

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 302.—VOL. VI.

SATURDAY, OCTOBER 16, 1886.

PRICE TWOPENCE.

## MRS. SIDGWICK, THE SOCIETY FOR PSYCHICAL RESEARCH, AND MR. W. EGLINTON.

**A SPECIAL APPEAL.**—*A copy of this issue of "LIGHT" will be sent to each Member and Associate of the Society for Psychical Research, and will also, doubtless, be read by the majority of Spiritualists. It is specially desired in the interests of truth, of fair dealing, and of sound methods of research, to impress on all readers, especially Spiritualists who are Members of the S. P. R., the responsibility which rests upon them at this crisis. A wide-spread feeling exists as to the necessity for reformation in the methods favoured by some of the leaders of the Society; and it is hoped that by means of the influence of public opinion this desirable object may be attained, and that a few individuals may not be allowed to wreck altogether its future usefulness. All interested in the question should, therefore, not fail to express in these columns their opinion on the situation.]*

THE *Journal* of the Society for Psychical Research is a monthly publication issued under the auspices of the above Society. It is circulated among "members and associates only." Not belonging to this Society, I do not receive, nor am I supposed to see a copy of the same. In the June number of the *Journal* appeared an article headed "MR. EGLINTON," the writer being Mrs. Sidgwick, the wife of Professor Henry Sidgwick, of Cambridge. In this article I am deliberately charged with fraudulently producing manifestations. Before discussing Mrs. Sidgwick's reasons for arriving at this conclusion, I may mention it was not until some days after the publication of the *Journal* that I received a copy from the secretary, by whom it was sent at the request of the Council; but I have reasons for stating that had it not been for the urgent desire of one of the members of the Council, I should not have received a copy, which, in common courtesy, should have been sent me as soon as it was published; for, by the condition of secrecy imposed upon the members and associates, I was supposed to remain in ignorance of the grossly personal attacks made upon me. Permission has also been refused the Press by the editor of the *Journal* to quote from its contents, and, therefore, I am right in saying that, but for the intervention of this friendly member of the Council, I should not have been able to refer to the charge without disregarding the injunction that the *Journal* is for "private circulation among members and associates only."

An accusation of imposture, it will be conceded, is the most serious that can be brought against a man, attacking as it does the very foundation and principles of a character; and when, in every other respect but the unfortunate possession of mediumship the reputation of the person charged is stainless, some discretion and thought, one would imagine, should be used before his honour is assailed and his career ruined.

I will endeavour to show that Mrs. Sidgwick, with a wantonness that can only be characterised as pusillanimous, not only makes this grave charge against me without one particle of evidence to support it, but that she is not free from the suspicion that in publishing it to the world she was conscious of the defect in the law which precludes the possibility of seeking redress in that quarter, since she is well

aware that the claim to mediumship is not recognised by our courts of justice. Therefore, anyone who so desires may with impunity attempt to blast the fair fame of a medium because there are no legal remedies for bringing the slanderer to book. If there were not this general consciousness of safety, there would be fewer people to raise the cry of "impostor" against the honest medium. But, although Mrs. Sidgwick is so sheltered, I think there will be but one opinion among honourable men and women regarding her conduct in this respect. If she had been a man, perhaps other tactics might with some success have been adopted; but as this is not the case, I am under the necessity of laying the matter plainly before the readers of this paper. It will also be of service to the general public if they peruse these pages, in showing how vast is the evidence in favour of the possession of psychical power by certain individuals.

Mrs. Sidgwick prefaces her article with "two incidents" in my career which, she says, "show that we must not assume any disinclination on his part to pass off conjuring performances as occult phenomena." The incidents alluded to are the *Vega* episode, and an accusation of imposture in an article which appeared in the *Medium* for November 1st, 1878, during my absence in South Africa, and which I did not see until years afterwards. This article seriously compromised my mediumship; and I am well aware of the difficulty of rebutting by evidence a charge made eleven years ago; but this does not prevent my giving an emphatic contradiction to my having been consciously the means of producing the alleged fraudulent phenomena. I am sensible that such a denial can carry little weight to those who do not know me; but I nevertheless forcibly make it, although content, as one result of being a medium, to lie under the ignominy which such a charge brings. Another complexion than the one conveyed by Mrs. Sidgwick was, however, put upon the matter, and the Council of the late British National Association of Spiritualists "dismissed the matter as insufficiently attested" (*vide* "LIGHT," July 17, 1886).

The *Vega* incident, as a proof of my insincerity, is too baseless a matter to be seriously considered. I have already given in "LIGHT" (January 20, 1886) a detailed account of

my experiences of a letter having disappeared from my cabin when at sea, and of its reappearance in Calcutta; but I am compelled to refer to this "incident" at some length to show the utter absurdity of Mrs. Sidgwick's reasoning. When I went to India I carried with me warm letters of introduction to both Madame Blavatsky and Colonel Olcott; but neither of them extended the least hospitality to me, in consequence, as I thought, of my rooted antagonism to the pretensions of the former. Both publicly and privately I was, and have ever been, a consistent opponent of phenomenal theosophy, not in any offensive sense, but simply declining to believe the enormous assumption of the miraculous which Madame Blavatsky claimed without having some well-attested proofs of her powers. Up to the time of leaving India I had never met this lady, and had corresponded with her, I think, only once. If, as Mrs. Sidgwick infers, I had planned a duplicate letter beforehand, what was my reason for doing so? and, granting that I am "the clever conjurer" she would make me out to be, is it not opposed to even her common-sense that I should have gone to a lady on board, as I did, and requested her to mark the envelope for identification, when the chances were millions to one against its being marked precisely as the one I had already prepared? Such a fallacy in reasoning is, fortunately, seldom met with; and, even if I had well calculated upon this second envelope being marked as I had wished, Mrs. Sidgwick must accuse me of being a confederate of either Colonel and Mrs. Gordon or Colonel Olcott, as they were the only persons present when my letter was dropped in their midst. But a confederate for what reason? That I might produce a phenomenon to buoy up a cause against which I was most earnestly opposed? I have only met Madame Blavatsky once, and that was with Miss Arundale and Mr. Mohini in my capacity as a medium.

These two cases are, then, the "incidents" with which Mrs. Sidgwick characteristically, but, let us hope, unconsciously, wishes to poison the minds of her readers before they peruse the forty-five pages of evidence which she herself gives, and which she considers "show that we must not assume any disinclination on his part to pass off conjuring performances as occult phenomena." It is to be assumed that these are the only cases which have come under Mrs. Sidgwick's notice which strike her as impugning my veracity, or assuredly she would have endeavoured to gain further evidence in support of her sweeping accusation. Had she applied to me, I should have been delighted to supply her with other "incidents"—those of Munich and Boston, to complete the list!

These "incidents" which Mrs. Sidgwick adduces as proving my unreliability, have nothing whatever to do with the question of psychography. When we go to hear a favourite operatic singer, we do not usually condemn the quality of her voice because we know her character not to be in accordance with the general rules laid down for the maintenance of order in good society. But my readers will see at once the animus which characterises Mrs. Sidgwick's charge in introducing the "incidents" when she is discussing another phase of the subject. Character has nothing in common with psychography. It is of such a nature, and so outside ordinary experience, that, if the person claiming to possess the power of writing abnormally were of the most spotless reputation, and combined all the highest attributes in man, the world generally would wonder whether that person had not gone mad. Science would smile, and, like Ray Lankester, apply the epithets "skunk," "impostor," "sludge," &c., until he had to its satisfaction proved his pretensions. To show that this is no exception with the S. P. R., I will quote from the *Journal* for October, 1885, where, on p. 81, Mr. Hughes, the chairman of the Physical Phenomena Committee, says, in referring to Miss

Rogers and Mrs. Everitt, two private mediums, "I myself and other members of the committee were not convinced that these phenomena were not the result of fraud, conscious or unconscious." Thus private mediums are assailed in the same manner as those who are devoting their lives to the work of promoting research in occult phenomena; and, consequently, character can have no weight with Mrs. Sidgwick, as she would lead us to suppose, in favourably influencing her to believe in the genuineness of the manifestations. It is, as I have said, therefore plain why these "incidents" are referred to.

After a recital of the above cases, she sets forth a mass of testimony which I shall quote hereafter, the majority of witnesses (many of whom are personally known to Mrs. Sidgwick), declaring their absolute conviction that under no conceivable circumstances was it possible for me to have produced the results set forth in their evidence. Had Mrs. Sidgwick cared to quote from the columns of "LIGHT" for the last three years, she could have multiplied this evidence a hundred times; but it is one of the standing complaints of the Psychical Society, and of Mr. Frederic Myers in particular, that so few cases have been sent to them by Spiritualists, although the Society is well aware that those who have had experiences preferred to send them to a paper where they would be inserted, rather than have their evidence shelved by the Society in question; consequently, as anything which appears in a Spiritualistic journal is presumed to be tainted, it fails to obtain recognition by those who have professed to be desirous of obtaining evidence.

But even the evidence which Mrs. Sidgwick condescends to notice is viewed with distrust, for she italicises the words "as described," thereby implying that her personal friends may have inaccurately reported what took place at the séances they attended, despite their deliberate statements to the contrary.

She thus shows that all such evidence is to her of no value, and bases her ultimate conversion to a contrary view upon results which "dispense with continuous observation." Therefore, she says in effect, "you are incapable of adequately investigating: only I am competent to do so. Most of us are familiar with the egotism of the three or four-sense animal, which infers from its superiority over a two-sense animal that it has perceived everything which is perceptible in Nature; but it is known to us, and not suspected by the animal itself, that it proceeded upon a false and presumptuous estimate of its faculties.

Mrs. Sidgwick declares that "for myself I have now no hesitation in attributing the performances to clever conjuring." Apart from the absurdity of the reasoning which inclines her to this opinion, it may not be uninteresting to discuss why, if I am desirous of making an income by my Spiritualistic "performances," I have not accepted the many offers made me of large salaries from managers of theatres and other places, since, if I am a conjurer, I could proudly claim the title of "king" of them all! As giving only two instances, a friend of Dr. Herschell recently offered me £2,080 per annum if I would go upon his stage (where to deceive I should have greater facilities than in private houses) and give a performance of half-an-hour nightly; and Mr. Kellar, the professional conjurer, whom I converted in India, offered me, in the presence of Mr. Meugens, the sum of £100 per night for six months if I would produce upon his stage the same results as those he had witnessed. It is unnecessary for my purpose to say why I refused these two of many similar offers, but my refusal at least should prove to Mrs. Sidgwick that I am not desirous of abandoning my poor and uncertain income for a more lucrative one, with the title of "king of the conjurers" thrown into the bargain! And, that I am not exactly prompted by mere motives of £ s. d. is also proved by the fact that the Society for Psychical Research has not

failed to accept free sésances when I have offered them, or have omitted to avail themselves of twenty or thirty sittings at half my usual fees; in addition to which I have given many of their members and associates large numbers of gratuitous appointments.

Mrs. Sidgwick then enters into a diatribe in explanation of the reason why she cannot accept the evidence she quotes; but she mainly rests her argument against psychography upon the fact that "continuous observation" is impossible, and consequently she has "no hesitation in attributing the performances to clever conjuring."

Now the conditions under which I sit for slate-writing are tolerably well known, but I venture to accurately state them, that it may be seen whether "continued observation" is so difficult as she makes it out to be.

I generally sit in a well-lighted room. My own study, wherein I hold my sésances, has a large window, which occupies more than one half of the room; that is to say, it is six feet wide, and reaches to within a few inches of the ceiling. Three feet from it stands a plain deal table, and the observer or investigator is placed with his back to the window. He brings with him his own slates and pencil, or he uses mine. If he employ mine, he is wanting in ordinary observance if he fails to perceive or satisfy himself that the slates are clean. He generally writes a question upon the slate unseen by me, and places it face downwards, with a morsel of marked pencil on its upper surface. I press it close against the under side of the table with my right hand, keeping my thumb on the table-top, the slate projecting about one and a half inches from the flap, and in full sight of the sitter. Now, there is nothing to distract the attention of the investigator, not even the commonplace conversation which generally ensues between two persons. Frequently I refrain from talking altogether, unless the sitter happens to be one who is satisfied of my *bona fides*. If, therefore, under these simple conditions, the many sane and competent—not to say scientific—persons, who come to me are unable to judge whether, with the hand with which I am holding the slate, I write upon it in answer to the question, then I fear for the intelligence of the human race. It is not that the sitter expects me to produce a conjuring trick, the conditions of which he has no knowledge. Here he sits in broad daylight, knee to knee with me, expecting writing to come upon the slate I hold, and consequently he should be able to say at once whether I do, or do not produce the writing. The issue is narrowed down to that. I am not speaking of complex phenomena, or even of the writing which occurs on the table, or between two slates, but of one of the simplest conditions under which I sit. And all I have to say in regard to this point is, if the sitter allows me to write a single word, with his eyes wide open, and with his attention engrossed upon the subject, then Mrs. Sidgwick is right in assuming him to be incompetent. Trick-tables, trick-slates, and even trick-pencils, have fallen into disrepute, for it is now generally conceded that I have the power of going into any drawing-room which I have never before entered, and producing the same results as those that occur in my own room. Thus, in nearly every European country, and in India, Africa, and America, I have been able to obtain psychography.

Mrs. Sidgwick, whilst confessing how easily duped she was when experimenting with her indispensable friend, the amateur conjurer, hardly sustains the reputation she has generously given me when she confesses that no results were obtained at the three sésances at which she was present. If the "amateur" is able to so easily deceive her powers of observation, why should not the "professional"? for if her capability for detecting a trick is so limited as to fail to satisfy the experienced Spiritualist, it assuredly follows that to deceive her should be an easy matter. Yet I have "exercised this privilege

of failure," not because she is too clever to detect me, but because she is too witless to be duped!

M. Aksakof has already pointed out how, in the one case, with the conditions of which Mrs. Sidgwick confesses to have been satisfied, because of there being no necessity for "continuous observation," she has been guilty of mal-reading, of which accusation, by-the-way, she has taken not the slightest notice. Her self-sufficiency and assumption of the sole right of passing judgment, to the detriment of the many competent and equally able persons who have testified to the verity of psychography, have yet to be further humiliated when I bring forward the evidence, which outweighs her solitary opinion a 1,000 to one.

To sum up, Mrs. Sidgwick's sole claim to the right of branding me an impostor, stigmatising my honour and my reputation, consists in the "two incidents," which have nothing to do with the question of psychography; and in the weakness she exhibits of not being able to detect whether it is possible for a man to move a hand or a finger without being blind to the fact.

Were it not for the duty which I consider I owe to Spiritualism in my capacity as a medium, I should have passed over with contempt the libellous charge which Mrs. Sidgwick has made against me, leaving my character safe in the hands of my friends, and in the overwhelming testimony my mediumship has produced. I am one of the younger family of Spiritualists who consider that we may "turn the other cheek" too often; and I think many will agree with me that the time has arrived when we can no longer brook the insolence and affronts of persons of Mrs. Sidgwick's stamp. If we cannot bestir ourselves to defend our common faith, then let us cease, for once and for all time, to consider ourselves entitled to the respect of the world; for so long as we with impunity permit these attacks, so long must we expect a repetition of them.

The Society for Psychical Research has—through Mrs. Sidgwick, although it disclaims the responsibility of her conclusions—endeavoured to crush and ruin me and my work by the extraordinary methods referred to above. What shall be said of it as a Society, of its transactions, and modes of investigation? Professor E. Coues has already impeached the American Society for Psychical Research, and someone equally competent could make out a strong indictment against the parent Society in this country. It has now been in existence some years, the primary object of its foundation being to investigate the facts and phenomena of Spiritualism. What has it investigated? A few of the henchmen of the one who is the real head of the Society for Psychical Research—Mrs. Sidgwick—have up to date occupied many years of valuable time in hobnobbing (an inelegant but expressive word) over their pet (and, in many instances, incomprehensible) theories in explanation of "thought-transference"; and the amount of learned verbosity to which the public have been treated has so surfeited them, that the mention of "thought-transference" is received with derision if not with contempt. In addition to this "work" the Society has sent an inexperienced commissioner to India to investigate Theosophical wonders. But what has it done in regard to Spiritualism? By permitting insolent persons of the "broom-stick" type to investigate on its behalf, has it so inspired the confidence of the many private mediums as to cause them to place their gifts at its disposal? Has the Society publicly appointed a commission of experienced and competent psychicists to investigate the pretensions of the many professional mediums whose services have always been available? And why not? since the unanimous verdict of such a body, either *pro* or *con*. would have determined the question as regards the genuineness of the powers of professional mediums. Now the doors are closed to them in every channel, and the opportunities for investigation are lost. Is such a Society, then, competent to deal with the question? And has it undertaken the duties for which

it was expressly founded? It is quite true that this body of "scientists," admitting their own incapability, and distrusting their own qualification for observation, employed a number of conjurers with *aliases* to do their work for them (how perfectly my readers will presently be able to judge); and since the engagement of prestidigitateurs on behalf of science is the order of the day, it may be interesting for the public to know how far these dexterous gentlemen assist—say, Professor Oliver Lodge, Professor Sidgwick, or Mr. Frederic Myers—in the elucidation of any problem not connected with Spiritualistic phenomena of which they may be in doubt. What an entertaining spectacle it would be, if the veil were lifted, to find Professor Barrett (College of Science, Dublin)—who wishes "to have a conjurer's opinion before affirming that it could not be produced by trickery." (*vide Journal*, March, 1886, p. 221)—seated in his laboratory, and, distrusting his powers of observation in the conduct of a chemical experiment, calling in Professor Hoffmann to give his prestidigitatorial judgment in the matter!

There are many Spiritualists in the Society, and I cannot

fail to wonder why—when they have witnessed the rooted antagonism of the leaders of the Society to the subject of Spiritualism and their extraordinary unscientific and imbecile manner of dealing with the whole question—I cannot fail to wonder, I say, that they should have tolerated such proceedings so long; and many persons, with myself, will ask whether, by giving their countenance and support to such a Society, their action is at all compatible with the highest interests of Spiritualism.

I now desire to call special attention to the annexed evidence, and which, I trust, will be carefully perused and preserved. The quality of it will serve to convince the public whether we are right in accepting Mrs. Sidgwick's explanation in defiance of the experiences narrated by the various writers. In the cases where letters have been sent to me, I print them exactly as I have received them, except in a few instances, when I considered the expressions used more forcible than elegant; and one or two writers have been compelled by circumstances to withhold their names, the reasons for which will be understood, as it is regretted by me.

## TESTIMONY TO PSYCHOGRAPHY.

### Evidence of Professor Oliver Lodge and Mr. E. Gurney.

"The test mark was on the upper surface of the rim, next the table; was for most of the time visible, but was occasionally covered by Mr. Eglinton's thumb. We are absolutely convinced that that surface remained uppermost throughout the experiment. A request was made by Professor Lodge that the word 'Bob' should be written (after some minutes the slate was withdrawn and looked at; there was no writing). After about a quarter-of-an-hour of waiting, Mr. Eglinton asked Professor Lodge to assist him in bearing the weight of the slate . . . in such a way as to press the slate upwards against the table. . . . The usual scratching sound was heard. . . . The slate was immediately withdrawn by Professor Lodge. The word 'Bob' was found, being legibly written . . . and the piece of pencil was lying with one end in contiguity to the last stroke of the last letter.

OLIVER J. LODGE, Doc. Sci.,

"University College, Liverpool,

"Associate S.P.R.

"EDMUND GURNEY, Hon. Sec.

"S.P.R., and Ed. of the *Journal*."

*Journal*, June, 1886.

### Evidence of the President of the Society for Psychical Research, Professor Balfour Stewart, F.R.S.

"Professor B. Stewart sat a little apart, in a position where he could watch the slate and hands. The slate was the same as Professor Lodge had used before; it had never been out of his care. The slate was attached by string to Professor Lodge's middle finger throughout. . . . A piece of red pencil was broken in half by Professor Lodge, and put on the slate, which was held under the table as before by Mr. Eglinton's right hand. During the latter part of the time, which included the time when the sound as of writing was heard, Professor Lodge was pressing the slate up against the table with his knee. The word *Pearl* was asked for. The result was a well and sharply formed P with an attempt, apparently, at an e. The writing was at the end of the slate nearest Mr. Eglinton and was turned towards him. One end of the piece of pencil was found in contiguity to the second letter; and a small freshly formed facet was found at one of the corners of the end which had been broken (whether this end was the one in contiguity to the letter we cannot say). Professor Lodge examined the slate and pencil, and is certain that there was a small clear space between the table and the top of the pencil as it lay. By laying the pencil on its narrowest face, in some positions of the slate, it could be jammed against the top of the table, and by rubbing about it could be rolled over and made to make broad smudges. But nothing at

all like the fine line of the P could be thus made, nor could loops be made at all. It seems very clear that the P was written with the corner where the facet appeared, and it is very hard to conceive how the pencil could have stood so much on end while writing in the small space allowed it. Professor Lodge, by writing a similar letter with a similar piece of pencil, produced an exactly similar facet.

"BALFOUR STEWART, F.R.S., and

"President S.P.R.

"OLIVER J. LODGE.

"EDMUND GURNEY.

"Professor Lodge is perfectly certain that Mr. Eglinton could not have at any time supported the slate on his knee; and that his knee was a foot, or nearly a foot, from the slate throughout. He is also certain that the writing of P was not made by rubbing the slate against the table. His own knee was always near the slate and usually in contact with it, and holding it still against the table.

*Journal*, June, 1886.

"O. J. L."

### Writing on Slates under Conditions Dispensing with "Continuous Observation."

Mr. Hensleigh Wedgwood, M.A., Vice-President S.P.R., has been good enough to forward me the following account of a séance at which he obtained psychography in sealed slates. Mrs. Sidgwick, in stating there was "a serious flaw in the evidence," because she had no "means of knowing that a pair [of slates] was not prepared in imitation, and substituted at the second séance," has apparently overlooked this gentleman's expressed statement that "some months afterwards I took the slates as they were and fastened gummed paper round the edges, so as to close the inside hermetically." My readers will draw their own conclusions as to whether Mrs. Sidgwick has not deliberately ignored this portion of the evidence that the contention of fraud might be strengthened by the suppression of facts.

DEAR MR. EGLINTON,—I have had a great number of sittings for psychography with you [perhaps seventy or eighty], in by far the majority of which I have obtained writing or drawing under conditions which seemed to exclude the possibility of their being done by you by means of any kind of juggling conceivable to me. And such, I believe, is the universal conviction of those who have witnessed to any serious extent the slate-writing obtained through your mediation. Mrs. Sidgwick, who has sat with you three times and seen nothing, thinks it is all clever conjuring. The value of a judgment formed under such



circumstances may be tested by a survey of the monstrous assumptions to which she is driven in order to nullify the evidence afforded by a critical instance of my own experience. When you were at Fopstone-road I had two sittings with you, with a pair of my own slates prepared beforehand. On the first occasion the slates were tied together, and sealed at the six points where the string crossed the contiguous edges of the two slates. On that occasion I got nothing, and replaced the slates, fastened as they were, in a cupboard in my study. Two or three months afterwards it occurred to me that the test might be made more complete by hermetically sealing the slates with gummed paper. With this additional preparation I brought back the slates to a second sitting. On this occasion they were laid on the table in the light, where they remained under our joined hands, until we had notice that the writing was done. I then took them away, and writing was found in the enclosed space to the extent of more than seventy words, in four different handwritings.

I hardly think it worth while to notice Mrs. Sidgwick's suggestion that the slates might have been tampered with in the interval between the two sittings while remaining in my cupboard. I had said nothing at my first sitting about coming again, nor, in fact, had I thought of doing so until it occurred to me to try with the additional precaution of the gummed paper. Yet Mrs. Sidgwick supposes that the feat may have been accomplished by the substitution at the second séance of a pair of slates prepared in imitation of mine. To that effect you must have procured an exact counterpart of my seal, no impression of which was ever in your possession. But even then you could not possibly guess that I should make the addition of the gummed paper, nor, if you had known that I intended to do so, could you have ventured on an imitation which might differ in so many respects, and could only by a miracle exactly agree with the precise way in which I actually gummed the slates; in the kind of paper employed (which was not postage paper), the depth of the border, the way in which it was turned in at the corners, all of which were accurately fixed in my memory, and I can affirm, with the most positive assurance, that the slates I brought away were the very pair that I myself had fastened up. I cannot understand how Mrs. Sidgwick can call this the only instance of writing in securely-closed slates. She must be aware of an account which appeared in the *Medium*, of October 27th, 1876, of an experiment where a board was securely nailed down upon a slate. One of the gentlemen present then covered the slate with his hand, which was not removed until the writing was complete. While the slate was so held down the raps asked what should be written. A book lay upon the table, and one of the witnesses opening it at a venture, at p. 133, asked that a passage from that page might be written. When the board was removed a passage of ten lines from the page in question was found written on the slate. The account is signed by ten witnesses present at the sitting, with their addresses. The crucial test is the fact as to which they could not possibly be mistaken, viz., the fact that the matter to be written was fixed by the sitters themselves after the slate was fastened up and held down upon the table. I cannot imagine clearer or more careful evidence.—Believe me, yours very truly,

H. WEDGWOOD.

31, Queen Anne-street, W.

#### Obtaining an Unknown Word from a Book between Tied Slates.

Mr. Wedgwood has on so many occasions accurately recorded his experiences, that I am only able to find space for the following letter, or I could quote many experiments of his that are equally conclusive:—

"I still thought I might improve the evidence a little, and at our next sitting . . . I chose a book that I was pretty sure . . . none of the party had read, viz., *Peter Plymley's Letters*. I also took a large pair of folding slates of my own, eleven inches by seven and a-half, to receive the writing. Eglinton put nibs of three colours within the slates, and having requested the writing intelligence to write in yellow chalk the word to be found at page 24, line 8, word 5, I tied the slates firmly together with a double turn of strong twine. Eglinton then held the slates with the book on them under the flap, all parties holding hands as before. . . . At last James asked if it would help matters if he were to take hold of the slates. . . . Shortly after we all three had hold of the slates, we heard writing going on, and, the signal of completion being given, the slates were brought up tightly bound together with

my twine, and on opening them we saw the word 'wife' written in yellow in a large bold hand. This proved to be the word at page 24, line 8, and fifth place in the line.

"H. WEDGWOOD."

Journal, June, 1886.

#### Times Occupied in Obtaining Answers to Questions.

MY DEAR MR. EGLINTON,—I have read the letter published in "LIGHT," of the 11th September, and it confirms the opinion I expressed in a former note, that you were giving yourself needless anxiety.

It appears that the writer of that letter does not get the evidence on her own terms, and proceeds to call you a "mere conjurer," i.e., an impostor. You must allow me to contend that you should disregard such an outburst of feminine inconsequence and scurrility.

However, I willingly give you the memoranda which you ask for, denoting the times occupied in obtaining answers to questions in slate-writing—a record made as we went along. The messages are classified by placing the number of words in each opposite to the times that elapsed between questions and replies. The questions were sometimes *viva voce*, sometimes written on the slate.

Séance 8th December, 1885.

11.30 a.m. to 12.15 p.m.  
WORDS.

Instantaneous.	2
$\frac{1}{2}$ minute	3, 16
1 do.	5, 18, 2
2 do.	16, 22, 38
4 do.	2

Séance 14th January, 1886.

2.45 to 3.15 p.m.

Instantaneous.	1, 1, 3, 3, 5, 11
$\frac{1}{2}$ minute	1, 8, 5, 10
1 do.	1, 4, 16, 307 (three hundred and seven), 18

Séance 21st June, 1886.

3.43 to 4.35 p.m.

Instantaneous	3, 3, 1, 18, 1, 13, 8, 1, 8, 5, 8
$\frac{1}{2}$ minute	2, 12, 6, 6, 12
1 do.	19, 8, 7
6 do.	36

Many of these answers are preserved upon the slates in my possession. Some of them are written from different directions; in two instances from four. I find that I have had twenty-one sittings with you alone, except in five cases with a companion. The number and variety of the exhibitions of extra-human intelligence and power have much astonished me, but as I wrote you before, the facts are undeniable, and it is difficult to select and class them in the order of the marvellous. While I hold myself at all times willing to give witness to them, I have not cared to rush into print, simply because the phenomena have been so completely attested by men of eminence in all departments of life, that the thought of my humble testimony strengthening theirs seemed an impertinence. What is wanted is a reduction of the chaos of facts to some sort of order; to establish their origin, the conditions of their occurrence, and their uses in relation to human life, here and hereafter.

I am, dear Mr. Eglinton, very sincerely yours,

G. C. FRAMES.

Sidcup, Kent, September 25th, 1886.

#### Evidence of the Viscount Folkestone, M.P.

Lord Folkestone, M.P., Treasurer of Her Majesty's Household, sends me the following letter. The Viscountess Folkestone is an Associate of the S.P.R.

DEAR EGLINTON,—I have seen your letter in this day's "LIGHT," and gladly bear my testimony, so far as my powers of observation are worth anything, to the genuineness of the manifestations of psychography that I have witnessed with you. I will give one instance in particular, which to my mind cannot be explained away by any conjuring tricks. It occurred on the first occasion when I had a sitting with you. It was on the 6th June last year, in full daylight. We had obtained writing in the locked slate, in answer to a question, which you could by no possibility have seen, which I wrote myself, and which no one in the room had any knowledge of but myself. I locked the slate myself, and it never left my sight from the time I wrote the question in it until the answer was written and read by the company after I had unlocked the same. The answer, I may say, contained a most unusual word, which I had used in the question. The clearest evidence, however, of genuineness

occurred afterwards, when Lady Folkestone produced a plain card out of her bag, marked for identification, which she herself put between two slates, with a small piece of lead, which card I am prepared to swear was never touched by you, before or after being placed between the slates, nor were the slates or your hands for one instant out of my sight. On this same card a message was written, in lead. This card my wife has now in her possession.

It was utterly impossible for any trick to have been played by you, even if you had attempted to divert my attention, which you did not. You may make use of this letter in any way you please.—I am, yours very truly,

FOLKESTONE.

8, Ennismore-gardens, S.W.

July 10th, 1886.

In reply to my request to supplement the evidence above given, Lord Folkestone further writes:—

DEAR EGLINTON,—I send you answers to the questions set forth in the last issue of "LIGHT," derived from personal experience of your mediumship.

1. Writing was obtained on my own paper; brought to your house by my wife, marked for identification, which paper was untouched by you, and placed between two slates, which were never out of my sight from the time of placing the paper between them until it was taken from between them with the writing on it.

2. Writing was obtained in the locked slate, I myself locking it and keeping the key, which slate was never out of my sight.

3. I can testify to the fact that the hand holding the slate was in sight the whole of the time.

4. I ascertained that the slates were perfectly clean prior to the writing taking place.

5. It was utterly impossible for the writing, in answer to one question in particular, to have been prepared beforehand. It was directly pertinent to the questions suggested on the spot, nor could it have been known beforehand what I was about to ask.

6. The writing took place with the slate held above the table in full view, in the full light of a summer's day.

7. The facets of the pencil, after the writing, were found to be worn, which they were not before.

8. I distinctly heard the sounds of writing coming from the slate, hearing the distinctive sounds of crossing the t's and dotting the i's.

9. Free examination of room, tables, slates, and pencils were allowed by you, nor was any attempt made to divert my attention at any time during the séance.—I am, yours truly,

July 18th, 1886.

FOLKESTONE.

#### A Séance with Baron Carl du Prel and Baron Hellenbach.

" . . . One morning, when I was in company with Eglinton and Baron Hellenbach, it was proposed, by slate-writing, that we three should hold a séance without any other persons being present. . . . He next asked Baron Hellenbach for a blank sheet of paper, and when a packet was handed to him, taken out of a writing-case, of rather stiff note-paper, about the size of a post-card, he took a sheet, laid it upon the table, and then went to a book-case, took out a book at hazard, which proved to be Zöllner's *Transcendental Physics*, which he likewise laid upon the table. He then tore off a corner of the sheet of note-paper, which he put in my hand, after which he placed the blank sheet in the book, placing likewise a morsel of lead pencil in it, and then closed it. We then united our six hands together above the book, Eglinton kneeling between us on the floor, and Baron Hellenbach put a question on a matter connected with his private affairs and studies, which demanded a long answer. In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. . . . We found, between pages 386 and 387, the lately blank sheet of note-paper covered with thirty closely-written lines. The corner of the paper which was torn off, with its edges sharp and jagged, on account of the thickness of the paper, fitted exactly; while a later examination showed a slight impression of this on the top page of the book, though not the slightest mark of the pencil. The message was written in the English language, but was not finished, and only partly answered the question which had been put. Encouraged by this result, we allowed the medium to follow his impulses,

which still continued to have the character of being involuntary. He now pushed the slates lying upon the table nearer to us, and placed a blank sheet of paper in one of them, which was a double-folding slate, and another similar sheet between two ordinary slates, laid one atop of the other, providing each with a point of lead pencil. . . . We then spread our hands on both slates, and Baron Hellenbach declared, after a few seconds, that he could feel the writing going on inside the slates on which his hands alone were resting. I laid my head down to the other, and distinctly heard the writing going on within them. I do not venture to assert that writing was positively going on in both at the same time. . . . We opened the slates, and found on one sheet twenty-eight, and on the other twenty-four, closely-written lines, completing the answer already begun on the first sheet, which had been placed inside the book, and written in well-chosen language, and very intelligently. The writing was quite unlike that of Eglinton himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of Ernest, but the handwriting on another slate, which had been given when I was not present, in the English, German, and Greek languages. I repeat that, by the light of three gas-burners, we were able to watch Eglinton's every movement closely, and that no kind of suspicious circumstance of any sort was to be observed. If the sceptic, however, will deny us the capacity of sight, and assert that Eglinton was able to write quickly, and, in some way or other, insert the sheets of paper, even in this case it could only be the under side which was written on, because the top side we distinctly saw to be blank; but when we ourselves opened the slates, the top side was written upon; therefore Eglinton must not only have been clever enough to write with rapidity eighty-two lines unseen by us, by the light of three gas-burners, in answer to a question which had not yet been put on the sheets of paper which had been handed to him, but he must have been able to turn the sheets upside down when they were in a shut-up book and a locked slate, upon which our hands were resting. It here really seems as though scepticism, carried to an undue point, strongly resembles idiocy.

"CARL DU PREL,

"(Dr. Phil.), Corresponding Member of the S.P.R."

*Problem for Conjurers.*

#### Answering Questions Unseen by the Medium.

" . . . The earlier phenomena were of a very curious character: for instance, I asked a question, and at first indistinct writing appeared on a slate held under the table with one hand by Mr. Eglinton; then appeared the Christian name of my husband in full. Afterwards I wrote a question on the slate, out of sight of Mr. Eglinton, which was evidently read and an appropriate answer given. During these manifestations, all of which took place in the light, Mr. Eglinton merely held the slate with one hand beneath the flap of a common deal table, a part of his hand being visible above it, and not only did he very courteously allow me to examine the table and put what tests I pleased, but he seemed anxious that I should do so. . . . We again joined hands, and Mr. Eglinton placed a common school slate on the top of the table, with a scrap of pencil underneath; his hand held that of the other lady, and the hands rested on the slate. Presently the distinct sound of rapid writing was heard, and in a very short time the side of the slate next the table was found covered with writing by no means resembling that of the medium, containing a long and very appropriate message to myself and exactly describing the state of my mind—this, however, being known to the medium, might have been tintured by his own intelligence; but supposing this to have been the case it does not account for the appropriate reply to the question of which he was ignorant, any more than does the theory of prepared slates account for the fact which I omitted to mention, that three different coloured pencils being placed on the slate, the medium asking us to choose a colour and number, writing appeared on the slate (held underneath the table) correct as to number and colour. . . .

"ELIZA BOUCHER."

"LIGHT," November 28th, 1885.

Obtaining Four Words from a Book in Four Colours so arranged that neither Medium nor Sitters were aware of the Order of Sequence or of the Word Chosen.

" . . . The séance commenced at 12.15 a.m., and terminated at 12.55 p.m. In reference to an inquiry, Mr. Eglinton cordially agreed that, as far as he was concerned, we should

conduct our experiments in our own manner. I had not previously mentioned my proposed course of action to any one. It was to obtain psychography in four different colours in a rotation unknown to the medium, the particular words to be chosen at random from a book unknown to all present. The number of a page in the book from which I wished certain words in a given line to be transcribed on the slate by psychography I chose in the following manner. I took a piece of money at random from my pocket out of fourteen coins then in my possession. The last two figures of the date I wrote down on a slate, secretly to Mr. Eglinton and Mr. Keulemans. A similar result, *i.e.*, the last figure of the date on another coin, written down secretly as before on my slate, was to indicate the number of the line. Four words in the line having to be transcribed, I also wrote down secretly their numbers, placing the slate, on which I had written, face downwards on the table. I then asked Mr. Keulemans to select a book haphazard from a bookcase in the room, containing upwards of 150 volumes. I requested him not to look at the title or in any way to seek to discover its contents, or to so place it, when selected, as to reveal its nature either to Mr. Eglinton or myself. My instructions were faithfully followed, and not until the end of the experiment did either of those visibly present know what the book was. To make assurance doubly sure Mr. Keulemans chose a volume without any title lettered on its back. As I desired to obtain four lines of psychography in as many different colours I then requested Mr. Keulemans to decide this point and to write down secretly on a slate the names of the four colours chosen in the order in which he wished them used. This was done, and the slate upon which he had written these details placed face downwards on the table. Neither Mr. Eglinton nor myself touched this slate until the end of the séance. My next proceeding was to request Mr. Keulemans to decide whether the words I had chosen should be counted forwards or backwards, *i.e.*, from the beginning of the line or from the end. This he did, electing that they should be counted from the commencement. It should be noted :—

"(1) That the title or character of the book chosen at random was unknown to *all* the persons visibly present.

"(2) Mr. Keulemans selected the four colours from a number lying on the table.

"(3) The order in which these were to be used was known only to Mr. Keulemans.

"(4) The numbers of the page and line chosen by chance from which I desired four particular words transcribed, and the numbers of the particular words were known only to myself.

"(5) Mr. Eglinton knew nothing (a) of the title or character of the book ; (b) of the order of the colours ; (c) of the number of page ; (d) of the number of the line, and (e) of the numbers of the particular words in that line.

"(6) Not any of these details were decided upon until immediately preceding the experiment.

"These preliminaries completed, Mr. Eglinton took another slate, which was cleaned and examined by Mr. Keulemans and myself. It was destitute of writing or marks on either side. Upon the upper face of this slate were placed the four crayons. Upon these, and completely covering them from view, was put the book. So arranged, the slate was then held by Mr. Eglinton's right hand just under the edge of the table, his left hand being all the time firmly grasped in my left, and both Mr. Keulemans' hands being placed in my right hand. I closely scrutinised what took place. At no time was the slate resting on Mr. Eglinton's knees, nor was there any support for a slate on the under surface of the table. I then inquired . . . whether we were likely to be successful. Mr. Keulemans desired aloud that the reply should be written in white, that being one of the four colours then on the slate. We shortly heard the sound of writing, the completion of the message being indicated by the customary three raps with the pencil on the slate. On examination we found the book and the four crayons as we had placed them, but on the slate under the book, written with the white crayon that had been placed on the slate, were the words, 'We will try.' Another slate, with the book and crayons similarly arranged, was returned and held in the position previously stated. After the lapse of some minutes writing was again heard, ultimately followed by three taps. On examination we found written on the top surface of the slate (and of course under the book) the words :—(1) 'Enforced' in white ; (2) 'This' in blue ; (3) 'Here' in red ; (4) 'Must' in grey. The crayons in each case rested at the end of the word written in the respective colours.

"The slates upon which Mr. Keulemans and myself had

written the directions were now, for the first time, turned up. The order of the colours chosen and written down by Mr. Keulemans was found to be—1st, white ; 2nd, blue ; 3rd, red ; and 4th, grey. The number of the page written down by myself was the sixty-first, and the particular words chosen for transcription from the fourth line were the sixth, the fifth, the first, and the third word respectively. On turning to the fourth line of the sixty-first page of the book—which turned out to be Crookes' '*Researches*'—it ran as follows :—'Here I must bring this enforced vindication to a close,' the sixth, the fifth, the first, and the third words of which are as written on the slate. The experiment had been perfectly successful.

