, the explanation of the engineers utterly destroys it—provided that you set aside the testimony of Dr. Wyld, and his marks and photographs, of the smith who made the ring, of Mrs. Husk, who may be presumed to know whether her husband had a ring on his arm when he married her, and of all who have known him from his childhood.

The obvious answer of Messrs. Huxley and Tyndall, Ray Lankester and Bradlaugh, is that it is more probable that Dr. Wyld and his smith, and all the witnesses, should join in a lie and swear to it on "a stack of Bibles" than that any "law of nature"—particularly any "*well-known* law"—should be violated.

Let me say, without disparagement of any other, that I have found Mr. Husk, within his range, a very good medium for investigation. Being too blind to get about by himself, his wife goes with him, but she prefers to be absent from the séance so as to remove all question of her interference. You may make up your own party, sit down quietly and observe carefully what may come, in the same spirit in which you would observe any fact in chemistry or physiology. Any fool can watch the growth of a plant or animal, but the wisest philosopher cannot tell how it is accomplished. Any one who will take a little trouble can be satisfied of the existence and power of spirits.

Playing on a pianoforte by a spirit was a new experience to me, probably because my séances have usually been held in small rooms not provided with such an instrument. Mr. Eglinton's "Joey" is a capital performer. Mr. Home's spirits, when most carefully tested, played on a common bellows accordion, held by the bellows end in a wire cage, so that no "mortal" fingers could touch the keys. There are many records of spirits playing on locked pianos. My piano was not locked, but we heard it opened with a bang. The lid was even used to make "raps" and answer questions. At one time two spirits were playing a duet—at least, there were four hands playing. Tunes were also played on the "fairy bells," and answers to questions twanged upon it. It also flew about near the ceiling, playing prettily, and once seemed to leave the room—the one door being locked—and then return to it, but this may have been an illusion produced by skilful playing; but the playing itself was certainly not done by any "mortal."

INVESTIGATION. — With many the very rumour that Spiritualism is to be scientifically investigated raises a hoot of indignation. They say that science has already explained it as imposture. When scientific men have been asked to explain phenomena outside of the range of possible imposture, they have hitherto preferred to go on discoursing beside the mark, as if to those who have already made up their minds. We will not say "they are dumb dogs, they cannot bark"; they will not approach the hand stretched out to them for fear of being caught.—REV. H. R. HAWKES.

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

By J. G. KEULEMANS.

(Continued from page 220.)

Plate III.—A MINIATURE HAND.

There is always some difficulty in proving the reality of a materialisation. With the exception of the few remarkable cases in which the process of "form-building" has been watched throughout, we have, as yet, little direct evidence that the forms appearing are individually distinct and existing apart from the medium. I do not mean that, to Spiritualists who have witnessed the various kinds of physical phenomena, including the different phases of form-manifestations, the reality of a materialisation is still an unsettled question. On the contrary, every investigator may convince himself of the undoubted fact that some forms are distinct entities. But the question is, is the mere presentation of a "form" sufficient to convince the ignorant, the inquirer, or the sceptic? No human being is born a Spiritualist. All have to be convinced, not by theories and assertions, but by plain, demonstrable facts, and there lies the chief difficulty. The universal notion of "spirit" is too different from what we witness in the séance-room; the majority of examples of form-manifestations are too human and earthly to convey the idea that we are beholding a denizen from the other world, who has only temporarily re-assumed the physical condition of existence. Besides, the facts with which the careful investigator has made himself familiar, and the theories by which these facts are explained, are to the uninitiated, if not perfect absurdities, at least flat contradictions, or violations of every known law of nature. However, my object is not to allude to difficulties in the way of converting the inquirer, but to invite inquiry by pointing out facts. This accomplished, conviction of their reality rests with the observer himself. The little hand, represented in Plate III., is one of those unique specimens of spirit manifestation which must put our antagonists, the quasi-scientific authorities, altogether out of court. There is here no possibility of trickery, no reason to suppose confederation on the part of the medium, and very little chance to arrive at an explanation by the supposition of delusion on the part of the observer. This spiritualistic marvel is inimitable, and no means can be devised to account for a similar phenomenon but that of superhuman agency. I do not venture to formulate any speculations as to "how" it has been produced, but will simply state under what circumstances this little hand was exhibited, and confine my remarks to a mere quotation from my records of the séances at which it was observed.

On Sunday, September 9th, 1883, I attended a séance with Mr. Husk. There were fourteen persons present, all Spiritualists. Amongst the more usual manifestations that occurred during the evening, was the exhibition of a hand, differing from that of the medium by its smaller dimensions, and by its being partly covered by "drapery." The "form" (a bust) of "Irresistible" had been previously noticed over the table, but we did not then observe to whom, i.e., to what "spirit," the hand belonged, on account of the latter being placed on a small luminous slate, the light of which was not sufficient to show the surroundings.

However, "Irresistible" informed us that the hand which formed the subject of discussion was actually his, but that, accidentally, it had "turned out" a little smaller than on other occasions. This remark caused considerable surprise amongst the circle, because the prevailing idea

entertained by all present was, that every materialised "spirit" form must, in order to establish an individuality, always represent its particular type, and be invariably similar to an antecedent appearance. But our curiosity was still further aroused by "Irresistible's" promise that he would show us his powers of modifying the shape and dimensions of his material hands, by making one the size of a rat's paw. After a few moments' delay, we noticed a streak of light, bright enough to distinguish the surrounding quantity of "drapery," slowly moving over the table. This was the larger luminous slate (two or more were kept) which passed, light downwards, over the polished wood, the reflection of which produced the streak of light above-mentioned. All heads—fourteen in number—were now turned towards the faintly illuminated spot still visible in the centre of the table, when suddenly the slate was turned over, light upwards, showing a minute object moving near the upper edge. At first glance it looked like a big fly or a thick-legged spider, but on closer examination proved to be a human hand with the fingers moving. It was a perfectly animated living creation, and not a mere mass of artificially constructed human flesh or other substance resembling a hand. Upon request, the fingers were spread, closed, and the hand turned over, showing also the inside of it. I must here observe that the table around which fourteen persons were assembled was a round one, measuring four and a-half feet in diameter, and that the little human hand with the remaining arm and bust were moving over the centre of it, in front of the medium; also that the hands of the sitters were linked. Consequently the phenomena was witnessed under test conditions, and under the very eyes of every person present. Besides, the luminous slate, with the miraculous object on it, was placed by turns in front of all the sitters—so close, indeed, that the "drapery" covering the fore-arm rested upon our hands. The same phenomenon was exhibited on four subsequent occasions, each time the size of the hand differing from a rat's paw to that as represented in Plate III. My object in selecting for illustration the larger example was to facilitate the execution of the drawing, and especially the printing, which would probably have failed to give a true representation if a smaller figure had been chosen.

On another occasion, a somewhat similar phenomenon was observed, viz., a hand of about twice the size of the figure in Plate III., but still smaller than a new-born child's hand, with several fingers in addition to the normal number—in fact, there was, to use "Irresistible's" own words, "a bunch of them." Unfortunately, this abnormal manifestation collapsed almost immediately after its introduction, and we had but a short glance at it.

(To be continued.)

At Alphonse Cahagnet's Tomb (April 12th) orations were delivered. One speaker knew him, a chair-turner, thirty-eight years ago, as a close student of animal magnetism. He was endowed with a great gift of developing lucidity in his somnambule subjects, and in some, very sensitive, the ecstatic condition. The earliest fruit of his studies and experiments was the "*Arcanes de la Vie Future*," the accepted dedication of which to the renowned Baron Du Potet bears the date of 1847. In this his first work he records conversations—principally through the medium of his clairvoyant and clairaudient somnambules—with spirits of the departed of various conditions. These records are accompanied by incontestable proofs. Another volume followed in 1851. After these he published at intervals of a few years, the "*Abrégé des Merveilles du Ciel et de l'Enfer*," the "*Sanctuaire du Spiritualisme*," the "*Lumière des Morts*," the "*Révélation d'outre Tombe*," and others. Some of his works have been translated; the English circulated in America before the advent of Modern Spiritualism. In the meantime he conducted a periodical, *Le Magnétisme Spiritualiste*, from 1847 to 1851, when he converted it into the *Encyclopédie Magnétique Spiritualiste*, and continued it till 1862. He always spoke of himself to the last as a student, and claims to be still a student in the invitation to his funeral, very poetically written before his departure by himself.—*La Lumière*.

* 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.

PHENOMENA IN PARIS.

(FROM A LETTER IN *Le Messenger*.)

I have attended some séances here (Paris) at the introduction of my relative, Madame Coisault.

After the preliminary examination of the room and medium, we formed a chain and extinguished the light. Presently I felt something laid upon my knee; then my fingers were opened and made to close upon what felt like a stem of, judging by the perfume, a rose; and so it was; then my head was taken between two hands, and pressed against what felt like the bust of a woman. Madame C. sat next to me, and she said she had the same experience, and thought it was her sister-in-law, Madame Galvaing, and that she had asked mentally that if it were so she would press the medallion at her neck, and that she had done so.

Then little lights moved about in all directions; two remained stationary in front of me, right and left; then two hands took my chin, raised my face, and kissed me. I told Madame C., and said that I should like to see who it was. Scarcely had I uttered the words, than two hands turned my head towards the light to my right, and from this, other little lights detached themselves, behind which I perceived a form; the head was indistinct, but, the light increasing, the features became recognisable; I exclaimed, "It is my Uncle Lumet!" Madame C. recognised him too. There he certainly was, smiling at us, every feature plain, with his long white beard, and clad in a white robe. We told him how well we recognised him. He kissed us both and disappeared. I turned to the other light, but that was for a manifestation to my left-hand neighbour. I could see, however, a beautiful female face.

I heard others of the circle express words of recognition. Flowers were put into the hands of all; bells were rung in accompaniment to our singing; and a musical-box was floated, playing, over our heads.

At a subsequent séance with the same medium I was accompanied by one of my nephews, along with Madame C. During other manifestations, a spirit stood in front of us, waving his hands from below upwards, seeming thus to gather light at the ends of his fingers, and then worked them about before his face. My nephew and I both called out at the same moment, "It is Uncle Lumet!" The spirit placed one of his illuminating hands upon ours, joined together, and we recognised its peculiar form. Madame C. also recognised him, and hoped he would say a word to her. The spirit kissed me and my nephew, pressed Madame C.'s hand, and disappeared. The spirit of Madame Galvaing came as before; she drew my head towards that of her sister-in-law, and tenderly embraced us together.

A short time afterwards I attended another séance with Madame C. and her mother-in-law. Before the séance, thinking of my brother, I said, mentally, that if he could not make himself visible I hoped he would be able to write his name on my forehead. At the séance the spirit of my brother did make himself visible, and then, with his finger, wrote his full name on my forehead; then, having kissed me, he shook hands with Madame C. and her mother, who had recognised him. Then the spirit of Madame Galvaing presented herself, kissed her mother and sister-in-law, shook hands with me, and disappeared. Spirits appeared to others of the circle.

The medium was the same at each séance, it was Madame Bablin.

Paris, January 27th, 1885.

MARIE ESSAULT.

Our readers will learn with pleasure that the health of the celebrated medium, Henry Slade, is sufficiently re-established to permit his resuming his holding séances. He has been suffering from prostration of strength and spasms. Dr. Elliott, of New York, has been his physician, but the guides of the medium made suggestions in the treatment sometimes through his lips, sometimes by the alphabet and raps.—*Le Messenger*.

AUTOMATIC WRITING.

In response to your invitation for notes of cases which prove that automatic writing is due to inspiration from "spiritual" beings outside the automatic writers, and not proceeding from the cerebration of their own brains, as Mr. Myers' theory of telepathy would imply, I beg to give your readers my experience in this respect.

At the first séance which I attended, I was told by the medium that I possessed certain mediumistic gifts, and was invited to cultivate them.

Being anxious to test the truth of this, I procured a planchette, and, on the second trial, I was fortunate enough to get readable writing, and intelligent answers to my questions. As, however, the answers thus far were such as might have proceeded unconsciously from my own brain, I requested my invisible friends to give me proofs that would convince me of the real source of the communications.

Being desirous of developing my mediumistic gifts, I asked whether I could help in quickening the development, and, if so, what means I ought to adopt.

The planchette answered that I could indeed help by studying and reading books.

On asking what books I ought to read first, I was told that the works of *Mivart* would be the best to begin with. Not knowing this name, and never having heard any name like it, I concluded that there must be a mistake. I asked for a repetition of the name, which was given twice more.

On inquiry from several friends I found that such works were not generally known, but on looking through the list of books of Mudie's library I found to my great delight the very name, "George St. Mivart."

I have read some of these works, "Lessons from Nature," "Nature and Thought," "On the Genesis of Species," "Contemporary Evolution," and have found them to be just the books which would give me the necessary preliminary instructions as to man's spiritual nature.

Before concluding, I beg to state, that when writing I was alone in the room, and that when I received this information I had not spoken to anybody about my intention of testing spiritual phenomena, or studying to acquire the necessary understanding, so that it could be neither the outcome of unconscious cerebration of brains at a distance, nor of my own brain, since I was perfectly ignorant of the existence of works by such an author.

1, Albion-villas, Sydenham Park, S.E. P. PREYSS.

March 14th, 1885.

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."

T. N. (Calcutta).—Remittance to hand, for which accept our best thanks.

A. H. SYKES.—Your letter of the 27th ult. was duly received, and in due course would have appeared in "LIGHT" for May 9th, but, its contents necessitating inquiry, it had to be deferred until the current issue. It would have appeared to-day had you not by your letter of the 11th inst. taken it out of our power to insert it. It is not usual with gentlemen to threaten the conductor of a journal, and until you withdraw your offensive letter we absolutely refuse to give you a hearing. When you approach us in a proper and courteous manner we shall be ready to give you the same opportunity for stating your views as we accord to all opponents.