"Another experiment was then tried. Mr. Keulemans took another slate, and drew upon it a parallelogram. This he divided into two equal squares. In one he drew an owl's head, and requested that the sketch should be copied in the blank square. A piece of grey crayon was put on the slate, which was held under the table in the usual way, and in a few seconds, on being withdrawn, this had been accomplished, with the addition of the words . . .

"JOHN S. FARMER."

[Late Associate S.P.R.]

"16, Craven-street, Strand.

"The above account of this most successful séance is perfectly correct.

"J. G. KEULEMANS.

"Honorary Associate S.P.R."

"LIGHT," October 17th, 1885.

#### Liars or Fools ?

In reference to the above narrative, Mr. Keulemans sends me the following letter :—

MY DEAR EGLINTON,—I do not see how any person in his right senses could attribute the results of séance, September 29th, 1885, to conjuring or sleight of hand on your conscious or unconscious part. Yet, as many so-called authorities seem to have lost the best parts of their heads, I will do all I can to point out that there can be no question of trick or legerdemain. Farmer, in his conclusion (p. 501 of "*LIGHT*") gives a list of possible theories, but omits "conjuring," except, perhaps, in (No. 3 of the list) where he suggests, jocosely, "Divine dexterity." But whether your dexterity be *Divine* or simply *human* matters very little in this case, since our eyes were on the slates when the latter were on the table, or on your hand (thumb visible upon the table) when a slate or slates happened to be extended underneath it. As all the writing was found on the upper surface of the slates, and as you did *not* turn the slates, I conclude that the suggestion of *conjuring* or *dexterity* on your part means little less than the insinuation that either Farmer or myself were not fit persons to see what actually took place. I am positively certain that throughout the séance you had but one hand—the right one—free. You must be awfully "clever" with that one hand to be able (1) to write between the table, against which the slate was closely pressed, and the upper-surface of that slate ; (2) select four colours ; (3) find out page, line, and words (the slates upon which they were written were on the table, in full sight of the sitters,) only known to ourselves, make a sketch of an owl's head—all this in the dark—and at the same time, and with that same hand, also support the slate to be operated upon! If that one hand of yours can accomplish all that complicated work, in so little space of time as to escape our observation, you must be something rather superior to a conjurer ; or we, as observers, something less than ordinary human creatures. You know that suggestion of quick movement by conjurers that would escape visibility altogether is childish talk. A quick movement with the hand, while attention is distracted to another part of the body, such is possible and probable ; but to talk of movement so quick as to escape notice *when the human eye is fixed upon the part to be moved*, this is silly chat, merely showing what stupid excuses or explanations some people indulge in when determined to deny an unpleasant fact. Further, all conjuring is but an imitation of magic or occult manifestation—such as disintegration, apparent creation or formation, passage of solid through solid, &c. When psychography—or call the mystery by any other name—startled the world, it was to be expected that some charlatan would mock it more or less successfully. I could imitate psychography myself if I liked to do so, but it would be under conditions differing considerably from those observed by yourself. I can find nothing in any

psychographic séance I ever had the pleasure of having with you that could be imitated by mechanism, electrical appliances, legerdemain, or fraud, under the conditions you readily volunteered to submit yourself to. You recollect that at the remarkable séance above referred to, Farmer and I imposed the conditions, and that we kept you entirely ignorant of what experiment was intended—nay, what is more, neither Farmer nor I knew exactly what to do until at the last moment, when “chance” alone decided the nature of the experiment. How any sane person can suggest “conjuring” to explain psychography, as witnessed through your mediumship, is really more than I can understand. It may be a consolation that the “clever conjuring theory” was never propounded by any of those—many thousands—who witnessed the phenomenon, even in its simplest forms; but that it is the old cry of some who fail to either understand the fact itself, or to obtain it under impossible conditions, and to whom it must, like the rest of spiritual manifestations, appear delusion, conjuring, or fraud. The next step to be taken by some disappointed sceptic will be to denounce all those who speak in favour of Spiritualism as liars or fools. Yet, what matters it, after all?—Sincerely yours,

J. G. KEULEMANS.

52, Rathbone-place, W.

#### A Personal Message.

“ . . . Almost at once the answers came to the questions I asked, signed by my husband’s name, and I recognised some little expressions peculiarly his own. . . . Anyone in the full possession of their faculties could see that here no imposture was possible, as the slates were held by Mr. Eglinton and myself in the air. . . .

“A. S. B.”

“LIGHT,” November 21st, 1885.

#### Evidence of a Gentleman in whom Professor Sidgwick has Confidence.

The editor (Professor Sidgwick) of the *S.P.R. Journal* for May, 1885, says:—“The following account of a séance with Mr. Eglinton is sent by a gentleman whom we have reason to regard as an acute and careful witness.” Then follows a long account of the results obtained, from which I extract the vital points:—

“I bought a three-leaf book slate on the way—one that had three loops and could be fastened with a stick of pencil. . . . He then took my slate, I having inserted a crumb of pencil and seen that it was all secure. It was then placed on the corner of the table, and we both rested our hands upon it. Shortly, in answer to my question, . . . the pencil could distinctly be heard writing inside the slate. . . . I unfastened the slate, and on one of the leaves found, ‘Yes, the conditions are very good!’”

Mr. Angelo Lewis (Professor Hoffmann), one of the special conjurers employed by the *S.P.R.* to investigate the manifestations occurring in my presence, has stated in the *Journal* for August, p. 371, that although my Brahma-lock slate is in itself innocent of any trick, there may be in “Mr. Eglinton’s possession a twin brother not quite so honest.” The gentleman “whom we have reason to regard as an acute and careful observer” says in regard to this slate:—

“On this I was requested to write . . . a question. To make the thing as conclusive as possible, I took the slate into the adjoining room, stood away from all mirrors, windows, &c., and wrote. . . . I then quickly locked the slate, put the key in my pocket, . . . never once letting the slate leave my hand. He then placed another slate half under the table. . . . In a few seconds writing commenced, and” [14 words were found to be written pertinently answering the question].

Professor Hoffmann’s ingenious explanation hardly avails in the many instances in which evidence is given in these columns of answers coming upon the locked slate wherein the question has been written, thus identifying the slate beyond possibility of its being changed. I do not purpose further following the vagaries of this conjuring expert (except to refer to his evidence), but will again refer to the letter of the gentleman above quoted.

“At this point Mr. Eglinton was called away to two ladies, and I seized the opportunity to write [a question] on the

Brahma slate. Then I locked it and waited for Mr. Eglinton to return. Upon hearing what I had done he took a slate—the one marked with my name—thoroughly cleaned it, and, with my help, threw a crumb of pencil upon it, covered it with another clean one, and gave me the two to hold with him . . . right away from the table. *In a second or two I could not only hear the pencil, but could feel it writing, and could localise the sound and vibration as undoubtedly issuing from between the slates* [the italics are mine]. *In one minute* [the italics are his] at the most . . . the underneath slate was found filled with writing, in three directions, and signed” [by the name of the person whom he had addressed in the locked slate].

#### Experiments Determining whether the Pencil Supplied is the One Used in the Production of the Writing.

“During the first four experiments I marked the pieces of pencil used, and carefully noticed the ends, before and after each experiment. Before, they were rough and unworn; after, they were found with one end lying at the extremity of the finishing stroke of the writing, and that end had a smooth worn facet which corresponded in size with the thickness of the thicker strokes of the writing produced.

“HAROLD MURRAY.”

*Journal*, June, 1886.

#### Evidence of a Conjurer, Employed by the S.P.R.

Mr. Angelo Lewis (Professor Hoffmann) is one of the conjurers employed by the Society for Psychical Research to investigate the phenomena occurring in my presence. In his report of his experiences, published in the June number of the *Journal*, he states that he has had ten séances in all, although he makes no acknowledgment that three or four were given gratuitously. Nine of these séances were unsuccessful, but at the tenth and last a result was obtained, in the production of which Mr. Lewis declares in the August number of the *Journal*, p. 374, “there was nothing to suggest trickery.”

“October 15th, 1885.—Sat with Mr. Marcus H. Lewis, from 4.30 to nearly 6 p.m. I asked for the word ‘unpalatable’ to be written, and after sitting for about forty minutes, as it began to grow dusk, Eglinton was seized with the customary ‘shivering,’ a sound of writing was heard, and on the slate being drawn from under the table, and the gas lighted, the required word was found written upon it, in a faint scrawly handwriting, and one angle of the little piece of pencil which had been put upon the slate was found to be abraded. The position of the word (very close to the frame at the opposite end of the slate, and with the tops of the letters to the medium) was precisely that which it would most probably have taken if the slate had been secretly turned round in its own plane, and the word written by the medium himself, but there was no evidence in support of such a supposition. My brother, who was seated next to Eglinton, and was able to command a view of the corner of the slate, did not observe any suspicious movement. On my remarking to Eglinton the possible inference from such a position of the writing, he said that this was the most frequent position, but that it would also appear in any other position, as might be called for. We sat for half-an-hour longer, but without result.”

Mr. Lewis attempts to vitiate the value of the experiment by skilfully, but not impartially, suggesting that the writing was produced “as it began to grow dusk.” The sun sets on October 15th, I believe, at seven minutes past five, and as the sitters waited for “about forty minutes” before the writing was obtained, it would be exactly when the sun was declining that the result was obtained, when there was an abundance of light to flood the room. Twilight ends on this date at 6.54. The gas was lighted about 5.40 to give extra illumination, thirty minutes after the word was written. Mr. Lewis adds, in the *Journal* for August:—

“Meanwhile, however, two gentlemen of my acquaintance, Dr. Herschell and Mr. Sachs [the latter was also employed by the Psychical Society, and when he came to me he was introduced as ‘Mr. Edwards’], both skilled amateur conjurers, paid a visit to Mr. Eglinton. He was not aware, to the best of my belief, of their prestidigitational knowledge, and they were, therefore, the more favourably placed for detecting trickery, if any were used. Writing was repeatedly produced, and no trickery

was detected by either of the witnesses, who came away completely staggered, and subsequent visits have, I am informed, confirmed them in the belief that at any rate the greater part of the manifestations they saw were not produced by any trick, but were really the work of some unknown force."

#### Evidence of Two Associates of the S.P.R.

The editor of the *Journal* publishes (June, 1886) a long account of a séance sent by Mr. E. M. C., an Associate of the S.P.R. There were present five persons in all, including Mrs. E. A. W., also an Associate of the Society, and to whom I have given, perhaps, fifty or sixty séances, not one of these being in my professional capacity.

"... Mr. Eglinton then asked 'E. M. C.' if he had a bank note or cheque with him; he had not, but he said he had in his purse a paper which had been there some time, and that he had entirely forgotten what it was. . . . The paper, folded in four as it was taken out of his purse, was placed by 'E. M. C.' unopened in the folding slate, and locked by him; the key he put in his pocket. Mr. Eglinton for stronger proof tore a piece of the edge-paper off some postage stamps, and without removing the slate from the table he stuck it on not far from the lock, and some way round on either side of the slate. That slate Mr. Eglinton then placed on his left-hand side, and his elbow touched it. . . . Mr. Eglinton now took the locked slate and held it under the table with his right hand; nothing came; he held it several times on the table and under the table; nothing came. . . . Mr. Eglinton then placed both his hands over 'K. W.'s [a private medium with whom Mr. Myers has had considerable experience] hand on the locked slate; he was strongly controlled; writing was heard, the slate was given to 'E. M. C.,' who partially unlocked it (taking the key from his pocket), but the lock did not open very easily, and Mr. Eglinton turned the key, having first cut the paper that held the slate together. (While Mr. Eglinton did this the slate remained on the table before 'E. M. C.') The paper was in the slate, folded as when put in, and an answer was written to the effect that it was a receipt of the Grosvenor Gallery Library, No. 21380, in large figures, which was perfectly correct. Mr. Eglinton then said he would try another experiment. He took the initialled slate, cleaned it, took from the table at the back one of the other slates (which had all the time been lying there), *he also cleaned that*; he put the initialled slate over the other, and placed them before him on the table. . . . Mr. Eglinton now changed places with 'K. W.' (I should mention that after he moved he lifted the top slate from the bottom, and nothing was written; and that 'E. A. W.' can vouch for it, as well as the others, that the slates were left on the table while Mr. Eglinton moved from one chair to the other.) . . . The slates were held at 5. Mr. Eglinton was most strongly controlled, and we all heard writing, and I distinctly felt the vibration in the slates, our hands being between the slates and the table. . . . We took off our hands. I took the top slate from the other slate, and we found that other covered with close writing; 32 lines, 195 words. The message is not like Mr. Eglinton's handwriting.

(Signed) { "E. M. C.  
"F. C.  
"A. C.  
"E. A. W.  
"K. W."

#### Evidence of Mr. C. B. Hankey.

Writing was obtained on a sheet of note-paper placed between two slates, the question written on the paper being the only previous mark; the writing obtained was a direct answer to the question written on the paper, and in places it "crossed" the question in the way that one "crosses" a letter. I have this paper still in my possession. Writing was obtained on the locked slate, held sometimes on and sometimes under the table, but never completely out of sight. In the former case the whole hand holding the slate was in sight, in the latter the thumb and wrist. I have always looked to see if the slates were clean, and frequently cleaned them myself before getting writing on them. The messages have been pertinent answers to questions asked (1) on a piece of paper folded, so as to effectually hide the question, and placed sometimes between two slates, sometimes between the slate and the table; (2) in the locked slate placed on the table, the answer being given on an ordinary slate held underneath. The questions asked have been invariably known only to myself at the time. I have

several times noticed that the facets of a fresh piece of slate pencil have been worn after the writing, but have never experimented with the coloured crayons. I have distinctly heard the sound of scratching on the slate, such as is made by a pencil writing on it, and have noticed that the nearer the ear was placed to the slate the more distinct was the sound; this was particularly noticeable on one occasion when a piece of pencil was placed on the slate and covered by a small china cup, and the writing obtained was in lines shortening to fill the circular space covered by the cup. I have always noticed that Mr. Eglinton was most anxious that one should examine all the articles about, such as the table, chairs, slates, pencils, &c.

Stanstead.

C. B. HANKEY.

#### Writing on a Locked Slate which never Left the Sight a Single Instant.

"... Mrs. L. then asked on a locked slate of Mr. Eglinton's, and always unseen by him, 'Can you communicate a message from my mother?' We locked this slate ourselves, *it was never removed from the table or out of our sight for one single instant* [the italics are mine]. Mr. Eglinton merely rested one hand upon it. Very shortly after, we heard writing, the three taps were given, Mr. Eglinton handed us the slate, which we ourselves unlocked, and on the opposite side to that on which Mrs. L. had written the question was the reply, 'We are not in communication with your mother.' An answer which, though not so satisfactory as we could have wished, was at least to the point.

"We thought it advisable to try another test. For this purpose Mrs. L. took a visiting card out of her card-case, which she marked, unseen by Mr. Eglinton. This we placed between the pages of a book, taken from the bookcase behind us, adding a small bit of chalk, which we had brought with us, and which was likewise marked. Mr. Eglinton held the book under the table, and I asked that the word 'watch' might be written on the card. I wrote this request on a slate which I showed to Mrs. L., but not to Mr. Eglinton; this slate remained at first on the table, but was afterwards held by Mr. Eglinton under the table with the book. After about a quarter-of-an-hour . . . he lifted the book, and we proposed inspecting it; on doing so we found that one stroke had been made nearly halfway across the card,—a broad steady stroke, not in the least as though the chalk had rolled—and there was an indistinct scribble in one corner, which on close inspection looked something like a man seated on a mound! The nib of chalk was, however, gone. . . . During this time Mr. Eglinton's thumb and the corner of the book had been always visible. We cut off and marked another small bit of chalk, which with the card was again placed by us between the leaves of the book, and the book was held again by Mr. Eglinton under the table. After another quarter-of-an-hour Mr. Eglinton again gave us the book. . . . We opened the book, and found besides several scribbles the letter 'w,' and a little apart from it, what looked like a badly-formed 'w.' A little further on was apparently a second attempt at a 'w.' The chalk was crushed to atoms.

"JESSIE H. SYMONS, Associate S.P.R.

"A—M. L—, Associate S.P.R.

"From notes taken immediately after the sitting."  
*Journal*, June, 1886.

Miss Symons has supplemented her evidence by the following letter:—

DEAR MR. EGLINTON,—I have just been reading your two letters. In reply let me say (1) that writing has been obtained on my own slates; (2) on your locked slate, of which my friends or I have kept the key; (3) on one occasion (at least) I saw your thumb and the palm of your hand from the moment you held the slate under the table till the sound of writing was heard; (5) the answers have been pertinent to the questions asked on the spur of the moment; (6) writing has taken place on as well as under the table; (7) I have marked pieces of pencil and have found the points afterwards to be worn down; (9) you have always been most ready to allow us to examine room, table, slates, and pencils, and have yourself asked us to do so. It seems unnecessary to add more, since my records of séances with you have been already published, and having been written immediately after our séances, are more valuable evidentially than anything I can say at present.

Mrs. A. M. L. also writes in reference to the séances quoted above:—

Writing has been produced on my own slates, privately marked, also on my own visiting card. The writing has been



pertinent to questions asked at the time. I have written a question in the locked slate, locked and unlocked it myself, and found it contained an answer to my questions. Placing some coloured chalks on a slate, I asked that twenty should be written in yellow and five in white. The slate was partly held under the table, and *immediately* both numbers were produced, the figures powdery from the recent use of the chalks. I have at all times been allowed to examine the room, table, slates, and pencils.

A. M. L.

Writing the Suit and Number of Three Cards Chosen from a Pack of Twenty.

" . . . . Mr. Wedgwood had taken with him twenty playing cards, selected out of an ordinary pack, from the ace up to the five of the four suits. Out of this pack Mr. Wedgwood selected three at random, and without looking at them, or showing them either to Mr. Eglinton or to me, placed them face downwards on Mr. Eglinton's locked slate, asking that both suit and number of the cards chosen might be written, a black card to be written with blue chalk, and a red one with yellow. Mr. Eglinton then placed in the slate two coloured nibs of chalk, snapped it to, and left it on the table. . . . Mr. Eglinton next held the locked slate under the table, but being, I suppose, heavy, he let it drop from his hand to the floor. On picking it up he opened it, but no writing had come. . . . At this point Mr. Eglinton again opened the locked slate, and I satisfied myself by slightly moving the cards (though, I need hardly say, without turning them up) that there was then no writing on either side of the slate. From this time up to the moment when we next heard writing, the slate was never out of our sight for an instant, nor was it once removed from the table; in fact, Mr. Eglinton's hand and mine rested on it throughout. We had sat thus perhaps ten minutes, when we heard the sound of writing, succeeded by the usual three raps. Mr. Eglinton pushed the slate slightly towards me, he turned the key, and I opened the slate myself; the writing was under the cards, which were still lying with their backs towards us. The number and suits written were in all three cases correct, and our wishes as to blue chalk for a black card, and yellow for a red, had been equally complied with.

" JESSIE H. SYMONS.

" H. WEDGWOOD, M.A., Vice-President S.P.R."

Journal, June, 1886.

Mr. Charles E. Cassal, F.I.C., F.C.S., writes:—

Unscientific and Unjust Proceedings.—Recognised Handwriting.

MY DEAR EGLINTON,—I am quite ready to acquiesce in your wish, which you are good enough to express to me, that I should add my testimony as to the genuineness of the psychographic phenomena occurring in your presence to the great amount already published; although, personally, I do not think that the wild statements of a member of the S.P.R., condemning themselves as they do, call for any very serious notice, unless the member in question speaks officially in the name of the Society. Such an accusation as the one made against you may be very properly viewed, I think, with contempt or pity. I greatly regret, however, that the S.P.R., which has done and does some very useful work—albeit up to the present a good deal of it is rather of a pseudo-scientific scavenging description—should allow the publication of opinions, unbacked by the slightest shred of evidence or personal knowledge, reflecting upon the character and honour of an individual. Such a proceeding is not merely unscientific and unjust: it is foolish and weak.

I do not suppose that you would wish me to give a full account of all the sittings I have had with you, with different people, in different places, and under all sorts of circumstances and conditions. The publication of the notes of these would probably result in a small volume. It will, no doubt, be sufficient if I take the headings of your communication in "LIGHT" of July 17th, and answer them.

In my presence there has been obtained—

1 and 2. Writing on my own slates and on those of my friends, on the locked slate, and on paper; in daylight, in gaslight, at your own rooms, and in private houses never previously visited by you.

The writing has occurred on slates placed under the flap of the table, between a slate and the top of the table, between two slates when held out in the air, and when held beneath my own hand, on the table; in this way whole slatefuls have frequently been obtained. When the slate is placed under the flap of the table

it is, of course, *partially* out of sight, but as a rule the thumb and most of the hand which held it have been in my sight during the whole time the experiment has lasted.

In the other cases referred to the slates have generally never been out of my sight, and in some cases not out of my grasp.

3 and 4. In my humble judgment, my observation *has* been sufficiently keen to warrant my saying decisively in any given case that the hand holding the slate has always been in sight; and that the slates actually written on were clean beforehand.

5. The writing has *never* been such as to cause an impression that it had been previously prepared. It has been pertinent to questions suggested on the spot—often of the most private nature.

7. Writing has been obtained in colours chosen on the spot, with pieces of crayon and pencil carefully marked, and the facets of crayon and pencil have afterwards been found to be worn.

8. The sounds of writing have come from the slate, and the vibration of the pencil has been felt while two slates have been held out together in mid-air, as well as in the other cases above referred to, I myself having hold of or touching the slate or slates.

9. The room, table, slates, &c., could always be freely examined.

I may add that I have obtained the exact writing and the signatures of persons closely connected with me, between slates which had not left my grasp, under my own hands, and at my request spontaneously made.

I presume that you propose to publish a number of similar testimonies, with a view of improving the minds of some "superior" members of the S.P.R. It is far more than they deserve. Much good may it do them.—Believe me, yours sincerely,

CHARLES CASSAL.

In reply to other questions, Mr. Cassal adds:—

I have received your two further questions. As far as man can be I *have* been absolutely certain that there has been no previous writing on the slates. The answer to a question has frequently come *instantaneously*. On some occasions a short time has elapsed, and in some others no answer whatever has been received.

The Locked Slate never once Leaving the Hands of the Sitter.

Some months ago, when our names were even unknown to Mr. Eglinton, I went with a friend to a séance at his house. I requested him at once to allow me to write a question on the Bramah locked slate, then lying by my side on the table. I believe it to be generally known that the slate in question contains in reality a pair of folding slates, which can be securely locked together. Mr. Eglinton having readily granted my request, my friend at once retired with him to the window, where (with his back turned to me) he purposely kept him engaged in conversation until I had written a very direct question on one side of the slate, and also locked it securely. Then my friend and Mr. Eglinton returned to the table, joined hands with mine upon the slate, which we held for a few seconds under the table without apparent result. Mr. Eglinton then asked whether we should be satisfied if we obtained an answer to the question on another slate? We said that we should be both surprised and satisfied, so I took back the locked slate and kept it by my side the whole time. Mr. Eglinton then placed one of his own slates beneath the table for a few seconds, and obtained an answer to the effect that his guides would endeavour to write on the Bramah locked slate. We then joined hands upon it again as before, held it *above* the table, until the usual signal was given to the effect that writing had been obtained. I then unlocked the slate, and found on the opposite side to that upon which I had written my question a most direct answer to it, containing twenty words. *The slate never once left my hands.*

Unless this be considered a genuine specimen of psychography, I am anxious to know how it was done! Did Mr. Eglinton read my thought—I only gave definite shape to my question when I wrote it—on my way to his house? Did he prepare a suitable answer, and write it with invisible ink on the proper side of the slate, so that it should not turn up *underneath* my question? And then, did he contrive, by conjuring apparatus, to make it suddenly visible to me, or did he take the slate from me in order to wash the answer over with a weak dilution of sulphuric acid, and thus make it visible, without either my friend or myself observing the act of taking and returning the slate. Or, did he simply take the slate from me, and,

while cleverly diverting our attention, which we thought we were bestowing on the matter, read the question, answer it, and return the slate unobserved by either of us? If so, I can only wonder that such a conjurer should have thrown away his chance of exhibiting his powers to Mrs. Sidgwick, who admits that she failed to detect the opportunities of an amateur expert in slate-writing.

Clarendon-road, Holland Park, W.

Since the above was in type, I have received the following letter from my correspondent in reference to the criticism of Mr. Angelo Lewis:—

Since writing in reply to Mr. Eglinton's appeal for evidence to psychography, I have read an article in "LIGHT," by Angelo Lewis, entitled: "How and What to Observe in Relation to Slate-writing Phenomena." This throws some light on our experience, as I find we are to presume, at least, that the answer to my question was obtained, not, as we thought, when the slates were in full view, but during the few seconds when they were held without result under the table, and yet, if we accept this view, another portion of his article places us again in great difficulties. On page 420 of "LIGHT" for the 18th of September, Mr. Lewis says "that the single word or short message obtained at the séance is generally in a weak, scrawly, scarcely-legible handwriting"; and then, in reference to messages not then and there produced by the medium, he further states: "Two points are usually noticeable: first, the wording of the message is of a vague, general character, having no special reference to the immediate circumstances of the case—a sort of general treatise on Spiritualism; and, secondly, it is in a bold, flowing hand."

Now the answer to my question was extremely direct and to the point, mentioning even the name and address of the person I questioned. It contained *twenty words*, and, further, was written in the clear bold hand which Mr. Lewis tells us would be one of the characteristics of a message written at leisure beforehand. I have several times written the message from memory, and when doing so at the utmost speed, and "in a weak, scrawly, scarcely-legible handwriting," I require 30 seconds for the performance, but when my writing is bold and legible, from 40 to 48 seconds are necessary. As Mr. Eglinton not only had to frame and then write the sentence legibly, but also to remove a slate, read the question, and then substitute a fresh slate for it (or add a third slate), I cannot help thinking we should have had sufficient time to come to some conclusion as to how the trick was done, especially as we were both sceptical and made a point of holding the slate firmly ourselves, and also of carefully watching Mr. Eglinton's thumb!

Since that day we are no longer sceptical, but feel bound to bear testimony to the reality of psychography as produced by Mr. Eglinton.

X.

#### The Conditions Perfect.

"... We feel so well able to testify to the perfection of the conditions. ... I took with me my own slates, and these were used throughout at Mr. Eglinton's own request. ... Mr. Eglinton then took one of my book-slates (a pair of ordinary slates fastened together with cord up one side so that they could be opened and shut but not separated entirely) and placed it firmly just beneath the table, holding it there with the fingers and thumb of his right hand. Mr. Templeton supported the slate with his knee, but "got tired of it, so he removed his knee, and held the slates with his left hand instead. In this position I was able to see that the slates were *close together* and jammed against the table, and Mr. Templeton was also able to feel and see the exact state of affairs. ... We all heard the sound of writing. ... Mr. Eglinton carefully withdrew the slates, without a muscle of his hand having apparently moved the whole time. I opened them, and we found the words, 'The power is against us.'

"G. A. SMITH."

Journal, June, 1886.

#### Accurately Copying an Outline on a Drawing-slate.

"... The words obtained at the end of the sitting were given under what appear to me quite special test conditions—unless, after three-quarters of an hour's waiting, both Mr. Smith's and my own attention failed us. ... The folded (and bound) slates were Mr. Smith's, and from the time Mr. Eglinton lifted them from the table till the writing came they were also either held by my knee firmly against the under side,

of the table-flap or by my hand. I cannot say that I distinctly felt vibration within the slates at the moment I could certainly hear the sound as if within.

"Mr. Smith now brought out a child's outline drawing-slate for copying on glass the underlying figures drawn on white paper, and desired some part of the drawing to be reproduced. ... We waited some time, probably ten minutes, and then heard the soft scratching of the pencil. Part of a leg had been accurately copied, we found. ... To a former sitting with Mr. Eglinton I took six questions in an envelope. ... I suddenly took the envelope from my pocket, chose a slip at random, and placed it question downwards on a slate in the middle of the table. I withdrew my fingers as another slate closed it (the slip) down. The three present then rested their hands on the two slates, and presently came the sound of writing, on this occasion more like drawing than the usual quick short lettering. ... Uncovering the lower slate I found my slip as I had left it, and the question: 'How many days and months has the year?' answered in numbers thus: 365

"12 large size.

"J. MURRAY TEMPLETON,  
"Associate S.P.R."

Journal, June, 1886.

With respect to the questions published in "LIGHT" for July 17th, Mr. Templeton writes:—

I simply reply generally to the questions in the affirmative.

#### Evidence of Mr. Haskins, M.I.M.E.

DEAR MR. EGLINTON,—Your request in "LIGHT" of July 17th, for concise replies to sundry questions put by you as to your séances, certainly deserves from me who have had so many delightful séances with you the best I can give. You deserve far more than you can receive.

1. Writing has frequently been received on my own slates, some of which I now have. In all such cases the slates were cleaned by me, the portion of pencil to be used selected and marked by me, and in each case writing was distinctly heard by me; and on opening the slates the bit of pencil I had placed between the slates with its corners intact came out with one, and in some cases two, of its corners worn away. In some of these instances the slates were placed by me on top of the table, your hands being on these occasions *under mine*, while yours rested on the slates. On three occasions you held the two slates on my wife's shoulder, and once on mine—in each case in full sight, of course—and we distinctly heard the writing, and found the bit of pencil, which I had marked and inserted, as stated above, worn away on one corner, as in the other cases.

2. I have several times had writing on your locked slates—after I had cleaned them and inserted the pencil bits. In cases where the locked or other slates have been held under the table, the thumb of the hand holding the slates has been as visible as during the time the writing was being done above the table, while at all times your other hand has been held by me when sitting next you, or by some other person known to me. I have never known of any slates being *entirely* out of my sight while being written upon.

3. My observation has been sufficiently keen to see either the whole of the hand holding the slate or enough to insure the fact that the writing was not done by you.

4. I have *invariably* ascertained that when writing has been produced between two slates they have been quite clean.

5. Never have I even suspected a previous preparation of the slates—in most cases it would have been impossible. As to pertinency, I have had very decided replies to questions written inside slates without your knowledge, the pencil bit inserted also without your knowledge; in one instance the answer only proved true to me after an exchange of letters with an American friend—not within 3,000 miles when I wrote the question.

6. The writing has always been most profuse—when on top of the table or when held on the shoulder of some member of my family or my own.

7. I now have a slate on which are four words—in four *coloured crayons*. These words were thought of by three others and myself—not mentioned aloud—four bits of crayon were marked and inserted between the slates by us, and on opening the slates we found the words thought of by us—each in the colour selected aloud by us—and we found the crayon bits *worn* where there had been a sharp, well defined corner or angle.

8. I have never had writing on slates in your presence with-

out hearing it. I have, however, more than once asked you to lift your hand from the slates while writing was heard, and the invariable result was the stoppage of the sound of writing during the time your hand was not touching the slates, but the sound was again perceptible so soon as you resumed the touch of the slates. As to vibration during writing, I have only observed it when the slates were on top of the table or on some one's shoulder—more especially the latter—when I have always noted it.

9. As I have gone to you to learn, I have not omitted all precaution. I have invariably applied the same intelligence to the investigation of the phenomena I have observed in your presence that I apply to matters within my profession as an engineer, and as I, as well as some others, have been reasonably satisfied with my studies and the results of them in engineering, why not in this matter of slate-writing? I am quite aware that, whereas one may be considered quite reliable in matters in general, they immediately lose that reliability the moment they attempt the investigation of matters called occult.

The position taken by Mrs. Sidgwick may be unique, but it is assuredly not a tenable one. Finally, my friend, pray don't let this last phase of a disorganised opposition annoy you in the least. Truth being with you, you need have no fear of their attempts at falsification, however well intended on their part. Adhere to the *square* position you have so long and so nobly maintained, and the result will continue, as it has been, entirely satisfactory. Please let me remain, with kindest regards, sincerely yours,

JOHN F. HASKINS, M.I.M.E.

114A, Queen Victoria-street, London, E.C.  
July 26th, 1886.

#### Writing between Two Clean Slates when resting on the Shoulder of One of the Witnesses.

" . . . E. T. B. cleaned two of Mr. Eglinton's slates with a damp sponge, and chose a fragment of pencil, which he marked, the edges being unworn. . . . The two slates, being seen to be quite clean, were then placed together, with a bit of pencil between them. . . . Mr. V. said, 'You can rest them on my head if you like.' Almost immediately the sound of writing was heard between the slates. It is inconceivable to both Mr. V. and Mr. B. that there could be any doubt as to the place from which the sound of the writing came. On its ceasing and the slates being examined, at the end of the lower one farthest from Mr. Eglinton were the words: 'You will have other writing. Patience.' It was asked that the [two] answers might be written inside a circle just then drawn on the slate. This was done.

"EDWARD T. BENNETT.

"Member and Assistant Sec. S.P.R."

#### Obtaining Writing in Colours Chosen Mentally.

DEAR MR. EGLINTON,—My impulse on reading your letter in "LIGHT," of July 17th, was to offer at once my mite of evidence, but circumstances have induced a few days' delay. I hope it is not too late to say that, although I have had but three sésances with you, the conditions seemed such as to preclude all idea of fraud or mystification to any but minds wilfully blind on such subjects.

In the first place, I frankly state that before you entered the room, I on the first occasion, my friend on the second, carefully examined the upper and under sides of the table, also the floor, in order to be able to assure *others* that no deception was practised through your surroundings. It is true I did not go to you with mind made up that I *was* to be deceived by "clever conjuring," nor did I go for "tests," but rather to verify what I had received through other sources, of which *you* knew and know nothing. I was quite prepared to meet with disappointment, but if I did succeed I wished to satisfy friends similarly interested that all the conditions and surroundings were above suspicion.

Without entering into unnecessary detail, I will say that at the first and second sésances the experiments with the coin, and selecting page, line, and word of a book of which neither of us knew the title (both new to me) were successful. I did not know what coin I took from my portmonnaie, so that you could not have exercised "thought-reading." On each occasion you asked if we had brought our own slates, and regretted our not having done so.

Writing was obtained on slates held underneath the table, your thumb, my friend asserts, being always visible while she

was there; and the communications, except in one instance, came *either* when one of us held the slate with you, *or* when we held the slates at arm's length, plainly visible, *or* when they were on the table with our hands upon them, *or*, best of all, when you rested them on my shoulder. In each case it was impossible for you to turn them, or to substitute others.

We are positive that the slates were clean and free from all writing when we took them to write our questions. We looked carefully, and also noted that they were ordinary slates—not two pieces inserted in each frame. My friend, at your suggestion, brought hers away with her. I have it now with the writing upon it, and it has been minutely examined. The writing has been in direct answer to our questions, either mental or written, and you could not have foreseen what questions utter strangers would ask. When the questions were in French, the replies were in that language, in entirely different chirography, varying in each instance with the intelligence supposed (to take that standpoint) to be communicating. When questions were written in the locked slate you could not possibly have known what was written; nor, indeed, at any other time, as we concealed the slates while writing on them. And you could not have imitated a mark I put on the slate I used without a closer examination than you could have made hurriedly, and that mark was on the slate after the writing was obtained.

When we chose, mentally, a coloured crayon, enclosing several of different colours, the replies were in the colour selected. My friend asked mentally that part of an answer should be in one colour, the rest in another. This also was done. The facets of the pencils were always worn down, having conclusive marks of usage.

I can most positively state that the sound of writing came from the slate, wherever placed, and the vibration was *plainly* perceptible to my own hand whether I aided in holding the slate under or upon the table, especially so in holding it at arm's length. When the slate touched my shoulder I felt the vibration there. I have already stated our thorough examination of the room, table, and slates, and can truly say that you made no attempt to divert our attention from you or the slates you held.

You may remember my telling you during our last sésance that I watched your feet constantly, so I can be positive you did not write with *them* (as some people have suggested) on another slate, which the same feet conveyed to the under surface of the table!

One is tempted to pity minds capable of such suggestions, even if in honesty of purpose, as is sometimes the case, let us hope.

To quote "LIGHT," "it is useless to argue with those who have made up their minds that they *will* not see."

Nevertheless, in justice to you and your honest mediumship (is that the correct word in English?) a frank statement of the truth should be given by those who believe in you as no conjurer.

I would like to say *ditto* to all that Dr. Herschell's, Mr. Aksakof's, Mr. Mitchiner's and Mrs. Burchett's letters in "LIGHT" express, as to their belief in your sincerity and fair dealing.

Perhaps I cannot lay claim to "that calm, dispassionate judgment which should always characterise scientific inquiry," but injustice rouses my extreme indignation, and the judgment passed on you by those incapable of seeing, or determined *not* to see, and not even to accept the evidence of those who are entitled to equal credibility, is manifestly unjust.

I will not admit either that I am one of those "signally disqualified by natural temperament from observing accurately at all," or that I have always been "signally qualified to embrace eagerly that which suits my temperament"; for until within a very few years I have struggled against admitting the belief in Spiritualism. Therefore my habits of thought should be in a certain sense impartial.

For reasons already explained, neither my friend nor desire publicity given to our names.

I simply ask to count as one more in the endless list of those who believe in you.—Sincerely yours,

G. J. R.,

Member of the S. P. R.

Bailey's Hotel, South Kensington.

July 21st, 1886.

#### Writing in Hindustani.

With reference to Mr. Eglinton's appeal to those who are in a position to bear testimony to the genuineness and truthfulness of the phenomena occurring in his presence, commonly

called "slate-writing," and which has been by a lady—who, whatever her accomplishments and proficiencies may be in other respects, is entirely wanting in that most useful acquisition, so valuable to all who take upon themselves the difficult task of instructing others by public speaking, viz., a judicial mind. For after having, with care and labour, collected and recorded evidence of a convincing and apparently reliable nature, she sums up her pleadings by giving a verdict diametrically opposed to the evidence which she herself has collated, and, without giving any reasons for doing so, summarily dismisses the subject by saying that "she has no hesitation in attributing the performance to clever conjuring."

I do not write with the intention of pointing out the weakness and absurdity of such a proceeding, for that has been done clearly and ably by others, but to place at Mr. Eglinton's disposal two instances witnessed by me, which, if the evidence of sight, hearing, and touch is to be relied on, must be admitted as genuine. The first of these occurred so far back as September, 1882, in the rooms of a private gentleman, Captain J. James. The séance [non-professional] consisted of nine ladies and gentlemen, including Mr. Eglinton. It is not my intention to relate all that occurred there; suffice it to say the meeting was a very successful and interesting one. I shall only state what occurred to myself individually. Towards the close of the séance, which I should mention was in *full light*, Mr. Eglinton asked for some note-paper, which was brought from a side table by Captain James. One sheet of this Mr. Eglinton told me to place in an open book lying on the table, and to close it. I saw that there was no writing on the paper, and did as requested; a small piece of pencil was also placed in the book with the paper. I was then told to place my hands on it, and a gentleman sitting near me was also told to place his hands over mine, and Mr. Eglinton then put his hands over both of ours, and pressed heavily on them. After several minutes our hands were removed, at Mr. Eglinton's request, and he told me to open the book. I did so, and found the following written in a clear, legible hand—

"I am always near  
Douglas, and will  
haunt the place."

It is unnecessary for me to explain what this writing had reference to, the point at issue being simply the genuineness of the manifestation. The other instance I refer to took place at Mr. Eglinton's rooms in December, 1884, where I accompanied a friend to hold a séance. It was early in the afternoon, and broad daylight. There were several slates on the table at which we sat, and questions on different subjects were written on them by my friend and myself, and answers to them were given in writing, when held under the table, in the usual way by Mr. Eglinton; but the greater part of the slates on this occasion being out of sight, I do not adduce these as proofs of genuineness, though I believe they were all genuine. At the close of the séance I wrote the following question on a clean slate: "Can my old servant, Bawa Mean, communicate with me in Hindustani?" I then, at Mr. Eglinton's desire, turned the slate with the writing downwards on the table, having placed a small piece of slate-pencil under it, and Mr. Eglinton put his hands on it. After a short time we distinctly heard the noise of writing on the slate, and on its termination I raised it up, and found some hieroglyphics written close under my question, with the following sentence written in Hindustani:

"Humara salam, sahib."