La Petite France (Tours) of March 17th, reporting at length some demonstrations, by M. Donato, of the psychical effects induced by magnetisation, says that time was when he would have been burnt as a wizard. It concludes: "Whatever Academies of Science may say, it is incontestable that magnetism lets in light altogether new to those who are now exercising their minds upon the gravest problems affecting humanity."

CORRESPONDENCE.

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

The Psychical Society and Mr. Barkas.

To the Editor of "LIGHT."

SIR,—Mr. Barkas, of Newcastle—a name well-known to Spiritualists—in his recent address before the Alliance, as recorded in your journal, sums up a long series of remarkable phenomena now concluded. It is a case which deserves the attention of the Psychical Society. I do not see on what plea they can refuse to investigate this case. Here is a man who has "carefully investigated these phenomena for upwards of thirty years," and if he possesses ordinary intelligence and derives no profit from such manifestations, he is surely entitled to a hearing.

The question is, whence are the answers obtained—from the mind of the lady medium, who had received only a slipshod semi-education, if that be not a too favourable account, or from the mind of some invisible person? That the answers came from some mind will, I presume, not be doubted. They range over a vast variety of subjects, and are in a large proportion of a positive and scientific character. They are not of a kind that admit of thought-transference at the moment, nor can any possible or rational extension of the telepathic theory account for them.

It is desirable that it should be investigated at once, while Mr. Barkas is alive, and the lady medium too, and while those who attended the sésances, or as many as possible of them, are within reach. To defer the inquiry till a more convenient season would only betray a desire to shirk it altogether.

And if the Psychical Society takes it up, I hope it will do so in a thorough-going manner, and pledge its own credit and honour for the result, be it what it may. We want a verdict after full investigation, and in open court. They have hitherto tackled these cases in a semi-official manner. Just as governments have semi-official journals and semi-inspired writers who can be disavowed if convenient, so the Society gives a quasi-authority to one or two persons to investigate a case, but does not make itself responsible for their proceedings, or even think it necessary to publish a report of them. So it was in the Eglinton case. Two or three persons obtained only negative results, and then the whole case collapsed. This is most unsatisfactory. The "Matter through Matter" case was little better. Here Mr. Gurney delivered his verdict without confronting the principal agents or any examination of them. It seemed to him quite sufficient to view the case through the haze of vague generalities.

Nor is the Morell Theobald case at all more reassuring. Here Mr. Podmore presented himself at the house "as a member of the Psychical Society," as if that was sufficient credentials, and as if the Society could be made responsible on that mere fact for his judgment and discretion. Well, he despatched the whole case in an hour's cursory survey. The writing itself presented difficulties which he did not answer. Has he tried whether he can write on a ceiling with a pencil stuck on a broomstick? But, believing all this, there is a moral difficulty in this case which he was bound to face, and in some way account for. If Mr. Theobald is to be believed, these acts were repeated daily for six months or more. What incredible industry, what astonishing perseverance in the work of fraud, and without any hope or possibility of reward! This miraculously industrious and persevering maid-servant laboured in the cause of fraud as good men labour for the rewards of virtue, and for no return but the consciousness of her own fraud and baseness! Really this case ought to be taken up anew and thoroughly prosecuted. The veracity of Mr. Theobald and his family ought to be subjected to the severest tests. A touch-and-go treatment like Mr. Podmore's will not do.

Be all this as it may, it does not shed light on the Barkas case. We have a right to demand that this case shall be investigated by the Psychical Society, and with its full authority. At present there is a widely spread feeling among its members that it is practising a policy of evading difficulties, not of overcoming them; and that it has not the courage either of its mission or its pretensions.

G. D. HAUGHTON.

I might have added above, in regard to the Husk-Wyld case,

that Mr. Gurney has since partly atoned for his remarkable *laches* in the first instance, but only partly, for he has not answered Dr. Wyld on any one point, though assisted by the adroit evasiveness of Mr. Maskelyne.

[We again give place to correspondence of this nature because it is typical of communications which now constantly reach us, and not because we think the Society for Psychical Research is holding aloof from the investigation of Spiritualism. One of its main objects is the examination of "spiritual" phenomena, and no doubt the officers of the Society will, in due time, allay the apprehensions of correspondents like Mr. Haughton by a definite announcement of its intentions in this direction.—ED. OF "LIGHT."]

A Remarkable Private Séance.

To the Editor of "LIGHT."

SIR,—I happened to see in a recent number of "LIGHT" a letter from Dr. Wyld referring to the iron ring which has created some interest in psychic circles, in which he considers that ring to be one of the very few examples, if not the only one, of a permanent and lasting manifestation.

I think that the account of a séance which I shall give may prove interesting to your readers, on account of its materialistic nature.

I will preface my account by stating that the circle within which our numerous sésances have taken place, is a small private one, consisting of relations and intimate friends, in which we have never had a professional medium of any description. Our first séance originated in a whist party, becoming tired of that game, trying "a little table turning," more for fun and variation than anything else, which "table-turning" developed itself, in a (to us) most surprising manner, into a highly satisfactory séance. On various subsequent evenings we went more thoroughly into the subject, and have succeeded in obtaining intelligible writing, drawing, and marks on slates under test conditions, as well as other manifestations.

On the particular evening I am going to give an account of, our usual party of five persons (two ladies and three men) met and sat down in semi-darkness. As we were all intimate friends we had no fear of trickery. Very soon the table became agitated, trembling in almost a human manner, and darting about hither and thither in the air and on the floor. On inquiring our visitant's name, a long Egyptian name was spelt out, and the spirit in course of conversation informed us that he was a murderer. We then asked for some writing on our slate, which was placed on the table, covered with a thick cloth, *outside* of which cloth our hands rested. After waiting for some time, during which the table gyrated about the room, we turned up the light and proceeded to examine the slate.

No mark, however, was visible upon it, and we were just feeling disappointed, when I saw a piece of paper protruding from the partially removed cloth. I opened it. Its contents were a large nail imbued in blood, which glued it to the paper which enveloped it, the paper also on the inside being smeared with the same horrible dried-up substance. There was still another element in this surprising manifestation; a long, silky, golden, woman's hair was stuck fast with the coagulated blood on the nail. On inquiry we were informed by the Egyptian that the murder took place in Cairo, and that the nail was driven in to the head of the woman, his sweetheart, whose hair we had seen.

I took charge of the paper and its ghastly contents, and have them now in a drawer in, I am sorry to say, the very prosaic neighbourhood of my shaving utensils.

To continue, the remainder of the séance was very violent. The ladies left the room, as it was becoming too much for them. I and my two male friends were pulled about from behind, Mr. B's eye-glasses were knocked off, all of us pinched in various parts of the body, a chair rose in the air, and came down on my shoulders as I was endeavouring to play the "Ghost Melody" on the piano in the dark (which after that intimation I desisted from), a sofa came out from the wall almost into the centre of the room, and went back again (we being at the table), bad language was afterwards found written on a piece of paper lying in a distant corner, blue lights hovered about, the table cloth was snatched like lightning from off the table beneath our hands, and then put on again, poor Mr. B's bald head was fingered over, and his hands knocked off the table. We began to think that perhaps we had better stop the séance, or get another spirit.