I have never been able to discover what these hieroglyphics mean, or to what language they belong, if to any; but the translation of the Hindustani sentence, written in English characters, is, "I salute you, sir." I never took my eyes off the slate whilst this was going on, from the time I wrote the question until I took it up after the answer had been written. I may mention that "Bawa Mena" was a Mahomedan servant of mine for 32 years, and died as such some short time before I left India. Perhaps Mrs. Sidgwick will be able to explain how what I have described could be done by conjuring, and thus prove herself to be in the art of prestidigitation a greater proficient than the most celebrated conjurer of the day.

J. W. H. MACLEAN,  
Major-General.

56, Gloucester-gardens,  
Hyde Park, W.  
July 21st, 1886.

#### Writing Obtained at Dictation.

"We were late as I went to Hammond's in the Edgware-road and bought *three new slates*. . . . I then said 'Will you write the word "Cat" for me *between the slates*?' . . . Miss L. then asked, and we heard writing. After the ticks the slate was uncovered, and there was the word 'cat.' I said 'Please write the figure 4,' and the same slate was placed as before. In a moment we heard writing, and on lifting the covering slate there was a *bold '4.'* I said 'Write "Man."'" Miss L. added 'So that it can be seen.' Instantly we heard writing, and when the slate was exposed 'Man' was found in *very large letters*. Mr. Eglinton said, 'I shall ask for a word; Please write "Woman."'" Instantly we heard and saw as before. I now asked Mr. Eglinton to try his *locked slate*, and I wrote a private question on another slate, letting no one see it, and turning it question down on the table at my side. . . . My question was 'Can you advise for the family of X.Y.Z.?' (names in full). On opening the locked slate *myself* I saw written: 'We cannot advise for the family of X.Y.Z.' (names given in full).

"H. K. BRIETZCKE., Hon. Associate S.P.R.

"This I certify to be an exact account of what took place with Mr. Eglinton, Mrs. B. and myself.

"J. D. L."

*Journal*, June, 1886.

Mrs. Brietzcke has supplemented her evidence by the following letter:—

DEAR MR. EGLINTON,—Allow me to express to you my *unqualified belief* in your slate-writing phenomena. I have attended too many séances, [about thirty] and suggested too many tests, with results beyond my expectation, to be other than thoroughly convinced of the fact that there is an outside intelligence at work. Make any use you like of this letter.—I remain, yours truly,

72, Sterndale-road,

H. K. BRIETZCKE.

July 9th, 1886.

#### Obtaining Writing under an Inverted Tumbler.

" . . . We proposed to try the experiment of getting writing under a tumbler placed on a slate. E. accordingly procured a plain glass tumbler which we inverted over a piece of pencil on a clean slate. E. then held the slate under the table with his right hand. . . . I then asked that a triangle might be drawn underneath the tumbler. We soon heard scratching, and both suddenly looked under the table thinking we might see the pencil in motion. *F. saw it fall directly he looked at it* [the italics are mine]. I saw nothing on account of the light shining on the surface of the glass. On raising our heads the scratching recommenced and finished with three taps. E. then lifted the slate on to the table, and underneath the tumbler we saw the figure of a triangle. In the centre of one side was a break in the line as if the stroke had been interrupted. The pencil, which was freshly broken at each end when the experiment commenced, was found abraded at one of the angles as if with writing.

"F. W. BENTALL,

"Member of the Society for Psychical Research.

"I testify that the foregoing account is substantially correct.

"F. W. FROST.

"3, Union-court, Old Broad-street, London, E.C."

*Journal*, June, 1886.

#### Writing upon Scores of Cards in a Private House.

MY DEAR EGLINTON,—I am pained to hear of the attack made upon you by Mrs. Sidgwick, and which, from my own personal knowledge of the absolute genuineness of the psychography obtained by you, is so unjust and ungenerous.

In reply to your request contained in "LIGHT," of the 17th inst., I will endeavour to answer the questions set forth.

1. I have obtained writing upon a double slate, purchased by myself, and which was never out of my sight from the time of entering your house to the completion of the message. Also upon scores of cards, in my own house.

2. I have received writing upon the locked slate, which was only out of sight whilst it was being held under the table; but during that time I could see the hand holding it.

3. I can certify that the hand holding the slate has never been out of my sight for more than one or two seconds at most.

4. The slates have always been perfectly clean.

5. At one of our séances I wrote—unseen by you—the

initials of a personal friend, whose name was quite unknown to you, and then placed the slate—with the writing underneath—upon the table. I afterwards received a reply signed by himself. At another séance, I asked for the number of my watch, which was unknown to me as well as to yourself. This was given correctly.

6. I have received writing, with the slate held both under and above the table, also with one upon which my wife was sitting.

7. I have chosen a coloured crayon, and received the writing in the same colour.

8. I can positively state that upon several occasions I was able to detect the writing as coming from the slate. I have distinctly felt a very strong vibration whilst holding the slate with you, during the time I heard the writing.

9. It was your expressed desire that, at our first séances, I should examine your table, slates, &c., and as a then sceptic, I took full advantage of your offer. My attention has never been unduly diverted during our séances.

I may also add that I have had about forty séances with you, a large proportion of which have been in my own house, and under such conditions that to accuse you of conjuring would be as childish as it would be a cruel wrong.—Believe me, always your very sincere friend,

J. H. SEVIER.

Maisemore Mansions, Canfield-gardens, N.W.

July 26th, 1886.

#### A Personal Message in the Russian Language.

“ . . . We went together into M. Aksakof's study, took two slates, lying on the writing table, and two marked cards from the drawer (all of which had been prepared by our host), and sat down at a card-table, on which stood two lighted candles. The séance began in the ordinary way. . . . Then taking another white card from a packet bought by M. Aksakof himself, I examined it carefully, not letting it go out of my hands for a moment. Meanwhile, Mr. Eglinton tore a small piece off its corner, which I put in my pocket, and, without changing place, he stretched out one hand, took a book from the writing-table at his back, and opened it before me. I put in my card with a small bit of lead pencil, shut the book, placed it flat on the table, and held its two sides with my hands. Mr. Eglinton placed his left hand on the corresponding one of mine, and with his right touched the book by its corner from below on its other side. In a few seconds the sound of writing was heard, and I also felt something moving in the book, which I was firmly pressing. Shortly after I heard three light knocks on the surface of the book. Opening it, I saw one of the sides of the card covered with a fine handwriting in Russian. The language was quite correct, and terminated with the signature of the person so well-known to me. No traces of the pencil were found on the leaves of the book, although in all the card contained twenty-three lines. The contents of the communication, as it regards exclusively me alone, offers nothing interesting to the public. When we had finished, the others entered the room, and I asked Professors Boutlerof and Wagner to compare the torn corner with the card itself, and, needless to say, it exactly corresponded.

“BARBARA PREBITKOFF.

“Maison Prebitkoff, Moscow.”

*Rebus (Russia).*

#### Recognised Handwriting.

“Mrs. Thompson has kindly favoured us with the use of an engraving representing a slateful of direct writing received in the presence of Mr. Eglinton. . . . Mrs. Jenyns now reiterates by letter what was then stated, that ‘the writing is extremely like my father's, and the signature exact!’”—Ed. of *Medium*.

#### Testimony of Mr. Pole.

DEAR SIR,—I have had the pleasure on two occasions to witness in your presence the phenomenon of psychography, and I do not think that any one *in the full possession of his senses* could attribute the slate-writing to “clever conjuring.”—Yours faithfully,

THOMAS POLE.

2, Ellenborough-crescent, Weston-super-Mare.

11th July, 1886.

#### No Alternative but to Challenge the Veracity of the Witnesses.

“ . . . I am able to report a successful and perfectly satisfactory psychographic séance. . . . Of course a single word under perfect test conditions would be as conclusive as a volume, and . . . I was thoroughly satisfied on this, as on a former occasion when Mr. Eglinton was at my own rooms, that the medium did not himself write the words. . . . Of the two slates that were used, I cleaned one, after it had been well wetted, with a dry sponge myself, on both sides; the other I saw similarly treated by Mr. Eglinton. Of course I watched to see that there was no unobserved change of slate, nor did Mr. Eglinton rise from his seat. . . . Mr. Eglinton now laid one of the two equal-sized slates . . . flat upon the other. . . . Both slates were then, as I carefully assured myself, perfectly clean on both sides. He then forthwith, and without any previous dealing with them, presented one end of the two slates, held together by himself at the other end, for me to hold with my left hand. . . . We heard the sound of writing distinctly. . . . Eglinton simply removed his hand from the slates, leaving them in my left hand. . . . The inner surface of one of them was covered with writing. . . . I am as satisfied that this was a genuine phenomenon as I am that the words on this paper are of my own writing. . . . There are only three other conceivable suggestions as opposed to occult agency. One of these must suppose that a change of slate was effected. . . . While some allowance must be made in every account for defects of observation and memory, there is a point at which such defects would be so gross as to be inconsistent with ordinary sense and intelligence, and at which, if probability is to be our guide, it would be more rational at once to dispute the *veracity* of the witnesses. The second suggestion is that of concealed writing brought out by heat. . . . The third suggestion, which would question our *veracity*, we must leave to the judgment of others.

“C. C. MASSEY,

“Member of Council S.P. R.

“1, Albert-mansions, S.W.”

“LIGHT,” April 19th, 1884.

Mr. Massey has sent me the appended letter:—

DEAR MR. EGLINTON,—In your letter in “LIGHT” of the 10th inst., you request those who have satisfied themselves of the genuineness of the manifestations occurring in your presence, to forward you their testimony to that effect, with liberty to you to use the same.

It did not, at first, occur to me, on reading that request, that there would be any occasion for my formally repeating what I had already publicly stated, and again recently implied in a letter to you—viz., my entire satisfaction with evidence I have received through your mediumship of the genuine character of the psychography I have witnessed in your presence. But finding that some of our friends think I ought to do so, I can have no hesitation whatever in giving you my formal testimony to the above effect, with full liberty to you to use it.

As a member of the S.P.R., however, I would just point out that in saying, in your letter to “LIGHT,” that “we are not informed whether she” (Mrs. Sidgwick) “speaks on behalf of the Society or only individually, ‘you seem to have overlooked Mrs. Sidgwick's words, ‘for myself,’ introducing the statement of opinion of which you so justly complain.

I quite concur in what you say that she “adduces not one particle of evidence” in support of this most injurious judgment which is opposed to a great body of excellent testimony, only encountered by presumptions contrary, as it seems to me, to common-sense and to all experience.—Yours sincerely,

C. C. MASSEY.

1, Albert Mansions, Victoria-street, S.W.

July 13th, 1886.

#### Writing a Word in a Book which is Unknown to Anyone Present.

. . . Accordingly Mrs. Kimber wrote on a slate the number of *page*; Mrs. Wilson the number of a *line*, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which held about 200 volumes. A crumb of pencil was placed upon the slate, on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested



their hands on the book. It should be noted that : 1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the *line* of that page. 2. The slates and book were all on the top of the table immediately before the eyes of all present. (The sitting was by daylight.) 3. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone. After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates) to indicate the end of the experiment, I examined the slates, and found the following sentence, written on the under one, with the pencil resting on the full stop at the end. (I may mention that all the writings throughout the entire séance were conscientiously punctuated, and that every *t* was crossed and every *i* dotted.)

"Page 199, line 14, is a table, the last word is 'O.'" Mrs. Kimber had written 199 and Mrs. Wilson had written 14. I then opened the book (*Ghose's Indian Chiefs, Rajahs, &c.*, Part II.) and turned to p. 199, which commences thus : "Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur," &c. The fourteenth line is as follows :—"Shukharbâte, 24 Pargannas, 210 0 0."

D. H. WILSON, M.A.

"LIGHT," June 13th, 1885.

Mr. Wilson further adds :—

DEAR MR. EGLINTON,—In reply to your appeal in "LIGHT," of July 10th, I have much pleasure in saying that I am quite satisfied of the genuineness of the phenomena I have witnessed through your mediumship. The one séance I have had with you has made an impression upon me which cannot be effaced. Mrs. Wilson, who was present thereat, is equally convinced of your good faith, and I do not doubt that the same is true of Mrs. Kimber. I shall take the earliest opportunity of seeing more of your remarkable occult powers, if you will be so obliging as to let me.—Believe me, yours very truly,

DAVID WILSON.

#### Jugglery Impossible.

I hereby certify that the writing obtained in the presence of Mr. Eglinton could in nowise have been produced by the aid of "clever conjuring." I have had writing under and over the table, and between two slates when jugglery was impossible.

J. G. D.

Portland-street, Southport.

#### Endowed with Ordinary Powers of Observation.

DEAR SIR,—It gives me great pleasure to add my testimony to that of many others who have had the gratification of witnessing and proving satisfactorily to their own minds the genuineness of the manifestations which take place in your presence. Although by no means a believer in all that, by many, is considered as "spiritual manifestations," I have no alternative, after my experience with you in slate-writing, &c., but to declare my firm belief in the genuineness of these phenomena. I have, at a séance with you, two other ladies being present, had answers to questions written by and known only to myself upon a marked slate with marked pencil ; also in a locked slate, both under and over the table, and never at any time out of sight. These messages have been written whilst I, at your request, assisted you to hold the slate, and when, supposing it had been out of view, which it never was, I must have been aware had there been any space between the table and slate. The word was given correctly in a book taken from the bookshelves at random by one of the party, and one having chosen a page, another a line, and a third the number of word in the line. You at no time handled the book, which was placed with a piece of slate pencil on a slate and held by me along with you, partially under the edge of the table, but in full view of the sitters. A message was also written for one of my friends—most undoubtedly with slate pencil. The slate was examined and placed by us on the upper surface of the table with a morsel of pencil between. My friend placed one hand on the slate, I both, whilst you stood between us in such a position that no part of your person except your hands came in contact with the table, one hand being placed on the top of both mine, the other grasping the edge of the table and slate, which were on a level. We could distinctly hear the sound and feel the vibration of writing. Each time you removed your hand from mine the sound and vibration ceased, when replaced it continued, without

your hand being at any time in contact with the slate. The message, when completed, covered the entire side of a slate, and was continued all round the margin, consequently the writing was in four different directions. Only one slate was used ; we placed it in position and removed it from the table when the message was completed. I am positive you had no opportunity of handling the slate, and it is now in my friend's possession. I consider, therefore, that the theory of a false surface is here quite untenable. We also at the same sitting had answers given in coloured crayons as we desired.

I think we are all three endowed with ordinary powers of observation, and there was at no time any attempt made to divert our attention. The manifestations followed in rapid succession, so that our attention was constantly fixed on you and the phenomena. I am satisfied you did nothing to produce these results, and I must believe what my reason tells me is a fact.—I am, yours sincerely,

HELEN DAVIDSON.

Leecroft, Thornton Heath, Surrey.

#### Evidence of Professors Wagner, Boutlerof, and Dobroslavin.

"The séance took place . . . at the residence of Professor Boutlerof. The room was brilliantly illuminated by the full light of an Argand gas-burner. The party, numbering four in all, seated themselves round an ordinary card-table, upon which lay, prepared by Professor Boutlerof, one double folding slate sealed, and one common slate covered with a paste-board, also sealed ; in the first were placed two pieces of slate-pencil, and in the other pieces of slate and lead pencil. Three common school slates and two *papier-maché* slates without frames and a little box containing small pieces of square slate-pencil, were also provided. It should be noted that the tables, slates, and pencils were not seen by Mr. Eglinton until he entered the room immediately before the commencement of the séance. On one side of the table sat Mr. Eglinton, to his right Professor Boutlerof, on whose right were Professors Wagner and Dobroslavin. Each of the sitters (excepting Mr. Eglinton) marked on the slates in a manner to identify them. . . . Then Mr. Eglinton took with his right hand one of the common slates, and placed upon it a small piece of marked pencil, the facets of which were not worn, and pressed it closely against the under surface of the table, his thumb resting on the top of the table in sight. Professor Boutlerof put a question in English : 'Can we obtain manifestation, to-night ?' The sitters waited some time for an answer, and, none coming, another was proposed : 'Shall we change our places ?' Soon the sound as of writing was heard upon the table, which was followed by three slight taps, signifying that the message was finished, and Mr. Eglinton slowly and quite horizontally withdrew the slate from under the table. On the upper surface of the slate, and along its extreme end (the slate being held by one of the narrow sides, which had previously been marked) were written four lines, the writing being upside down in relation to the position of the medium : 'No. We do not think we shall be able to write upon the sealed slates to-day, but we will try,' the 'No' probably being an answer as to the change of places, and the latter portion of the communication having reference to a previous question. The piece of pencil lying on the slate was identified, and found to be worn at one of the ends. The right hand of the medium, or, to be more exact, his thumb, remained all the time stationary until he withdrew the slate, when the chain was broken. Mr. Eglinton then asked Professor Boutlerof for a small book in any language. Professor Dobroslavin remarked that he had brought with him a sealed envelope in which a word unknown to him had been written by another person, and he produced the same from a little English book which he had until then kept in his inner coat pocket. This book was *Chemistry*, by Bernays, a small volume of 130 pages in a linen binding. Mr. Eglinton, on seeing the book, but without touching it, proposed to try an experiment which he had made elsewhere. Handing a slate to Professor Boutlerof, he requested him to write the number of a supposititious page, Professor Wagner the number of line, and Professor Dobroslavin the number of a word. This was done, and the slate was laid upon the table upside down without Mr. Eglinton having seen the figures. [Readers of the *Journal* should read Professor Hoffmann's theory as to how I manage to make myself acquainted with the required number.] He next took another clean slate, and putting it under the table, asked if it were likely the proposed experiment would be successful. After some minutes, writing and the three raps were heard, and on the slate was found the

'Yes.' The medium then laid upon this slate the English book and the sealed envelope, and placed it under the table as before, his right thumb remaining above the table. His left hand was clasped in that of Professor Boutlerof, as in the previous experiment. After a long interval of, say, five minutes, no writing was obtained. Mr. Eglinton withdrew the slate twice, but nothing was found upon it. He then put it upon the table with the book and the envelope, both resting in the same position, and took the *papier-maché* slates provided by Professor Boutlerof, placing between them a fresh piece of slate pencil; at the diagonal corners he tightly screwed the slates with small brass thumb-screws, and held them with his right hand, fastened in the manner described, upon the left shoulder of Professor Boutlerof. With his right hand he took the slate upon which were the envelope and book, which was never once opened by him, and placed it in position under the table, and continued to hold it tightly pressed against it with the addition, on this occasion, of the help of Professor Boutlerof, who also held the opposite end with his left hand. The other hands were again joined. After waiting for rather a long period, Professor Wagner proposed that Professor Dobroslavin should put his hand upon Mr. Eglinton's left shoulder, which he accordingly did, continuing however to hold his left hand in the right of Professor Wagner. Immediately a loud sound as of writing was heard between the screwed slates held on the shoulder of Professor Boutlerof, and it finished with the usual three raps. When the slates were unscrewed by this gentleman, on the upper surface of the lower slate was found written in a firm and legible writing: 'The word is compound, chimney-glass.' On referring to the slate which had rested, as has been said, writing-downwards upon the table, the book was opened at p. 46, and on line twelve the fifth word was found to be 'glass,' but as this was joined by a hyphen to the word 'chimney,' and could therefore be counted as the fourth in the line, it elicited the explanation: 'The word is compound.' The crumb of pencil on examination was found to be worn at one corner, and the lower surface of the upper slate, pressed as it was upon the pencil, was without a mark of any description. Not one of the four persons knew that the given word was in the chosen place. After this, in answer to the question as to whether writing could subsequently be produced between the sealed slates, the reply was 'Yes,' autographically written upon a common slate in the ordinary way; and instead of an answer being obtained to another question, the words 'Good-bye' were written upon the slate in bold characters.

"The séance commenced at 9.20 and terminated at 10.

"After witnessing the experiments above described we have come to the conclusion: (1) That the mediumistic autographic-writing is genuine, and cannot be referred to the domain of prestidigitation, or explained by the help only of generally-recognised mechanical, physical, or chemical laws. (2) That it can manifest an intelligence of its own not depending to a certain degree upon that of those who assist at the séances; and (3) This phenomenon, by its objectivity, especially affords facility for observation, and deserves full attention and investigation from competent persons and institutions.

"NICHOLAS WAGNER, Professor of Zoology,  
"and Honorary Member of the University  
"of St. Petersburg, Corresponding  
"Member of the Society for Psychical  
"Research.

"A. BOUTLEROF, Fellow of the Imperial  
"Academy of Sciences, Professor of  
"Chemistry to the University of St.  
"Petersburg, Corresponding Member of  
"the Society for Psychical Research.

"A. DOBROSLAVIN, Professor of Hygiene to  
"Imperial Medical Academy of St.  
"Petersburg, Corresponding Member of  
"the London Society for Psychical  
"Research."

*Journal*, June, 1886.

Exercising the Senses to be Careful there was no Deception.

DEAR MR. EGLINTON,—I feel compelled to state the following facts:—

I had in company with an old friend (a member of the Athenæum Club) a séance with you on October 31st, 1884, at 3 p.m. We brought our own slates and we exercised the utmost watchfulness, and were perfectly satisfied that the writing which

took place in our presence was totally inexplicable by the ordinary laws of matter. The writing with three different coloured morsels of slate pencil placed between two slates which were held above the table could be heard, being rapidly effected, and on separating the slates the writing was found, each line in the sequence of colours, and the morsels of pencils, worn, were left at the end of each line. The writing was done just in the opposite direction which would have been the natural one for you, *from you* instead of *to you*.

The answers were intelligent replies to questions written (unseen by you) at the moment. The sound of the three little taps with the pencil at the end of the rapid writing was most distinct. The writing was much quicker than any usual writing. One curious point was this: A long message was written for my friend, and at the end these words, or so we read them: 'Had the power been stronger I might have obtained for you some information on Australian subjects which would have greatly interested you. Good-bye. God bless you.' We puzzled our heads as to what interesting information was forthcoming from Australia, and then a new and totally distinct question was asked.

The writing was heard, being done rapidly. On opening the slates there was written at the top, "Assyrian not Australian," and then the answer to the new question.

Again on December 7th, 1885, at 10.30 a.m. I had a séance (in company with my wife) with you. Again we brought new slates with us and we had several messages, intelligent answers to questions put by us to near relations, which purported to be, and had all the appearance of being, direct communications from them. We exercised all our senses to be careful that there was no deception, with a most earnest desire that we should arrive at the truth, and we were convinced of the genuineness of the manifestations, and of the integrity of yourself. *The questions put were never seen by you.*

My only desire is that truth should prevail, and impartial inquiry alone can answer that oldest of questions, "What is Truth?" *Domine dirige nos.*

I should prefer your not publishing my name, only initials, but I feel I ought to bear witness as to what I have seen.—Believe me, yours sincerely,

G. P. S.

Langland Bay, near Swansea.

#### Writing in a Locked Box.

Mrs. Sidgwick states (*Journal*, June, 1886, p. 332) that Mr. Tommy's locked box "forms no exception" to her sweeping condemnation. Major Irwin has given me an account, which I append, of the séance where writing was obtained inside this box. It should be stated that Mr. Tommy had the box specially made for the test he had in view, but not being able to come to London himself, he entrusted it to the care of Major Irwin. The dimensions of the box were, as far as I can remember, about sixteen inches by ten.

The lock on the box appeared to be of a superior description—it certainly was not a common one; the box was made to hold exactly the hinged slates. On Wednesday afternoon, 25th September, I went to Mr. Eglinton's chambers (by appointment), accompanied by a friend, the late Mr. Fred. Hockley. I took the box with me into the séance-room, and, after having removed the paper covering it, placed it on the table, where it lay (not six inches from my hands) during the whole time the séance lasted. When the ordinary slate-writing was over, Mr. Eglinton said: "We will now, if you like, try Mr. Tommy's slate." I thereupon took the key from my pocket, unlocked the box, took out the two slates, which were hinged together on one side, and fastened by a hook and eye on the other. I opened the slates and handed them to Mr. Eglinton, in order that he might see that the pencil was between them. Mr. Eglinton at once returned the slates to me, but very few seconds having elapsed from the time the slates left my hands until they were returned. On receiving the slates, and before closing them, I looked at the inner sides, and had there been writing on them must have seen it. I saw no writing on the slates I put in the box. Having placed the slates in the box I locked it and returned the key to my pocket. I was then requested by Mr. Eglinton to place my hands on the top of the box, Mr. Hockley's hands being on the box to the right of mine and Mr. Eglinton's on the left. After the lapse of about a minute I heard scratching, which appeared to come from the box,

and was such as would be made by a pencil writing on a slate. This lasted only a few seconds and then I heard three taps. This, Mr. Eglinton told us, was a signal that the communication was finished, and asked me to take out the slates and see the result. I unlocked the box, took out the slates, and found on the inner side of one of them the words:—

“Will this do Mr. Tommy.”

During the whole of the sitting I carefully watched Mr. Eglinton's every movement, but did not observe the slightest attempt at mystification on his part, and I left perfectly satisfied with all I saw. Nor do I see any reason now why I should not adhere to the opinion then formed.

F. G. IRWIN.

#### Evidence of Mr. W. Stainton Moses, M.A.

“ . . . I had an opportunity, quite recently, of personally trying Mr. Eglinton's powers as a medium, with a wholly satisfactory result. . . . A number of Spiritualists met at dinner at Mr. H. Wedgwood's (31, Queen Anne-street, W.) and Mr. Eglinton being of the party our host suggested that we might try an experiment. He requested me to undertake the direction. I accordingly picked up from the table a card, on which I requested M. Aksakof to write a number under fifty, Mr. A. P. Sinnett one under twenty-five, and Mr. C. C. Massey one under eight. I then asked Mr. Wedgwood to go to his library and take any small book that came to his hand and bring it to me without looking at its title. He did so, and I placed the card within it. From this time this book was never out of my sight. A slate was then initialled and examined by myself and two others, and found to be perfectly clean. On this I placed the book, containing the card. I had previously written opposite to the first number, *page*; opposite to the second, *line*; opposite to the third, *word*; but without myself reading the figures. It will be seen, therefore, that only each respective writer knew his own figure, that no one in the room knew more of them, and that the title of the book was unknown to all. The book placed on the initialled surface of the slate was pressed by Mr. Eglinton against the under surface of the table. Mr. C. C. Massey sat on his right, next to him Mr. F. W. Percival, then Mr. Morell Theobald, and finally myself. . . . I was so placed as to keep the slate under ‘continuous observation.’ Once the weight caused Mr. Eglinton to drop it. I picked it up and replaced it. The slate was withdrawn on two or three occasions, and on each of these I and others re-examined it before resuming the experiment. Finally came a time when all at the table were powerfully influenced, as though nerve-force were being given off by us all. I heard no sound of writing, but I had at a given time no doubt that the message had been written. It was so. I withdrew the slate and found on it, ‘The word is “faster.”’ I took the book, which turned out to be Darwin's *Movements and Habits of Climbing Plants*. I referred to the 33rd page, 7th line, 5th word, those being the numbers written by Messrs. Aksakof, Sinnett, and Massey on the card, and found that the required word had been correctly given. What opening is there for conjuring here?

“W. STAINTON-MOSES, M.A.,

“Vice-President of the S.P.R.”

“LIGHT,” July 24th, 1886.

Mr. W. Stainton Moses has forwarded me the appended letter in reference to the experience narrated above:—

DEAR MR. EGLINTON,—In answer to your letter in “LIGHT” I have much pleasure in giving my unqualified testimony to the genuineness of psychographic phenomena witnessed by me in your presence and through your mediumship. I am about to draw up a careful account of one case—that which we had at Mr. Wedgwood's the other evening; and that typical case, which I propose to publish in “LIGHT,” will represent the measure of my convictions. It is to me wholly inconceivable that any one can entertain doubt as to the genuineness of those phenomena; or rather, it would be inconceivable if I did not know that there are a few persons who find it hard to get personal evidence, for the reason that they seem to paralyse all psychical phenomena by their very presence. But these unfortunates are in a very small minority. Believe me, very sincerely yours,

W. STAINTON MOSES, M.A.,  
President London Spiritualist Alliance.

July 13th, 1886.

#### The Evidence Consistent and Overwhelming.

“I see it is still persistently stated—and under the sanction of the Psychological Research Society—that there is yet an insufficient amount of evidence to warrant the assumption that slate-writing is a fact, and this in the teeth of such proof as has been of late presented by Mr. Eglinton. This scepticism appears to me the more marvellous when the evidence is so consentaneous and overwhelming, and all the facts necessary to scientific proof are patent to every honest observer really searching for truth. . . . The day before our first visit to Mr. Eglinton I purchased a small ‘Faber’ book-slate, very carefully made, folding on two hinges, so that when closed the frames of the two surfaces were in contact, and nearly air-tight—each slate being backed with polished wood. Having bored three holes in the front edge, I inserted screws, but just before leaving home, recollecting that no slate-pencil had been enclosed, and finding none in the house, I removed the screws, thinking I could supply this deficiency at Mr. Eglinton's rooms, and screw the plates there. I then tied the slates tightly with red tape, crosswise, and enveloped them in a sheet of brown paper, tying this also crosswise with thick cord. On arriving at Mr. Eglinton's, with my wife, I placed the parcel (the contents of which my wife had not seen) on a chair, and throwing my great coat over it, and my hat upon that, we sat a few minutes in friendly chat, during which time I was close to the chair, and the removal of the parcel without my knowledge was an impossibility. Moreover, I had given no intimation of my purpose, nor could anyone present know what the brown paper enclosed. . . . Taking between his finger and thumb one corner of the untied paper parcel, he laid it flat on a chair, and requested my wife to sit upon it. Almost immediately we heard the familiar scratching sound of our school days, and in less than a minute the parcel, intact, was placed in my hands. Having untied the string which fastened the brown paper, and the tape which bound the slates, we found several lines of very clear handwriting on each plate, the dust of the pencil remaining on every word (as it does still) but no pencil visible. . . . These writings, unimportant to a stranger, were to us most significant, the one signed with the name of a dear friend who passed away forty years ago (before Mr. Eglinton was born), and the other by an intimate friend who died eighteen years ago. Mr. Eglinton assured us he had never heard of either, nor is it at all likely he could. . . .

“LIGHT,” May 29th, 1886.

“J. S. CRISP.”

#### One Hundred and Twenty-eight Words written on a Slate brought by the Witness.

DEAR MR. EGLINTON,—I am very sorry indeed that you should feel it necessary to appeal to your friends in order that they should testify to your integrity. I assure you that none can feel more strongly than I do, and to prove this I will answer to the best of my ability, the nine queries in your letter in “LIGHT” of the 17th July.

Writing was obtained on more than one occasion on my own slates, and a name I wrote, unknown to anyone, on a slate, was written with a pencil on one of my visiting cards. Writing was obtained on fastened slates, also a long message upon the locked slate; the slates were not out of my sight to my recollection one instant on any occasion. I never remember the hand holding the slate being out of sight. The slates were invariably cleaned before the writing took place. I do not see how the writing could have been prepared, for it had reference to the questions asked, and no one knew beforehand what those questions would be. The writing has taken place under the table, also on the table, and on one occasion the slates were held on the arm of the friend who accompanied me, and the writing took place; it was a long message signed. I do not remember marking a pencil, but when a coloured crayon has been chosen, the writing was of the same colour, and the little piece of either crayon or slate pencil worn down by the writing and lying by the last word written. The sound of writing came from the slate. I cannot recollect about the vibration. No restriction has ever been placed on examination of the room and its contents; indeed we were specially requested to look under and about the table, and never on any occasion at a séance was my attention unduly diverted.—I am, dear Mr. Eglinton, with much sympathy, sincerely yours,

ELEANOR M. JAMES.

Associate of the S. P. R.

10, Pelham-place, South Kensington, S.W.

19th July, 1886.

Since writing the above I wish to testify to having had

another séance with you on the 18th September, after the publication of Mrs. Sidgwick's objections and Professor Hoffmann's explanations. I was accompanied by a friend who had purchased a folding slate. When this slate was lying on the table, subject to our full scrutiny, a question having been written on one of the inner surfaces by my friend, writing was heard, and a pertinent reply was obtained of 128 words, filling three sides of the slate. Of course the slate was identified by the question and other markings, so that a change of slate was impossible.

20th September, 1886.

E. JAMES.

#### Evidence of the Hon. Roden Noel.

" . . . I equally fail to see how the medium, while his thumb was observed by us to be stationary on the frame, could himself write a slateful of words in reverse directions, those at the sides being at right angles with, and those at the end being topsy-turvy to, those on the body of the slate, even had not the other conditions as here related precluded such a possibility. . . . I may add that in the early part of the séance, as on a former occasion at Mr. Massey's rooms, and on his own slate, we obtained written answers to our own questions, and these could not have been written previously on the slate.

"RODEN NOEL,  
"Vice-President S.P.R."

"LIGHT," April 19, 1884.

#### The Writing not Produced by the Mouth or Nose, or any other Part of the Medium's Body.

" . . . I sat yesterday knee to knee and face to face with Mr. Eglinton, while he held a slate, that I can vouch was clean, just under one edge of the table with one hand. . . . I could see the edge of it all the while, and the hand that held it, as well as Mr. Eglinton's legs and feet. I can, therefore, swear that he did not write on the slate with either his hands or his feet, nor, indeed, with his mouth or nose, or any other part of his body! . . . Mr. Eglinton slowly drew the slate from its position, and I can swear that he did not turn it. On the upper surface next the table I then found writing. . . . I should feel the message to be too sacred to be published.

"RODEN NOEL."

"LIGHT," May 24, 1884.

I append the following letter from the Hon. Roden Noel:—

DEAR MR. EGLINTON,—In response to your request in last week's "LIGHT," I have much pleasure in stating again, as I have already done before, that I was well satisfied with the genuine character of the phenomena of slate-writing that occurred in connection with your mediumship when I was present. I do not, of course, for a moment claim to be an expert in the detection of conjuring tricks. Nevertheless, I cannot assent to the position taken up by Mrs. Sidgwick—if I rightly understand it—that no amount or quantity of testimony is sufficient to establish that certain unusual manifestations are not the result of conjuring. And, therefore, I find my own observation supported by the weight of oral and written testimony which has satisfied me. Mr. Massey's paper "On the Possibilities of Mal-observation" seems to me unanswerable. You are at liberty to make any use of this letter you please. Hoping your health is now re-established,

Believe me, sincerely yours,  
Anerley Park, S.E., July 9th, 1886. RODEN NOEL.

#### Evidence of an Expert in Indian Jugglery.

As requested, I forward the following details of a séance held with Mr. Eglinton some months ago, at his residence in Nottingham-place.

1. Only my wife and myself were with him in the room, which is on the ground floor. We were seated, in full daylight, at an uncovered deal table, which we carefully inspected at Mr. Eglinton's own request. It had no drawers or anything unusual in its construction.

2. Taking a small piece of slate from the interior of a wooden pencil, we saw that the four corners at each end were unworn, and my wife marked it so as to recognise the piece again. It was then placed between a pair of common slates previously rubbed clean and laid one upon the other. My wife held them with one end resting on her left shoulder. Mr. Eglinton held the opposite end, and I completed the chain by holding his across my wife's disengaged hands,

3. In a short time we distinctly heard the sound of rapid writing, apparently between the slates. It ceased when I unclasped a hand and recommenced when I grasped it again. The noise of the writing terminated with three taps, and on separating the slates we found the side of one of them covered with a letter addressed to myself and signed "Ernest." I still have the slate with this writing in my possession. One corner of the small piece of marked pencil was much worn away.

4. Mr. Eglinton placed three differently coloured pieces of chalk upon a clean slate, and held it under the table with one hand, his other hand being in full view. He asked us to mention any number, and to say with which piece of chalk it was to be written. My wife named a number containing five figures, and the yellow chalk. We instantly heard the sound of writing, and when the slate was withdrawn the number was found correctly written in yellow at the end opposite to that held by Mr. Eglinton, and on the side which had been next the under surface of the table. The three pieces of chalk were still upon it, the yellow resting on the last figure. It was quite impossible that the slate could have been reversed while under the table without our detecting it.

5. Before going to the séance, my wife told me of three pet names which her friends gave her when a child, and said that if the phenomena were really produced by spirits, they ought to be able to write them down. I replied that spirits out of the body might possibly be as ignorant of the names as those in the body.

6. During the séance my wife took up a pair of hinged slates (the property of Mr. Eglinton) which fasten with a lock. Holding them in such a position that he could not see between them, she wrote on the inside, "Can you mention one of the three pet names by which I was known when a child?" then put in a small piece of pencil, locked the slates, and kept the key in her own hand.

7. The slates, *never out of sight for an instant*, were left upon the table, and Mr. Eglinton laid one hand on them. The sound of writing was heard as before, and when it ceased my wife unfastened the lock. On the inside of the slate opposite to that upon which the question was written were the words: "Some used to call you Harry."

8. This was *not* one of the names previously mentioned, and my wife remarked, "That is untrue; it does not know what I was called."

9. We proceeded with the séance and among other phenomena I obtained an answer between the locked slates to a *mental* question which was of too private a nature to be given here.

10. After leaving Mr. Eglinton's house and while on our road home, my wife suddenly exclaimed, "How strange! I remember now that two or three friends really did call me Harry because my second name is Henrietta, but I had entirely forgotten it."

11. I had never before heard of my wife having been called Harry, and the fact had escaped her own memory for years. Mr. Eglinton had never seen her before, and knew nothing of her except that she was very sceptical about Spiritualism. I had mentioned this when writing to arrange the time for holding the séance.

I have seen some wonderful conjurers in both European and Oriental countries, and cannot believe that the phenomena produced in Mr. Eglinton's presence are the results of conjuring. To my mind they are only capable of being caused by an invisible intelligence, human, or human-like, in its nature.

J. J. MEYRICK.

11, Malden-crescent, Haverstock Hill, N.W.  
21st July.

#### Testimony of an Amateur (but Bashful) Conjurer.

The next evidence which I shall present is written by Mr. S. J. Davey, (Associate of the Psychical Society) of Alfriston, Haynes-road, Beckenham. I should not now mention the name of a witness who desired to be known only by his initials, if no other than ordinary and legitimate motives for continued anonymity were supposable. But the "S. J. D." who in 1884 sent the following reports to "LIGHT," has been lately identified with an amateur conjurer who was represented to the Society for Psychical Research by Mrs. Sidgwick as having performed trick writing under conditions the same as my own. Great care

was taken to prevent the name of this individual from transpiring, a circumstance which seems to find its explanation in the fact that he had published evidence entirely at variance with the impression desired to be produced. I do not suggest that Mrs. Sidgwick had any knowledge of this evidence when she read her paper to the Society. That I have no means of knowing. But as to Mr. Davey, he presumably assented to the statement that my conditions and his own were the same, as he allowed Mrs. Sidgwick and the Society to receive that impression. He was therefore a party to the suggestion that I am a trickster. Under these circumstances, I think the public has a right to know the name of the person who has played such different parts.

" . . . Questions often beyond the knowledge of the medium were asked, and the answers received on a small folding-slate I had brought for the purpose. At my request, answers were given in alternate colours of crayon previously placed between the slates by my own hand. Not to test Mr. Eglinton's honesty (for of that all who know him are assured), . . . I put in a small grain of pencil the tip of which I had previously prepared by immersing it in ink. With this piece of pencil between two slates of my own bringing, I requested the intelligences to write. They *immediately* did so. . . . I found the inked grain of pencil worn quite away at the faceted point. . . . Taking a large slate, after carefully cleaning it, I placed it under the flap of the table, holding it closely there, and requested that, if possible, a lengthy message might be written; also hinting that if it were partly in Greek it would be very interesting. Scarcely a minute elapsed before the pencil began to move and wrote with great rapidity. I looked under the table, holding the slate firmly with my hands. Mr. Eglinton's hand, which rested on mine, was perfectly quiescent. [He then describes the continuance of the sound as of writing, and the pause, as if at the alteration to Greek. Then he gives the long message discovered, partly in Greek.] . . . When my ear was about an inch off the slate I was able to detect the variations of the writing.

"LIGHT," October 25th, 1886.

"S. J. D."