We determined on the latter, and I politely requested our

visitant to go away and send some one else. He refused. I then said, "You must go away." The refusal was still more decided. I then became rather exasperated, and foolishly exclaimed, "But you shall!" The table rose quickly in the air and simply dashed at me. I used all my strength to stop it, but in vain. I was forced back almost off my chair. This at the same time tilted backwards.

We then rose from the table, and ended the séance.

I should state, in conclusion, that the same night one of our party, not by any means an imaginative person, was awakened by some noise in the bedroom, and over the looking-glass saw the bust of a good-looking dark young man, of Egyptian appearance, with rather a sad expression. This remained visible for a moment, and then disappeared.

I have no wish to enter into a correspondence on the subject, as I have little spare time, but I shall be happy to furnish the names and address of the other persons present for the verification of the above account.

I enclose my name and address as a guarantee, but not for publication.—I am, sir, yours obediently,
5th May, 1885.

W. W. H.

A Warning of Danger.

To the Editor of "LIGHT."

SIR,—Perhaps a few incidents which have occurred to me in séances held with Mr. Eglinton may interest your readers, as I have not lately seen exactly similar phenomena described. In May, last year, I paid a visit to Mr. Eglinton, to whom I was a total stranger. Waiting for a friend who had promised to join us, we entered into a conversation on different matters, when Mr. Eglinton suddenly said, "I hear the name of 'Frances,' it is *e s.*" "Is there any other name?" "Mary." This was the name of a sister who died at the age of seven, many years before Mr. Eglinton was born, and I do not think her full name is at present remembered by any of her family, with the exception of her sisters, as she was called by another. In a subsequent séance a long letter signed in the full name was addressed to me on the slate. Several names of long departed relations were also given, of whom the medium could have known nothing, but when these appeared Mr. Eglinton told me facts connected with them which he said came instantly to him by clairaudience.

A few days ago I had a third séance. Several names of deceased friends, as before, had appeared on the slates, when the Christian name of a dear relative, still in earth-life, was written. On inquiry into the meaning of this, the reply was, "Tell her to beware of danger." Question: "What danger?" Answer: "Tell —" (the full name) "not to go out driving for the next three weeks." The lady is a stranger, even by name, to the medium. I had reason to believe that she was not in the habit of driving out at the present time; therefore the idea of any danger had not entered my mind. After a long letter on other subjects, from a guide of the medium, had appeared in the closed slates, held above the table by Mr. Eglinton and myself, in full view of two friends present, the medium took a single slate and held it under the flap of the table, where I could see the half of it distinctly. Suddenly, with a loud report, the slate crashed up from the centre and broke, frame and all, into fragments in his hand. He told me afterwards that he had no premonition of the phenomenon, but felt a sharp nervous shock in the spine, which ran down his arm, the slate receiving the whole of the force from him. His hand was not injured.

Now for the warning. On my return home I wrote to my relation an account of it, as I felt this course was best in any case, although it might be unnecessary. She replied that she believed she had cause for alarm, as her husband had recently bought a new horse, which she feared was a very dangerous one, but as this was contrary to his opinion she would have ventured to drive with him; after this warning she certainly would decline to do so. I trust this may save both from severe accident, especially as I have since heard that the horse caused the death of its late owner. This may show there is some little "use in Spiritualism" to those who accept it kindly. The friendly warning scarcely seems the "work of an evil spirit."—I am, dear sir, yours truly,

J. C.

MR. E. W. WALLIS will lecture at Cavendish Rooms, on Sunday, May 17th. His subject will be "The Practical and Religious Value of Spiritualism."

SPIRIT IDENTITY.

(From *Facts* of April, 1885.)

When young, between 1835 and 1839, my avocation took me to the islands of the Pacific Ocean. On board our ship some natives of these islands served, and from them I learnt a good deal of their language. For forty years I have been home, and have been a member of a church. I am now sixty-eight years of age. From a desire to know the truth, I have attended many spiritual séances, and have kept notes of them for the last two years.

February 23rd, 1883.—I was at a séance at Mrs. Allen's of Providence, Rhode Island, when a spirit of a Pacific islander materialised himself, and I recognised him by his describing his fall from the rigging, by which he damaged his knee, leaving a permanent enlargement of it; at this séance he placed my hand upon this knee, materialised into its old state. He was called on board Billy Marr.

April 6th.—On this occasion I brought with me a piece of cloth made by the natives, from the bark of the tapper tree, which I had had forty-five years. He held it in his hand, and called it by its native name.

September 1st.—I, with my wife, was called up to the cabinet, and while in front of it, a spot of white appeared on the floor, gradually developed into a materialised form, and was recognised by me as my sister, who blew kisses to me. Then the form of my first wife came. After this the curtains parted, and there stood a woman in a Pacific islander's dress of forty-five years ago, as remembered by me. She talked with me in her native tongue.

September 18th.—This woman materialised again; she shook hands with me; told me that she was of New Hever, one of the Marques group. She called to my mind how she was startled by the firing of the ship's gun when she came on board with her mother, the Queen of the island.

September 29th.—She came again. This time Billy Marr also materialised. He said he had induced her to come. He called her Yeney.

October 17th.—At Mrs. Allen's séance the Queen came, gave her name as Perfenev. She walked around with me, allowed me to cut off a piece of her dress, which was exactly like a piece of the native cloth I brought home forty-five years ago.

November 5th.—At the same medium's, Perfenev allowed me to cut four pieces from her dress, as specimens, while she held it. It corresponded exactly with the piece I cut at Mrs. Allen's. She then reminded me of the native food—"powey," sat down on the floor, and went through the action of taking "powey" from a dish with her fingers.

March 7th, 1884.—At a séance at Mrs. Allen's, I met Judge Cross, who was interested in these foreign spirits, and examined their clothing.

April 27th, 1884.—My spirit-wife came and announced Perfenev, who next appeared, dressed in a white silk fabric, with head and waist ornaments.

May 9th.—She came dressed as before, and danced.

June 22nd.—At Dewitt Hough's séance, Onsett Bay, my spirit-sister came; then Perfenev, with her daughter: she greeted me in her native tongue. I led her forward to the circle; she dematerialised while I held her hand. At this séance, the editor of *Facts* was present.

In December, 1884, at Blackstone Hall, Providence, Mr. Edgar Emerson, test medium, whom I never saw before, said: "I see two foreign spirits, mother and daughter." He stated things which took place with me in the Pacific Islands, forty-five years ago.

I close by expressing a hope that what I have related may induce others to investigate. Our spirit friends do all they can to help our investigations.

JAMES N. SHERMAN, Rumford, Rhode Island.

March, 1885.

All Communications to be addressed to
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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.

Light :

SATURDAY, MAY 16TH, 1885.

THE NEW HOME OF THE LONDON SPIRITUALIST ALLIANCE.

To the Editor of "LIGHT."

SIR,—Will you permit me to inform those of your readers who are also members of the London Spiritualist Alliance, and those also who will, I hope, join us, that the Council has taken chambers at 16, Craven-street, Strand, which will be made at once available as a reading-room and library? There Spiritualists will find the large collection of books on occult subjects, once the property of the late Central Association of Spiritualists, available for their use. It is proposed to give full facilities for access to this library so that members may make a practical use of it; there also Spiritualists can see the various magazines and journals devoted to Spiritualism, the foreign papers, and whatever of interest from time to time may come into the possession of the Council. There, finally, friends from abroad will be welcome, and be enabled to make the acquaintance of our members.

It has been a not infrequent inquiry amongst our members, Why does the Alliance not secure for itself a home and throw it open for the use of Spiritualists? The answer is simple. We are resolute to adhere to the pledge given at our formation, viz., to live within our means. We have done this scrupulously; and it is only now that the Council has felt justified in expending the modest sum necessary for opening these chambers. The social meetings, so highly appreciated by our members and their friends, we felt bound to continue, and the funds entrusted to us admitted of little else in the way of expenditure.

Even now we are not rich enough to afford a secretary. Yet, without someone who can be regularly present in the rooms, we cannot open them for more than a portion of the day. Members of Council will endeavour to make arrangements for personal attendance during some evening hours, but the full value of the reading-room and library cannot be had until our funds permit of the engagement of a suitable secretary to answer inquiries, give out books, and keep open the room for the convenience of members at all hours. I hope that the time is not far distant when we shall find ourselves with funds that will enable us to take this very necessary step. A hundred new members would set us free to do this; two hundred would enable us to do other desirable work, and to make the London Spiritualist Alliance a centre of much-needed activity. Till that good time comes we must be content to do what our funds permit.—I am, sir, yours faithfully,

THE PRESIDENT OF THE L. S. A.

HERR SAMUEL BELLACHINI.

We learn from *Spiritualistische Blätter* of the 16th April, that the celebrated conjurer, Samuel Bellachini, has deceased in his fifty-ninth year. His solemn declaration before a notary at Berlin, on December 6th, 1877, that "the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of the surroundings, including the table, in a series of sittings by full daylight, as well as in the evening, and I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus, and any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible," will be in the recollection of our readers.

Spiritualistische Blätter seems to be under a misapprehension when it adds, in its obituary notice, "He (Bellachini) will now regret the cowardice (*Feigheit*) which caused him later to say that he had only given his evidence for Slade out of professional sympathy!" This improbable report was set about in the lifetime of the late Professor Zöllner, who inquired into it, and refers to it at p. 199 of his "Transcendentale Physik," as follows, after setting forth Bellachini's notarial evidence:—

"I may here mention a report which has been spread about in Leipzig and other places in reference to the trustworthiness of the above testimony. Herr Bellachini, it is said, being last year in a North-German watering place, spontaneously contradicted his testimony. He is said to have declared that he gave it only from sympathy with Slade as a fellow professional, and out of complaisance to some persons in high position, in order to protect Slade from further molestations by the police and by the Berlin literary rabble (*Pöbel*). On this rumour reaching me, I disbelieved it, as well because I took Herr Bellachini, who has access to the Imperial Court, for an honest man, as also because I could not suppose a conjurer to be so stupid as to expose himself by such a contradiction of his notarial testimony, to the risk of a public prosecution for a knowingly false declaration. And my presumption has been completely confirmed. Hearing that my colleague, Professor Stobbe, *rector magnificus* of Leipzig University, had met Bellachini at the watering place referred to, I questioned him personally as to the supposed contradiction. He at once declared to me most positively that there had been nothing of the sort, whatsoever (*dass von einem solchen Widerruf gar keine Rede gewesen sei*), but that Bellachini, with whom he had himself repeatedly conversed, had only said that under certain conditions of his own choosing—not under those with Slade—he could imitate the occurrences taking place in Slade's presence. He added that he should abstain from such imitations till after Slade had left Europe, lest they should be mistaken by the public for 'Exposures.'"

THE *Hartford Times* (Hartford, Conn.) of March 16th, copies the record in full of the materialisation séance of February 28th, Mr. Eglinton the medium, reported in "LIGHT" by Mr. Farmer.

WALWORTH ASSOCIATION OF SPIRITUALISM, 43, MANOR-PLACE, WALWORTH.—Good, stable progress is being made by those who meet at this place. Sunday after Sunday spiritual instruction is received. A number of strangers who had known nothing of Spiritualism previously, were present on Sunday evening last, and listened with delight to the trance discourses delivered through Miss Keeses by her spiritual teachers. The subject was "Immortality," and they showed that the conception of it which Spiritualism gave to the world was far higher and nobler than any which the world had previously received. On Sunday next Mr. Walker, of Edmonton, will be the speaker, and we hope South London friends will be present in large numbers to welcome him.

THE SPIRITUAL OUTLOOK.

XXVII.

[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."]

From the cheapest newspapers to the half-crown reviews in Europe, America, all over the civilised world, we have evidence of the increasing interest in Spiritualism. The one human interest that is above all others is the life to come,—the proofs, now so widely given, of a continued existence. This has, indeed, been always taught, always believed by great numbers; but in this age of scientific scepticism we need proofs of spirit life and power, and what we need we have.

It does not so much matter whether the articles in reviews, magazines, and newspapers are favourable to or against Spiritualism, or serious or ridiculous. The important thing is that they awaken interest, set men to thinking, induce them to inquire, and then to investigate. No more is needed. The investigator is sure to be convinced. It is not a question of listening to a preacher who persuades, but of examining facts that prove. It can be safely declared that no man of science, and no person of common-sense, has ever made a thorough examination of the phenomena of Spiritualism without being convinced of their reality.

This is one reason why Spiritualists are so quiet, so little anxious, so far from engaging in an active propaganda of their faith. Were the reality of a continued existence only a theory, or only a matter of faith, we might be anxious to persuade men of its truth. Being a matter of observation, and sure to be known to everybody sooner or later, we do not take any special trouble about it.

Only, of course, any truth which brings us consolation we are naturally glad to bring to others. We desire that all should know the truth, because every truth is useful. It is safer and better to know what is, and, as far as can be known, what will be. Why shut our eyes to what is before us? An honest soul is prepared for everything that can come to it. An honest soul has nothing to fear and everything to hope.

What a Spiritualist may reasonably do is this, so, at least, it seems to me. He may take some trouble to let others know what is such comfort and hope to himself. He has indubitable evidence that those he has known and loved on earth still live, and love him, and tenderly watch over him. He knows this as a demonstrative fact, evident to his senses. Common benevolence must induce him to make such a fact as widely known as possible.

As a rule the most intelligent men are the most philanthropic. A philanthropist makes sacrifices for others. He does not mind ridicule or misapprehension. He does not keep any truth to himself which may be a benefit to others. Once convinced, he does not join the Nicodemus Club and keep his knowledge and comfort to himself. The progress of humanity, and all reformations which can increase the sum of human happiness, rest upon this natural kindness of the human heart—this desire to communicate whatever can give happiness to those around us.