#### How could any Human Being have done it by Trickery?

" . . . I put a crumb of pencil on the slate, and then put another slate over that; holding the two slates together myself, I asked if I should ever become a medium. No sooner was the question asked than I heard the pencil within begin to move. I heard the crossing of the t's and the formation of the capital letters, and in a few seconds three small raps were heard. I removed the upper slate. I found the following message. [Which is then given, an answer to the question, with other personal particulars—unknown to myself, in 125 words.]

"Now I ask the thinking reader how . . . could any human being have done it by trickery, when in broad daylight I had both slates held firmly together in my own hands. And how could the medium have known about the seizures [conscious or unconscious fraud, Mr. Davey?] which occurred in the privacy of my own family circle, and of which I had not told him?"

"LIGHT," July 12th, 1884.

#### Writing in Sanskrit.

" . . . Two slates were cleaned, and placed on the table. . . . Soon the sound of writing was heard. [The message contained 71 words in English, and a long sentence in Sanskrit.]

"ARTHUR LILLIE, F.A.S."

"LIGHT," March 15th, 1884.

#### Writing Produced under the Most Perfect Test Conditions.

" . . . I have lately been present at several sittings with Mr. Eglinton when slate-writing has been produced under the most perfect test conditions, messages being given from departed friends, with names, dates, and other facts unknown to the sitters at the time, but subsequently verified to the letter.

"E. DAWSON ROGERS,

"Member of Council of S.P.R."

"LIGHT," March 29th, 1884.

#### Testimony of Another Proficient in the Art of Conjuring.

In the autumn of 1884 I visited Mr. Eglinton, in company with Dr. Anna Kingsford, for the express purpose of putting his mediumship to what would be for ourselves a crucial test. To this end we prepared in advance a series of questions, written on two separate pages of note-paper, the answers to which were to be written (1) without the medium having seen them; and (2) under circumstances precluding material agency. These conditions were fulfilled in both respects. The questions were, one and all, answered in the order in which they occurred, without having been seen by the medium, the first paper not having left my possession, or been exposed to view, and the second having been placed, also unseen of the medium, face downwards between two slates. The writing was done, in one instance, while the slate was partially concealed beneath the table, and only one of the medium's hands was in contact with it, the other being above the table; and in the other instances, while the slate was above the table and in full view. In neither instance could the writing have been done either by his own organs or by any mechanical appliances. Under these circumstances the questions, which were of such a nature as to baffle surmise, were answered in the order of their occurrence, complete knowledge being shown of their nature, even where the operating agencies were unable fully to supply the information sought.

The experiments presented other features corroborative of their genuineness, and incapable of simulation or deception. These were (1) the palpable loss of nervous force by the one of us who held the slate during the writing; (2) the instant cessation and resumption of the writing when the hands not engaged in holding the slate were unclasped and reclasped; (3) the fact that the atom of pencil, broken off fresh and marked by myself, was moved during the writing from the point where this began, and was found afterwards resting at the very end of the last stroke, with the edge worn as with use; (4) the palpable sound of the writing, and vibration of the slate as it proceeded; these being varied so as exactly to produce the sounds and pressure consequent on dotting the i's. (5) The slates, which were new and absolutely clean, were covered with fine regular writing in a period impossibly short for any physical method; the time, in one instance, being 30 seconds only.

Having been in early life a close student of, and considerably proficient in, the art of conjuring, I can confidently affirm that the conditions under which our experiments were made were such that no mere conjurer could have overcome. Both in degree and in kind the results wholly transcended the resources of legerdemain.

With the precise nature of the operative agencies we are not here concerned. Their own description of themselves, written in answer to one of our concealed questions, as "the disembodied spirits of human beings," points rather to their being magnetic projections from this medium himself, than to their being departed souls; since in the latter case they would have been better described as *disembodied human beings*. Not that this explanation will cover all the phenomena involved.

I have but to add that Dr. Anna Kingsford concurs in this letter.

EDWARD MAITLAND, M.A.

Associate of the S.P.R.

#### Correctly Writing the Number of Matches in a Box, the Quantity being Unknown to the Witnesses.

" . . . Conversation turned upon an experiment that Major Taylor had made at a previous séance, when the number of matches in a match-box, from which an indefinite number of matches had been removed by two or three sitters, had been correctly written on the slate. Mr. Eglinton regretted that on the occasion referred to the match-box had not been marked, for (he suggested) a Sadducean world could say another match-box . . . had been substituted for the one being used in the experiment. It was determined to repeat the test, taking every precaution that could be thought of. Major Taylor chanced to have in his pocket a box of 'Tandstickor' matches. Major Taylor and Mr. Leonard then went aside to the window and marked with the initials both the box and cover. Major Taylor then removed a large number of the matches, leaving an unknown quantity in the box. Mr. Leonard then replaced a few (he knew not how many) in the box. A slip of paper was placed above the matches, and the box was closed. Neither gentleman knew how many matches were then contained in the box. All this was done out of sight of Mr. Eglinton. The slate was then carefully cleaned and examined. A piece of slate



pencil, with sharp facets, was placed on the slate. The match-box was placed on the slate, and the slate (with match-box and pencil on it) was held by Mr. Eglinton under the table, with his right hand. Some ten minutes elapsed, during all which time Mr. Eglinton's thumb was observed by Major Taylor to remain above the table. Mr. Eglinton, being then tired of holding up the slate, placed it on the table, and covered it with another slate. Mr. Leonard suggested that a newspaper should envelope the whole. *The slates were again examined*, and a newspaper wrapped round them, the fold of the newspaper being nearest Mr. Eglinton, and the open ends facing the other sitters. . . . While both the hands of the medium were in full view of both gentlemen, the sound of writing was heard. Major Taylor removed the newspaper and then the top slate, and '16' was found to have been written upon the bottom slate. [There were 16 matches in the box.] . . . The slate pencil was slightly abraded. The box and cover were identified as the same that had been marked. It was thought that all possibility of fraud had been eliminated in this experiment. . . .

"A. G. LEONARD, M.A.,

"Member of the Society for Psychical Research.

"G. LE M. TAYLOR (Major),

"Member of the Society for Psychical Research."

"LIGHT," July 11th, 1885.

#### Experiments with Soft Felt and Quicksilver.

" . . . On the 27th of September, 1884, I went for the first time to Mr. Eglinton's with a gentleman, whom I will call 'K.,' purchasing on my way four common slates  $7\frac{1}{2}$  by  $10\frac{1}{2}$  inches in size. . . . I cut the string, unfolded the paper covering, and produced our four slates, which Mr. Eglinton washed over with a bit of damp sponge, and handed to us to rub dry. We then placed them on the table. One of the slates was now taken hold of at its end by the medium and held out for us to put a small bit of slate pencil on it. A piece about three-sixteenths of an inch long was chosen by me from a heap of forty or fifty which lay on the table. I examined it so as to be able to recognise it again, if necessary, and remarked that it had not been used to write with. I dropped it on the slate, which Mr. Eglinton at once placed under the flap of the table near the corner between himself and 'K.,' holding it with his thumb uppermost and his fingers supporting it below, at the same time with his left hand grasping that of 'K.' above the table. After the slate was in this position, at Mr. Eglinton's request, 'K.,' addressing the unknown, said, 'Can you assist us to get phenomena?' . . . A ticking noise was heard, lasting about three seconds, and then three little taps on the slate. Mr. Eglinton let go, and 'K.' withdrew the slate, on which were found the words, 'We will try to assist you in your circle.' The writing was on the upper surface of the slate over the place where 'K.'s' fingers had been. We examined the writing, and found it consisted of slate pencil marks; the bit of pencil was quite close to the last word, and had been used. Other writing was subsequently obtained, but the above is enough for my purpose now. We were much puzzled at what had taken place. I was, however, quite unprepared to admit any superhuman element, though entirely unable to account for what I had seen.

"It is evident that the writing could not have been prepared before the question was asked, and must consequently have been done while the slate was under the flap of the table. 'K.,' who said he had not for a moment lost sight of Mr. Eglinton's hand, assured me that the slate was never moved more than three inches from the underside of the table top, was never turned over, and that the position of the hand which held it was never altered. Yet no explanation short of the miraculous presented itself to my mind except that by some sleight of hand the writing was done by the medium beneath the table, and the sound of writing simulated at the proper moment. As 'K.' had the medium's thumb in view all the time, I did not think he could have written on the upper surface of the slate at his end and then turned it round when passing it to 'K.'; but I thought it possible that he might have written on the underside (by means of some mechanical arrangement holding a slate pencil concealed up his sleeve, for example) and then dexterously turned it over, and having let my bit of slate pencil drop, substituted another like it, but previously prepared with a facet. If I could believe that he had let the slate rest for a moment on his knee this operation would be much facilitated, and would come, I think, within the compass of a first-rate conjurer's ability. The only things I observed which could in any way support my theory

were that the sound of writing was to my mind too jerky to be real, and that the part of the slate on which the writing was subsequently found was never exposed when the slate was partly withdrawn. To test the value of my explanation, I glued a bit of thick soft felt over the whole of one of the sides of one of my slates, and thus armed, again visited Mr. Eglinton on November 15th, accompanied this time by another friend. With reference to this sitting, I find the following in my notes taken at the time. 'He (Eglinton) took the "buffed" slate and held it under the flap of the table as usual. I am certain he never turned it over; I am sure I never lost sight of his thumb. "Yes" was written on the slate in quite large letters in answer to a question asked after the slate was in position. The sound of writing was just as distinct as before; the pencil was found close to the writing, and a new facet had been made on it.' The same thing was repeated, and I was fain to acknowledge that part of my explanation was probably not good. On November 19th, I again went to Mr. Eglinton's with another gentleman. I had provided myself with a slate, in the centre of each long side of the frame of which I had bored holes not quite through the wood. This time I sat next to the medium. When we were seated I produced my slate, and filled the two holes with mercury so that it stood above the surface of the wood. A bit of slate-pencil having been placed on the slate, either by myself or friend, my notes inform me that 'Eglinton took the slate carefully by its corner, and slowly placed it under the table-flap. I never during the whole experiment lost sight of a corner of the slate or his hand. When the slate was thus in position my friend asked that his name might be written on it. *This was at once done.* Eglinton then slowly withdrew the slate, and showed the pencil with a new facet, lying exactly at the end of the word, and the mercury undisturbed.' Thus the other part of my explanation did not appear sound, for this time the slate could neither have been turned round or over. I could not, however, bring myself to accept the theory of extra-human agency, though now I was conscious that I could not have defended my unbelief. I was not satisfied that I had not omitted to notice some little thing which would give a clue to the whole matter. Not till the 5th of June was I certain that even this excuse for my doubts must be abandoned. On that day I was with Mr. Eglinton alone, and though I got writing on the slate as usual, when the sitting was over I was quite certain that my attention had never flagged, nor had been diverted for a moment; and I was equally certain that, whatever the explanation of slate-writing might be, fraud on Mr. Eglinton's part was in no way concerned in it. I was certain that the pencil wrote the words without the intervention of any human creature in the flesh. I have to the best of my ability studied the question with the greatest care. I have never allowed myself to be led astray from the careful and conscientious examination of this phase of Spiritualism by any enthusiasm. I have tested, as the above statement shows, with the greatest attention the manifestations I have witnessed. I was long in doubt, and after exercising all my intellectual power and employing every reasonable test, I have been driven into the position of one who finds no other outlet for his conviction than that what I have seen is true. I can say conscientiously that I was long a sceptic, though I hope never an unreasoning one; I was prepared to accept anything that was shown me on basis sufficient for me to reason on. These bases have, as far as I can judge, been fully satisfactory.

"G. LE M. TAYLOR (Major),"

"Member of the Society for Psychical Research."

"LIGHT," May 22nd, 1886.

#### No Connection between Mr. Eglinton and the Writing Produced.

Major Taylor further supplements the evidence published above by the following:—

At noon on the 18th of June, 1885, I assisted at a séance held at Mr. Eglinton's. There were present, besides myself, Mr. Darter, Mrs. Darter, and another lady.

The first experiment tried was as follows:—A slate was cleaned and held out to me by Mr. Eglinton. At his request I took from the table four pieces of coloured chalk, red, blue, yellow, and brown, and put them on the slate, which Mr. Eglinton at once placed under the top of the table in the usual way. He then asked each of us to choose a number, and to say in what colour we would like to have it written. Twenty thousand in blue, fifteen in red, 997 in brown, and seven in yellow were chosen; they were *at once* written on the slate

correctly, and in the desired colours. With the other sitters, I was watching the proceeding as narrowly as possible. I detected no connection between Mr. Eglinton and the writing produced. The second experiment, as far as I am concerned, was that I wrote a question on a slate, no one else seeing it, and handed the slate to Mr. Eglinton, with the question on the under side; he placed it immediately under the edge of the table as usual. My question was unanswered in such a way as to prove a knowledge of the question. My uninterrupted observation for the forty or fifty seconds necessary, failed to detect any attempt on Mr. Eglinton's part to read my question. The third experiment was as follows: Just before the sitting I took out of my pocket two boxes of matches and placed them on a side table; one of these was Mr. Eglinton's, and had been lent to me half an hour before to light my pipe, as I could not find my own box at the moment. Mr. Eglinton suggested, "so as to eliminate the element of thought reading," that we should take some matches out of one of the boxes and see if "they" could tell how many remained. I went and chose my own box, which Mr. Eglinton had never seen before, and which was nearly full. I took out about two-thirds of the matches it contained. Mr. Darter then took the box, and, going behind Mr. Eglinton, took out a few more; he placed it on a slate which was there and then put by Mr. Eglinton under the table, and, to quote from my notes taken at the time, *in a moment* "twenty-three" was written on the slate, and on my counting, twenty-three was found to be the number of matches in the box. My matches were Tandstickors, of which there are many sorts bearing various labels. Mr. Eglinton had never seen my box before it was used, and consequently could not have had a box prepared with twenty-three matches in it. Besides, I find that a box of a Tandstickors contains about seventy-five matches; suppose I took out two-thirds, twenty-five would remain. I saw that Mr. Darter did not take more than four or five from the box, that would leave twenty, very nearly the number found. A prepared box might have had five or fifty in it.

G. L. LE M. TAYLOR.

"Ignorant and Conceited."

MY DEAR EGLINTON,—If my evidence is of any service to you, I have much pleasure in giving it. I cannot allow you to publish my name unfortunately, but I am prepared to meet privately any genuine investigator accredited by you (always excepting the ignorant conceited woman who is the cause of trouble). The most convenient method of procedure seems to be the answering of your questions in "LIGHT" under date July 17th, as follows:—

Writing was obtained on the under side of the upper of two of my own slates, held in mid air, you holding one corner and I the other. Writing was obtained on your locked Bramah-lock slate, particulars of which see answer to question five.

My observation has been sufficiently keen to warrant my saying that the hand holding the slate has been always in sight.

I have always ascertained that the slates were properly cleaned, and frequently have cleaned them myself.

My friend, Mr. Clark, sitting with you and me, wrote on the Bramah-lock slate, "Is F. E. present?" and locked and fastened the slate without either of us having a chance of seeing what was written. He placed the slate upon the table and we joined hands upon it. Writing was heard *immediately*. He opened the slate and found, "Yes, Frederick Evans is present." Had you even seen the question you could not have known who was meant. I have obtained writing through you on the table, under the table, and in mid air. Mr. Clark and I have marked pencils with satisfactory results. We have chosen three crayons of different colours, placed them in the Bramah-lock slate, which we immediately locked, retaining the key in our possession. You then requested us to choose the colour in which the communication was to be written, which we did, and the communication was written in the colour chosen. We do state positively that we have heard sounds of writing coming from the slate, and have felt the vibration of the pencil. We have always enjoyed the greatest freedom in your séance room. You have always cheerfully agreed to any condition we proposed; and our sittings have invariably taken place in the broad daylight.

One more item of testimony and I have done. At a séance in bright gaslight, in my own house; present: Mr. Cassal, Mr. H., and myself—you, the medium. Mr. H. chose a book, Mr. Cassal named a page, I named a line, and Mr. H. a word. The book, unopened from the commencement, placed upon the

slate, was held under the table by you, your hand supported in the usual manner by your thumb on the top of the table. The word was correctly given.

But what will satisfy these hitherto unheard of gaspers for notoriety (at any cost)? these "I-am-Sir-Oracles"?—With kindest regards, believe me, my dear Eglinton, faithfully yours,  
E. L. P.

52, Wray-crescent, Tollington Park.

12th September, 1886.

In the foregoing replies to your question in "LIGHT" I entirely concur.

GLOVER CLARK.

Correctly Writing the Numbers of Bank-notes.

" . . . . Another communication was received between two *papier-maché* slates, firmly fixed together by two patent screws brought by Professor Marcovnikof, and without frames, so that the small piece of pencil could not move between; and yet on one of the slates was found a message, whilst the other remained clean, the sound of writing being clearly heard. The numbers of bank notes unknown to any of the assistants were written, the questioning person on each occasion taking out the bank-note from his pocket-book without looking at the number, folding and putting it between the slates, which were held above the table. Once was received a correct answer to the question: 'What is the first word on such a page and such a line of a book?' None of the assistants knew that word, the question being made at hazard. . . . The last letter we received mentions a phenomenon as having taken place under the following conditions:—The questioner, Mr. G., sat upon the two *papier-maché* slates without frames which he had provided, and they were thus firmly fixed together. Mr. Eglinton only held the corner of the slate with two fingers, yet notwithstanding all the persons present heard, and Mr. G. felt the writing. The answer on this occasion also was written only on one slate, the other remaining clean! The space between the slates was scarcely any at all, being the width of the small piece of pencil introduced, and which it was apparently impossible to move with the weight of the person resting upon it. Yet this piece of marked pencil was found to have its corner worn down, as in the other cases where there was room for it to write."

*Rebus* (Russia).

Writing a Chosen Word from a Book when tightly Tied with Two Strings.

On the 29th June I accompanied Mr. Wedgwood to Mr. Eglinton's, where we had a séance in full daylight. I took with me a small copy of Virgil (London, 1815 edition) and a double folding slate, the frames of which lock into each other when closed. Mr. Wedgwood tied the book as tight as possible with two strings, one across the short side of the book and the other across the long side, and then the ends of the strings were cut off *close*. The word asked for by Mr. Wedgwood was to be at p. 28, line 13, last word in the line. A bit of pencil was then put between the slates and the book on the top. I held Mr. Eglinton's left hand on the table with my right hand, while his right hand held one end of the slate under the table, my left hand holding the other end. Mr. Eglinton was soon much convulsed, until I heard writing and a signal of three taps, and the slates being brought up and opened, we found these words: "The last word is '40.'" The strings were then cut, and the book opened, and at p. 28, line 13, at the end of the line, was "40." I fully expected to have found a Latin word, but "40" was really at the end of the line.

I should indeed be *credulous* could I suppose that Mr. Eglinton was able to read the word in the *tied* book by any conjuring manœuvre, for while holding one end of the slate he had to untie both strings, and to *retie* them, after searching for the page, line, and word, and all this with *one* hand, while two persons were watching him in full daylight.

JOHN JAMES,  
Captain, Light Infantry,  
Honorary Associate S.P.R.

68, Hereford-road, Bayswater.

Mr. Wedgwood says ("LIGHT," March 27th, 1886) in reference to this experiment:—

"Passing over the preliminary impossibility of the word required being known to Mr. Eglinton, only those who have witnessed one of these sittings can be fully aware how impossible it is that the word should be written by Eglinton him-

self by any kind of jugglery. But it will be seen that in the last of the three instances it must be supposed that he was able, with the same hand in which he carried a pair of heavy slates (11 inches by 7½), to untie the string, open the slates, do the writing, and tie up the slates firmly again without our perceiving anything.

"H. WEDGWOOD."

#### Names and Sentences Written at Dictation.

"... Last evening Lady C [ranstoun] invited me to meet this medium. . . . The slates were new, and the property of Lady C. . . . Mr. Eglinton then placed a slate on the upper surface of the table with a fragment of pencil, and covered this slate with another slate; for the third time our requests were complied with, and names, figures, and sentences were written as *dictated by us* [my italics] and fraud, if desired, was impossible.

"G. WYLD, M.D.,  
"Member of the S.P.R."

"LIGHT," April 26th, 1884.

#### Not more Certain of Existence than of Occult Slate-writing.

Dr. Wyld sends me the following reply to questions put to him with reference to his experience with me.

DEAR EGLINTON,—In reply to your questions I beg to state:—

1. I have obtained writing within locked slates in your presence, which slates were *never out of my sight* during the experiment. 2. In no case in which I obtained writing on your slates has your hand holding the slate been out of sight. 3. I have always satisfied myself that the slates I operated with were free from writing before the commencement of the experiments. 4. The writing I have had on slates could not have been prepared beforehand, and the replies I have obtained have not only been pertinent to questions I put at the time, but have sometimes been lengthy and elaborate replies to the questions I put. 5. I have had writing on slates lying on the top of the table and below my own hand, and on slates held by myself tightly to the under surface of the table. 6. I have placed several coloured bits of pencil within slates and received replies in the colour I at the time requested, and said bits of pencil I have observed to be worn down as by writing. 7. I am certain the sounds of writing came from the slate, as the sound have always ceased as I placed my ear nearer and nearer to the slates. 8. I have at all times been permitted to make every examination of room, table, and slates before, during and after the experiments. 9. Finally, I say that I am not more certain of my own personal existence than I am of what is called occult slate-writing.

GEO. WYLD, M.D.

41, Courtfield-road, South Kensington.

#### Direct Writing in a Private House in Moscow.

"A séance for direct writing was held on the evening of March 29th, at the residence of Colonel Blagonravoff. . . . On the table were placed two new slates, bought by the circle, and also thoroughly examined and cleaned. Upon one of them was placed a small piece of slate pencil. . . . Mr. Eglinton held the slate on which the pencil rested with his right hand at the edge of the table, pressing it against the under surface by four fingers from below the slate, the thumb being on the table. Mr. Eglinton then invited M. Blagoi to give additional support to the slate, and a verbal question was asked, to which an *immediate* response was given, the rapid sound of writing being distinctly heard. A question was then written on the slate without Mr. Eglinton being acquainted with it, and the other slate was covered over this, both being held together firmly by the hands of Mr. Eglinton and M. Blagoi, at a distance of fourteen inches above the table. Immediately distinct writing was heard, followed by three small raps, and a long pertinent reply was discovered on the lower slate upon which the question had been written. [Second experiment, with two new sitters.] Mr. Eglinton invited the sitters to write a question on the slate, leaving him in ignorance of the same, and he held it as before narrated. After a little time had elapsed . . . Mr. Eglinton then requested Mr. Smagiune to hold the slate with him, it being pressed firmly to the under side of the table, shortly after which writing was heard, the latter gentleman distinctly

feeling the vibrations caused by the movements of the pencil. Original report signed by

"O. T. BLAGOI, Customs,  
"R. P. BLAGONRAVOFF, Colonel,  
"A. A. SMAGIUNE, Customs,  
"T. T. TARKOVSKY, Imperial Engineer.

"Certified a true copy,

"R. P. BLAGONRAVOFF, Secretary of Committee."

"LIGHT," May 8th, 1886.

#### The Impossibility of any Mistake as to the Reality of Psychography.

DEAR MR. EGLINTON,—I think you have a right to ask every witness to testify to your good faith, and the impossibility of any mistake as to the reality of psychography in your presence. My observation has extended over more than seven years. In all that time I cannot see that you have had any motive to deceive me. [Not one of the many séances I have had with Dr. and Mrs. Nichols has been in any professional capacity.—W.E.] I have many writings and drawings done under absolutely perfect test conditions. Sheets of my own note-paper, marked with my initials, have been laid upon the table. In perfect darkness I have heard the sound of writing, and found messages and drawings, certainly not made by any one present in the body, the handwriting being that of departed friends.

I have had writing in ink and pencil in a closed book weighted and watched in a good light. I have had writing with ink on paper between two slates on the table in full light. I have had beautiful writing and drawing on paper between two small slates which I held out in a good light between my thumb and fingers. At my last sitting with you alone, in full daylight, I wrote three questions on your lock slate, which I then locked. They were of a personal character, and such as no living person could have understood or answered. They were satisfactorily answered in a handwriting familiar to me, between two slates lying on the table, my hands pressing on them and yours on mine.

Seven years I have had scores of séances with you without a sign, and in most cases without a possibility of, deception.—Yours truly,

T. L. NICHOLS, M.D.

32, Fopstone-road, Earl's Court, S.W.

#### Breaking through the Usual Rule.

"... Some time ago I prevailed on Mr. Eglinton to break through his usual rule, and to sit for psychography at the house of my friend, Mr. P. . . . Mr. H. wrote a question privately on a slate. Placing a grain of pencil, privately marked by Mr. P., on a slate, Mr. Eglinton held it as usual under the flap of the table. The writing commenced at once, and was found by Mr. H., on inspection, to be a perfectly definite and pertinent answer to his question.

"THYMOL."

"LIGHT," January 9th, 1886.

#### A Personal Message Produced without Help from Human Hands.

"A friend and myself took closed slates, in which we had written questions at our own houses. . . . In *one minute* the writing began, and gave an answer to the question on my slate. After that I had a letter addressing me by Christian name, signed with the pet name of my husband, both, I need not say, quite unknown to the medium, to whom, till then, I was a perfect stranger. . . . There is not the least doubt the writing was produced without any help from human hands. . . . The slate was a very large double one enclosed in wood and fastened with a hook.

"K. W."

"LIGHT," October 10th, 1885.

#### The Witness, being Perfectly Sane, Obtains a Pertinent Reply of Forty-four Words on a Marked Slate.

I testify to having purchased a common 4d. slate on my way to Mr. Eglinton's house on the morning of September 20th. This was marked with the numeral "I." After cleaning it thoroughly, it was covered by another slate belonging to Mr. Eglinton. *They never left my sight*, and were placed on my left shoulder. When they were in that position I asked a question, and *immediately* writing was heard. On uncovering them my marked slate was found to be filled with a pertinent

reply of forty-four words in a clear hand. On a previous occasion I placed on the table a slate belonging to me, which had never been out of my possession one instant ; put a piece of pencil on its upper surface, and covered it with another slate. I held both Mr. Eglinton's hands, the slates not being touched by either of us. Writing was *immediately* heard in reply to my question, and a pertinent answer, covering the whole side of the upper surface of my lower slate, and which took me fifteen minutes to copy, was written within ten seconds. I am perfectly sane, and generally considered to be as capable as most people of accurately gauging facts.

J. COWPER.

Ladbroke-grove.

You can refer any *bond fide* investigator to me should you be asked. The above is written from notes made immediately after the termination of each séance.

September 20, 1886.

#### Drawing a Portrait on a Card in a Book.

"At a séance held in the rooms of Mr. J. G. Meugens of this city, he placed in a book a perfectly blank card with a crumb of lead pencil, and in *fifteen seconds* from the time of closing the book to opening it, there was beautifully drawn upon the card an excellent portrait of himself, with his mother's name signed underneath."

*Psychic Notes*, Calcutta.

#### Testimony of a Professional Conjuror.—The Writing not the Result of Trickery or Sleight of Hand.

" . . . 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 prestidigitateur, I can give a natural explanation of effects said to be produced by spiritual aid.

"HARRY KELLAR."

*Indian Daily News*.

" . . . 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 :—

"I was seated in a brilliantly-lighted room with Mr. Eglinton and Mr. Meugens ; we took our places round a common teak-wood table. . . . After this Mr. Eglinton produced two common school slates, which I sponged clean, and rubbed dry with a towel myself. Mr. Eglinton then handed me a box containing small crumbs of slate pencil. I selected one of these, and in accordance with Mr. Eglinton's directions, placed it on the surface of one of the slates, placing the other slate over it. I then firmly grasped the two slates at one of the corners. Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view (the room remaining lighted all the time). *Instantaneously* I heard a scratching noise as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slate, I then opened them and found the following writing :—' My name is Geary. Don't you remember me ? We used to talk of this matter at the St. George's. I know better now.' Having read the above, I remarked that I knew no one by the name of Geary.

"We then placed our hands on the table, and Mr. Eglinton commenced repeating the alphabet until he came to the letter G, when the table began to shake violently. This process was repeated till the name of Geary was spelt. After this, Mr. Eglinton took a piece of paper and pencil, and with a convulsive movement difficult to describe, he wrote, very indistinctly, the following words :—' I am Alfred Geary of the *Lantern*, you know me and St. Ledger ?'

"Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the editor of the *Cape Lantern*. I believe he died some three years ago. Mr. St. Ledger was the editor of the *Cape Times*, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on the slates, which I was allowed to clean each time before they were used.

"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.

*Indian Daily News*.

"HARRY KELLAR."

" . . . In conclusion let me state that after 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 Maskeyne and other conjurers imitate levitation or the floating test, could not possibly be done in the room in which we were assembled.

*Indian Daily News*.

"HARRY KELLAR."

As Mr. Harry Kellar is unknown to the English public, I have taken pains to get the most eminent professor of conjuring to give his opinion of Mr. Kellar's ability as a skilful *prestidigitateur*. He says :—

As regards Mr. Kellar, it is my candid expression that I know him to be a clever and expert sleight-of-hand performer, having known him for a great number of years.

Mr. C. D. Lakey, well-known in New York, and proprietor of the *Builder*, *Insurance*, &c., says of Mr. Kellar :—

I hereby testify that Mr. Harry Kellar is well-known in the United States as a conjurer of exceptional ability.

Press Club, New York.

CHAS. D. LAKEY.

#### Testimony of Another Amateur Conjuror.—Conjuring cannot Imitate Psychography.

Dr. Herschell is an amateur conjurer of exceptional ability, and his testimony will be read with interest. In "LIGHT," July 10th, appeared a long article from his pen explaining some of the methods by which slate-writing may be imitated ; but he expressly declares that all such methods fail to explain the *modus operandi* by which my slate-writing is produced. At his first séances, Dr. Herschell was accompanied by Mr. Sachs, also an amateur conjurer, who was specially employed by the Society for Psychical Research to investigate the phenomena occurring in my presence, but his report has not yet been published. I have reason to believe, however, that Mr. Sachs is unable to explain by the art of conjuring the writing witnessed by him at the séances he attended.

DEAR EGLINTON,—In answer to your note just received, I may say that if Mrs. Sidgwick has ever seen me do any slate-writing it has been part of an ordinary entertainment of sleight-of-hand, and produced under conditions quite different from those under which your psychography takes place. When I have given such exhibitions it has been for the sake of showing how *little* prestidigitation could do towards imitating slate-writing, and never with the pretence of showing how *you* produced it. For some time after my first sitting with you, I candidly confess that I worked very hard, both by myself and in consultation with well-known public performers, to find out a method of imitating psychography, and I do not think that there is a way that I have not tried practically. I have come to the conclusion that it is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Beyond this, conjuring cannot imitate psychography. It can do nothing with locked slates, and slates fastened together. It cannot write answers to questions which have not been seen by the performer, as you are constantly doing. At the best it only produces a mild parody of the very simplest phenomena under an *entire absence of all the conditions under which these habitually occur at your séances*. Allow me also to take the present opportunity of thanking you most sincerely for the opportunities you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you did not avail yourself of them.—With kind regards, yours sincerely,

37, Moorgate-street, E.C.

GEORGE HERSCHELL, M.D.

June 18th, 1886.

Lord William Beresford, V.C., at a Séance.

"On Sunday morning Lord William Beresford was present at Colonel Gordon's at a daylight slate-writing séance. A pair of folding slates were brought by Lord William, and he obtained several answers to questions on the inner side of these slates. A name he asked for was also written. These slates were said to be more difficult to write on than the common bazaar ones, so two of these were taken and washed before the sitters, and a bit of pencil put *between* them. Lord William then held the slates at one side, while Mr. Eglinton held the other. Writing was distinctly heard, and in a few seconds three raps denoted the message finished, and one slate was found full of an *admirably* written, carefully punctuated communication, which would have taken anyone several minutes to write. This slate was given to Lord William, so some of the sceptical world may see for themselves this proof of spirit power.

"A. GORDON."

*Psychic Notes* (Calcutta).

The Witness Capable of Giving an Opinion after having had Sixty-six Séances. Recognised Handwriting.

DEAR MR. EGLINTON,—I have much pleasure in adding my testimony to that of many others, to the genuine and remarkable phenomena produced in your presence, particularly that of independent writing. During the last two years I have had sixty-six séances with you, of all of which I have kept notes, written almost immediately afterwards; fourteen of these were unprofessional, eleven of them took place at private houses, the remainder, forty-nine in number, were at your own residence and were for direct writing. I have not had one *quite* unsuccessful séance though results have varied very much. I will now answer some of your questions. At my earlier séances I always examined the slates carefully, ascertaining that they were quite clean on both sides, and the answers to questions put by me at the time have generally been written upon the slate held under the table, *immediately*. I have had many answers written on my own sheets of paper, usually by a morsel of coloured chalk (blue) which I selected myself. I wrote the questions in ink before leaving home, and they were placed on the slate, the writing downward. These documents I still possess. I may say that I have received writing in every position named, *i.e.*, under the table, either on the slate or on a sheet of paper laid upon it; on a slate (which I previously *saw* to be free from writing on both sides) laid over a morsel of pencil on the table; between two slates, held between yourself and me at a distance from the table, when the vibration was very perceptible as well as the loud sound of writing inside the slates; and inside the locked slate. On one occasion you asked me to take it into the next room (in Quebec-street), write a question on one side, and then lock it myself; I did so, keeping the key. I myself placed the slates on the table, we then laid our four hands on it, and the answer was written inside. *It was not out of my sight or possession one second*, and I unlocked it myself. The answers have always been pertinent to the questions made by me on the spot. At my first séance, and once or twice afterwards, during your temporary absence, I carefully examined the room and especially the table, and you have never in any way tried to divert my attention during the manifestations, the conversation going on at the time generally being on subjects originated by myself. I will only add that thirty-nine letters I have received (of which thirty-seven are written on sheets of notepaper), are from the same correspondent, the writing is unmistakably identical with that of the writer in earth-life, and has been pronounced so by competent persons, to whom I have shown both. One is written in his native language (German), and there are allusions in them to subjects of which you are perfectly ignorant. I think I have answered the substance of the questions put by you. I should be happy at any time to give further details of my séances with you from the notes I made at the time if you wished for them, and I remain, dear Mr. Eglinton, yours very truly,

MARY BURCHETT ("V").

Messages relating to Family Incidents of which the Medium had no Knowledge.

"... Mr. Eglinton produced three school slates, which were carefully sponged and dried, and which were undoubtedly free from writing. ... Mr. Eglinton suggested our desiring a word or a number to be written upon the slate, and upon our fixing upon a word it was *immediately* written. ... Again sponging and cleaning two slates, ... Mr. Eglinton asked me to hold them above the table. ...

After waiting some time, and frequently looking at the slates, writing was distinctly heard, and a message of twenty-five lines ... was discovered ... relating to several family incidents, of which Mr. Eglinton could have had no knowledge, and was a most perfect test of identity.

"H. C. RAMSAY.

"46, Bryanston-square, W."

"LIGHT," July 26th, 1886.

Satisfied at Once.

"L." (Bart., and late M.P.), writes in "LIGHT," August 30th, 1884:—

"The communications were immediate and unusually direct. ... Answers came and information was given that satisfied me at once that we were in communication with departed friends."

The Witness sees the Word being Written.

"... A single slate was taken, and a piece of pencil put under a tumbler placed upon it. Mr. Quintin Hogg asked permission to look under the table. This was granted, and he says:—'*I distinctly saw the last word being written with the crumb of pencil*, which moved without any visible cause from the right, after the syllable "di" was written, to the left, in order to complete the word. It then stopped, and fell on the last stroke of the word. The tumbler was in position, closely pressed to the surface of the slate.'

"JOHN S. FARMER."

"LIGHT," September 27th, 1884.

Testimony of Professor Schmaroff and Another.

M. Lubomudrov, graduate of the Moscow University, and secretary of the Moscow Customs, with Professor Schmaroff, Moscow University, testify to having obtained twenty-three lines of writing in alternate colours, between two slates brought by them to the séance. Colonel Greck, Russian Imperial Engineer, in whose house the séance took place, vouches for the accuracy of the transaction.

The Witness believes in her Power of Continuous Observation and in Common-Sense.

"... On my new folding slate, *which was never out of my sight* [my italics], I bore away your messages in different hands.

"LIGHT," April 26th, 1884.

"C. E."

The writer of the above supplements her evidence by the following letter:—

MY DEAR MR. EGLINTON,—I have had with you two sittings for psychography. The first, at your home in Quebec-street, was quite satisfactory to me as to the manifestations being genuine, and (though occurring in your presence), being the work of some intelligence apart from you. My account of it may be found in "LIGHT," for April 26th, signed, "C. E.," my initials reversed.

My second sitting with you was in the town of Bolton, at the house of a friend, and, as was the former, in broad daylight. The slate-writing obtained was of the nature of a test, and each of the three persons sitting, besides myself, with you, obtained writing equally satisfactory and convincing. I am quite sure that the writing was the work of some intelligence other than yours, and that there was neither sleight-of-hand apparatus nor confederate (if such things exist, a point on which I am ignorant).

I am naturally sceptical and believe in my power of continuous observation (for the space of time usually occupied by a séance), and also in common sense.—I am, yours very truly,

EMMA C—,

Associate of the Society for Psychical Research.

Hillcot, Sharples, near Bolton.

July 12th, 1886.

I have many reasons for shunning publicity, but I leave the matter to you.

All Convinced of Mr. Eglinton's Power.

"... I also produced a slate which I had purchased about half an hour previously. ... I took a dry sponge and rubbed the slates. ... These slates were left on the table before us, and never passed out of our sight previous to the experiments taking place. ... Mr. Eglinton asked



Mrs. Z. to write a request on a slate and not let him see it. . . . The slate was turned over so as to keep the message from Mr. Eglinton's sight. He took the slate in his left hand, and held it under the corner of the table on his left, Mrs. Z. also grasping the slate all the time and helping him to hold it. . . . We all heard the writing [a message of thirty words was received germane to the question]. Thus ended an excellent séance, and under satisfactory conditions, that we were all convinced of Mr. Eglinton's power.

"H. A. KERSEY."

"LIGHT," November 22nd, 1884.

The Witness never left hold of the Slates. Deception Impossible.

" . . . Accompanied by a scientific friend, purchasing on our way several ordinary-framed slates. . . . Two were placed together with a morsel of pencil between. . . . The medium and I held them between us. . . . I asked [a question]. We heard movements of the pencil. . . . On separating the slates I read upon the upper surface of the under one [a pertinent reply of ten words]. Neither the medium nor I had left hold of the slates, and I looked fixedly at them. . . . My friend, holding a slate out of sight of the medium and myself, wrote upon it. I then held it against the under surface of the table. . . . I withdrew it and read [twenty words, a pertinent reply to the question]. . . . I wrote [a question]. . . . The reply was [fifteen words]. . . . Neither the medium nor my friend could have seen what I had written. My questions were in French; the replies [except one] in English. . . . My friend wrote on one of the clean slates a question—locked the slates together—put the key in his pocket, and laid them on the table. The medium and I laid a hand each upon the slates. . . . Writing was heard. . . . He found an answer apposite to the question he had written, of a private personal nature. . . . My friend and I took every precaution which men with their eyes open, seeking for truth, would take, and we affirm that deception was impossible. . . . I only record irrefragable facts.

"CHARLES CASSAL,

"Professor, University College, London."

Revue Spirite, March, 1885.

A Wonder of Wonders.

" . . . I had writing and replies to private questions on the locked slate, with my hand on the top of it while the writing was going on inside. . . . I was in full possession of my senses. . . . I have given slate-writing a fair and ample trial [of eight séances], and it is a wonder of wonders, and worthy of the deepest and truest investigation.

"AN ASSOCIATE OF THE SOCIETY FOR  
"PSYCHICAL RESEARCH."

"LIGHT," April 4th, 1885.

Human Testimony is Valueless if the Strong Evidence is to be Ignored by Science.