What other motive could have induced the scientific investigators of Spiritualism to publish the results of their long and careful examinations? I hold the testimonies of such men as Crookes, Zöllner, Wallace, the two Earls of Dunraven, Varley, Robert Chambers, and all the men of science in Europe and America, who have given their testimony to the facts of Spiritualism, simply heroic, and, in the best sense of the word, philanthropic.

Well, it may seem a little odd to give men so much credit for taking a little trouble to know what is true, and then having the courage to tell what they know. But consider the vast number of men who condemn without a hearing, who prefer ignorance to knowledge, who, rather than face a little ridicule, or even passive unbelief, keep to themselves the most important facts of human experience.

And these are not the worst,—we mean, the most obstructive to the progress of knowledge. Nine-tenths of the professed teachers of Spiritualism in the creeds of Christendom ignore or oppose the phenomena which demonstrate its fundamental principle. The clergy, as a rule, have less fear of Agnosticism, Materialism, Atheism, than of phenomenal Spiritualism.

Let us take an Anglican or Roman Catholic. Here we have more elastic creeds. What with the High, Low, and Broad Church, by law established, and the expansive catholicity of Rome, there is plenty of tolerance for very wide divergencies. Rome has always been phenomenal. Rome claims an unbroken series of miracles and spiritual manifestations. There is scarcely any phenomenon in modern Spiritualism that does not find a close resemblance in the lives of the saints. Rome does not deny the facts of Spiritualism, though individual priests may declare them to be diabolical—agreeing, for once in a way, with our most ultra Protestants.

But individual priests, bishops, cardinals even, may not speak with the voice of the Church. As a matter of fact they may widely differ on all matters not "of faith." The late Cardinal Wiseman knew a good deal about Spiritualism, and was far from denouncing it. The present Cardinal Manning is not so charitable. The Church, of course, has made no decision. How can it? Each individual case must be examined by itself, and decided, if any action is needed, upon its own merits. Rome does not go out of her way to find difficulties, whatever some of her priests and prelates may do.

And Rome is wise enough to see that her greatest danger is not Spiritualism, but Materialism. She is wise enough to see that whereas Materialism denies her claim to miracles, past or present, Spiritualism confirms the possibility of both. Rome is, therefore, essentially and necessarily spiritualistic.

Protestantism is not less essentially spiritualistic so far as she is "orthodox." There was a logical necessity for holding that miracles ceased with the Apostles, because Rome claims the Apostolic succession in that as in other matters; while Protestants were bound to deny, and so got into the way of denying, everything held to be supernatural. The outcome of Protestantism in Germany has been Materialism. The one vital opponent of Materialism everywhere is modern phenomenal Spiritualism. This is a fact that all religionists may as well consider.

The *Western Gazette* has an account of mysteriousappings, and a box jumping about, and persons seized with violent contortions, Salvation Army officers sent for, who wrestled for two hours in earnest prayer, and the police called in to keep the crowd and, if possible, the furniture in order. "The noise from the box," we read, "continued through the night, and the chairs and tables seemed possessed of the evil spirit." Here is a case for the "Society for Psychical Research"—an outbreak closely resembling that in the Fox family in America.

The same *Western Gazette* gives an account of "Faith Healings," at a Bethshan presided over by a Mrs. Alexander, where more than sixty persons have been anointed, resulting in many miraculous cures. The lame walk, the blind receive their sight, and a formerly crippled old lady is said to "skip about like a child." And why should not the S.P.R. examine and report upon the Bethshan miracles as well as other psychical abnormalities?

The Vicar of Yeovil presided at a lecture at Malvern, the other night, on the Approach of the Millennium, heralded by spiritualistic phenomena, which is the revival of necromancy. Mr. Wale, the lecturer, admitted that he had never attended a spiritualistic séance, but he had read about them, and had no doubt that "communication with departed friends was an established fact."

Thus we have one class of the opponents of Spiritualism insisting upon the genuineness of its phenomena as proof of its diabolism, and another class equally insisting that they are mere fraudulent tricks, too silly to deceive any sensible person. The best thing for any sensible man, who wants to know the truth, to do, is to find some genuine medium and make his own observations. If a man cannot credit such investigators as

Crookes, Wallace, and Zöllner, three first-class scientists, nor believe his own senses, he may as well give it up as a bad job. What such a man believes or disbelieves is a matter of no consequence whatever.

When a man has "made up his mind" to believe, or not to believe, and shuts his eyes, stops his ears, holds his nose, and refuses to examine anything, why disturb his serenity? If he enjoys his ignorance, why trouble to give him knowledge? Possibly the Egyptians were wise in keeping what they thought best worth knowing as sacred mysteries. It is not our modern fashion. We hold that nothing useful to man should be kept secret. We want the real facts of life, and we want no illusions.

The *Banner of Light* of May 2nd, is very rich in records of spirit manifestations. Allen Putnam, Esq., gives an account of a materialising séance, at which he saw, heard, and embraced his three successive wives, all happy to see him, and not in the least jealous of each other; an incident which may, perhaps, throw some light upon domestic relations in the world of spirits.

Mrs. Fletcher also gives a very interesting account of a séance with Miss Florence Cook in London, just after she was seized by the two ambitious Oxford students. Marie, a control of Miss Cook, gave what seemed to those present a reasonable explanation, which was that she, a spirit, was magnetically controlled by one of the exposers. However this may be, we know very well that a strong will may often mar or prevent manifestations. The two Oxford exposers once sat for nearly an hour with Mr. Eglington without even a rap or movement. They had no sooner left the house than jubilant raps were heard all over the table.

The outlook is brightened in America by the fact that an important paper, endorsing the phenomena of Spiritualism, by our distinguished naturalist, Mr. Alfred R. Wallace, has lately been published in the *New York Tribune* and other leading American journals.

The *Popular Science News* (Boston, U.S.A.) says of spiritual investigations: "In our view, a view derived from long and careful study, the observed phenomena presage the dawn of knowledge which will prove of the highest advantage to mankind. Of course, the knowledge of the truth in regard to past, present, and the future, must be good for us. No wise man wants to revel in a fool's paradise. Better know and face the truth than believe in the most fascinating falsehood. The rule of life should be, as far as possible, know what is. Learn the facts of life—past, present, and future. Face the truth and do not fear it. It is safest to know. 'Let me know the worst,' is a true instinct."

When things get to their worst they begin to mend, and when we come to a real knowledge of what is worst in ourselves and our surroundings, we begin to mend them. In this was the usefulness of "Outcast London" and the daily reports of police-courts in the newspapers. The real charm of the horrible is in the hope of some good that may come of such revelations. There may be moments of despair, but the true instinct is to make the world better. The tendency to good is far more powerful and enduring than any propensity to evil. There are ten optimists to one pessimist. Longfellow struck the true chord in his "Excelsior."

ITALY.—In Florence, spiritualist circles are increasing in number; in one there are manifestations by direct writing and by materialisations. Several university notabilities are investigating the phenomena.—*Le Spiritisme*.

Le Messager quotes from the Spanish journal *Un Periodico Mas*:—"Pio Nono ordered a column to be erected opposite St. Peter's, on Monte Janiculo, to perpetuate his proclamation of the dogma of infallibility, but the events of 1870 prevented. After his death his successor proposed to erect it on the part of the Monte belonging to the Spanish Government. In the meantime the Italian Government selected a contiguous spot on which to raise the monument decreed by the nation in honour of Garibaldi. The Pope, not being able to endure the thought of such contiguity, has, in consequence, had the infallibility column erected in a part of the Vatican gardens secluded from the sight of enfranchised Italians."

REVIEWS.

THE TRIUMPH OF LIFE. Mystical Poem. By Ella Dietz. E. W. Allen, London, 1885. Pp. 345.

Miss Dietz has now presented the public with three volumes of "mystical" poetry, the first entitled "The Triumph of Love," published eight years ago; the second entitled "The Triumph of Time," brought out last year, and recently noticed in these columns; and the volume now before us, "The Triumph of Life."

It would of course be hard to deny the privilege of "mystical" writing to be mystical; but on the other hand its great power and charm is lost when it either ascends so high as to be entirely unintelligible even to the reader who tries hard to appreciate it, or it degenerates into prose or verse without the vigour of inspiration, and in which ordinary analogies and metaphors are repeated over and over again with endless slight variations.

The present volume seems to us to partake so largely of the latter character that the gems of real poetry are few and far between. Hardly in a single page does the writer's muse appear to rise to the level which the mystical reader has a right to expect.

A study of the contents, and of the titles of the successive sections, affords some clue to the main idea the writer wishes to illustrate. The life of self-denial, the way of "The Cross," comes first. That is closed by a dream.

"Did I dream—that long ago
Thou and I were one?"

"My chain I ever wear
My sorrow I must bear."

"I am not vanquished quite
By mortal pain,
I cleave unto the right
Though I be slain."

"Captivity long borne,
The resurrection morn
A thousand, thousand chains shall snap and break,
The captives shall go free,
In righteous liberty,
When God the heavens and earth shall shake."

Then follows "The Resurrection," then "The Castle of the Soul," and finally "The New Earth."

As in "The Triumph of Time," the writer seems to us to succeed best when least mystical. For instance, there is a great charm in some stanzas entitled "Early Love," though we fail to see the mysticism intended in their being an "Interlude" in "The Castle of the Soul." We quote the first verse.

"How I would like to be with thee alone
For days and days together,
To talk, and laugh, and sing till days were done,
In the blue cloudless weather;
To pluck bright flowers where sucks the honey-bee,
To laugh again when waters laughed, for glee;
Oh! shall we ever that sweet Eden see?
I wonder whether."

Other passages of this kind might be selected, but we feel bound to add that the frequent introduction of sacred names and images in association with phrases expressive of sensuous affection, produces a feeling of incongruity out of harmony with the religious mysticism which evidently imbues the mind of the writer.

If a selection could be made of the best passages from the three poems, a volume might be compiled which would often be turned to with delight by those who can appreciate both the ideas and the language of the writer.

SONGS OF THE HEIGHTS AND DEEPS. By the Hon. Roden Noel. Price, 7s. 6d. (London: Elliot Stock.) May also be obtained of The Psychological Press, 16, Craven-street, Strand, W.C.

Poetry is the first expression of man's awakening sense and interpretation of natural objects and forces. In the childhood of the world and of races, all nature, inorganic no less than organic, is dimly discerned to be living, and the expression of a life greater than can be perceived by the outward senses. All natural forces and phenomena, whether apparently beneficent or adverse, are recognised as under the control of invisible powers who may be made wrathful or propitious through the neglect or service of their worshippers. Hence the fear or

reverence of nature as divine is the beginning of wisdom. All men are born poets, for although only the few in any age have both "the vision and the faculty divine," all have, in greater or less degree, the vision, or perception of the inner life and glory underlying all appearances, when their prophets give expression to the inborn thoughts of the seers.

Poetry is the appropriate language of religion, whether regarded as spiritual or natural; for when the one Divine life in its higher aspects is recognised in all diversity of manifestation, hills are said to rejoice, trees clap their hands, stars sing, thunders utter their voices, and winds and waves hear and obey the voice of superior will. So poetry, as it is the first and rudimentary expression of religious feeling, is also the last and highest. For humanity, in its journey from the East in natural childhood, returns thither with all the inherited wealth of experience and of wisdom as a child of the Kingdom of Heaven. Science, so far from withdrawing the veil of enchantment from creation's face, puts on another and thicker covering over the reality. There is no "Poetry of Science" as yet, for science is merely the imperfect interpretation and practical application of natural phenomena. "Whether there be knowledge it shall vanish away, for we see in part and we know in part;" but faith, hope, and love are eternal and unchangeable, and are the subjects of all true poetry.

Of such are these "Songs of the Heights and Deepes." Their author has already won well-merited recognition as a true poet by the ablest critics and the best known of contemporary poets; and if he is not as yet so fully appreciated by the general public, he may well afford to wait as others have waited, whose names are now household words. The heights and deepes sung in this volume are both moral and physical. The "Lay of Civilisation," with which the book opens, is a "bitter cry" in prophet tones out of the depths for mercy and pity on the oppressed and helpless, not alone to God, as God is usually understood, but to God in man; to what is holiest and most compassionate in the deepest and highest nature of manhood—yet a cry of hope and assurance that the desire will obtain fulfilment.

"Through mystic change, or swift or slow,
Within the general bosom, and in ours,
Faith's inarticulate reason may grow clear,
Fair utterable vision: the wild dance,
The strange phantasmagory of ill dream,
Named sin and sorrow, may appear birth-pangs
Of life consummate, else impossible!

Therefore, dear birds, in leafy woods ye warble,
And you, my children, by the rivulet
Play, laughing merrily, because the world
Is sound at heart, howe'er it seems to ail.
God-fronted, dragon-trained, 'tis but a marred
Image in souls, who travail yet ungrown,
Who, ruffled, slowly waver into rest."

The same thought of the unborn, underlying rest and blessedness of eternal life to be revealed is thus more fully expressed in the poem "Suspiria":—

"Is the world a welter of dream, with never an end, nor an issue,
Or doth One weave Dark Night with Morning's golden strand,
To a harmony with sure hand?

Ah! for a vision of God! for a mighty grasp of the real,
Feet firm based on granite in place of crumbling sand!
O to be face to face, and heart to heart with our dearest,
Lost in mortal mists of the unrevealing land!
Oh! were we disenthralled from casual moods of the outward,
Slaves to the smile or frown of tyrant, mutable Time!
Might we abide unmoved in central deeps of the spirit,
Where the mystic jewel Calm glows evermore sublime!
The dizzying shows of the world, that fall and tumble to chaos,
Dwell irradiate there in everlasting prime.

The innermost spirit of man is one with the Universal.

O'er the awaking infant, drowsing eld, and the mindless
Their individual Spirit glows enthroned in Heaven,
Albeit at dawn, or even, or from confusion of cloudland,
Earth of their full radiance may remain bereaven;
Yea, under God's grand eyes all souls lie pure and shriven.