" . . . I had a séance for slate-writing with Mr. Eglinton. The facts as extricated from my diary are as follows: I took with me my own book-slate. It was cleaned and placed on the table, in the daylight, and in full view of all. My right hand was on the slate and Mr. Eglinton's left; the other sitters joining hands. I inquired, 'Can you read my thoughts, and produce on the slate a Spanish proverb now in my mind?' The sound of writing came directly as if from the direction of the slate in the centre of the table. . . . We opened the book-slate and found written:—'We could perhaps write the Spanish proverb, but we refrain from doing so, lest outsiders should say all our information is extracted from the brain, and thus we should establish a bad precedent.' In this experiment I can testify to three facts. 1. That the writing took place on my own book-slate. 2. That the slate was clean and absolutely free from writing when placed on the table under my hand for experiment. 3. That I neither removed my hand nor my eye from the slate, from the time it was placed in the centre of the table until taken up to examine the writing. The observation of the sight and the pressure of the hand were both continuous.

"Perhaps Mrs. Sidgwick will be kind enough to point out in the above experiment where the margin for sleight of hand comes in. . . . A coin, selected at random from a number loose, was, at request, taken by Mr. L. from his pocket, and without looking at it himself or allowing either Mr. Eglinton or

the other sitters to see it, was placed between the leaves of the folded slate and the slate as before placed on the table. We then inquired the name of the coin and the date. The sound of writing was heard as in the previous experiment, and on opening the slate was written 'Sixpence 1854.'

"This was correct. . . . If the strong evidence produced in favour of the reality of psychography is to be ignored by science, the only logical conclusion to be arrived at is that all educated human testimony is valueless. If we are so liable to be deceived that we cannot even decide on a simple matter of fact cognisable to the senses of sight, hearing, and feeling, all evidence becomes useless, and capital punishment, and every other punishment, must be abolished.

"LIGHT," July 17th, 1886. "J. H. MITCHINER, F.R.A.S."

A Strong Opinion.

MY DEAR SIR,—Not having seen any spiritual journal for weeks, I had no idea any controversy was going on about you.

On seeing your letter I hasten to tell you that so far as my humble testimony is concerned I most willingly place it at your disposal. In my opinion any body who had such convincing proofs of spirit writing as we had, and then came to the conclusion that you did it, must be a stupid.—Believe me, yours faithfully,

21, Emperor's-gate, South Kensington. JOSEPH IVIMEY.

W. Eglinton, Esq.

Testimony of Admiral Crown.—Writing in Russian.

DEAR SIR,—Having read your announcement in "LIGHT," I thought a short description of our slate-writing séance, in your house in London, would be of some interest to you, as my son and myself, perfect strangers to you at the time, were the only persons present, with the exception of yourself.

After several experiments, in which a common slate marked by us was held by you under the table in the usual way, it was covered by me with another slate of the same size, and a bit of a slate pencil, also marked, was placed between the two slates. Both these slates were then firmly held together by me and my son over the table. You then placed your hands on the upper slate, over our hands, and almost immediately we heard the sound of writing going on between the slates, as well as a gentle pressure on the lower one was felt, which passed from one end of the slate to the other, seemingly in accordance with the gradual filling-up of the writing on the slate. Three times you, at our request, took your hands off the slate, and each time the scratching of the pencil instantaneously ceased, to begin again as soon as you replaced your hands on the slate. The sound of the slate pencil scratching changed its character during the experiment. At one time gentle ticking sounds were heard instead of the former writing sounds, but this continued a very short time, giving flow again to the sounds of writing. After the usual signal (three raps), which was given in a very short time from the moment you first placed your hands on the slates, I uncovered the slates, and a message was found written on one of them. In this experiment I consider it right to point out the following important particulars:—

1. During the whole time the experiment continued, the slates were never out of our hands, and not for a moment even was our attention distracted from them.

2. The slate with the writing is still in my possession, and is a common ordinary slate, and the writing is still preserved, and therefore was not a trick or double slate.

3. As much stress has been laid on the time which passes between the placing of the medium's hands on the slate, and the moment when the sound of writing is heard, I can state that the sound of writing was heard instantaneously every time you touched the slates; and

4. The writing was produced on the slate in every possible direction, filling the slate entirely, and in different languages. [One communication being in Russian.]

I am at present, and will probably remain the whole winter, in St. Petersburg, and if you intend visiting Russia, my place of residence is at your disposal. My son, Nicolas Crown, desires to be remembered to you. I did not mention his rank in the navy, but in case you should like to have it, I may add that he is a lieutenant in the Naval Guards.

With my best regards, and hopes of seeing you some time, I remain, yours very truly,

A. CROWN,

St. Petersburg, Rear Admiral Imperial Russian Navy,  
September 5th, 1886.

Obtaining an Answer to a Question Written between Two  
Slates before Coming to the Séance.

"I took a couple of slates with me, but before leaving our hotel I wrote upon one of them the following question: 'If my father, who departed this life some little time ago, is still in a conscious state of existence, I should be pleased to have some evidence from him of such existence, . . . Mr. Eglinton then asked for my slates, and at the same time requested Mr. Graham to place his hand upon the slates as they lay upon the table, my question, of course, being inside and hidden from him. . . . Mr. Eglinton now placed both his hands upon the top of Mr. Graham's left hand, while I held Mr. Graham's right hand. Immediately after our hands were in contact writing commenced on one of the slates upon which Mr. Graham held his hand, and we could hear the scratching of the pencil as audibly as we could have heard writing on a slate, if produced by ordinary methods. When the writing ceased . . . on taking up the slates I found the following: 'Your father is here, and regrets he cannot write to you himself, but this will be equally satisfactory to you, he trusts.'"

Medium.

"R. WOLSTENHOLME."

Mrs. Sidgwick's Opinion Worthless.

Mr. Wolstenholme further adds—

DEAR MR. EGLINTON,—I may say I am perfectly astonished at the article read by Mrs. Sidgwick, especially when I learn that she has not witnessed the manifestations that occur in your presence. There is, however, one consolation for you, that the people who have had successful séances with you do not join in Mrs. Sidgwick's opinion (which, seeing she has had no experience, is worthless), but know that, at all events, whatever the source of the phenomena, "clever conjuring" cannot cover the ground, but that the theory of an outside intelligent force or spirit is the only one that explains the facts. You may make any use you think fit of my account of a successful séance I had with you in June, 1885,

And believe me to remain, your well-wisher,

R. WOLSTENHOLME.

President of the Blackburn Psychological Society.

A long Personal Message in the Handwriting of a Deceased  
Person.

" . . . Two slates were now carefully washed and a piece of pencil was laid between them. . . . We stretched out our arms as far as we could, holding them in the full light away from the table. . . . At once within the slates the sound of rapid writing was heard. . . . On the slate were twenty-two lines, containing 142 words, signed by the name of a near relative of mine who left this world some years ago. Before I glanced at the signature the strong resemblance of the small, close writing to that of my friend amazed me, and when I came to read the written lines my astonishment increased. I found in them a verbatim quotation from a letter written by me and posted to New Zealand the week before, and also a remark relating to my private affairs which seemed to me to point conclusively to the identity of the writer whose signature was appended. I had spoken to no one of what I had said in the letter sent many days before, and I am not conscious that it was in my thoughts as I held the slates. . . . I would ask those who have never seen slate-writing to remember that all took place in full light, that the whole attention of the sitters was concentrated on the slate and the hands that held it. . . . All who have seen this wonderful phenomenon must agree with me that no visible agency wrote the messages, and that no theory of clever conjuring can account for them. To those who have not seen I can only say for myself and my friends that our eyes, ears and minds were open and alert, and that we are convinced the communications were not written by the medium nor the sitters.

Psychic Notes, Calcutta.

"R. H. CHEETHAM."

A Personal Message written in Russian between two Screwed  
Slates.

His Excellency Nicolai Lvoff, Boulevard Smolensk, Moscow, sends me a photographic fac-simile of a slate, on which are thirty-two lines of Russian writing of a personal character, purporting to be written by his father. M. Lvoff testifies that he brought to the séance two slates firmly screwed together, and on the back of the fac-simile which he has forwarded he has written:—

Russian writing obtained between two slates firmly screwed together and held above a table,

Two Challenges of 500 Guineas to Anyone who can Imitate  
Psychography under Mr. Eglinton's Conditions.

Mr. W. P. Adshead, of Belper, in a long account of a séance ("LIGHT," November 8th, 1884), from which I am only able to make a few extracts, makes a challenge of 500 guineas to any one who is able to produce the results under the conditions described by him in the article in question. This is not by any means the first challenge which has been made to the same effect, for only in May of the same year Mr. W. Pritchard Morgan offered a like sum to any one not a medium, who would satisfactorily explain the *modus operandi* by which I produced the writing. What an excellent opportunity for Mrs. Sidgwick, Professor Hoffmann, or Mr. S. J. Davey, to secure the handsome sum of £1,000! Mr. Adshead says:—

"Mr. Eglinton well cleaned a slate, laid upon it a small piece of pencil. . . . Laying another slate upon the top . . . asking me with my left hand to hold the other corners. . . . In about a minute the writing commenced; we distinctly heard both pencils at work. . . . On the bottom slate was found thirty-three lines in two distinct styles of writing."

The Séance with the Right Hon. W. E. Gladstone.

"LIGHT" for November 8th, 1884, contains an account of the memorable séance with the Right Hon. W. E. Gladstone, who obtained writing in various languages in the locked slate in answer to questions put by him at the moment. In consequence of what Mr. Gladstone said to me, I wrote to Mr. Gurney stating my belief that the right hon. gentleman would probably, if invited, join the Society for Psychical Research, and shortly after he became an honorary member. Mr. Gurney had not the courtesy to acknowledge my communication.

Testimony of a Clergyman.

I have observed that Mr. Farmer in '*Twixt Two Worlds* has quoted a letter of mine, stating my conviction of the genuineness of the psychography which occurs through your mediumship. Since that was written I have had further opportunity which has confirmed my belief. In conjunction with friends like-minded with myself I experimented several times. Our aim was to maintain perfectly unbiassed minds. In the course of the successive sittings we endeavoured to complete any details of observations which might possibly have been omitted. The results were by no means uniform, but none the less conclusive. The writing was produced sometimes on slates taken from your stock, sometimes on my own or on those of my friends. In all cases the slates were carefully cleaned and closely watched. The writing was mostly in answer to questions, or was necessarily impromptu in character, so as to exclude the idea of previous preparation. I may specially mention the satisfactory conditions attending our communication. It was written between two slates held together above the table by you and me. From the moment when the crumb of pencil was inserted and the slates placed together the slates were not merely quite in sight, but so far as position is concerned were as much under my control as your own, being nearer to me than to you, and the writing taking place partly under my own hand. One "message" was written on a card which I had fitted upon the surface of a small slate, both of which I brought with me for the purpose. The circumstances under which this writing was done were unusual. I cannot attempt to enter into these and other particulars. I may just add that at a séance, when I was alone with you, no writing was produced, though the occasions might have been specially suitable for a conjurer, as there was only one pair of eyes to be deceived.

My interest in this inquiry lay not in the matter of the communications, except so far as the questions of the genuineness of the procedure was affected thereby, nor in the names or initials attached to them. This aspect of the problem has indeed inclined me to keep clear of the whole subject. The genuineness of the phenomena being established, a very wide field of inquiry still lies open as regards the unseen causes producing them. To me it seemed fully demonstrated that some intelligence was at work apart from the consciousness of the sitters, and also that some occult force hitherto entirely unacknowledged was producing physical results. I feel no

interest in convincing sceptics. However, as the scepticism you have to cope with assumes a form of offensive personal attack upon yourself, it is due to the cause of truth and justice that testimony should be given to the facts.

It is a pity professed inquirers so often fail to bring to the investigation a tithe of the candour and patience which are claimed as a *sine quâ non* in other branches of research.

A CLERGYMAN OF THE CHURCH OF ENGLAND.

London Institution, Finsbury-circus, E.C.

#### Testimony of Mrs. de Morgan.

On the 21st June last I went, accompanied by a friend, to Mr. Eglinton's house. The visit was by invitation; and I feared that weakness of sight and of hearing might damage my observation of the phenomena, but I do not think this was the case. My friend is a person of good perception, and is not, like myself, a Spiritualist.

The séance-room is, I suppose, well-known. We sat down soon after four o'clock p.m., and the light was strong. We chose our own places. Mr. Eglinton sat at the corner obliquely to the window; I, with my back to the window, and my friend on my right. The order of proceedings was much the same as that already described by many witnesses. We marked a slate with our initials, and I, keeping it out of the medium's sight, wrote on it, "Can anyone I know write on this slate?" It was instantly turned facedownwards. Mr. Eglinton laid a scrap of slate pencil on the upper side which he held close under the table at the corner, with his right hand, taking my friend's hand in his left. I also had firm hold of the slate the whole time, and when placed under the table the corner I held was quite visible. In a very short time the writing (or what sounded like it) was heard, and soon three tiny raps announced that it was finished. The slate was taken from under the table with the bit of pencil, looking worn, upon it. The answer was written in a running hand, "Your husband may do it." There were a few more words written on the slate in answer to questions. Then, I think, the experiment with the coloured crayons was tried. My memory is not so clear about this as of the other trials, but I watched narrowly at the time. My friend wrote a number, (5 figures), with the word *pink* on the marked slate. The writing was then at once turned over, and the slate, with three fragments of crayons on the other (the top) side, held closely under the table by Mr. Eglinton and myself. When it was taken out, after the signal had been given, the number 12590 was found [correctly and] roughly written on the middle of the slate, in pale pink.

The next experiment with the locked slate was watched by me unremittingly. I took the slate, examined it carefully, saw that both sides (which I rubbed) were clean, and locked it, trying it afterwards, and keeping the key before me on the table. I never lost sight or hold of this slate. I placed it on the table at the corner. Mr. Eglinton's hand was then placed on it, and mine on his. I had written, "Do you think Mary?" (carelessly written like May) "will believe?" After hearing what sounded like writing, and the three little taps, I unlocked the slate and found "Mary" (also written like May) "must believe on the evidence of her own senses."

The last writing, the long message, was, in some respects, puzzling. Two more slates, which looked quite clean, were placed on the table and elaborately washed with a sponge by Mr. Eglinton. I think all four sides were washed, but as I wish to be perfectly accurate and do not fear the consequence of giving every possible detail, I acknowledge that I did not watch this as closely as I did the process with the *locked slates*, but as I saw the shred of pencil laid on one slate before it was covered by the other, I think I could not have failed to see if either of those sides had been covered with writing at the time. The two, one on the other, were laid on the corner of the table, and Mr. Eglinton's right hand, with my left upon it, placed on them. When the upper slate was taken off, the upper side of the lower one was found covered with writing, and the bit of pencil, worn round the point, was laid upon it. The writing was as follows: "My dearest, I am compelled to employ an amanuensis to write to you for me, but that does not prevent my expressing the satisfaction I feel in being able to come to you as I do to-day. All the realisations and anticipations of what the future state was, I found correct when, on that Saturday afternoon, I breathed my last. My grandfather, who passed away at Pondicherry, is with me now, and there are many others who join with me in giving you comfort. Great is my grief that the glorious fact of

man's immortality is fraught with so much opposition, but it cannot fail to ultimately triumph. I often come to you and impress my presence upon your sense.—Your loving husband, "Augustus."

As it is more important at present to give testimony on the fact of writing in a locked slate than to examine the nature of the communications, I refrain from comment on these different writings. I will only say that the reference to Captain de Morgan, shot at Pondicherry, was not taken from my thought. When I read the word, *grandfather*, I said "No, great-uncle." But the mistake was inexcusable in me, for the story of Captain de Morgan's death was told by my husband in the *Budget of Paradoxes*, published some years ago.

S. E. DE MORGAN.

#### Personal Messages in the Handwriting of a Deceased Person obtained on the Slates of the Witness.

" . . . Having been very sceptical as to the truth of the facts of psychography . . . armed with three slates, slate pencils, coloured chalks, and a sponge, bought *en route*. . . . With but few exceptions I used my own slates in all the séances [five or six] the exceptions being when mine were filled with communications I wished to preserve. . . . Each of my slates was used for the first time in exactly the condition I brought it from the shop. . . . All the answers received were intelligent and germane to the questions I put, treating generally on private family matters, of which Mr. Eglinton could have had no previous knowledge. The questions were partly *vivâ voce*, partly written, and of the contents of the latter Mr. Eglinton was not cognisant, he, at his own request, not having been allowed to see them. I received from my son three communications in his own handwriting. . . . No exchange of the slate or slates could positively have occurred without my perceiving it, and I kept a sharp look-out. . . . My slates were nearly filled with answers . . . but on one of them I thought there was space enough left to make the experiment. . . . We used that slate, fitting it on another upon which there was also a communication. I drew something very absurd . . . a reminiscence of what I saw years ago in *Fliegende Blätter*. . . . The two slates were held by him under the usual conditions beneath the flap of the table . . . Uncovering the slates we found the two figures very decently copied. . . . I then asked for . . . the word 'Alice' to be written, which was done instantly. . . . Additional testimony to his wonderful powers.

"J. MAIR ROLPH."

"LIGHT," 10th January, 1885.

#### Writing in Tied Slates.

" . . . One gentleman took his own slates with him, two-hinged, forming a double slate. . . . With his own hand he wrote upon one of the hinged slates an inquiry to his deceased father. No one else in the room knew what the question was. . . . The slates were then put upon the table. The gentleman kept his hand upon them and never allowed them to leave his presence. . . . This reply was not so specific as the gentleman desired, and accordingly the question was again written on one of the common slates [also his own], a piece of pencil put upon it, and then the other slate bound over it with tape. Mr. Eglinton never manipulated the slates at all, and they never left the sight of the operator and his witnesses. Presently the pencil was heard moving, and when the slates were untied there was a specific answer to the question. . . . The gentleman who submitted Mr. Eglinton to this test considers it to have been conclusive."

*Manchester Evening News.*

January 16th, 1885.

#### Trickery only Suspected by Persons altogether Ignorant of the Resources of the Conjuror's Art.—The Opinion of Another Amateur Conjuror.

At Mr. Eglinton's request, I willingly bear testimony to the evidently genuine character of some psychographic results obtained through his mediumship in my presence. My experience of these experiments is limited, because my own studies in occultism have to do with a different field of research; but I have occasionally recommended friends, anxious to witness Spiritualistic phenomena, to sit with Mr. Eglinton for slate-writing, and on two occasions have taken part in such sittings. In both cases writing was produced on the slates used under circumstances where trickery could only have been suspected by

persons altogether ignorant of the resources and the limitations of the conjurer's art. The slates used were free from all preparation; the writing came under conditions that would have defeated any attempt to use slates that had been prepared for trickery. The manner in which Mr. Eglinton's slates are held under the flap at the edge of the table has been so often described that I will not repeat the account. I need only affirm, in regard to what I saw, that in each case a few words—unimportant in themselves, but that does not affect the question as to how they were produced—were written by an agency controlling the fragment of pencil employed that was not in its turn controlled by any of the persons present, but was evidently directed from a plane or sphere of Nature external to the physical plane. I have the less hesitation in treating as out of the question all hypotheses of trickery on either of these two occasions, because on one of them the friend who accompanied me was himself a finished amateur in conjuring, whose entertainments (in private) I have seen and have recognised as hardly if at all inferior to those of the best-known professional conjurers. Quite independently of his opinion I know enough of conjuring theoretically myself to appreciate the absurdity of the remark sometimes made by incompetent observers of psychic phenomena, "I do not understand how common tricks are done, therefore, such and such occurrence are no evidence of psychic agency." A mind incapable of following cause and effect along a chain of *mechanical* reasoning is as ill qualified to enter on an examination of the physical phenomena connected with Spiritualism as a person ignorant of any given language to criticise the grammar of a book written in that tongue. But apart from this consideration, the world at large is often impressed by the testimony of experts, and in conjuring the friend of whom I speak is an expert. He assured me on leaving the séance at which he had been present—though, if I remember rightly, only one word had been written on the slate in his presence—that the one word had been obtained under circumstances which put the phenomenon entirely outside the possibilities of trickery. Some time afterwards—meeting him again abroad—I found him still of the same opinion.

A. P. SINNETT.

#### A Personal Message from a Deceased Brother.

" . . . I wrote quite apart, upon one of the slates, that it would give me happiness if I could receive some message from my brother Jules. *Closing the slates I placed them on my chair and sat upon them.* I then joined hands with the rest, and *immediately* I heard sounds of writing. These ceasing, I opened the slates and found a long communication from my brother. . . . No sceptic of a candid mind could resist conviction in the presence of such marvels.

"A. GRICOURT.

"Southampton."

*Le Spiritisme* (Paris).

#### Dictated Sentences Instantaneously Reproduced.

" . . . Mr. Eglinton kindly invited me to a séance at . . . Colonel Gordon's residence in Howrah. . . . Before proceeding, as I showed some distrust, Mr. Eglinton allowed me to examine both the table, under the corner of which the writing was to be expected, and himself, and I am convinced that there was no preparation whatever. Mr. Eglinton asked me if I had brought any slates with me, and on giving a negative answer, he procured several, asking me to choose two from them. This done, and after I had washed the slates quite clean we joined hands, and one slate having been placed under a corner of the table, held on one side by Mr. Eglinton and on the other by myself, we got replies to several of our questions. In order to prove that such answers were not prepared, Mr. Eglinton asked us to dictate any sentence we chose, which we did, and it was *instantaneously* reproduced on the slate. Then we asked Mr. Eglinton if we could obtain a message from one of our friends and he said it might be possible to have such a manifestation. Having again cleaned the slates I placed one over the other with a microscopical piece of pencil between them, and on holding them again on one side, and on the other by Mr. Eglinton, the following letter [of ninety words] was written in less than a minute. . . . I merely state facts, and I should wish persons who may be able to penetrate these matters to give them a serious attention, as it may lead to the discovery of things unknown to us up to this.

"D. F. MICRULACHI."

*Psychic Notes.*

#### The Writing not made by Mortal Hand.

" . . . Before commencing, the slates were all cleaned with the wet sponge on both sides, and then laid on the table before us. . . . Placing a scrap of slate pencil between the two slates, Mr. Eglinton now placed his disengaged hand on the top slate and we *immediately* heard the scratching of the pencil. . . . The bottom one was found covered with writing perfectly legible [and signed by the name of a person known to the writer]. . . . How this writing was produced I do not pretend to say, but that it was never made by a mortal hand I am fully convinced.

"W. FOWLER.

"Yarrow, Kulpura, S. Australia."

"LIGHT," June 14th, 1884.

#### Writing Obtained in a Padlocked Slate.

DEAR MR. EGLINTON,—From my notes, the slate was held by one of the circle, and he insists that the writing came when he was holding it, and that he could feel the vibration. On one occasion, the word "No" appeared in my padlocked slate when held by you underneath the table, in reply to a question I had written therein. We obtained the correct number of a watch, five figures, under stringent conditions, the number of the watch being impossible to read on casual inspection, owing to the brightness of the metallic cover, thus diffusing light. I may say that no ordinary man could read the number within five inches of his eyes, and in the case under observation the watch was always two feet from your eyes. It was held under the flap of the table, and never elevated, and observation proved that you never stooped. I paid particular attention to this fact, as did the others in the circle, and this was the most convincing experiment I have as yet witnessed. Mr. Cooke, who held the slate mentioned before, distinctly asserts that his left hand was upon your right hand, both holding the slate, and that your fingers were motionless during the sound of writing, thus explaining away any nail scratching. I can have no hesitation, therefore, in believing the phenomena witnessed by myself and others, after variations of success [Mr. Vicars has had over eight séances], as being inexplicable on any conjuring methods or modes of sleight-of-hand, and though the investigation was primarily approached by myself with caution and *à priori* doubts, which continued during several sittings, yet I am now able to express a decided opinion that the results I have witnessed on more than one occasion could not be produced by any sleight-of-hand, and am, therefore, compelled to believe that the phenomena of psychography is one outside of the pale of human rationalism, and explicable only on grounds involving the continuous aid of occult powers, of the nature of which we have yet to learn.

GEORGE RAYLEIGH VICARS, B.A. (Cantab),

Member of the S.P.R.

Woodville House, Rugby.

#### Writing the Number of a Watch.

As requested by Mr. Vicars, I give the following description of the manner in which the number of my watch was written during a séance with Mr. Eglinton. I am not quite certain of the date of the séance, but I believe it was Friday, December 18th. At the time the number was written the position of the sitters was as follows: Mr. Eglinton, myself, Mr. Vicars, and Mr. T. It was suggested that the number of a watch should be written on the slate, and I produced mine. A piece of white paper was then pasted on the slate, and the watch put upon it, also a small piece of coloured pencil. The slate was then held under the table for a few minutes. Mr. Eglinton held it in one hand, and I held his other hand. The slate was held about an inch from the table. The watch was just underneath the extreme edge of the table, just out of sight. During the whole time the watch was out of sight one of Mr. Eglinton's hands was holding the slate while I was holding the other. When the slate was put upon the table the correct number of the watch (24877) was found to be written on the paper which had been pasted to the slate before the experiment.

So far as I could see the watch was not opened until after the experiment, and neither I nor anyone else in the room knew the number of it previously. The number of the watch is stamped on the inside of the back. The number, of course, cannot be seen without opening the watch, and then making a tolerably careful scrutiny, which Mr. Eglinton certainly had no opportunity of doing.

Rugby.

C. J. B. COOKE.

## "Nonsense" and "Impertinence."

DEAR MR. EGLINTON,—I was not aware to what you alluded regarding the Psychical Research Society till I saw the last "LIGHT." I cannot see that you have much cause to worry yourself because a silly woman is pleased to make an assertion on her own unsupported (what she is pleased to call) observation. I think C. C. Massey's paper and Dr. Herschell's long letter in "LIGHT" are either both ample answers to her impertinence. I am sure, to all thinking minds, Mrs. Sidgwick's strictures will carry no weight. Of this much, I can assure you. Before meeting you, after some four years' observation, and going to every medium I could come across, I was reluctantly compelled to think it was not *all imposture*, but certainly what was not so was a mixture of fraud and lies emanating from the other side, and consequently it was not a good thing to get into *rapport* with the company one came across through these mediums as a rule. But when I came across you and witnessed psychography, though at first I confess a sceptical but honest inquirer, yet eventually you convinced me not only of the *bona fides* of yourself, but also of the truth of your communications; and had Mrs. Sidgwick had half the tests I have (and I take it to a great extent it is her own fault she has not had them) she would never have written the nonsense she has.—With our kind regards, believe me, yours very truly,

The Hermitage, Harrow Weald. ALEX. WYNCH.  
July 11th, 1886.

## Replies Obtained to Questions put in a Sealed Envelope.

As Colonel Wynch's testimony carries greater weight on account of his having had more than 100 sésances with me, I asked him to supply me with particulars of some of them, which he has kindly done.

DEAR MR. EGLINTON,—1. Writing has been obtained on my own slates and paper, not only in your own house, but also in mine.

2. Writing has been obtained in your locked slate under the following conditions:—Your slate, after having been carefully examined, was locked by me after I had inserted three crumbs of crayon of different colours. The slate was then placed on the table, in broad daylight, and I asked that the number be written—4,639, the 4 and 9 in blue, the 6 in red, the 3 in yellow. I heard writing, and unlocked the slate, *which had never been out of my grasp or sight*, and found what I had requested done.

3. I have written a note containing questions, placed it in a sealed envelope, and placing the envelope on a slate with a clean piece of paper and crumb of lead pencil, have held the slate jointly with you under the table. Under these conditions, your thumb, or some other intelligent force, has filled four sheets of paper in clear, fluent handwriting totally unlike your own, answering my questions, which were quite unknown to you, not only intelligently, but in their due order.

4. These results were not obtained after one or two sittings, but were the result of patient investigation with my eyes open. I do not say a clever conjurer could not deceive me; but this I do say—I defy any conjurer to perform by his art what I have witnessed through your agency, especially as stated in paragraphs 2 and 3, and I shall be happy to remunerate any such person for his time and trouble who will perform the same under the above conditions in my presence.—Yours truly,

ALEX. WYNCH,  
19th July, 1886. Lieut.-Colonel, late R.A.

## Mrs. Sidgwick's Spurious Intuitiveness.

MY DEAR SIR,—With reference to your appeal in "LIGHT" of the 10th July to Spiritualists, on Mrs. Henry Sidgwick's condemnation of slate-writing as an imposture, or "clever conjuring," as she states it to be, I have no hesitation in saying that, if she would make it worth her while to attend one of your sittings, abating to some degree the spurious intuitiveness of which it is clear she is unfortunately possessed, she would go away, I feel assured, as convinced as was a friend of mine who is a Rev. Doctor and LL.D., and other friends whose scepticism previously induced them to commiserate what they considered to be the puerility of my belief in the supernaturalism of slate-writing.—I remain, my dear sir, yours very sincerely,

C. F.,  
Late Commissioner of Police, Bombay.  
10, Burlington-place, Westbourne Park, W.  
To W. Eglinton, Esq.

## The Use of Spiritualism.

" . . . 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. . . . On my return home I wrote to my relation an account of it. . . . 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. . . . This may show there is some little use in Spiritualism to those who accept it kindly.

"LIGHT," May 16th, 1885.

"J. C."

J. C. has ascertained that the previous owner of the horse had his neck broken by the same animal; and it has since been sold by the husband of the lady above referred to because he found the horse highly dangerous to ride or drive.

"Surgeon-General Wolseley, Mr. Brinsley Nixon [Associate of the S.P.R.], Miss Major, and Florence Marryat, one after another, publicly testified that the experiment [of writing between two slates] had been conducted to their entire satisfaction, and that they were perfectly convinced it was an impossibility for the writing to have been produced by ordinary means."

"LIGHT," May 31st, 1884.

## No Loophole or Crevice left for Imagining Fraud, except by a Point-Blank Challenge of the Accuracy of the Statements.

Mr. H. Cholmondeley-Pennell (late H.M. Inspector of Fisheries, and one time Director of Commerce for the Interior, Egypt), published a detailed account of his experiences in psychography in "LIGHT," May 31st, 1884; but after revising it, it was published in pamphlet form, under the title of *Bringing it to Book* (The Psychological Press, 6d.). With the exception of the first sésance, the subsequent five, and many others, were all given in my non-professional capacity. *Italics* are Mr. Pennell's.

" . . . Hundred cases of imposture, proved or suspected, should not, and to a logical mind would not, invalidate the scientific results of a single *bona fide* and *repeatable* experiment. I say 'repeatable,' because I hold that a solitary experience in such novel investigations would usually be quite insufficient for purposes of accurate observation. . . . I am free to confess that my own mental attitude *vis-à-vis* the whole of the alleged phenomena of so-called 'Spiritualism' is—or rather was—allied to the sceptical. . . . Having failed personally to obtain such evidence, the result of my three or four years' investigation was a mental verdict of 'Not proven': I could not bring the thing to book. And yet now, after an interval of about a decade, and rather owing to the result of accident than intention, I find myself in a position unreservedly to reverse the above judgment—I HAVE BROUGHT IT TO BOOK. . . . And, what is more, I am satisfied that the same undeniable evidence which was available in my case is accessible to any one in a similar frame of mind, and willing to take the necessary steps to investigate for themselves. . . . During the past three weeks I have had opportunities of witnessing and critically observing these slate-writing phenomena six times—three times at the house of Mr. Eglinton, and three times at my own house, and on no one occasion has there been a failure in their production. . . .

"The sitters were never less than three nor more than five, medium included; and comprised seven different men and three different ladies—all old personal friends of my own, and who, with one exception, had never seen Mr. Eglinton before.

"The three sésances at Mr. Eglinton's house were in each case held during the whole time in broad daylight; and the three at my house in every case in full lamplight.

"Except in the first sésance the only slates used have been my own, bought by myself, marked (signed) by myself, as well as by the other sitters, and never taken out of their paper wrapper or shown to the medium or to any one else, between the time of purchase and the commencement of the sésance.

"In five out of the six sésances intelligent writing has been produced between the two slates, previously free from marks, placed in exact juxtaposition, one on the top of the other, and when both were in view of all the sitters.



"During the six séances writing was obtained when the slates were held by and between five different sitters and the medium.

"The slates were never at any time, during either of the séances, taken away from the table by the medium or by anyone else, except on the first occasion when four slates were employed, and those not actually in use were placed for convenience on a cheffonier within reach (without the medium quitting his place at the table), and where the slates still remained in full view of all.

"The slates were invariably carefully cleaned in full view of all, after each manifestation—sometimes by the medium, sometimes by the sitters, sometimes by the sitters first and by the medium afterwards, and sometimes by the medium first and by the sitters afterwards. . . .

"The slates were all exact pairs, fitting accurately when placed one on the other, and were in every experiment scrupulously and watchfully kept in that position.

"A fresh pair of slates were used at each séance; and with one exception (when they were kept by one of the other sitters) I have them all still untouched, with the writing upon them.

"The small pieces of pencil always showed such marks of 'wearing down' at the side of the point as would naturally have been produced by writing at the usual angle.

"The writing was in different 'hands,' and of very different sizes, as also of various degrees of neatness and of length—length, that is, of the 'message' or writing produced. Once the entire slate was completely covered in a small running hand, and the writing finished off by a circular line surrounding the whole.

"What was written was invariably intelligible and properly expressed; and when in answer to a question was always germane to such question.

"In the case of the long message which was signed 'J.G.,' I asked what was the full name and that it might be given. *This was immediately done, whilst I was holding one end of the two slates together above the table, between the medium and myself.* The name thus written—a double surname corresponding with the initials—is very peculiar in spelling, and also uncommon, though perfectly well-known to me.

"On another occasion I asked that the figure 2 might be written, which was also done, the slates at that time being, as I have said, in full view and lying flat on the upper surface of the table, one exactly on the top of the other.

" . . . If, in spite of the rigorously severe precautions observed, there could remain any reasonable possibility of the slates being tampered with and the writing produced by the employment of chemical or other analogous means, the circumstance that, on at least two occasions, *the writing was immediately produced in the form of answers to impromptu demands or questions from myself*, would effectually dispose of such an hypothesis.

"The argument is clearly unanswerable. And looking at the whole of the actual facts verified—not once, merely, but over and over again—and at the stringent conditions under which the experiments were conducted, can it be denied by any candid mind that the evidence fulfils the description predicated—that it is *conclusive*? . . . Further, I have submitted these phenomenal facts to several eminent men, scientists, chemists, and conjurers, and granting them to be facts, no one has been able to suggest the slightest 'feasible' explanation or clue to the mode of their production. . . . There is no escape from the position except by a point-blank challenge of the accuracy of the statement of conditions premised. . . . I assert to you that the conditions of the practical experiments I have described are *absolute*; that there is no loophole or crevice left for imagining fraud; and I assert further—limiting the assertion to the strict sense of the words—that the results of these experiments conclusively establish the existence of some objective, intelligent force, capable of acting externally to the medium, and in contravention of the recognised laws of matter."

#### Personal Messages and Recognised Handwritings.

DEAR SIR,—I am exceedingly sorry to hear of the attacks to which you have been subjected by a member of the Society for Psychical Research. I have, as you may remember, had three séances with you, and at each have obtained convincing proofs of the truth of psychography. Many of the answers have been on my own slate, which was placed upon the table, one of your hands and one of mine being placed upon the slate, your other hand being held either by me, or by a friend who

was with me, the writing coming on the under side of the slate, between it and the table. On the first occasion I repeated aloud, as a test, the first line of Longfellow's "Psalm of Life." *Instantly* the second line was written; certainly there was no "prepared slate" in that instance! On that occasion I asked for a message from a deceased relative, not mentioning his surname, which is a very peculiar one. After waiting for about a minute we heard the sound of rapid writing, and in an incredibly short space of time the whole of one side of the slate was covered with small, close, and even writing, the message being signed in my relative's own handwriting. One sentence of this message I will quote; he says: "Is it not sufficient that after more than fifteen years' 'absence' I should be able to say a single word to you?" (I was struck by the notes of quotation at the word "absence.") I tried in vain to remember exactly how long since my relative had died, but on consulting my old diaries I found that it was fifteen years and two months since I took leave of him on his deathbed. At my last séance with you I had a message from another relative who had died only a few weeks before; this was also signed in her own handwriting, her name also being a somewhat unusual one, and I am quite positive I had not mentioned it in your presence, having always been cautious and observant; nor could you possibly have known I had such a relative, as I am perfectly unknown to you in private life. Should you publish the foregoing, please only append my initials. You have my address, and should Mrs. Sidgwick, or any other member of the Psychical Society like to see my slates, and to compare the signatures, I will gladly show them.—I am, dear sir, yours faithfully,

W. Eglinton, Esq.

M. S. S.

#### Writing an Answer to a Question Left in an Adjoining Room.

" . . . My son took a clean slate, and, going into the adjoining room, wrote a question on it and left this slate in the adjoining room. The purport of this question was unknown to myself or to Mr. Eglinton. A slate was held as before. We soon heard the sound of writing. . . . The answer to my son's question was, 'We cannot tell as —' (giving the initial and surname of a deceased friend of my son) 'is not here.'

"PERCY WYNDHAM (late M.P. for Cumberland),

"Member of the S.P.R."

"LIGHT," June 7th, 1884.

In answer to questions respecting the séance above referred to, the Hon. Percy Wyndham writes:—

The slates were never out of sight until held by Mr. Eglinton and myself under the corner of the table. The thumb and the whole of the hand except the fingers were always in sight. I am positive the slates were perfectly clean immediately before the writing took place. The writing was not of such a nature as to suggest it had been previously prepared. It was pertinent to the questions asked on the spot. It is impossible that what was asked could be known beforehand. The writing took place under the table, the slate being held under the corner of the table by Mr. Eglinton and myself. I have observed that the facets of the pencil have been worn, and that they were not worn immediately before the pencil was enclosed between the two slates. I can state positively that the sounds of writing came from the slate. I have felt a vibration of the slate while holding it at the same time. I have been allowed to examine the room and everything it contained, nor has my attention been ever unduly diverted at any moment during the séance.

Clouds, Salisbury.

July 25th, 1886.

#### Evidence of Mr. Gerald Massey.

"Various other questions, written and thought of, were answered. Then three pieces of slate pencil were laid on the slate and held under the table, and I was requested to choose which colour should be used. I selected blue; and the message was written with the blue pencil. . . . I consider that nothing except the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton.

Medium.

"GERALD MASSEY."

#### An Absurd and Stupid Attack.

MY DEAR SIR,—In reply to your letter in "LIGHT" I am glad to have the opportunity of testifying to the conclusive evidence I have had, through your mediumship, of slate-writing on my own slates, in closed slates on the table, between slates on which I sat, and between slates held by you, a lady, and myself above the table; also replies to questions privately written.

Accept my sympathy in the absurd and stupid attack which has been made on you, and believe me very truly yours,

G. F. STUART MENTEATH.

12, Grittleton-road, St. Peter's-park, W.

July 20th.