Discover but thy task, embrace it firm with a purpose,
Find, and hold by Love, for Love is Eternity."

That hero-worship, even when the heroes are mythical weaknesses to the innate, abiding love of courage and goodness in the human heart, is thus fittingly expressed in "Tintagel":—

"I deem that in those clouds of the dim past
Tall, godlike forms loom verily; with us

Dwell souls who are not less magnanimous.
They pass, yet only to be self-fulfilled;
They pass, yet only as the All hath willed,
To enter on their full-earned heritage,
More righteous, and momentous wars to wage;
And if those heroes were not, then the mind
That holds high visions of our human kind
Is mightier than mighty winds and waves,
And lovelier than emerald floors of caves.
Nature Herself is the high utterance
Of holy gods; we, half-awake in trance,
Hear it confused; through some half-open door
We hear an awful murmur, and no more;
We are under some enchantment; lift the spell,
What mortal then the wondrous tale may tell?"

The heights and deepes of nature of which the poet sings are mountain, lake, and sea. In two of these poems, "Thalatta" and "Suspiria," the rhythm is so well fitted to the nature of the subject that, in the words of a contemporary poet, his verse has

"A great commanding motion,
Heaving and swelling with a melody
Learnt of the sky, the river, and the ocean,
And all the pure, majestic things that be."

"Melcha," the longest poem, is pregnant with suggestive thought relating to the inner world of vision, which, like the outer, is full of shadows testifying of realities which only become clearly seen when Christ is risen—that is, in the perfection of man's true being. In a note the author says that "though it is to be read primarily as a fairy tale, it is intended to convey a further meaning. Only that is not to be sought in every detail, because I think that in all works of art, the story, form, or concrete presentment of whatever kind, ought to be paramount, and the inner significance only implicit, or suggested. The reader, or spectator, moreover, has cause for complaint if the artist should, by over-insistence on this latter element, foreclose the right of all to find their own lesson or significance in a work of art. Barely didactic art there cannot be. But there should be more in a poem of this kind than the maker ever put there. . . . Time and place are not respected in the world of enchantment, which is also that of Thought, whence all Creation issues."

MRS. RICHMOND.—Mrs. Richmond will deliver the first discourse of this year's series on Sunday next, 17th May, at Kensington Town Hall (High-street), at 7 p.m. The discourses will be continued on the following Sundays. As Mrs. Richmond has not yet arrived we cannot announce the subject of the first discourse. The titles of the discourses for the following Sundays will be duly announced.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, May the 29th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Papers to be read: 1, Edmund Gurney, Esq., and Frederic W. H. Myers, Esq., "Some Higher Aspects of Mesmerism;" 2, R. Hodgson, Esq., "Final Report on Alleged 'Theosophical' Phenomena." Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation card, duly filled in with one or more names, and signed by a member or associate.—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

A CLERGYMAN ON MAGNETISM.—Physicians tell us that the living human body is the receptacle of a certain modification of electricity, which, in action with the nervous system, is called animal magnetism; that this, in passing from one to another magnetically conveys temperature, feeling, even thought. This is felt by people when they are in very earnest converse. It is by this magnetism that the orator, actor, and musician hold their audiences spell-bound. People are harmonised or repelled in proportion to their capacity for mutually receiving and imparting this magnetism. Whilst the magnetic temperament is latent in all, it is only highly developed in some; in these latter the eye attracts and controls. The magnetic constitution is favourable to spiritual perception; in him who has it the wall separating him from the unseen world is indefinitely thinned. Its development and induction is favoured by meditation and prayer. The forces of the spiritual world move such men, and they acquire the power to act upon others, so that they can impart magnetically the gifts to men which they have received for men. The thoughts, feelings, looks, words, actions of such will be powerful over their fellows by virtue of their special magnetic constitution and their cultivation of it.—REV. H. R. HAWES.

SPIRIT PHOTOGRAPHS.

By "LILY."

I have had many, through Mr. Hudson, that, *to myself*, are absolute tests, but one is so remarkable that I will relate my experience.

During my séances for spirit photograph with Hudson, I often longed and prayed *mentally* that a cross might come upon the plate with myself, but though many tests came when I sat, the cross did not, and as Hudson was going to move much further away, I feared all chance was over of my getting the longed for cross, when my last sitting with him (as I then thought) passed over without it.

A day or two afterwards, an extraordinary longing seized me to go once more to Hudson's, though I knew he was to move that very day; but so powerful was the feeling that I went. I found him, but everything was ready packed for removal the following morning.

I told him I had come for a sitting. This he declared to be impossible, everything being packed up; but, as I would not be denied, he unpacked his apparatus, and I sat for my photograph, having previously watched the hasty preparations made for it and the subsequent development of the plate; when lo! just over my head was a beautifully clear, large white cross!

I will not trouble you with my feelings on seeing my silent prayer at last answered. But, when the lovely cross appeared, I then, for the first time, told Mr. Hudson of it, and the poor old man's delight was unbounded.

SPIRIT INTERVENTION.

(EXTRACTED FROM THE *Spiritual Offering*.)

Thirteen years ago Mr. Samuel Smith, of Rockford, Illinois, a medium, was staying with us, and on one occasion, as my younger son, Harry, entered the room, said, while pointing at him under spirit-control, "That boy will be near dying in a few days, not by sickness; but he won't die." At that time I did not much heed such predictions. A week later the water of the house had, we thought, an ill taste; so we fixed a day for the water to be pumped out and the well to be cleansed. On that day I was called upon to make a journey, so the work had to be left to Edgar, my eldest son, and Harry. I charged them to let down a lighted candle to try if the air in the well was respirable before either of them got into it. This injunction was unheeded, the water was pumped out, the pump removed, and Harry was let down with the bucket for the cleansing. But he quickly called out, "I am sick." Edgar looked down, and seeing him holding his hands above his head, guided the rope into them; he grasped it, and Edgar quickly had him up. When clear from the well, Harry fell to the ground unconscious. But he gradually came round.

On my return next morning all this was reported to me, but Harry was quite himself again. We tried the air in the well; I lowered into it a lighted torch, Edgar a lively chicken; he drew the chicken up dead; my torch went out when three or four yards down. So we let well-cleansing alone for that day.

The same evening, Harry's hand, for he is a medium, was controlled to write, "Judge, I told you this boy would come near dying. Well, I helped to save him. We entranced him, and kept him alive in the well; we made him hold the rope fast, and helped him up." Edgar here said, "He felt light, and seemed to pop up."

In this incident my view is, that the boy being a medium, he had, in or about him, an element which enabled spirit friends to come into close contact with him and bring their psychical force into action in and about him to the effect thus described, for which we felt inexpressible thankfulness.

M. P. ROSENCRANZ.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"ROBERT HOUDIN.

"4th May, 1847."

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

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

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

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

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

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

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

After describing several successful experiments, Mr. Kellar proceeds:—

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

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

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

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

The Testimony of Professor Jacobs.

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

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

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

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

Testimony of Samuel Bellachini.

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

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