W. Eglinton, Esq.

**Psychography More Astounding in its Revelation of Possibilities of Existence than any Single Phenomenon in the Whole Range of Physical Science.**

" . . . I had no practical acquaintance with any of the facts upon which the theory of modern Spiritualism is founded. My mind was colourless as to any logical belief, or disbelief, in the matter. But I shared the prevailing prejudice against it, a prejudice strengthened, probably, in my case, by the habit of thought engendered by the study of exact science. I confess, however, that I had been staggered by the weight of testimony in favour of the theory. One day last November, I paid a visit to Mr. Eglinton, in company with three old and very intimate friends, to gain our first experience of psychography; and I am compelled to admit that what we then saw was to my mind more astounding in its novelty and revelation of possibilities of existence than any single phenomenon in the whole range of physical science has hitherto been. . . . He was an entire stranger to us. We took with us a new, hinged, double slate, purchased for the occasion. . . . Taking one of Mr. Eglinton's new slates, an ordinary school slate, I privately scratched upon its surface in one corner two minute Greek letters, not noticeable unless searched for (I may add here that I brought that slate away with me). I then took a small piece of slate-pencil, a fragment from a cedar stick, I think, about one-sixth of an inch long. It had four rectangular sides and two square ends, consequently eight corners. I examined these corners, and finding them all perfect but one, I sliced off that corner and the extreme one opposite to it, leaving six good points. Assuring ourselves that the slate was free from writing on both sides, I placed the pencil fragment upon the slate. Sitting as I have described, Mr. Eglinton then took the slate by one corner between the finger and thumb of his free right hand, and held it underneath the table, close to the edge and underside. At Mr. Eglinton's request I now put aloud an unpremeditated question, viz.: 'What parish is this?' I watched Mr. Eglinton narrowly, and my friends watched. . . . Presently we heard the sound of writing. . . . Upon the upper side of the slate, close to the edge nearest to me, and therefore, *farthest from Mr. Eglinton*, we found written very legibly in letters facing me and *upside down to Mr. Eglinton*, the word, 'Marylebone.' The pencil fragment was close to the final letter 'e.' I examined it and found one of the six corners which I had left good distinctly worn off but not much, one word only having been written. The slate also was the one that I had marked. This experiment proved that the answer could not have been in any way prepared, because the question was not put until everything was in position, and it could not have been foreseen. Retiring from the table I wrote privately on the same slate the question, 'Whom did I last accompany to Charlton?' I am certain that no one but myself knew what I had written, for I reversed the slate and laid it flat upon the table. Mr. Eglinton drew it along after I had placed the pencil fragment upon it, and held it as before. Shortly the writing came and three taps. I found written, 'We do not know because there is no one to tell us. Where is Charlton?' In this experiment a relevant answer was given by an unseen agent to a question of which the medium was in entire ignorance. . . . My friends placed inside the double slate which they had brought three fragments of, respectively, blue, yellow, and red chalk pencils. The slate having been closed, one of my friends requested aloud that a certain number might be written in blue; another named a number to be written in yellow; and the third a number to be written in red. *The numbers named were written in the closed slate, in the colours named as requested, with the single failure of 17 being written instead of 18.* I now put a verbal question respecting some one else. Two clean slates of the same size were held together in this instance by Mr. Eglinton at one corner, while my friend on my left held the opposite corner, Mr. Eglinton's left hand reaching over the slates and grasping my friend's left, which held them. The slates were held in full view, on a level with the table and near the edge. Writing was now heard proceeding with great rapidity. The pace of the writing was extraordinary. The ear told us that it was very rapid, and the time occupied proved it to be so. When the

three taps came I took the slates, which had never been out of our sight. The lower one was covered with writing, and I particularly noticed the fact of the pencil fragment lying upon it at the end of the last word, and I drew the attention of the others to this circumstance. The writing commenced at the top of the slate, continued to the bottom, and finished in one line up the side. It seemed to be an answer to the original question about X, and purported to be from X himself. It is noteworthy that in one of the experiments with our hinged slate, the writing was audibly produced inside, *as it lay upon the table*, Mr. Eglinton merely holding one corner and my friend the other. In these experiments imposture was absolutely precluded. I have witnessed some of the most marvellous feats of prestidigitateurs and conjurers, but they have no common ground with the phenomena just described. They are of a different class. What conjurer will allow you to overhaul the whole of his apparatus, while he sits upon a chair from which he does not move until the performance is over? What conjurer will allow you to take any precautions you choose against fraud, and even dispense with all apparatus whatever excepting what you yourself bring with you? There is no prestidigitation, for the medium is motionless, his hands being secured while the writing is being produced with great rapidity. I have confined my narration chiefly to the fact of intelligent answers to questions being written under abnormal conditions, for we had no absolute proof of the identity of the individual professing to communicate with us. In the message, however, purporting to be from X, the Christian names of three of us were correctly written or abbreviated, *one name being written in the familiar spelling which X was accustomed to employ when alive*, not the spelling which a stranger, even if he knew the name, would be at all likely to adopt. In the minuteness of the foregoing account I have an object. The facts are so astounding and difficult of acceptance, and so few persons, comparatively, have the opportunity of witnessing them, that it seems desirable that those who are so favoured should give literal accounts of their experiences. Multiplication of *bona fide* testimony, independent and accurate, is required, until the mass of such evidence becomes irresistible. I cannot agree with those who affirm that nothing but actual experience can ever convince the mind of the reality and genuineness of these phenomena. I believe the facts will shortly become established as such with the general public. Until that happens no satisfactory advance beyond the facts can be made.

" GEO. S. CARR, M.A. (Cantab).

" 3, Endsleigh-gardens, N.W."

" I testify to the accuracy of the above account, having been a joint witness with Mr. Carr of the events narrated.

" LEICESTER SAINSBURY.

" 5, Rectory-grove, Clapham, S.W."

**The Ridiculousness of Mrs. Sidgwick in Pronouncing upon the Phenomena when she has never observed Psychography.**

The following letter is from Mr. Carr:—

DEAR SIR,—I have just read your letter in "LIGHT" anent Mrs. Sidgwick's paper. You are quite at liberty to publish my name as an observer of the genuineness of the phenomena. Is not rather too much importance attached to Mrs. Sidgwick's paper? Her ridiculousness of pronouncing upon the phenomena when she has never had the opportunity of observing it must strike every mind. Mrs. Sainsbury, Mr. Leicester Sainsbury, and Miss Grace Sainsbury desire me to say that you are free to join their names and address (5, Rectory-grove, Clapham,) to mine in attestation of the facts described by me in "LIGHT" of January 2nd.—I am, dear sir, yours truly,

GEO. S. CARR.

3, Endsleigh-gardens, London, N.W.

10th July, 1886.

W. Eglinton, Esq.

**The Writing Ceases when Contact is Secretly Broken.**

" I am not a Spiritualist, but I have witnessed psychography with Mr. Eglinton recently at Nottingham-place, and wish to endorse Mr. Carr's letter. . . . The precautions taken by myself were identical with his in almost every respect. . . . I noticed the instantaneous cessation and recommencement of the writing when the contact was broken and re-established. . . . On the next occasion, unknown to anyone, I arranged an experiment. The sitters were Mr. Eglinton, my wife, and myself, and we sat in that order, Mr. Eglinton's right hand holding the slate under the table, his left held by my wife's left,

and my two holding my wife's right. Now, I placed my left hand in contact with my wife's in such a manner that by an imperceptible movement I could break the continuity without either of the others noticing it. I did so when the writing commenced, and successfully as far as keeping it to myself is concerned, for Mrs. — did not know anything about either the break or the make; she neither felt nor saw the movement of my hand. The result of my experiment was quite satisfactory. The writing ceased and recommenced, but with this difference, that instead of being instantaneous it was gradual both in stopping and recommencing, slowing down as it were, stopping and starting with gradually increasing speed. This is a point, worth noticing, as affording a clue to the influence of the sitters.

"1st. M.B. LONDON."

"LIGHT," January 23rd, 1886.

"['M. B. London' is known to us as a careful observer. The narrative may therefore be taken without reserve.]"—Ed. 'LIGHT.'"

#### Mrs. Sidgwick's Brain-power.

The following letter is from "M. B." :—

MY DEAR EGLINTON,—Mrs. Sidgwick's brain-power appears to me to be of the same kind as that of the savage monarch who, when told of a railway train, straightway called his informant a liar, because he did not conceive it possible such a thing could exist. I have seen phenomena of slate-writing take place in your presence under conditions that utterly preclude conjuring as a factor in their production.—Yours faithfully,

1st M.B. (Lond.).

Liphook.

P.S.—I enclose my card.

#### Writing in Coloured Chalks at Dictation, and Writing the Number of a Watch which is unknown to both Medium and Witness.

MY DEAR SIR,—I have previously noticed your appeal to those who have had séances with you; but now that I have seen your further appeal in "LIGHT" of the 17th inst., I am the better able to answer it.

Taking your suggestion No. 1, I will extract from my notes made the day after my third séance with you. I will premise, first, that all the séances I have had with you were in full daylight in your own room, and the table was a bare deal top, with four bare legs and ordinary framework beneath. Here follows my statements elaborated from notes made on the spot. The slate used was one I brought with me (double). "A. W. Faber, No. 43," was marked on it, and I bought it in the City, on my way to your residence, that same day, November 3rd, 1885. "He then put watch on table, covered it with a cloth, took my double slate and held it under the table with his right hand so that I could see the edge all the time. My two hands and his left were clasped on cloth covering watch. On his producing the slate and my opening it, the number of the watch (which I did not remember), 11721, was written inside." I have the slate by me now with the identical number thus obtained. This will also answer your suggestion No. 3, as to the hand holding the slate being always in sight; also as to suggestion No. 6.

Now let me answer as to suggestion seven—Have you chosen a coloured crayon? and has the writing been produced in the same colour?—by another extract from notes made at the time of my first séance with you. "He put before me four bits of coloured chalk—red, green, blue, and white. I chose the green. This was put on the slate, the slate put under the table; our hands as before." "He suggested to ask for any numbers in writing or figures as I should say. I said, 'Will you write forty-seven in figures?' It was written in green, and at the tail of the seven the green chalk was crushed to pieces. This was in the same position to Mr. Eglinton as the other writing." What I mean by this note is that the writing was made in the proper position as regards where I sat, and on the tail of the slate as near me, and *bottom upwards* as regards Mr. Eglinton's position.

As regards suggestion nine, I have always at all my séances with you been allowed the fullest freedom as to examination of room, table, &c., &c., and that I have freely and fully availed myself of the same, and especially with regard to the simplicity in construction of the table at which we sat. I would impress that the extracts I have here given were made within twenty-four hours of the séance always, from notes taken on the spot,

and with not the faintest idea that they would ever be required to meet other perusal than myself.—I am, yours very truly,

JOHN MARTEN.

Dunkirk House, Faversham.

W. Eglinton, Esq.

#### Writing obtained at a Private House.

DEAR MR. EGLINTON,—At a séance held here, writing was obtained on our own slates and with our own pencils, under conditions which precluded the possibility of deception.—Yours sincerely,

HELEN WITHELL.

5, Angell Park-gardens, Brixton, S.W.

#### Writing between two Slates cleaned by the Witness.

"Two slates were taken (both cleaned by me) and laid on the top of the other. . . . We held them between us, quite away from the table. . . . I could distinctly hear a slight scratching as of writing with a pencil. . . . On separating the slates the top one was found covered with writing."

London Correspondent of the *Frome Times*.

#### A Crucial Test.

"At first I was going to write 'how many symphonies did you write': but I decided on a more crucial test. This is what I wrote: 'Schubert, can you tell me how many symphonies you wrote after the unfinished one in B minor?' I put the slate on the table, empty side upwards. Mr. Eglinton put a crumb of pencil on it, held it under the table, but so that we could see part of the slate, and also see his hand holding it. *In about five seconds* [the italics are mine] a scratching was heard, the slate was lifted, and on it the figure '2'.

"J. S. SHEDLOCK.

"22, Melrose-gardens, W."

London *Figaro*.

#### Sixty Words of Recognised Handwriting.

DEAR MR. EGLINTON,—I have just read your letter in to-day's *Medium*, and hasten to send you my testimony as to the genuineness of the slate-writings. Perhaps you will remember that I called on you last October. You were unwilling to give me a séance because you had an engagement in half-an-hour, I having mistaken the day. However, you kindly gave way to my importunity, and I took a seat at your table with my back to the window. I said I should prefer, if possible, to have the message on paper; you agreed, and fastened a sheet of paper with a little gum to the slate. Then you stood with your back to me, and told me to write my question on the slate. I did so, put the slate with the paper upward on the table; you turned round, sat down, took the slate by the edge and slid it along the table, then held it under the table, close against the top; your right hand, which held the slate, was visible to me all the time, and so was the edge of the slate; that is, I saw all your hand except, of course, the fingers which closed round the slate. I am perfectly sure that it was utterly impossible that you could have read my message, as it was on the under side of the slate. Your left hand held mine. After about ten minutes we heard the sound of writing on the paper, then there were three little raps, and you drew out the slate, and I saw that the paper was covered with writing. I need not give all the answer, but enough to show that it *really* was an answer to my question. "Yes, I did send you that message through Mrs. W. I wanted to tell you that you will *soon* come," &c. The signature was in my husband's writing, and so were many of the words. His own name was signed. There was one peculiarity which I noted. My husband was very particular in punctuating his writing correctly, and in this message of sixty words there are ten stops. After this you told me to write in the locked slate, cleaning it first with a sponge. Again you turned your back. I wrote a question on one side of the slate, immediately closed and locked it, and laid it on the table; you placed your hands on it, and in less than two minutes we heard writing. You gave me the key, I unlocked the slate, and on the opposite side to my question as to whether I should do a certain thing was written, "Yes, my dear. Try. No more power now; good-bye, your T—." This writing was really all of it like my husband's.

I felt, and still feel, deeply grateful to you for consenting to be the medium of communication between our two spirits, one still on the earth, the other free. I do not see how anyone is to reject the evidence of their senses. I may say that with me

too much depended on the truth for me to be satisfied with anything less than positive proof.—Yours gratefully,

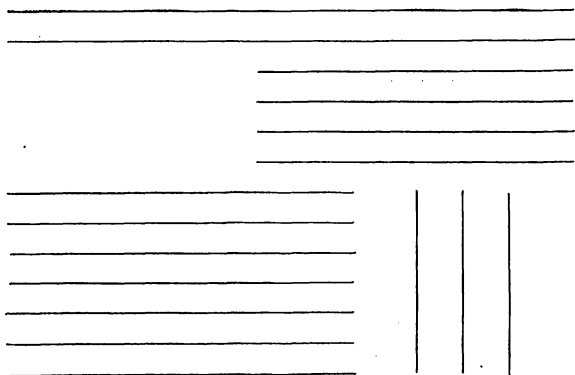
WILMOT GLANVILLE.

Ignorant Persons the most Positive.

Mrs. Glanville further writes :—

I wrote in too great a hurry yesterday. After reading "LIGHT" to-day, I see that I might have been more explicit. I wish it to be observed that the writing was on paper on the upper side of the slate; that you withdrew the slate slowly, so that the edge of the paper appeared first. I was looking the whole time, and it was not possible that the slate could have been turned round without my noticing it. Again, if any "conjurer" could have turned over the slate, and written with a pencil in a himble (!) he could only have written as far as his hand could reach. Now, my message was written like this, the writing

SHEET OF PAPER.



turned as I have indicated, so the "conjurer" would have had to turn the slate round.

I am very indignant that Mrs. Sidgwick should have brought such a charge against you, but you will always find that the most ignorant persons are the most positive. The lady really knows nothing of Spiritualism, hence her dogmatic assertions.—I am, dear sir, yours very sincerely,

WILMOT GLANVILLE.

Answering Mental Questions.

MY DEAR MR. EGLINTON,—I think that the attack made upon you by Mrs. Sidgwick is very feeble, but I daresay you look upon it as representative in character, and, therefore, worthy of serious refutation. In the interests of truth, which should always be upheld, I am willing to give you my testimony, which may be the more valuable because instead of being an enthusiastic upholder of Spiritualism I am very much the reverse. I have watched the movement for more than fifteen years, and the more I have seen of it the less I have liked it. I am, therefore, not at all prejudiced in your favour. It is a style of thing which readily lends itself to fraud, of which I daresay there is abundance, but when in the hands of honest people, among whom I class yourself, it can easily be recognised as a fact. My own investigations have led to implicit belief in the possibility of genuine messages from spiritual intelligences of some kind delivered by psychographic writing, or by writing through the hand of a medium; and much against my inclination I have been forced to believe in the possibility of materialisation. I only had one séance with you for slate-writing, but it was sufficient. You may be able, for what I positively know to the contrary, to write fraudulently upon a slate, but I know this, that you cannot fraudulently look into my mind, or into the mind of a man who has been dead for ten years. Therefore, when I received on that occasion a satisfactory message in answer to my mental questions, I was reasonably convinced that it came either from my friend himself or from some spiritual intelligence who personated that friend. I may be inclined to the latter supposition, but this does not affect my absolute conviction that by no sort of possibility could the message have been composed by yourself.—Yours truly,

H. B. LINDSAY.

13, Charles-street, Berkeley-square.

Writing obtained between two Slates ascertained to be clean the moment before they were placed together.—The coarsely offensive tone of Mrs. Sidgwick.

MY DEAR EGLINTON,—I have great pleasure in replying to the set of questions you have sent me. I have at various times (I think on ten different occasions) sat with you for the purpose of obtaining slate-writing. I approached the subject with a mind strongly predisposed to attribute the phenomena I might witness to what is known as purely natural causes, and, so far as I am aware, I exercised on each occasion I sat with you the most zealous care to detect the slightest indication which would confirm me in my true belief that the startling results obtained were, after all, only the successful issue of a clever conjuring trick.

In reply to your first question, I say that I have obtained writing on slates which had never been seen or touched by you till the moment of sitting for the manifestations; further, that such writing was obtained upon the slates at sittings held in rooms which, so far as my knowledge is concerned, you entered for the first time in your life.

2. I certainly have obtained answers written on the slate to questions which it was impossible for you to know by any process at present perceptible to our senses.

3. I have obtained writing between two slates, the latter being perfectly free from writing of any sort at the moment when they were placed together. Such writing under these conditions has been obtained by me with both slates held above the table, and in full view the whole time the writing (an audible process) was being (apparently) scratched inside the slates.

4. Strictly speaking, "continuous observation" would not be possible in cases where the slates are hidden away under the table completely, or for the most part out of sight, but as I have already stated, in reply to the immediately preceding questions, I have frequently during my sittings with you obtained writing on the slates when both of them have been held in full view above the table. On some of these occasions the slates have never left my hands from the moment when I first inserted the pencil between them to the time when the writing appeared on the inner surface of one of them. I can, therefore, most unhesitatingly say that on these occasions "continuous observation" was possible, and, as a matter of fact, duly exercised by me throughout the whole sitting.

5. My experience has driven me (most reluctantly, I confess) to the conclusion that the writing on the slate is not produced by any conscious act of the medium, nor, indeed, by any physical process capable at present of scientific explanation.

I think it due, however, to myself to add that my mind is still in suspense as to the agency which brings about these manifestations. I neither reject nor accept the "spiritual" theory at present. The whole subject is greatly in want of close, yet unbiassed, investigation by scientific experts. Sooner or later such an investigation must be undertaken, and it is because I believe that Mrs. Sidgwick's recent attempt to suggest a purely "natural" explanation for these phenomenon will, in the end, stimulate the investigation I so earnestly advocate that I, while deprecating the coarsely offensive tone this lady has chosen to adopt, yet am far from regretting the publication of her crude, if vigorous attempt to divest the subject of all mystery.—I am, &c.,

Littleton.

BARRISTER-AT-LAW.

Writing obtained in Padlocked and Securely Tied Slates.

On the 25th November, 1884, I arranged, in conjunction with Dr. X., a West End physician in full practice, to hold a slate-writing sitting with Mr. Eglinton, at 12, Old Quebec-street, W., and we were accompanied by our respective wives. I shall speak of myself as F. and my wife as Mrs. F. We reached Mr. Eglinton's at 3 p.m., Dr. X. and I each taking one of Faber's hinged slates and two new schoolboy slates. My hinged slate was carefully secured with a good padlock, the wards of which could not be moved without making an audible sound, and the frames of my three slates were profusely stamped on both sides with my name. We left our respective wives talking to Mr. Eglinton, and, taking all our slates with us, went into an adjoining room. Dr. X. on his hinged slate wrote three questions, occupying several lines, whilst I wrote a question, standing with my back to the front window, which faced the street, and in a corner.

I omitted to state that my two school-slates were securely tied together by red tape. On our return to the room we sat at the table in the manner that has so often been described, Dr. X. and I having our respective slates in front of us.

Dr. X. put his own pieces of inked slate-pencils in his slates whilst Mr. Eglinton gave me a piece which I now have. Dr. X. said, "Are there any of the spirits of my departed relations present?" One of Dr. X.'s school-slates being held by Mr. Eglinton under the flap of the table, the answer *immediately* came "Yes." I now handed my school-slates, securely tied together, to Mr. Eglinton, and he and Dr. X. held them under the flap of the table, and in response to my question, "Are any of my relatives present?" the answer *immediately* came, "Not yet." I now tied the slates together again, reversing the one on which the "not yet" was written and carefully secured them, first noting that the slates were perfectly clean. I then asked, "Shall I receive any communication?" Mr. Eglinton, in conjunction with Dr. X., held my slates under the flap of the table, when the reply *immediately* came, "Yes." Dr. X. now asked a question which we have forgotten, but there was no reply given to it. Mr. Eglinton again put the same slate, quite clean, under the flap of the table, when the following was given, "There is a difficulty in writing as you wish owing to the new slates." During the whole of this time, I never removed my eyes from Mr. Eglinton and his hands, and carefully and suspiciously watched him. He now asked me for my padlock slate, which up to this moment was under my hands and I placed it on the top of the table, between him and Dr. X., and they put their hands upon it. After waiting a short time we distinctly heard writing, which according to Dr. X.'s watch took seven seconds, and on opening the slate, I read the following words, but not out loud, "Your father sends you his love." I closed the slate, locked it, put the key in my pocket, and said, "That is not the reply I want." Dr. X.'s hinged slate was now moved towards Mr. Eglinton, who put the fingers of his right hand upon it, but after waiting for several minutes no reply came. Mr. Eglinton and Dr. X. now took my two slates, securely tied with red tape, and held them under the flap of the table, Dr. X.'s left hand completely covering Mr. Eglinton's right hand, so that it was impossible for the latter to move a finger; Mr. Eglinton's left hand, covered by Dr. X.'s right hand, being placed on my locked slate, in its former position on the table. After a brief interval Mr. Eglinton appeared to be much distressed—there was evident mental and physical disturbance, and at times the contortions were not pleasant to witness, and more than once I thought he was going to faint, whilst the perspiration stood in beads on his forehead. After waiting a few minutes, which appeared to us then, under the circumstances a long period, we distinctly heard the writing, and on opening the slates which were handed to me intact, I read as follows: "They will all meet you in the spirit land when you join them." After some little delay, necessitated by his late condition, one of Dr. X.'s school-slates was placed under the flap of the table, and in a short time the following writing appeared on it: "We have exhausted our power and must leave your questions for another day; good-bye, we can write no more."

My object in detailing the foregoing is caused by a letter received from Mr. Eglinton, asking for an account of our sitting, and as Dr. X. and I had preserved our slates, and as I made a written record on the same day of what took place, and having submitted such record to Dr. X., which he confirms, I vouch for the truth of what I have written. *My observation was continuous, and without the break of a second.* I went determined to expose fraud if I could find any; but leaving out of the question altogether the writing on the school-slates held under the table, I vouch for the *bona fides* of the writing on the hinged slate, secured by a padlock, which slate never left my hands until by me placed on the table between Dr. X. and Mr. Eglinton, who immediately put his five fingers upon it, and they remained there until after the writing was finished. If Mr. Eglinton is a conjurer, and in broad daylight can pick a lock, open a slate, write upon it with four pairs of eyes fixed upon him, and close it and lock it without being detected, *he is the cleverest conjurer in the world.* I know there has been much fraud and deception practised by mediums, but this, I consider, is mainly caused by the sitters. I have only seen Mr. Eglinton twice. I am not his defender or apologist, but I take this opportunity of stating that on the first occasion when I saw him he demonstrated to my entire satisfaction the fact that those who have passed away, can, and do appear in recognised forms. I have heard them speak to, and seen them kiss those who recognised them, while on the second occasion I heard writing in a closed slate, which could not be done by human hands. I forgot to state that the last message in the tied slates is in a totally different handwriting from the three previous ones. I give Mr. Eglinton full permission to refer

any sceptic personally, but not by letter, to me. I do not sign my name, because my companion, Dr. X., does not wish his to appear.

September 4th, 1886.

F.

#### More Recognised Handwriting.

The late General Campbell, R.E., writing to me on October 16th, 1884, says:—

Your visit has been the means of fully convincing me of the reality of spirit-communion. The message which I obtained on my slate in my drawing-room from my wife, I have not a shadow of doubt to be in her handwriting. And although I satisfied myself on that point when you and Mr. Farmer were here, further comparison between the writing on the slate, and her writing when on earth has made me absolutely certain of the identity of the two. . . . I never can be sufficiently grateful to you for your great kindness in coming here, or of the happiness you have given me.

#### Writing between two Slates in answer to a Question written therein.

"Cleaning and drying them on both sides with water, he . . . requested me to write on them any question I pleased. . . . Having written my question and covered it with a second slate, . . . at Mr. Eglinton's request I put this piece of pencil so prepared, between the two slates lying before me, and handed them to the medium who, taking them between the thumb and forefinger of his right hand, put them under the flap of the table, and between himself and my mother who was sitting on his right. . . . Soon we heard the sound as of a pencil writing on the slate beneath the table. When the sound ceased the slates were withdrawn, and to my question at the opposite end of the slate was found this answer: 'Yes, I see you. Dr. H. is here.' On examining the pencil we found one corner worn down.

"JOHN TREGO GILL.

"Oak Bank, Ramsbottom."

Medium.

#### An Immediate Reply to a Question.

"Mr. E. cleaned a slate, put a small piece of pencil on it, and held it closely under the flap of the table. He told me to ask a question. I asked if I might now have the message I had been sent there for. The answer came *at once*: 'Do not be too anxious; you will have it later on.'

"A. D."

Medium.

#### The Nature of the Messages.—The Line drawn between Psychography and Conjuring.—Recognised Handwriting.

DEAR MR. EGLINTON,—I am so glad to see the able replies of many of your friends to Mrs. Sidgwick's paper; she never touched upon the *nature* of the messages, nor did the replies, yet, I suppose, the names of deceased friends of the sitters being given, is of frequent occurrence? This at once draws the line between your psychography and the tricks of a conjurer. This happened to myself, when I asked of one said to be present: "What spirit-friends he had come across?" and he gave the initials of two people deceased amongst my friends, manifestly impossible for you to know, as it was my first sitting with you, and I was to you a complete stranger, including my whole circle of friends.—Yours sincerely,

MARIAN H. RICHARDSON.

P.S.—The messages received through your mediumship, appeared most unmistakably to be signed in the handwriting of the deceased person purporting to send the same.

Wingrove House, Newcastle-on-Tyne.

#### Still more Recognised Writing.—Forty Words in a Relative's Hand written upon the Slate of the Sitter.

DEAR MR. EGLINTON,—It is with much pleasure that I add my name to the large number of persons who have testified to the marvels occurring in your presence. My slate was perfectly clean, it never having been used. The writing produced was a distinct answer to a question written by me on the locked slate when you were engaged in conversation six feet from where I was writing, the only part of the slate visible to you being the oak cover. If you knew what I was writing it is evident you can see through wood. There was an utter absence of all suspicious circumstances to disturb or distract my attention. The writing



produced was on my own slate (bought for the purpose, and marked on the frame with the letter H from an iron stamp used in my business, and still in my possession). The slate was held close against the under side of the top of the table, your right-hand thumb being visible all the time, and your left hand resting on mine—a small piece of slate pencil having been placed on the slate. The answer I received on my slate contained forty words, and is signed by my deceased brother, whose name you were ignorant of. The writing is a *fac-simile* of his.

JAMES HOCKER.

33, Henry-street, St. John's Wood.  
July 22nd, 1886.

Eight Distinguished Witnesses who actually saw a long  
Message being written in the Russian Language.

His Excellency Alexander Aksakof, Councillor of State (Member of the S.P.R.), sends me the following account of two séances at which writing was obtained during my residence in Russia :—

On the 28th of June, at an evening sitting at Professor Boutlerof's rooms, in St. Petersburg, the following fact took place in the presence of the undermentioned persons :—Professor A. Boutlerof, Professor W. Wagner, Colonel Veshniakof, Captain Pribitkof, Mrs. and Miss Pribitkof, Mr. Guédéonof, and myself. The séance was an ordinary one for materialisation. A little room, adjacent to Professor Boutlerof's study, served as a dark cabinet, and was separated from the studio by curtains. Before the sitting commenced, Mr. Eglinton asked for some blank cards, and I produced three of those that I had brought with me. He then requested Professors Boutlerof and Wagner, and myself, to privately mark these cards, which we did. They were perfectly blank, and were then placed with a lead blue and red pencil on a little table that was put in front of the curtains. The above-named persons then seated themselves in horseshoe order before the curtains, the gas was lowered, and Mr. Eglinton entered the cabinet, where an easy-chair was placed for him. We were engaged in a lively conversation when between the curtains there distinctly appeared a hand, whose arm was profusely wrapped in white drapery, and we saw it take the pencil and heard it writing. It then disappeared, but soon afterwards a hand appeared again, not between, but at one of the sides of the curtains. It was naked to the shoulder, and darted towards the table, but disappeared, reappearing, however, between the curtains, and commenced writing again on the table. The first and second writing, together, lasted no more than one minute. We next observed the manifestation of a full-form materialisation; but as the description of these phenomena is here out of place, I shall only add that after the sitting was finished we found on one of the marked cards (the three marks of Professors Boutlerof and Wagner and myself being a chemical formula, my initials, and a cross), some lines written in Russian with blue pencil, the rest of the card being filled with English writing in red pencil, the colours thus corresponding to the coloured pencils we had chosen. The words and style of the Russian writing were perfectly correct, and its meaning literally translated amounted to this :—

"Science is explaining much, but it never can hope to embrace with its cold claws the laws under which we are demonstrating and manifesting ourselves. The mystery belongs to the future life, and not to the present."

At another sitting, an ordinary dark séance, on another card of mine, which I placed on the table just before the beginning of the sitting, we found the following words written in Russian with a lead pencil. We distinctly heard the writing being done :—"Dear Sir! We fully sympathise with your desire to prove that the theories of Von Hartmann are ridiculous. He could with the same right speak of the organisation of the inhabitants of the moon as of this subject, in . . ." Here the Russian writing stopped, and the sentence finished in English.

ALEXANDER AKSAKOF.

6, Nevsky Prospect, St. Petersburg.

More Recognised Handwriting.

DEAR MR. EGLINTON,—I wish to give my testimony to having had most satisfactory slate-writing under your mediumship. The slates have been new, taken by me to your house, and never out of my sight. One was held by us both, underneath the table, so close to it that nothing could be pushed between,

and your other hand was in mine on the table. The writing was in reply to questions suggested at the moment, and unknown to you. The pencil was worn after the writing. The sound of the writing came from the slate, and I felt the vibration of the pencil during the time of writing. There was no cloth on the table, and your hands were in my view the whole time. The writing was in character exactly like that of the person to whom the questions were addressed, though of a very peculiar character, and could never have been seen by you during the spirit's residence on earth or since that time.

I do not wish my name published, otherwise you can make what use you like of this.—Believe me, yours truly,

Hyde Park.

July 24th.

C. S.

Fully Satisfied.

DEAR MR. EGLINTON,—I had the pleasure of being a witness on one occasion to the phenomena of slate-writing, and was fully satisfied that the conditions were such as to preclude the possibility of its being done by other than spiritual agency.—Believe me, yours very truly.

M. W. L.

The Parsonage, R—.

The Baseless Charges of Mrs. Sidgwick.

DEAR MR. EGLINTON,—I am sorry you have to appeal for certificates to those who have observed the phenomena elicited by your mediumship, in order to refute the very baseless charges of fraud alleged or insinuated by Mrs. Sidgwick. I have been twice at your séances—besides assisting at public exhibitions at St. James's Hall—and I am quite sure that the writings which were then addressed to me could not have been of your production. The message given to me at Dr. Nichols' some five years ago was curiously significant. It referred to my departed boy, who died nearly seven years ago, and it had this quality of a test message especially prominent, that it was a kind of message which rather irritated than soothed me, and prompted a sort of criticism which made Mrs. Nichols rather fight shy of me, as somewhat antagonistic. This proved that the message had no thought-reading quality, and was not cooked to suit my palate, although it fitted accurately to my circumstances. I was not really antagonistic. Let me add that I do not think you ought to concern yourself very anxiously about such criticism as Mrs. Sidgwick's. You must wear a coat of mail to which such shafts are impervious. Your position as a public medium must expose you to these attacks, and if they did not come you might begin to doubt whether you had produced enough impression to stir up the creative logical imagination of determined opponents. Nor do I think the leader in "LIGHT" is at all right in suggesting that an attitude to the S.P.R. should be determined by its ambiguous reception of such criticism. These are the ups and downs of a militant career, and truth will emerge more bright and strong from the battle with these contending forces.

Do what you like with this letter and my name. Yours very truly,

ROBERT M. THEOBALD, M.A., M.R.C.S.

25, Lee-terrace, Blackheath, S.E.

Writing the Name of a Person which was unknown to the  
Medium.

"Had I before entertained the slightest doubt of the phenomena, this one fact that my brother's name, which was totally unknown to the medium, was written between closed slates, in full light, would have proved beyond a doubt that my brother was indeed near me, and had given me this message [of six lines] from beyond the grave. I must add, too, that I was a perfect stranger to Mr. Eglinton until that day.

"A. FISHER."

Medium.

The Result Unassailably Complete.

"No act of Mr. Eglinton's, in the future, can in any way deteriorate the importance of this manifestation [the writing of 128 words on a slate covered by another; both brought to the séance by the sitter]. Mrs. Burns is of opinion that the result is unassailably complete."

Ed. of Medium.

Is there any Conjuror in the World who could do the same thing?

DEAR MR. EGLINTON,—The séance I had with you so deeply interested me that I should think myself ungrateful if I did not answer your appeal, and by my account of it show how utterly impossible it was that the results I witnessed could have been obtained by "conjuring," however "clever." In your double slate that looks—and sitting too far from you for it to have been possible for you to see a word of what was written—I wrote a question. An intimate friend had lately gone to America, and I wrote: "Has Mr. T. L. arrived safely at the end of his voyage?" I then put a piece of red slate-pencil inside the slate, closed it and locked it, and passed it to you, keeping the key myself. I had a friend with me, who sat next to you, and you both held the slate partly under the table and pressed against the top of the table, I never losing sight of it. In something like two or three minutes we all distinctly heard the sound of writing being done inside the slate, then three little taps to show that the writing was finished. Then you passed it to me and I unlocked it, and on the side opposite my question, and written with red pencil (the pencil lying on the last stroke of the last word), in a large, clear handwriting, were the words: "Yes, he has arrived safely." Now, is there any conjurer in the world who, under the same conditions, could have done the same thing?—Yours very truly,

SOPHIA WILLIAMS.

The Reservoir, Edgbaston, Birmingham.

#### Writing the Number of a Bank-note when Locked in a Slate.

MY DEAR SIR,—Thinking a short statement from me to two sittings my wife and I have had with you might perhaps be acceptable, it gives me much pleasure to forward the following, to the truth of which I shall be pleased to make an affidavit before a justice, of the peace if necessary.

Before calling upon you for our first sitting, we purchased a slate at a stationer's. Whilst making a few preliminary remarks, you, in our presence, split a slate pencil into little pieces, having sharp, rough facets. One of these pieces was placed upon my slate, which was then held under the table by my wife and yourself; at first there was no result, but after waiting some ten minutes or so, we heard the writing, which proved to be some personal messages. I then placed a £5 Bank of England note, and a chip of pencil between the locked slate, put the key in my pocket, and asked that the number of the note should be written. *The slate was never out of our sight*, and my wife and yourself joined hands on the top as it laid on the table. In a few minutes the writing was heard. I unlocked the slates and found the number correctly written thereon. No one of us knew the number until after it had been written, and the note was securely locked between the slates the whole time. I then examined the chip of pencil and found the facets worn and smooth.

The second sitting was, if possible, even more startlingly wonderful. This time we provided ourselves with two new slates, and received thereon several, to us, most interesting personal messages, signed by names quite unknown to you. I had previously placed a chip of pencil between the two slates, and you and my wife held them in full view on the table. Now came the final, crucial test. My wife's watch was placed, with the case closed, together with a chip of pencil, on a slate, and we asked that the number of the watch might be written within a small circle drawn on the slate, which was held with the watch by my wife and yourself, pressed against the under side of the table. *This was at once done*, and on opening the watch the number was found correctly written within the circle. Neither of us knew the number. The table was a plain deal one with no room for any machinery, and the slate never left my wife's hands.

I must add that we were utter strangers to you and that we gave you no information of ourselves whatever. We are also strangers in London, having only recently come over from Australia. You have not asked me for this, but I feel bound to state the facts as they occurred and to give you liberty to make what use you please of this letter.—I remain, my dear sir, faithfully yours,

J. W. HUNT, J.P.

13, Montague-place, Russell-square, London.

July 3rd, 1886.

Wm. Eglinton, Esq.

#### Mrs. Sidgwick's Uncalled-for and Unwise Attack.

DEAR MR. EGLINTON,—I have very great satisfaction in giving my testimony as to the genuineness of the phenomena on the one occasion when I had the pleasure of sitting with you. I still have the slates. The crucial point was that I wrote a question on the slate while you were in the adjoining room. In that question I spoke of my recently dead niece, "Emmie." This message you did not see, for I turned the slate over as you came back. The answer spoke of "Emmie" by name. I deeply sympathise with you in this uncalled-for, and, as I think Mrs. Sidgwick must begin to see, very unwise attack.—I am, dear Mr. Eglinton, sincerely yours,

WM. PAICE, M.A.,

Member of the Society for Psychical Research.

28, Caversham-road, N.W.

July 18th, 1886.

#### Perfectly Satisfied.

DEAR SIR,—I have read your letter in "LIGHT" for July 10th, and I am glad to say how perfectly satisfied we (my mother and I) were with the result of our visit to you on July 27th, 1885. According to promise our friends met us and gave us convincing proof of their presence. I should be sorry to let this opportunity pass without recording publicly our thankfulness. My mother desires me to add her testimony.—I am, dear sir, yours sincerely,

EDITH L. STONE,

Associate of the Society for Psychical Research.

#### Writing an Answer to a Question between two Slates which never left the Sight.

After a few trials on Mr. Eglinton's slate, I asked if we could get anything on a double slate which I had brought with me. He said, "We will try." Standing by the window away from him, I wrote a question on one of the inner sides of my slate. After placing between its leaves a piece of slate pencil or crayon which he gave me, I closed the slate and laid it on the upper surface of the table in full view. I then put my hand upon the slate, and he placed one of his hands on mine, giving his other hand to my daughter (not for an instant did the slate quit my possession). The writing soon began. I heard the sound plainly, and also noticed its cessation when he twice withdrew his hand for a moment. When I opened the slate I found a satisfactory answer within, written beneath my question.

LUCIA C. STONE.

Shute Haye, Walditch, Bridport, Dorset.

#### Opinion of a Member of Council of the S.P.R.

DEAR MR. EGLINTON,—In reply to your appeal for testimony as to slate-writing, I am able to say that as regards the [ten or twelve] sittings my wife and I had with you last year, we are perfectly convinced that the manifestations were genuine.—Faithfully yours,

J. HERBERT STACK,

Member of Council of the Society for Psychical Research.  
30, Kensington Park-gardens, W.

#### A Circumstance alluded to in a Written Message not known to any Living Person but the Witness.

I have seen Mr. Eglinton's letter appealing for evidence in favour of psychography. I certainly should have thought by this time it made little difference to him what Mrs. Sidgwick or Mrs. Gamp or Mrs. Anybody else had to say about him; but since he appeals for testimony I gladly give him mine at once for what it is worth.

It was utterly impossible that the striking and complete results I witnessed during my sittings with him (sometimes alone, and once with another friend) could have been in the least even furthered by effort on his part. The reasons why I say so are too many to mention here, nor need they be gone into. I will only say that I have the use of my senses, and that on the very first occasion when I had the pleasure of meeting Mr. Eglinton, at least one circumstance was markedly and clearly alluded to in a message (on the slate) which was not known to any living person but myself.

As to the wisdom and the desirability of such communications I have now decided doubts, but as to the passivity and the absolute *bona fides* of Mr. Eglinton I have not, and I never had, the slightest doubt; and I should feel that I had neglected a plain duty if I did not respond at once to the appeal he puts forth.

I enclose my card. You are welcome to *show* this letter to anyone, but if you care to publish it, I should prefer you doing so over my initials merely.

Brussels.

E. J. A. (Major.)

Writing obtained in Screwed Slates brought by the Witness.

DEAR MR. EGLINTON,—Having had several séances with you I wish to give my testimony to the thorough genuineness of the manifestations taking place in your presence.

On one occasion, having purchased two slates (at the Noah's Ark) similar to those you generally use, I took them home and thoroughly cleaned them. I then screwed the frames together, after inserting a small piece of pencil. At my next séance you then held the slates so fastened by one corner; my sister held the opposite corner. After a short space of time the sound of writing was distinctly audible, and on unscrewing the slates with a screwdriver which I had brought with me, the words, "This is true," were found written inside on that part of the slate furthest from you.

I am thoroughly convinced that it was utterly impossible for you to have produced that writing under these conditions.—Yours sincerely,

GEORGE SEYMOUR.

41, St. Augustine's-road, Camden Town, N.W.

Is the Witness an Idiot?

The Earl of ——— writes:—

MY DEAR EGLINTON,—I had thought the time was past when anyone in possession of his senses could have doubted the genuineness of the striking manifestations you obtain. Great as was Home's power, yours transcends his, because you obtain the writing with precision and regularity in the broad daylight, and it is specially capable of being examined by scientific men. I have had between 200 and 300 [over 400] séances with you, at all hours of the day and night. Never on any of these occasions have you known what my questions were, and I have always obtained long replies to the same. We have had just failures enough out of this large number of sittings to remind me that I cannot always command these results. I suppose after this attack upon you I am to consider myself an idiot. I assuredly should be if I had failed to discover whether, after an intimate acquaintance with you of over three years, you were either clever enough to deceive me, or willing to do so if you had the power, for I have ever found you to be an upright and honourable gentleman. I regret, for the reasons given you, I am not at liberty to allow my name to be published. Command me at any time.—Ever yours,

The Slate never out of Sight for one Second.

DEAR MR. EGLINTON,—I now endeavour to reply as concisely as possible to the questions you have propounded. I have had over twelve séances with you, and am therefore particularly competent to give an opinion as to whether the writing is or is not genuine.

Writing was obtained in my own house, in the presence of five other persons, on a new slate purchased by myself for the occasion. Writing was obtained on a locked slate, *never out of my sight for one second*. It was on the table, and my hand along with yours was upon it, the key of the slate being in my pocket. I can truthfully assert that the hand holding the slate has never been out of my sight for one second. The slates have always been washed and cleaned in my presence previous to any manifestation taking place. The writing has not been of such a nature as to allow of the possibility of it having been previously prepared. Upon the occasion of all my visits I always prepared and wrote out questions I needed answering in my own home on slips of paper. I then placed these slips between the slates, with which I also enclosed a sheet of note-paper, with my own address engraved thereon. In the space of half-a-minute's time the sheet of note-paper has been covered with writing on the four sides in reply to the questions I had asked. I therefore deem it absolutely impossible for anyone to have known beforehand the nature of my questions. Writing has been obtained both under and over the table, the slates being held in a horizontal position, also between the slates held behind my shoulders. I have several times chosen a different coloured crayon, and the writing has always been in the colour selected. I cannot say I remember noticing the facets of the pencil being worn, my attention not being attracted to it, though

I cannot doubt but that the facets would be found to be worn if my mind had been drawn in that direction. I can most assuredly and positively assert that the sounds of writing always came from the slates, and I always felt the vibration when holding the slate or slates with you. I have often been in the séance-room waiting for your presence, and during this time I have examined the room thoroughly, with its contents. I discovered nothing to cause me the least suspicion, everything being free and open to rigid examination, and during the séance I can safely repeat my attention was never disturbed or distracted one instant from the form of manifestation taking place before me.

I have endeavoured to answer the questions propounded as briefly as possible. I hope they may be considered ample and suitable. I could say and write much of the many marvels in your presence, but will await another opportunity. Meanwhile, I along with my family desire to be most kindly remembered to you, and believe me, most sincerely yours,

Worthing, Sussex.

EMMA JANE THOM.

I certify to the accuracy of the above statements.

MARY THOM.

Testimony of Mr. Gill.

DEAR SIR,—I have great pleasure in testifying that the slate-writing I got through your mediumship was perfectly satisfactory both to myself and Mr. Lloyd, who sat with me.—I am, dear sir, yours truly,

163, Queen's Park-road, Brighton.

W. GILL.

W. Eglinton, Esq.

A Protest by a Member of the S.P.R. against the Deductions of Mrs. Sidgwick.

MY DEAR MR. EGLINTON,—In answer to your appeal in "LIGHT" of this date, I beg to say that I have had three sittings with you for psychography; one in Old Quebec-street, one in Nottingham-place, and one at a friend's house in this town. My experiences at the first and last of these sittings were too sacred to allow me to detail here; the account of the second will be found in a letter published in "LIGHT," in October, 1885. It is sufficient for your purpose, however, that I say emphatically that I am thoroughly convinced of the genuineness of the phenomena. As a member of the S.P.R., I am deeply grieved by the tone of Mrs. Sidgwick's report, and I must protest against her deductions being considered as the official opinion of the Society on this matter. You are at liberty to make any use of this letter you may think fit.—With kind regards, yours faithfully,

G. H. WOODHOUSE,

Member of the Society for Psychical Research.

Heath Bank, Bolton-le-Moors.

In reply to further questions, Mr. Woodhouse adds:—

The writing has, in many cases, been on my own slates. The writing has been produced in broad daylight with the slates (held by your left hand) sometimes wholly under the table, sometimes partially under the table, and in several cases when the slate was on the table. Writing was obtained upon the locked slate when it was on the table. There was never an opportunity for the slates to be written on without my observing the same. Always some portion of the hand has been visible; often the whole of it. When writing has been obtained between the slates, I have ascertained they were clean prior to the writing taking place. The writing has been of such a nature that it could not have been previously prepared, and has been pertinent to questions suggested on the spot. It could not have been known beforehand what I was about to ask. I am able to state positively that the sound of writing came from the slate, and I have felt the vibration of the pencil when I have held the slate with you. I have always been allowed to examine room, table, slates, &c., and at the first sitting I made a full examination and fully satisfied myself as to the construction of the table and slates. My attention has never been diverted. I have conversed with you, but as far as I remember, I have always kept my eyes fixed on the slate and upon your hand.

Opinion of the Council of the London Spiritualist Alliance.

On the publication of Mrs. Sidgwick's letter I at once wrote to the President and Council of the London Spiritualist Alliance, offering to resign my membership if they considered the charge proved against me, whereupon I received the following letter in answer:—

DEAR MR. EGLINTON,—I have submitted your letter of the

6th to the Council, and I am instructed to forward you the following resolution :—

"That Mrs. Sidgwick's communication to the *Journal* of the S.P.R. has in no way altered the judgment of the Council as to the genuineness of psychographic phenomena which occur in Mr. Eglinton's presence."—I am, dear Mr. Eglinton, yours truly,

W. STAINTON-MOSES,

16, Craven-street. President London Spiritualist Alliance.  
July 12th, 1886.

#### What a Clergyman thinks.

The Rev. W. Miall writes :—

DEAR MR. EGLINTON,—In response to your letter in the last number of "*LIGHT*," I beg to express the conviction that if certain phenomena, including slate-writing, which I have witnessed in your presence, are to be attributed to "clever conjuring," then must the testimony of our senses be insufficient to assure us of the existence of any object, or the occurrence of any event. Can I be quite certain that I have ever seen and conversed with you? May not what seemed you have been the result of clever conjuration?

Investigation cannot be too careful and thorough; but it is possible for deliverances respecting its result to suggest not so much profound penetration as unconscious and inextinguishable prejudice.—I am, dear Mr. Eglinton, yours most faithfully,  
236, Richmond-road, Hackney. W. MIALL.

#### Testimony of the Countess of Caithness.

DEAR SIR,—I hasten to respond to your letter of appeal in "*LIGHT*" of the 10th inst., by sending you at once, and most cheerfully, the assurance of my perfect conviction of the genuineness of the phenomenon of slate-writing I obtained through you when last in England. I took some of my own letter-paper with me, stamped with my monogram and address, and placed it myself between the slates, asking if there was any spirit present who knew me. On opening the slates we found the one word "Yes" written in large characters on the paper. I then placed another sheet of paper between the slates, and inquired whether a particular spirit was present and would write. The reply was again written on the paper as follows: "Your Mary will write to you later." I then tried the paper for the third time, asking if they could write a communication on it. The reply was, "Yes, but the slate is very much better." I am able to give you all these exact details, having most carefully preserved these papers. We then determined to try the slates without the paper, and I obtained a long and most satisfactory message from one I knew, which I copied on to some of my paper before cleaning the slate for another trial, when a long and very beautiful communication was written in a small, delicate handwriting which entirely covered the slate, which took us quite ten minutes to read, and which terminated abruptly in the midst of a sentence for want of room. I then took another slate from the pile, *which we held between us as before*, without placing it on or under the table, and then the sentence was completed from the very word at which it had been left unfinished, notwithstanding the long interruption, and all the conversation in which we had indulged; the second slate was again filled to the very last line, and was signed by the *real* name of the person for whom I had asked, and which you could not possibly have known, besides also containing *two* very positive tests of identity. You were kind enough to allow me to bring these two slates away with me, for which I am most grateful to you, for the message is to me most consoling and very highly prized. I have had these slates covered with glass and framed, so that the writing is perfectly preserved, and I should consider myself very ungrateful if I did not write at once on reading your appeal for such testimony and give you this most sincere and earnest proof of my perfect conviction that such tests could not be obtained by any amount of jugglery or even magic. My friend, the Hon. Mrs. Spencer Cowper, was with me when I visited you, and I am sure she will also send you her testimony, not only to this but to many other proofs she has received from you. One, when she received a communication whilst sitting on the two slates, was most striking. I know also that she will authorise you to use her name, as I now do mine, if you think it will add at all to the value of the above testimony.—Pray believe me, sincerely and gratefully yours,

M. CAITHNESS,

Duchesse de Pomar,

Member of the S.P.R.

51, Rue de l'Université, Paris,  
W. Eglinton, Esq.

#### The Testimony of another Clergyman.

DEAR MR. EGLINTON,—I am sending you a copy of the account of the séance you gave me on November 18th, 1884, which I wrote immediately afterwards.

Hoping this may meet your requirements, yours truly,

ARTHUR J. ROGERS.

I went to Mr. Eglinton's house (12, Old Quebec-street) on November 18th, 1884, at three p.m., by previous appointment; Mr. Eglinton and myself being perfect strangers to each other. He was easy and gentlemanly in his manner, and asked whether I had ever had any experience of psychical phenomena. I replied that I had attended a séance with Miss Wood, at which Pocha appeared; and I was satisfied with the genuineness of the manifestation, held under strict test conditions; and that I now was desirous of witnessing the phenomenon of slate-writing. I then followed him into his back drawing-room. This room had a window and was perfectly light. He drew a curtain between it and the front door; and, removing the cloth from a common Pembroke table, placed upon it a box containing crumbs of slate pencil about the size of a grain of wheat, together with two or three similar morsels of red chalk. He took a new, unused slate from a heap of them on the sofa, which he gave me to wash on both sides with a damp sponge. He then seated himself with his back to the window, at a corner of the table, I being at the same corner at right angles to the medium. He said, "We must first ascertain if a spirit is present to communicate," and held the slate, with a crumb of pencil on the upper side of it, under and against the flap of the table, with his right hand; the thumb of his right hand appearing on the surface of the table. Both my hands were placed upon the table, exactly over the slate; and Mr. Eglinton's left hand was placed on my hands. This position of slate and hands was maintained throughout the séance. In about ten seconds writing was distinctly heard, followed by three taps with the pencil to show that the writing was finished, and, on the slate being removed, the word "Yes" was written on the upper side of the slate, and upside down with reference to the medium, the crumb of pencil being left at the finish of the last letter. (This was invariably the case afterwards.)

I now said I wanted to communicate with my wife (not mentioning her name). Mr. Eglinton said I must write my question on the slate with my wife's name. Whereupon I wrote "Can my wife Nora Rogers communicate with me?" I placed another slate on the top of this one, and handed them to Mr. Eglinton without the possibility of his knowing my wife's name. In a few seconds the answer was written, "We will try and get her to do so." Anticipating the possibility of her communicating, I wrote, "As a test for the incredulous, will she mention some one event that has taken place at Yarlington Rectory since she left?" Answer: "Your question surmises that she has always been at Yarlington Rectory (*sic*) since she left." I then wrote, "Has she been there since she left?" Answer: "Yes." I now paused for a communication (perhaps without sufficient foundation) that some one domestic occurrence might be known and mentioned by my wife. After waiting a very few seconds this reply came, written in the letter form: "Dear Arthur, to what do you particularly refer? I am so happy to come to you. Your loving Nora." This was not in my wife's handwriting. Assuming, however, that she was in communication with me, I wrote the question, "Is Kitty Fielding with you, and those friends whom you knew in this world?" Answer: "Not all of them." The tone of the letter had not satisfied me, and I was altogether under the impression that the answers to my questions were of an evasive character, and such as *might* have been manufactured for the occasion. I simply expressed my feelings to Mr. Eglinton without writing. He replaced the slates, and this answer came: "We beg to say our answers are as we receive them. It is the fault of your questions." Mr. Eglinton said he would try and see if a more satisfactory answer could be obtained. He soon became more powerfully controlled than he had hitherto been, and breathed very heavily with a slight convulsive movement, and in about fifteen seconds the whole side of the slate was covered with the following in a good firm hand:—"These phenomena must convince you of our power to write under exceptional conditions, and you will thereby gain an insight into our power. We destroy no cherished theories, for we simply uphold the truth of Holy Scripture. Lazarus' raising was a phenomenon, and shocked no one. Why should, then, our return be scouted because to the wiseacres our methods are not explainable by natural laws? Good-bye. God bless you." I expressed a wish to have a specimen of the writing on paper. A sheet of note-

paper was accordingly enclosed between the slates with a crumb of red chalk, with the following results. "Good-bye. God bless you. We can write no more."

ARTHUR J. ROGERS,  
Rector of Yarlington.

#### A Very Positive Witness.

I have in my possession two slates, one of which is filled with a communication of 130 words, written, spelled, and punctuated in faultless style, which was obtained in the presence of Mr. Eglinton, under the following absolutely strict conditions:—Both slates were thoroughly cleaned and afterwards carefully examined by my friend and myself. Neither of these slates was out of our sight for an instant, but they were, during the whole of the time, under the closest scrutiny, and this in a perfectly lighted room in full daylight. These two *positively clean* slates we saw placed together, with a bit of pencil between them, and rested on the shoulder of my friend, who held them in position with her left hand, which Mr. Eglinton held with his right hand, while his left was held by my right hand and my left by my friend's right hand, thus completing the circle. The slates and the hands of all were in *full view* during the time of the writing, which was distinctly heard by us, and a sensible jar was felt by my friend when the signal rap on the slate announced that the experiment was finished. We still carefully watched the slates as they were taken from her shoulder and separated, when the communication alluded to was found, and which I still have, as legible as ever. To suppose that Mr. Eglinton did the writing between these closed slates in our presence is absurd, and it would have been impossible for him to have changed them without our at once detecting it.

E. J. LAKEY.

Elm Wood, Hackbridge, Surrey.

#### Writing upon Cards of the Witness in the Greek, Hebrew, Sanskrit, and Bengalee Languages.

Having just read the very lucidly expressed and convincing letters of Dr. Herschell and Mr. C. C. Massey, it might be considered a waste of valuable space did I ask you to print a long letter from one of my sex on the same subject. I have had many sances with Mr. Eglinton for direct writing. To most of them I brought my own cards for use, and upon *those* cards, so far as bodily eyesight could judge, the communications I received were written. (I have preserved them all.) But as cards may closely resemble each other, and as bodily eyesight fails to detect clever sleight-of-hand, I lay no stress upon *my* cards being those written upon, nor *consequently* that the writing was "direct" or genuine spirit-writing. But I *do* lay stress on the *following* as *proofs* of its genuineness; just premising that I took every precaution that Mr. Eglinton should not see the questions I asked; but (to condense my letter as much as possible) I will not here particularise those precautions.

And now for the bare facts. My questions were written either on a bit of paper or on the back of the card that was to receive the answer, or I asked the question mentally. When the question was written on the card I always placed the card upon a slate with the blank surface uppermost, before handing the slate to Mr. Eglinton; and when written on paper I did the same, with the addition of placing the card that was to receive the answer upon the paper. During the time Mr. Eglinton held the slate with his right hand his left hand was invariably resting on the table with both my hands upon it by his own request. Usually in an incredibly short space of time (often seeming a few seconds only) we heard the three little taps denoting we were to look at the result, and I would then find on the card a perfectly relevant answer to my question. Sometimes in the shape of a symbolical drawing, at other times a long and closely written and relevant answer in such exquisitely fine type that it would be next to impossible for a *man's hand* to have indited it at all, much less in a few seconds of time. Again, I have received equally relevant and ready answers in the most delicate drawings and writings combined on the card that would take even the quickest and most expert woman's hand a very considerable time to execute. I have also placed my card with my written question on it in a book and closed it, Mr. Eglinton then placing his hand on the closed book, of which I never left hold until the three little taps gave us the signal to open it, when a perfectly relevant answer would be found upon the card, sometimes in writing, sometimes in a symbolical drawing; and once in a fresh "lily-of-the-valley," symbolical of my *nom de plume*, but of

which there were none visible in the room. I have also to mental questions received perfectly relevant answers on a blank card, laid upon a slate and held for a moment by Mr. Eglinton either under or above the table. I have received answers on the cards in Greek, Hebrew, Sanskrit, and Bengalee, none of which languages do I, nor I believe does Mr. Eglinton, understand. But upon translation they have always been found relevant answers to my questions.

"LILY."

The Writing no more produced by the Medium than by the Witness.

The Hon. Mr. Pigott-Carleton writes:—

DEAR MR. EGLINTON,—You have repeatedly given me daylight sances for psychography. You have not only permitted, but encouraged, unscrupulous scrutiny of your every movement. On two occasions the carefully-cleaned and jealously-guarded slates were held at arm's length between us as we stood (before the open window), and I feel bound publicly to testify to my absolute conviction that those messages *I heard being written* and still have in my possession, were no more produced or prepared by you than they were by me.—Faithfully yours,

H. A. PIGOTT-CARLETON.

Greywell Hill, Winchfield.

#### Handwriting Positively Recognised.

DEAR MR. EGLINTON,—I trust the fact of my having had nearly a dozen sances with you has given me the right to answer your letter in this week's "LIGHT."

Women's logic has been rather hardly dealt with, but as a well-known writer has said that the understanding is the meanest faculty of the human mind, we need not be too susceptible on that point. With regard to myself, it has always been my earnest endeavour to make a principle of every action, and I believe that when individuals, men or women, seek to do everything with a single eye they *feel* and *know* when they are in the presence of a true or false person. Such feeling, higher far than logic, has always been acknowledged as an accurate guide. During the sittings it has been my good fortune to have with you, I have always felt intuitively that you were perfectly reliable and true. It really pains me to have to say this, and to have your integrity thus called in question.

I will not ask you to accept my sympathy, for sympathy is for the weak, and I feel confident

"Your strength is as the strength of ten,  
Because your heart is pure."

—Ever yours sincerely,

AMY RYE.

As Mrs. Rye had obtained direct messages in the handwriting of a relative well-known to her, I asked her to be good enough to state whether she is able to publicly and positively testify to that fact, to which she kindly replied:—

I have three times received a few words written which have been recognised by myself and some of my sisters as in the handwriting of a very near relation. Twice the words were on a slate, and once on notepaper. I have no hesitation in pinning my faith to the fact that this writing was produced by no visible or palpable force, but was in deed and truth the handwriting of a spirit from other worlds than ours.

1, Thames-place, Putney, S.W.

#### Two Double Slates brought by the Witness filled with Writing when they rested on the top of the Table.

MY DEAR EGLINTON,—I came to you with two double slates fresh from the shop, which we placed upon the table under our hands. Before the writing commenced you said "I hear the names of Catherine and Charlotte; who are they?" I replied "the former is the name of a young lady, my niece, who had made an appointment to accompany me to you, and the latter is the name of her mother." The writing did not commence for a few minutes, the first thing written being "Why did not Catherine come? If she had, you and she together would have attracted some relative who would have given you a gratifying communication?" Before I left your house the two double slates were completely covered with writing as they lay on the table under my eyes. I was not intending to send you my testimony, thinking that the mass of evidence of the genuineness of your mediumship rendered any more superfluous. Dr. Herschell's answer to Mrs. Sidgwick's paper is quite refutation enough to



her allegations for all reasonable people, and unreasonable people are not worth troubling about. Wishing you all the success and happiness you deserve, old fellow, I am yours ever,

Bordeaux.

J. H. GLEDSTANES.

July 16th, 1886.

**A Great Juggler.—Writing in Italian.**

SIR,—You publicly ask certificates from those who have witnessed psychological phenomena through your agency. Here is mine:—

Sir, you are a great juggler, a mighty one. You have bamboozled no end of men of science in all countries, thousands of men of sense and lots of conjurers like yourself, even to Mr. John N. Maskelyne. Indeed, so great is my opinion of the inscrutability of your *modus operandi* in legerdemain, that only the other day I staked £1,000 against that headpiece of Mr. Labouchere, that he could not discover how you *did it*. Now let me describe one of the many tricks you have deceived me with. It was about three years ago, at the house of Doctor Nichols, 32, Fopstone-road. There were present the doctor and his late wife, two gentlemen I did not know, yourself and myself. You took a large blank card, tore a corner off it, and told me to put it in my pocket; you then placed the card between two slates, which you tied well together, after which (mark this, *after which*) you asked me in what language I would wish to have writing appear on the card. I chose the Italian, as the most difficult language to write correctly. In a moment we all heard scratching within the well-secured slates, which had remained before our eyes on the table in full gaslight all the while. On unfastening the slates we all saw six lines written in excellent Italian, addressed to me. I still keep that card as the greatest triumph of conjuring. It was a shabby trick.

This is my certificate.—Truly yours,

Florence, Italy.

13th July, 1886.

G. DAMIANI.

P.S.—I was going to forget expressing my admiration for the sagacity, impartiality, and undaunted daring which distinguish the majority of the members of the Psychical Research Society!

G. D.

**The Experiences of a Provincial Editor.—More Recognised Handwriting.**

In June, 1884, I being then editor of the *Ulverston Mirror*, Lancashire paper, paid a visit to London, carrying with me from Ulverston a book slate which I had purchased there, for the purpose of using it at a séance I proposed to have with Mr. Eglinton. During my stay in town I was favoured by him with a sitting at his residence in Old Quebec-street. In the course of that sitting I obtained communications in the book slate while it was closed, and partly held under the table by Mr. Eglinton with one hand, his other hand being joined to one of mine. The slate, I satisfied myself, was perfectly blank the instant before being put under the table; and my observation convinced me that there was no possible deception or imposition. At the same séance I received a communication between two single slates held by myself and Mr. Eglinton under the table, these slates having, to my certain knowledge, been quite blank immediately before we took hold of them. Subsequently Mr. Eglinton laid two perfectly clean slates on the table, one upon the top of the other, so as to fit closely to each other. On the top of the upper one we each placed one hand, his being at the opposite end to mine, and joined our other hands on the table. Presently I distinctly heard the pencil writing under my hand between the slates. On three taps, the usual signal for completion, being heard, the upper slate was in the drawer, and on the upper side of the under slate was a message to myself, written exactly under the place where my hand had been, and upside down from the end at which Mr. Eglinton sat, as indeed was always the case in the communications. But the crowning manifestation which I obtained was as follows: Mr. Eglinton requested me to write on a slate the name of any person with whom I wished to communicate, and whether that person was a friend or a relative. I complied with his request, and while writing, and afterwards, took precautions to prevent him reading what was on the slate. Soon after I received, between two slates, a communication filling a side of one of them, written in three different directions and signed in the name of the deceased friend with whom I had wished to communicate, Mr. Thomas Edward Jones, editor, formerly of the *Ulverston Mirror*, and subsequently of the

*Tottenham Advertiser*. The writing was exactly like that of my friend, and the signature was a *fac-simile* of his. The handwriting was afterwards pronounced by a number of people, some of whom had known his calligraphy well, and others of whom, judged by comparison with letters I showed them, to be identical with that of Mr. Jones; and I may mention that several of those who thus declared were not Spiritualists. One of these latter was the deceased's own son. Mr. Eglinton, I can positively assert, had never been acquainted with Mr. Jones, could never have heard of him, and had never had any communication with him, so that he could not possibly have known what his handwriting was like so as to imitate it. Moreover, the writing was executed with such rapidity as to exclude all possibility of this being done, and Mr. Eglinton did not know the name I had written on the slate. Could he by any means have himself executed the writing, he could not have done this without being detected by me, as I watched him most closely. To write in the three different directions in which the writing, for want of space, appeared on the slate, he would have had to turn it several times; but there was no alteration of the position of the slate, and the hand holding the slate was kept in one place during the whole time. The conditions were conclusive proof that there was no deception or illusion.

How far the circumstances I have narrated furnish a confutation of the crude and analytical, besides self-conflicting, statements of Mrs. Sidgwick, I leave the readers to judge.

Middlesborough.

J. G. SPEED.

Mrs. Sidgwick compared to the Monks of Old who persecuted Galileo.

DEAR MR. EGLINTON,—To your appeal, what shall I say? After what I have seen through your mediumship, to doubt it seems to me as reasonable as to begin and doubt whether I ever saw rain, or snow, or the sun shine. That you could conjure and I was deceived is as sensible as that you never lived and I never existed. In one sense, Mrs. Sidgwick is beneath your notice, in another she is like the monks of old who persecuted Galileo. Like them, she cannot understand there are things not dreamt of in her philosophy, and like them she is impatient to stay the progress of knowledge. Lionel joins me in hoping that a measure of grace may be vouchsafed to you to keep you from using strong language to Mrs. Sidgwick and "the likes of her." And be good enough to accept these few words of sympathy from one who has had the honour to sit with you, and who believes in your truthfulness.—Most sincerely yours,

SOPHIA JOHNSON.

Highfield, Bolton, Lancashire.

**Writing obtained on a Slate when placed on the Table.**

Mr. Morell Theobald, Chartered Accountant, and Member and one of the Auditors of the S.P.R., writes:—

MY DEAR EGLINTON,—I cheerfully respond to your request, although I have already more than once referred to your genuine mediumship as a fact of which I have perfectly satisfied myself. Further, I have long watched the results of inquirers sitting with you, and have come to the conclusion that those who *cannot* obtain phenomena in your presence are themselves either destitute of the faculty necessary for observing, or possess an antagonism which, unfortunately, precludes them from becoming the recipients of the marvellous results to which I am now referring. That many persons so constituted exist we have ample proof, and few clearer cases are there than that of Mrs. Sidgwick, who has so illogically accused you of conjuring.

I have now in my possession a slate full of writing obtained under absolutely test conditions, the beauty of which is that it requires no more than ordinary intelligence to appreciate; and if no one else ever obtained psychography in your presence, or a thousand members of the S.P.R. went and obtained nothing, my and my wife's judgment would not in the least be disconcerted.

Let me describe this crucial test. At the sitting in question my wife and I were the only persons present with you, and we have for many years observed critically this and other phases of mediumship. It was in full daylight on the afternoon of January 27th, 1885. We took with us six slates of our own, on each of which we obtained writing in reply to questions, placed upon the slates before we entered your rooms, and which were not seen by you before the answers were written. These writings, however, absolutely convincing as they were of an outside communicant, are not what I wish to refer to now—which is this. You took one of your own slates, washed it on each side, after

which my wife and I both carefully examined it. The slate was then immediately placed upon the *top* of the table, with a crumb of slate pencil underneath. We then all placed our hands upon the top of the slate. While all six hands were thus in full view, we *felt* and *heard* writing rapidly going on. During the process I was myself affected physically in the manner all such phenomena at home do, viz., by a drawing sensation in my back and head, and you yourself experienced apparently (and of which I have no doubt) much physical exhaustion. The sound of writing continued for about a minute, when, on taking up the slate myself, in the presence of all, I found it covered with writing, consisting of

214 words written down the slate in the ordinary way,  
from top to bottom,

11 words written along the side (lengthways),

7 on the top (upside down from the first writing) ;

in all 232 words ; and one word written and *erased* as incorrect.

The slate is now before me—glazed so as to preserve the writing—which contains valuable suggestions to me in relation to our home work among our spirit friends.

The message purports to be from my father-in-law, is characteristic and worthy of him, and if the bias of any mind present may be also detected in the subject-matter, the writing was, we are convinced, done by an invisible source, while on the table under our closest scrutiny, and while your hands were completely interwoven with our own.

Neither you nor we wrote that message of 232 words, nor could we have done it in the time. It is signed by your guide Ernest, and we accept it as a genuine production of spirit-power and intelligence.

You can make any use you please of this report.

MORELL THEOBALD, F.C.A.

62, Granville-park, Lewisham.

July 11th, 1886.

Mrs. Ellen Miall Theobald also desires to testify to the accuracy of the above account.

#### Mrs. Sidgwick's most remarkably Foolish Paper.

DEAR SIR,—Allow me to be one of those long experience in the phenomena of Spiritualism leads me to desire to express to you my sympathy in your just indignation at Mrs. Sidgwick's most remarkably foolish paper. It is so well and ably answered by Dr. Herschell that I should think even her singularly constituted mind must waver, but no doubt she considers her judgment a ripe one and the last word on the subject spoken, so it would probably be an impossible task to convince so narrow a mind to the contrary. I should say it does not matter at all. You may rest assured the truth of the phenomena of your slate-writing does not rest on the fact of Mrs. Sidgwick's non-comprehension of it. This last is a very small matter, but the phenomena is a great one, and poor Mrs. Sidgwick is greatly to be pitied. I think, however, she can be best left alone, as she evidently has not the use of her reasoning faculties, but as she *fancies* she has, it is a hopeless case and should be like all other small evils forgiven and forgotten.—I remain, dear sir, faithfully yours,

ISABEL DE STEIGER.

8, Avonmore-road, West Kensington.

W. Eglinton, Esq.

#### The Evidence quite overwhelming.

In June, 1885, on a bright, sunny afternoon, at four o'clock, myself and a friend, Mr. R., had a *séance* by appointment with Mr. W. Eglinton. I had read considerably on the subject of psychography, including all that had appeared in "LIGHT" during the preceding two years, and although of a sceptical turn of mind, I considered the evidence quite overwhelming as to the impossibility of the phenomena being explained by anything in the domain of conjuring ; but I was anxious to have a personal experience, and arranged for the *séance* accordingly. Previous to leaving Blackburn I purchased a pair of small school slates, which I thought would obviate any "chemical preparation" theory, and my friend also purchased a pair of ordinary slates, and also a book slate, having a panelled deal frame, with brass hinges, and held together by a brass hasp so tightly that when closed it was impossible to insert a sheet of ordinary notepaper. After a short preliminary conversation with Mr. Eglinton, we each privately and simultaneously wrote a question upon one of our own slates, which we then laid upon the table, question side

downwards. I occupied the centre position at the table, which was opposite the window in a well-lighted room, my friend, R., on my right, and Mr. Eglinton on my left. A piece of slate pencil, about a quarter of an inch in length, was freshly broken, and having been privately marked by my friend, was placed upon the slate containing my question, still written side downwards, which was held under the table-leaf by Mr. Eglinton's right hand, his thumb resting upon the top of the table the whole time, his left hand held in my left hand, whilst my right hand held both hands of my friend. After sitting in this position for about five minutes, we distinctly heard the sound of writing upon the slate, ending with three delicate taps upon the slate as a signal of completion. Mr. Eglinton then lifted the slate upon the table, the pencil still resting on the last letter of the writing, which was a pertinent answer to my question, and contained the Christian name of a relative of mine (deceased), concerning whom I asked the question. We at once examined the pencil and found it to be the same as marked a few minutes previously, the only difference being that whereas, when placed upon the slate, the whole of the facets were unused, now, one of them was rubbed sufficiently to account for the answer to my question having been written with it, Mr. Eglinton not having had any possible opportunity of either changing the pencil or rubbing the facet as we found it, neither had the slate been turned from my laying it upon the table till after the answer was written. The slate containing the other question was then treated in a similar manner, and an intelligent answer given to the question. In both cases the answers appeared at the end of the slate, furthest from Mr. Eglinton, the head of the writing being towards him, or, as if written by a person sitting face to face with Mr. Eglinton. Various pieces of coloured crayon being on the table, in addition to slate pencil, my friend suggested that we try an experiment with them. Mr. Eglinton at once assented, and holding a clean slate, invited Mr. R. to select whatever colours he thought proper, my friend choosing yellow, red, and slate pencil. The slate containing the three colours was then placed in position under the table-flap, as before, and hands were joined. We then arranged that Mr. R. should ask a verbal question, and I should nominate the colour in which I wished the answer to be written. The question was asked, I named "red" as the colour, and within a few moments, without any change of position or disconnection of hands, three soft raps with the crayon indicated the completion of the answer, and on the slate being laid on the table it was found to contain in red crayon a pertinent answer to the question asked. None of the questions were answered by a simple "yes" or "no," but contained several words in each answer, precluding any possibility of prepared answers. Mr. Eglinton's Brahma-lock slate was on the table, and we might have used it had we been wishful, but being desirous of bringing home any message we might get, we preferred to try our framed folding slate. Upon our asking if we could have a message written upon this, Mr. Eglinton placed a crumb of pencil upon a clean slate and held it under the table-leaf as before, and the answer was at once written thereon, "Yes, if you will be patient." The deal-framed folding slate was now opened, both surfaces being as clean as when they left Blackburn, a piece of slate pencil inserted, closed and hasped by my friend, and placed on the top of the table. Mr. Eglinton then took a seat between us, requested Mr. R. to place his hands palm downwards upon the closed slate, my hands were laid upon his, and Mr. Eglinton laid his hands upon mine, but not touching any portion of the book slate. After sitting in this position for a few minutes, Mr. Eglinton's arms and shoulders appeared to be powerfully convulsed, although he did not for a single moment remove his hands from the top of my own ; we not only heard writing taking place within the slates, but could distinctly feel the vibration caused by the pencil grating on the surface of the slate. After the customary raps, Mr. R. opened the slate and found written on one of the inside surfaces : "Give our regards to the Blackburn friends." Mr. Eglinton now appeared to be in a nervously-excited state, owing I supposed to the psychic power developed through his organism, and a pair of clean slates, about 12in. by 8in., were placed together with a piece of slate pencil between, and were held by Mr. Eglinton's right hand and my left hand under one corner of the table flap, fully two-thirds of the upper slate being plainly visible during the whole time, both our thumbs clasping the top surface of the table, his disengaged hand was laid upon mine which held the slate, my right hand containing both my friend's hands as before. Almost instantly we got into this position, and in less time than it requires to relate it the writing commenced and continued

without interruption, save when Mr. Eglinton broke connection with my hand, the writing being continued instantly the connection was resumed; a similar cessation and re-starting taking place when my friend tried a similar experiment. In this case also I could feel distinctly the vibration caused by the writing. On the customary signal the slates were opened and the lower one was found to be filled with seventeen lines of writing, which also traversed the right-hand side of the slate and finished at the other end, the writing—a bold back-hand—being in three different directions, although the slates were never moved whilst the writing was being done. This experiment closed the séance, and as Mr. Eglinton seemed to court the fullest inquiry and examination, we turned the table upside down, and whilst in that position we opened and closed the folding leaves and satisfied ourselves that it contained no appliances to assist a conjurer, however expert. We then and there made notes of the experiments (from which I now copy), and brought away with us the slates used.

A few weeks subsequently to the above séance, Mr. R. arranged for a series of three séances with Mr. Eglinton, in order to give a physician residing in this neighbourhood an opportunity of investigating personally this mysterious phenomena, whom I will call for the present M. D. I am personally acquainted with both gentlemen, and consider them careful and intelligent observers, and to whose evidence as witnesses I attach great weight. Prior to their departure from Blackburn, I suggested to them an experiment which I thought would set aside all theories of thought-transference, mind-reading, hallucination, &c., and on their agreeing to try it, I took at random a small book from a heap I had purchased by public auction, without knowing either title or contents, wrapped it in brown paper, and sealed it up. In addition to this book they also took with them one of Faber's folding book-slates, containing four pages of slate surface in addition to the covers. I will now quote Mr. R.'s own words in writing a description of the *modus operandi* of conducting the experiment:—

“M. D. wrote upon the back of the Faber book-slate the number of a page in the sealed book from which an extract was requested, closing it afterwards, Mr. Eglinton and myself not having seen what was written. I then wrote on another side of the slate, ‘the fifth line from the bottom of the page, words two, three, five,’ without allowing Mr. Eglinton or my friend to see what I had written. There lay the book of which not one of us knew even the title; a quotation requested to be written from a certain page only known to one; the line and the words in the line only known to another; and Mr. Eglinton entirely ignorant of all. We placed the Faber book-slate closed on the table under our hands, the same never leaving that position till we received the written message. Mr. Eglinton took a small slate, perfectly clean, and I placed the sealed book on the slate, along with a small piece of yellow crayon. After waiting some minutes without any result, I asked if they would be able to manage any better if I took off the brown paper cover in which the book was sealed. We received the answer, ‘Yes.’ This I did without, in any way, seeing the title or allowing the others to see the same. I placed the book on the slate under the table with the back farthest away from Mr. Eglinton, fearing the title of the book might be readable if placed towards him, and in a short space of time we both heard, and I felt, the writing being done, for I had hold of one side of the slate under the table to somewhat relieve the strain upon the wrist of Mr. Eglinton. We heard the three customary taps on the slate, which we knew to be the signal to draw the slate from under the table. This being done, we found written on the slate in yellow crayon, at the furthest end from Mr. Eglinton, as follows:—‘The title of the book is *Christian Journal*, line 5, p. 58, 2, 3, 5 words,—Now—I—come.’ Not being able to make out the last three words very distinctly, Mr. Eglinton took up another slate, and placing on the surface a small piece of green crayon, asked that we might have the words written more legibly. In a second we heard the green crayon at work, and the words were written in a bold hand: ‘Now—I—come.’ Then we referred from the slate to the book, and found the correct title given, also the page and the line on the page. But when we opened the book at the place indicated to find the words, we were disappointed, for on looking at the fifth line from the top of page 58 we did not find the second, third, and fifth words to agree with what had been written. So thinking we had been unsuccessful, we now referred to the Faber book-slate for the first time since placing it on the surface of the table, and we found the same page named, but I had written ‘the fifth line from the bottom of the

page’; and on again referring to the book we found the fifth line from the bottom of page 58 to read—‘Good. Now I am come into a very desert place. On further examining the book—an old one with *uncut* leaves, and the title on the back illegible from age—we found it consisted of a series of religious meditations published in Edinburgh in 1837. During this experiment Mr. Eglinton had no opportunity of seeing the contents of the Faber book-slate containing the position of the extract required, nor to open the book.”

Comment is almost superfluous, but one or two things are evident from the above statement. The “power,” “force,” “intelligence,” or whatever we may designate it, in addition to the power necessary to produce the writing, must also have the faculty of seeing or knowing what each gentleman wrote in the Faber book-slate, and could also read the contents of a book which had not been opened since leaving Blackburn, and of the contents of which all three persons present were profoundly ignorant. Would any Psychical Researchers kindly comment upon this case with a view of pointing out how it is possible for sober, intelligent men to be imposed upon by conjurers under such circumstances as stated above?

JOHN I'ANSON.

132, Shire Brow, Blackburn.  
September, 1886.

#### The Slates never left the Sight or the Hands of the Witness.

Having sat with Mr. Eglinton upon several occasions, I beg to offer my testimony as to the genuineness of his mediumship. All the phenomena that took place in my presence were genuine. It would be utterly impossible for any conjurer, however clever, to produce manifestations such as those produced by Mr. Eglinton. The slates were my own, fastened by myself, and never for one moment left my hands or my sight. The information written inside the closed slates could not have been given by Mr. Eglinton even had he manipulated the slates; a thing, by the way, he did not do.

I have been a Spiritualist for many years and have had very great experience.

CAROLINE T. DIXON.

4, Speldhurst-road, South Hackney.

#### “Clever Conjuring” Impossible.

DEAR MR. EGLINTON,—In your presence, on five different occasions, I have heard, and seen, writing take place between closed slates under conditions which made even “clever conjuring” impossible.—With kindest regards, believe me, very truly yours.

A. McDONALD.

Ingleneuk, Gladstone-road, Crôydton.

#### Trickery Impossible.

I have obtained, through Mr. Eglinton, writing on my own slates, both when they have been entirely within my sight, and when held under the table by Mr. Eglinton, whose hands were never quite out of sight—one hand being always held on the table, and the thumb of the other being visible. Writing has been obtained in my own book-slate on the table, Mr. Eglinton's and my hands holding it. I have had writing within Mr. Eglinton's locked slate when held by other hands together with his, and have found when opened a pertinent answer to a question written therein previously, and unknown to him. And I have repeatedly received written answers to my questions of which he could have had no knowledge. I have generally heard the writing during the process; on one occasion between two slates held on the shoulder of a person who grasped the slates, and the hand of Eglinton holding it. I have sometimes felt the vibration of the pencil writing at the same time that I heard it. I have marked a bit of pencil before dropping it on to a slate, and have identified it and found it worn to a minute facet, and in some cases lying at the termination of the last word when the writing ceased.

In all cases only clean slates, examined by me, have been used in these experiments, and I have accepted nothing as evidence without having satisfied myself that no trickery could be possible under the conditions imposed.

J. FRED COLLINGWOOD.

I certify to the accuracy of the above statements.

SARAH COLLINGWOOD.

July 23rd, 1886.

Sixty or Seventy Seances with one Medium allows of the  
Witness speaking with Certainty.

MY DEAR MR. EGLINTON,—I understand that you desire my testimony as regards the direct writing I have received through your mediumship. I have much pleasure in referring to the many experiences I have had with you. To detail them would occupy too much time and space, as I have had so many sittings with you, both alone, and in company with others, that I cannot remember the exact number, but it may be about sixty or seventy, as I have known you now for many years. During these séances, those present and I have at all times been allowed freely to examine the room, table, slates, and never have we had our attention diverted at any moment during the séance. The writing was obtained on my own slates, and upon yours. They were sometimes held under the table by you, the thumb of your hand holding the slate being always visible. Sometimes the slates were laid on the table, one on top of the other; at other times they were held in the air between you and myself, or resting on my head or shoulder. I have had writing within the locked slate, the key being in my possession. Once I had a slate full of writing whilst I sat upon two slates; your fingers only touching the edges of the slates. All the slates, after being cleaned and examined, were never for one moment out of my sight. My senses are sufficiently acute to observe your movements. I have felt and heard the vibration of the pencil whilst the writing took place; I have found it cease when hands were disjoined, and continue when they were rejoined. I have found the piece of pencil at the end of the sentence, and the facets worn. I have brought my own cards and pieces of paper, and placed these between two slates, or within the locked slate, and had writing upon them. Sometimes I have placed my cards between the leaves of a book taken at random from a bookcase, and not touched by you. From the nature of the communications they could not *possibly* have been prepared beforehand; and they were pertinent to questions asked, or it was information you could not have known. I conclude by saying that I have had so much satisfactory evidence of your truth and straightforward dealing with both myself and others, that I can but subscribe myself your sincere friend,

33, Palace Gardens-terrace, W. J. H. G. WESTERN.

Escape Impossible unless Human Testimony is ignored  
altogether.

MY DEAR MR. EGLINTON,—I willingly comply with your request, and refer Mrs. Sidgwick to "LIGHT" for November 8th, 1884, where she will find recorded an article upon psychography written by Mr. Adshead, from the conclusion of which escape is impossible unless human testimony is ignored altogether. A slate was *thoroughly cleaned*, two pieces of pencils placed on it, and another slate was placed on that. Your hands or any portion of them were never out of our sight. It was broad daylight. Soon we heard both pencils writing. The messages commenced and finished at the opposite ends of the slate. There were two distinct styles of writing, and two distinct messages, evidently from *two* distinct individuals. What I heard and saw on that occasion I am prepared to make an affidavit before all the magistrates in the world, and I will add that I am not in possession of any truth or fact more conclusive and self-evident than the above.—Yours very truly,

Holders Hill, Hendon, N.W.

T. EVERITT.

P.S.—You are at liberty to make what use you like of this.

Being present at the above séance I fully endorse every word of my husband's statement.

M. A. EVERITT.

Writing obtained concerning Matters unknown to anyone  
on Earth but the Witness.

DEAR MR. EGLINTON,—I beg most emphatically to state my utter belief in the genuineness of your slate-writing phenomena, through which I have at many séances received slates full of matter that no one living on earth could have known except myself, and while I was not thinking either of it or the writer.—Believe me, yours sincerely,

SOPHIA HORETZKY.

88, Sterndale-road, West Kensington.

Are they all Fools?

DEAR MR. EGLINTON,—I am one of the great multitude who have witnessed through your agency the phenomena called psychography, and am thoroughly satisfied of its genuineness.

Considering the vast amount of evidence there is now

before the world in proof of this matter, it seems really funny that anyone should be bold enough at the present time to try and make it appear that we are all fools.—Faithfully yours,

JOHN ROUSE.

Maude Villa, Jarvis-road, Croydon.

Personal Messages.—More Recognised Handwriting.

DEAR MR. EGLINTON,—In answer to your appeal for the evidence of witnesses to the truth of psychography, my daughter and I have much pleasure in adding our testimony to that of others to the genuineness of the phenomena which occur in your presence. In all our séances with you we have had wonderful results and positive proof that the communications came, not from you, but from unseen intelligences. Slates, which we saw thoroughly cleaned, and from which our eyes were never diverted, have been filled with letters from relatives and friends in the spirit world; the slates being held in the air, between your hand and my own, or daughter's, your other hand clasping one of ours, when we felt the vibration and heard the sound of writing. On one occasion, within a locked slate, I had a communication from my father, being a *fac-simile* of his own handwriting and signature, both perfectly unknown to you. I saw the slate thoroughly clean; after locking it I laid it on the table, and your hands and mine rested upon it whilst the writing was being done. At another time, I had a slate filled with curious drawings and writing in different languages while the slate was held over my head, then close to my lips, in your right hand, your left resting upon mine, the sound of writing going on all the time. Having a desire to get writing on paper instead of slates, at my last sitting with you I took some clean sheets of notepaper with me, which you and our spirit friends kindly permitted me to use. I placed a sheet of paper on a slate, you putting a crumb of lead pencil on it, held it under the table, and I had it filled with answers to questions which I asked of your guides. On another clean sheet of notepaper I had communications in handwriting totally different, and a message in Chinese characters. All these writings were got by me, under conditions which excluded all suspicion of human agency, apart from your mediumship. All our séances for psychography were held in full daylight, and on each occasion you afforded us every opportunity for searching investigation.—I remain, yours sincerely,

ANNE DARLING.

I have much pleasure in testifying to the above.

RUBY DARLING.

18, Warrender Park-terrace, Edinburgh.

Presumptuous Ignorance and Conceit.

DEAR SIR,—Must you ever be on the alert to repel such presumptuous ignorance and conceit as that recently displayed by Mrs. Henry Sidgwick in regard to the slate-writing evoked in your presence? At a séance held on the evening of March 6th, 1884, you courteously invited inspection of the plain uncovered table and surroundings, new slates, &c., in as good a light as that by which I am writing, and which continued so throughout the séance. You invited me to wash and rub two slates dry. In this case they were held above the table with a nib of pencil placed between. You held one corner, I the other, the third being in the grasp of my neighbour. My eyes were not diverted from the slates after being washed. The whole séance was taken up with this one particular phrase of slate-writing in one form or another. *Our powers of observation* were therefore directed solely for a long space of time to slate-writing and not diverted to something else. Briefly, my message ran thus, on parting the hitherto clean slates:—"My dear brother, I am so glad I was able to show myself to you on the last occasion. I come with the little one now and send you this proof of my continued love and affection. I am rejoiced to think how much good this truth is working for you.—Your loving sister, HENRIETTA."

I may add that my married sister passed to the other side on giving birth to that little one, a fact unknown to the circle entirely. I have that slate glazed, and hung as one of my choicest treasures.—Yours truly,

33, Henry-street, St. John's Wood. CHAS. DELOLME.

July 18th, 1886.

Remarkable Experiences and Tests of Identity.

DEAR SIR,—In reponse to your appeal in connection with the recent shameful attack which I am pained to learn has been made on your character, I feel it my duty to testify with respect to séances which I have had with you at various times, that the results in every case were most interesting and satisfactory, and

your conduct throughout thoroughly open, frank, straightforward and highly honourable.

My visits to you were generally made about noon; we sat for slate-writing near the window in full daylight; while you held a slate in your right hand one of my daughters held your left hand; the slates used were sometimes yours—chosen at random and carefully cleaned on both sides by myself or daughters—sometimes they were my children's school slates which I took with me tied up in paper, and which I did not untie till we were about to use them, and sometimes the double slates with patent lock. Sometimes the slates were not removed in any way from the full view of myself and daughters, but held above the table at which we were seated, you holding them by one corner while I held them by another; in this position the sound of writing between the slates was heard by us all, and on their being opened, answers were found to questions of which you were entirely ignorant, on private matters respecting which you had no knowledge, which were not written in your presence nor in your house, but were written by me at home on slips of paper which I folded and put in my pocket-book; while some of these slips remained folded, answers were written on slates to the questions in the slips. You had not seen a word of what I had written on the slips, and you requested me not to give you any information regarding them. Two of my children's school slates, with pencil between them, were held together and placed on my shoulder, you holding them nearly by the corner; in that position a lengthy message was written in about two or three seconds.

On one occasion I had a private séance at home twelve hours previous to my appointment with you. The circle consisted of my wife, my eldest daughter, and myself—no other person—the intelligence communicating with us was a near relative. He stated he would meet us at your rooms next morning and try to give us a message on a slate. We requested that he would also give us a private sign by which we might know he was there, and we fixed on two words, his name "John" and "Scotland," and expressed the desire that he would write, or get one of your unseen friends to write, either word as a token of his presence. Well, here is an extract from one of the letters written in closed slates at your rooms next morning:—"I am so happy to come to you this morning through the kind help of 'Ernest,' who writes this message for me. But first of all I ought to tell you that I have asked that

Scotland  
John might be written as a proof of my presence, not that you want it, but because you wished it." The letter from which the foregoing is taken contains 188 words, was written in a closed slate in my presence in a few seconds, contains references to private matters and opinions on private family affairs, and is replete with evidence that it comes from the dear friend whose signature (as in earth-life) is appended to it. Another letter, written under similar conditions, contains 223 words, and was written in a few seconds.

Desiring to carry some writing away with me which would not contain any reference to private matters, so that I might show it to honest investigators, I requested that something concerning Spiritualism might be written on one of my slates which you had had no opportunity of handling, and that I might

retain my hold of the slate until the message was written—you, of course, holding it with me. I did not wish this for my own satisfaction; twenty-two years' investigation has not left me in that muddle; I wanted to be able to state to others that the writing had been produced under strict test conditions. You were afraid the experiment I proposed might not succeed, but you readily agreed to the conditions I imposed, *and at the end of two or three seconds* [the italics are mine] the following was found on my newly-cleaned slate:—"These writings must convince even the most sceptical of our power to write under conditions that are seemingly 'impossible.' There is nothing in our power to return to cause this ceaseless opposition to a great truth. You shut your eyes, ye sceptics, to that which will console you when you are in need of it."

Is it possible that with the fact daily confronting us that our grandest triumphs of science are but trifles and playthings in view of what is before us in the higher life, that men and women of education and character can content themselves with referring mysterious spirit phenomena to delusion or conjuring, and that they can descend to the wickedness of attacking the character of those whom they ought to bless as instruments through whom materialism must receive its death blow?

Forest-road, Dalston.

A. G.

P.S.—You are at liberty to give my name to any honest inquirer who wishes to verify this letter.

Mr. W. Eglinton.

#### A Personal Message.

DEAR SIR,—With feelings of gratitude I beg to forward you an assurance that, having been privileged to obtain an instance of psychography, I was greatly gratified with the receipt of a letter from a much loved one, "not lost, but gone before," and were it not for "An Appeal to Spiritualists" now before the public, I should deem it an insult to yourself even to speak of the manifestation being genuine, inasmuch as such an expression, respecting a matter of fact, would imply that other persons could be sufficiently obtuse, or perhaps base enough to assert, that the fact demonstrated a case of "clever conjuring." Need I say I was perfectly satisfied with the genuineness of the manifestation; if necessary, I would reiterate the words ten thousand times.—Ever yours, very gratefully,

36, Western-road, Wood Green, N.

E. KERBY.

W. Eglinton, Esq.

#### A Proposal to Teach Mr. Eglinton how to Escape "Continuous Observation."

I shall be glad to give Mrs. Sidgwick or Mr. S. J. Davey the name and address of the writer of the following letter:—

SIR,—I would be glad to show you how to obtain specimens of psychographic art similar to enclosed, and with (what Mrs. Sidgwick requires) the possibility of complete observation of the methods of production, if you would give me the opportunity. I have lately made this discovery, and I find every one can obtain similar results.—Yours truly,

July 14th, 1886.

C. P.

This closes the evidence, which I consider amply sufficient for the purpose of proving I possess abnormal powers not explainable by prestidigitation or science. It will be seen that every device which human ingenuity could concoct has been tried in the vain effort to thwart "clever conjuring." Think of what brilliant opportunities such genius has lost if the above carefully-described results are due to my own ability! I could have added to this vast amount of testimony if I had been so minded,

but as space is a consideration I do not feel it necessary to increase the large expense which the publication of this evidence has entailed upon me. It is my gift to the cause of Spiritualism, which cannot fail to benefit by an accumulation of facts never before tabulated, and it is the last word I shall ever say to defend myself from the doubtful honour of being called "a clever conjurer."

WILLIAM EGLINTON.

6, Nottingham-place, W.



## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

It may be convenient if I state that meetings of the London Spiritualist Alliance have been arranged during the present session at the following dates at the Banqueting Hall, St. James's Hall, Regent-street: Thursday, November 11th; Friday, January 28th; Thursday, March 10th; Thursday, May 12th; and Thursday, June 30th. At the first meeting Mr. Eglinton has kindly consented to give us some account of his psychographic experiences, which have been now very varied, and, especially in Russia, very successful. At the next meeting I hope that Mr. C. C. Massey will occupy the platform. Other arrangements will be announced as they are made.

Mr. McG. Munro points out in the heading of my "Notes" of the week before last a clerical error which was corrected last week. The correction in proof was accidentally overlooked. The connection between the passage quoted from Mr. Sinnett's *United\** and the speculation of Mr. Norman Pearson is too marked to escape notice. I may refer also to some passages in my *Spirit Teachings* which those who are familiar with the book will remember as propounding parallel ideas.

The "Scheme of Confederation" which appeared last week at the instance of the Council of the London Spiritualist Alliance, marks a goal. The correspondence with societies scattered all over the world has necessarily made delay. But substantially the proposal has been received cordially by all to whom it has been submitted—chiefly foreign societies—and there should not now be any obstacle to an early realisation of what has been already accepted in principle by those who have considered it. The fact that Spiritualists have hitherto been disunited, or, at least, have been destitute of any efficient organisation, has been a grave cause of weakness. Having no fondness for centralisation as such, I am not likely to advocate any measures that would impair the perfect independence of every individual society. But I none the less hold very decidedly that we shall gain enormously from confederation; and I feel sure that it will be a good day for Spiritualism when the plan propounded by the Council of the London Spiritualist Alliance becomes an accomplished fact.

Wherever that "Message from One Gone Before" ("LIGHT," p. 451) came from, it is *true*. To my mind, the ring of truth is throughout it. The spirit breathed is that which I have found in much said to myself, and in much given to others. There is far more coherence and consentaneity of opinion and statement as to the future in spirit-teachings than the superficial reader of them imagines. A long course of study of these messages from the beyond, respecting the source of which I can know nothing, and about the transmission of which as to method I know nothing, leads me to a belief in their general *bona fides*. I believe, as a matter of fact, that they are genuine, *i.e.*, that they are "messages from those gone before" in a large majority of cases. "Evaluating," as Mr. Podmore puts it, "the personal equation" in each case, I find in the remainder an amount of substantial agreement which would be very remarkable indeed if they were all bogus. It is a much greater tax on my powers of belief (which, I am sorry to say, are not large) to accept the average critic's theory that all these things are traceable to mere human fraud. I again "evaluate the personal equation" of the critic, and am fairly content with the result.

"LIGHT," p. 445.

I am not disposed to deny here and now that a considerable mass of these voices from the beyond are faint, and intelligible only to those to whom they are addressed. That is not surprising. The mistake too often made by those to whom they are given is to publish them to the world, as though all must grasp at once what has come home to the heart that affection has quickened. The world does not care, does not understand, and sets to work to dissect coldly and calmly the matter of the message from which the spirit has fled. Did a scalpel ever discover spirit? I am not disposed either to demur to the allegation that all messages are coloured by the idiosyncrasy of the medium through whom they are transmitted. I am familiar with the fact that light filtered through coloured glass acquires the tint of the medium through which it is conveyed. Tricks of language and style peculiar to the medium will be found in the messages given through his mediumship, whether these be written automatically through his hand, or directly, without using his physical agency. Is not that to be expected? Would not anything else be startlingly out of harmony with reasonable expectation? "We have this treasure in earthen vessels," and it is to be expected that we should trace somewhat of the "vessel." Sometimes that trace obscures all else. I admit the fact, and am not disturbed by it. Professor Kiddle once published some messages which were undoubtedly valuable to him, but which the world to whom he gave them did not value as he did. If I may judge from the lesson of the very excellent paper which was recently transferred to these columns (pp. 429 *seq.*), he has grown in knowledge since that time very considerably. I have not often read a series of remarks showing more matured thought and knowledge of spiritual things than those to which I refer. I would commend them to the attention of the readers of "LIGHT" as eminently instructive.

When all that I have admitted is put aside, I reiterate my conviction that there will be found in spirit-messages a very remarkable and noteworthy amount of agreement. And this has been borne in upon my mind afresh by reading these words from "One Gone Before" which led me into writing what I have. The question that is behind this, however, is one involving much more perplexity. Who are the beings that transmit these messages? In some cases where affection still unites those whom death has seemed to sever, they are, to my thinking, the genuine utterances of those from whom they purport to come. They are criticised and rejected only on the ground that to the critic such things cannot be: they are *a priori* impossibilities. But there is a large body of communications which it is almost impossible to think wholly genuine in the sense that they do really proceed from those whose names are attached to them. Here comes in the very difficult question of spirit-identity, on which extended experience throws much light. It has of late years received a good deal of attention from a certain school of thought in Germany. The *personality* that masks the *individuality*; the *consciousness* which is all that we have any knowledge of; the *sub-consciousness* which is fitfully revealed in dream and trance:—these are questions with which Spiritualists have not yet done. It is a hopeful sign of the times that they are engaging attention from so many divergent points of view. We have Hartmann and Hellenbach in Germany: we have those who approach the matter from the point of view of Mr. Sinnett; or again of Mr. Laurence Oliphant; or of Mr. Myers; or of Dr. Anna Kingsford; or of Mr. Gerald Massey; or of Mr. C. C. Massey; or of the simple Spiritualist. "In the multitude of counsellors there is"—how does the quotation end?—"Wisdom," or perhaps "Confusion."

Is Miss Rhoda Broughton among the prophets? It is not easy to tell from her little book, *Betty's Visions*,\* whether she is or is not writing from personal experience. But, seeing that from cover to cover through all the 180 pages there is nothing that is not strictly in harmony with experience, no slip, no deviation into improbability, I am disposed to imagine that the writer is not ignorant of what she is writing about. I usually find that people who set themselves to write about Spiritualism, being inexperienced themselves, very soon betray that fact to those who are experienced. Moreover, not caring about the matter, or indeed, regarding it as having any real significance, they generally permit themselves some jeers and jests about the subject. I have not found in Miss Broughton's book any such indication. If *Betty's Visions* be a work of imagination pure and simple, the illusion is maintained with very remarkable skill. A second story in the same little book, "Mrs. Smith, of Longmain's," is even more striking. I suppose writers find it pay to deal with these psychical subjects. A sign of the times.

"M.A. (Oxon.)"

### SPIRIT RETURN.

Those who oppose and ridicule the theory of spirit return, as is claimed by the Spiritualists—that spirits do return to earth and to their friends here, are at a loss for an argument or for reasons to refute this idea. If the belief of the evangelical ministers, as preached for the last two thousand years is true, then Spiritualism is true.

We can not adopt the theory of the one and reject the other. As St. Paul says: "If the Saviour be not risen, then is our preaching in vain." If the story of the life and death of Christ be true, then the fact is established beyond dispute that we live after death; and the same authority establishes the fact that we live in a visible spiritual body; that is, a body visible to those who have died and become inhabitants of another world, or who have ceased to be inhabitants of this world. If there is any truth in revelation, then we live beyond the grave; and if this be so, and we have a spiritual body, then why can not these spirits return to visit their friends whom they have left behind them? Then, again: people say that they believe in tests; that they are satisfied that test mediums tell them many strange things, but materialisation is impossible, and that spirits cannot return to earth in the form. Did not the Saviour return to His disciples after His death, and in the same body, as He demonstrated to the doubting Thomas? The fact is that our friends who have gone over are round and about us continually, and are never far away from us. The Evangelical Church creed teaches all that Spiritualists claim. The only difference is in the interpretation of the Bible, and what is to be our position in the world to come. Now that those who claim to have authority to say what the Bible does say and what it does mean have put their interpretation upon disputed points, and have given to this interpretation the highest evangelical endorsements, so we do not see how any man or woman can doubt spirit return, and in form; for this great truth is established by and through materialisation, doubt it who may.

We are on the eve of a great revolution in the religious and moral world. New developments are coming to light daily, and in no department of earthly existence is it made more manifest than in medical science. Let those doubt that spirits can and do return in form do so to their heart's content. Sooner or later they will wish they had not done so; for old things will pass away and a new light is to dawn upon a people sunk in ignorance, so far as their own existence is concerned, and with a very limited idea of the future.—*American Budget*.

\* *Betty's Visions*. Tillotson's Shilling Series of Fiction.

### SIN AND ITS REMEDY.

A conclusion reached by all advanced thinkers of the present day, concerning the nature of evil, is, that it is the result of ignorance, or the undeveloped moral and spiritual nature of man. The development of the intellect alone is no safeguard, or but a very poor one at least, against an evil life. On the other hand it is frequently found to be a help to, and promoter of iniquity. The moral nature must be touched and radiated with the divine glow of a pure and noble purpose, before man can be safely allowed to become a law unto himself.

If society treated its evil-doers as though it loved them—as the loving parent, for instance, would treat a wayward child; if it regarded them as children of the All-Father, as members of the same household with themselves, and all entitled to the same tender care, how few would there be to go astray. But instead thereof we wrap ourselves in our pharisaical robes, imagining that we are made of finer clay than our erring fellow mortals; and they are taught to regard us as their natural enemies,—while society comes to look upon them as beings beyond the pale of our loving sympathies. Instead of seeking their reformation, and endeavouring to make them worthy members of society, we harshly condemn and punish, and place upon them the brand of our fierce displeasure.

We kill our murderers, and thereby send into the spirit world a legion of revengeful and vindictive spirits to hover around the abodes of men, filling other natures with their own inharmonious conditions. Our prisons, instead of being made schools of reform, as they should be, are rather the abodes of iniquity, where the ignorant and the erring are hardened in a career of vice. And if, as in some cases, the prisoner goes forth resolved to lead a better life, the mark of Cain is upon him, and society, instead of meeting him in a spirit of helpful sympathy, turns coldly away from him, and leaves him to struggle with the besetting temptations of poverty and unkind treatment alone. Is it any wonder that his newly awakened impulses for good are soon stifled, and the poor, unbefriended one is driven back into error?

What is the remedy for the sin and inharmony that exist in the world? The vigorous and persistent exercise of their opposites by all spiritually unfolded souls. Hatred must be met and overcome by love, unkindness by kindness, cruelty by mercy. While we should condemn the evil, we must regard the evil-doer as an erring child that needs to be taught the better way; and that can only be done by the exercise of kindness and charity in all our efforts for their redemption.

The world has yet to learn the power of true benevolence—of spiritual good will—in the uplifting of the erring. Error is mortal, and must necessarily die; truth is of the Divine Essence, hence is eternal,—it must live for ever. Truth will overcome error, because it is the dominant force of the soul, which is divine. It is only necessary for those living in truth to know how to apply it, when error will naturally disappear, as darkness melts away and disappears before the light of day.

Not only by the exercise of kindness, charity, and mercy, in a spirit of tender sympathy for the erring, should we seek to teach them a truer knowledge of their own spiritual natures, and lift them to a higher plane of being; but we should send out to them, individually and especially, as we are brought within their presence, or as their errors come to our knowledge, that power of mind, the mighty thought of a loving soul firmly grounded in truth, which is the "sword of the spirit," for the killing of error, and the redemption of the world.

Spiritualism, in its higher teachings, comes to humanity with this glorious "light on the path," to guide the world into all truth. It comes laden with an old but ever new lesson of "good will to man." It brings the blessing of love and sympathy to hearts groping amid the shadows, and taking the erring brother or sister by the hand it leads them gently home to the welcoming arms and heart of the All-Father.—*Golden Gate*.

### ADVENT OF SPIRITUAL TRUTH.

(From a Lecture by CORA L. V. RICHMOND.)

When you ask, "Shall we know this advent of spiritual truth?" we answer the spiritual truth is to be known when it comes, the advent is in the human heart, and comes in such ways and hour that there is no mistaking it. When there is something tugging away at your heart-strings to do better things every day; when there is something that rolls away the stones from the sepulchres and graves that have swallowed up your loved ones, and lets your treasures again into your daily lives, makes them ministering spirits of your daily existence; when the great voice of this truth is crying unto humanity to give the best that is within them, and when even under the name of anarchist and revolutionist, the cry of human being goes forth into the world, you may be sure that the advent is near. But people say: "Do you believe in violence, would you have bloodshed?" By no means, but kings and rulers believe in violence. The established order of Mammon is protected by violence. Armies and navies are to preserve them, and armies wage war against everything that opposes the dynasties of earthly power. Oh, no! we do not believe in violence; let us disband the army, let us send the war ships home or on errands of peace, and do away with the armaments of nations; and disarm the police of every district in the Christian world, for we do not believe in bloodshed. But if, after the worm has been trampled upon, it should turn, if men play with serpents, and place the armaments and fetters of Mammon over other men, it is no wonder that they sometimes retaliate in kind. When slavery was in the islands of the West Indies and in the South, people said: "Oh! you believe in insurrection, do you?" because some advocated freedom for the slave. We do not believe in slavery, the primal cause of insurrection. If slavery is wrong, is it wrong for men to rise up to overcome it by force? Wrongs inflicted by the force of Mammon are not considered so in your world. You are justified by law in killing a man if he enters your dwelling to rob or kill, but your hands are raised in holy horror if a man steals a loaf of bread to keep from starving. Who gave you the right to defend your worldly possessions with murder?

The new advent, like the old, like all the advents that the world has ever known, summons you. It calls you. Not to any graves nor shrines that are dead, but to the Altar of living Truth. If in your life the fragrance of the morning air is sweeter, the beams of sunshine more glorious, it is because of this light, for the heralds are at your doors; they claim your attention. On the mountain top are those who cry, "Truth is here, Christ is about to be born in your lives!" If they shall have won your attention, then it is because selfishness, and pride, and all human misery and worldliness are departing from your midst.

This advent comes slowly. Have you ever seen the sun rise on the sea or on the plain? The long preparation there is in the East! There is the first, faint, grey streak after the darkness of the night; now, gradually, there comes a leaden hue over all things making the darkness more visible, and from the East there come a few heralding clouds, matchless in their paleness; perhaps the morning star is glimmering there to make the void and darkness more apparent. Then you see from whence there come streaks of light, matchless, all potent, shoot up, as from a great sea of splendour; and yet it is not day; for all around the horizon the shadows still lurk. There is still need of the signal on the shore, and watchfulness on the sea, for the day has not yet come. Then have you seen, that when one, two, three hours have passed in that mighty preparation, still the world is not ready for the dawn? On the shore the birds begin to chirp faintly, then the breezes stir among the woods, and the flowers tremble as their dewy chalices dream of day. Out upon the sea, over the crests

of the waves, a bird appears and dips its wings in the shadowy sea. Not yet is it day, for the night has not yet entirely gone.

When you have waited three hours, counting your heart-beats, and the sun has not yet arisen, you have wondered if it would ever be day? There is more preparation, the commingling lines of light seem to come forth in mighty throes; there gather into the throne of the king of day all the array of the splendid banners of clouds, kings, thrones, dominions, powers; then, when everything is ready, when purple, and gold, and crimson have faded away into one grand splendour, one majestic sea of light, the sun rises suddenly and without warning, and it is day! Even thus into human life come the tremblings of the dawn of spiritual light. Even thus the twilight of this advent has appeared in your midst, the faint glimmerings of the grey dawn, the shooting forth of the first rays that prepare for the morning; then fear and doubt and trepidation, the fear of death and antagonism all have their sway in this dim twilight of the spiritual advent of the nineteenth century. All surging, all contending and conflicting emotions are o'er you, and the twilight in the early morning witnesseth conflict of human strife, the battle of the new truth over the errors of the past. Perhaps even now the day is dawning in some of your hearts, perhaps the struggle is even now going on and you do not know whether it will be your life or whether it will be your destruction. But if there is no grey dawn (and it is this which precedes the gold and crimson) if you are not illumined by its radiance, if you are in the shadows and darkness of daily existence, still seem to see the night of human fears and material things, and you see not this dawn, woe is yours! For the light is here and it proves that you are blind! and if you are spiritually blind then the great work must go on by the healing power within, and God and His angels and ministering spirits in both worlds. You must be patient until your eyes are opened, your vision quickened. But they who are not utterly blind, those who are not utterly deaf unto the voice and consciousness of the spirit, do know that this advent is here and now; do know that this is that recurring birth in every age of human history; and do know that at your doors these messengers of the morning wait to herald the dawn of this truth, and peace, and love within your lives.

Truth does not come peaceably at first, but is at war with everything in your midst that is untrue. It is like a tempest, a surging sea or storm that purifies the air. It is that which causes the power of error, of darkness, of selfishness to depart; overthrows no shrine of sacred love but makes you serve God in loving others. It brings the shrine from dead to living forms now and here. All these things are transpiring in the world; if you are vigilant and watchful, if your spirit is alive and awakened, and you know it, you are glad that you are living to-day. It is something to live in any age of the earth, but it is more to live when all the culminating powers of past ages and present time make preparation for the vanquishment of all the errors time has yielded, when truth makes direct and distinct battle with error, when spirit and matter meet in the final struggle and spirit is victorious. It is a spectacle which angels and men may well pause to witness. And this is the hour and this is the day, and these are the works that are going on in your midst, and none but the blind refuse to see.

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YOUR thoughts here will unfold into blessings or curses in the after life. The thought is spiritual; the act is material. The latter passes with time; the former abides for ever.

THERE are those who see the end from the beginning, reaching the conclusion without consciousness of mental effort. They comprehend the argument without being stilted over on the spraddling legs of the syllogism. These are the children of light. To them truth is axiomatic, and the line of self-evidence reaches to the outer realms of thought.—ISAAC KINLEY.

## HUMAN MAGNETISM.

THE MEASUREMENT OF ITS INTENSITY AND  
RELATIVE BEARINGS ON INSANITY,  
MEMORY, AND GENIUS.

BY SAMUEL EADON, M.A., M.D. (PHIL. DOC.).

In looking over some papers a short time ago, I found a letter written by the late J. O. N. Rutter, Esq., F.R.A.S., of Brighton, and author of an excellent work, entitled *Human Electricity*, thanking me for sending a newspaper containing an account of my visit, in 1853, to the celebrated Bolton clairvoyant. As Mr. Rutter took great interest in magnetism, and especially in that form of it pertaining to "Human Electricity," and as the use of Mr. Rutter's magnetoscope, in the hands of Dr. Leger, led to the development of many remarkable psychic facts, if not important discoveries, it will be well to make that letter serve as a sort of text on which to make a few observations relative to human magnetism or the OD force, and to point out some of its bearings on insanity, memory, and genius.

Black Rock, Brighton.

June 9th, 1853.

SIR,—I am much obliged to you for the paper containing the account of your visit to Bolton. I wish Emma and Dr. Haddock were within a more practicable distance. I should be very much delighted with such an opportunity as that with which you were favoured.

The magnetoscope and galvanometer are two very dissimilar instruments. The first illustrates the phenomena of the *nervous* (electric) current. The second proves the existence of a *muscular* current. The latter is in all respects like a galvanic current. It deflects a magnetised needle, doing, in reality, exactly the same as electro-magnetism of the simplest kind.

Dr. Leger has been operating only with the magnetoscope, directing his attention more to phrenology.

I published an account of some experiments with the magnetoscope in November, 1851. The book has been long out of print, but is now inquired after more than ever. I am thinking of publishing again. The facts are so new, so numerous, and by ordinary observers so little understood, that it is difficult to know what to say or what to omit.

The physical proofs of a human electric current are so complete that one has hardly patience to read or listen to the rubbish which some people write and utter.—Sir, I am, yours obediently,

To Dr. Samuel Eadon.

J. O. N. RUTTER.

In his work entitled *Human Electricity*, Mr. Rutter has brought out the fact that the human body, in its mechanism of action, is neither more nor less than an animated magnet. Dr. Leger, a French physician, availing himself of the discovery of the magnetoscope by Mr. Rutter, so improved and refined the delicacy of its action as to enable him to indicate the amount and intensity of magnetic aura affecting and permeating the different organs of the brain. From a careful examination of more than two thousand cases, he found that each organ had by nature a greater or less amount of OD force, influencing its molecules; and especially the cineritious portion, which is really the material part of the brain by and through which the soul thinks; and this was made evident to the senses by certain oscillations of the pendulum of the magnetoscope, and by the extent of circuit reached as indicated by the card placed beneath it. If it be a fact that nature herself, *per se*, charges the several organs of the brain with different amounts and intensities of the odylic force—a force more refined than that of any yet discovered by man, and which the soul makes use of in showing its action in working the mechanism of the human body,—will not this be enough to account for the different and multiform phases of mind manifested generally in society; and, likewise account, when in *abnormal action*, for the various kinds of diseases to which

the human body is subject? Is there not in this discovery of Dr. Leger's a principle adequate to account for the different forms of insanity, hallucinations, and all sorts of the aberrations of the intellect, and of the moral powers as exhibited by patients in our lunatic asylums? Is not a plus or minus amount of magnetic aura permeating the different cerebral organs a cause of sufficient importance to solve the difficulty of manifestation of every mad-house phenomenon? Whether admitted or not, we go on to say there must be a chief governing organ of the brain, which, in a healthy condition of body, has concentrated within its molecules a greater quantity and intensity of the magnetic influence than any other of the organs if ordinary life-action is to go on rationally and comfortably. This organ is found by experiment to be concentrativeness, situated immediately above philoprogenitiveness and below self-esteem. It is this organ which gives CONTINUITY to all our thoughts, and is, in fact, the golden thread which passes through and binds firmly round into a oneness of purpose and design all the varied processes of thought and emotion of the human mind. Fancy, for a moment, this thread to be broken; its magnetic force to have become *nil*, and there would be before us man in mental ruins! Were this condition only partially to happen; and Atropus, one of the three Parce sisters, to cut this thread a little oftener, as mythologically she cuts the thread of human life, insanity, in all its forms, from the wildest maniac to that of the veriest imbecile incarnated in human form, would cross the pathway of life in numbers far from pleasant for society in general to gaze upon. Abnormal disproportions, in amount of odic force, in the different organs of the brain, the great governing organ of concentrativeness having, from some cause or other, lost its maximum of magnetic or odic power, would, we think, be enough to account for all sorts of mental irregularities and abnormalities—intellectual, moral, and social.

The ordinary and healthy condition of brain, according to Dr. Leger's experiments, is as follows:—The odic natural force of concentrativeness is put down by him at 25 and that of the rest of the organs generally at from 5 to 12; and the sum total of all the magnetoid forces of the whole of the cerebral organism ordinarily met with in the streets was found to be about 180, *i.e.*, five times 36, the number of organs of the human head. The greater the sum of the odic force when all the organs are added together, the higher will be the standard of magnetic influence of any individual, provided concentrativeness is 25 in quantity and in intensity of power, and in normal proportion beyond the odic force of any other organ. Now, suppose, on the contrary, ideality, commonly called imagination, should, from some unknown cause or other, have become suddenly permeated with an undue amount of magnetism, and reached the highest intensity of cerebral action, *viz.*, 25, and that of concentrativeness, the great ruling magnetic organ, to have descended to that of 2 or 3, or even to *nil*, and the other organs indicating only a force of from 5 to 12 generally, then the condition of such a person as to lucidity of mind would be hopeless in the extreme. The *form of humanity* he certainly might have, but the *spiritual man*,—the REAL HOMO OF HUMANITY, not having the power to use the brain as an instrument of thought, would, in effect, at least, be as if the spirit had already taken its resurrection flight from the body.

Thousands of heads, in all grades of society, were examined by Dr. Leger, and the amount of odic power tabulated in each organ separately, and the sum total of the whole cerebral magnetism was calculated; and certainly the variations were not a little striking, although all within measurable limits. There was *rule* even amid the greatest apparent irregularity. The brain, for instance, of the Earl of Ellesmere, a remarkable man, indicated an

odylic force of 350 ; that of Robert Owen, 310 ; of Lord Macaulay, 310 ; of Lord Mahon, 308 ; in short, the magnetoscope indicated an odic power in a vast number of distinguished heads ranging from 270 to 300. The instrument told a sad tale of the magnetic force in the brain of the poor Irish servant of all work, and of that of her class, ranging from 130 to 140 only.

Had poor Leger lived, in all probability insanity would have had a brilliant light shed upon its philosophy and mode of treatment. He, without doubt, struck a new mine of thought ; surely, workmen can be found to delve out the *débris* and obtain the pure gold, now that the vein has been pointed out. His discovery was that the different organs of the human brain are in different states of magnetic or OD-FORCE-condition ; and that, by means of an improved form of the magnetoscope, originally invented by Mr. Rutter, of Brighton, Dr. Leger was enabled to indicate the measure of the intensity of the odylic action of each phrenological organ of the human brain. Now, it is evident, if the quantity and intensity of magnetic or odylic force in each cerebral organ can be thus ascertained ; and if the sum total of this marvellously refined force in the three great cerebral divisions of the brain, viz., the intellectual, the moral, and the emotive, can become accurately known, and their relative bearings on each other more clearly marked out, this would be a GERM, and *something more*, in the application of the laws of mathematics towards developing the functions of the spirit through its organ the brain. Have we not in this discovery the key to unlock the door leading to the cerebral arcana of man, and open out the occult wonders which at present lie folded up in his as yet only partially developed nature ? Would not these views account somewhat for the wonderful memories of a Porson, of a La Motte, of a Pascal, of a Leibnitz, of an Euler, and of the glorious Scaliger, who, in twenty-one days, learned the whole of Homer by heart, and in three months committed to memory the whole of the remaining Greek poets ? In two years' time Scaliger's omnivorous and marvellously retaining stomach-memory succeeded in stowing away, and in safe keeping too, the whole of the range of classical authorship. What a marvellous feat ! The fact is known, but the cause is unknown.

May not the intensity of action of this odic force, acting on the molecules of such brains, give rise to impressions called by Haller, "*Vestigia rerum*," and by David Hartley (the metaphysician) "*Vibratiuncles*" ? so that, when the sensation has passed away, there are left "*sensigenous molecules*," which perhaps may constitute the *foundations* of the PHYSICAL MEMORY : for, after all, it is not the *brain that remembers*, but the *soul*, using the brain as its instrument in retaining present-life memories.

May not an intensity of odic action, in some three or four largely developed organs, in a delicately organised and refined form of brain, be cause adequate enough to account for the manifestation of transcendent genius as we see it developed in the several departments of science, of literature, and of the fine arts ? Is it too much to say, that, if this incipient and only partially worked out suggestion of Dr. Leger's was taken up by a specially-formed committee, collated from the members of the British Association, in course of time a new phase in the Philosophy of Human Nature might not be developed, and, in future, the maxim "*Nosce teipsum*" (know thyself) be no longer an unknown and unfollowed-out apothegm but a principle diligently appreciated, and a better knowledge of self, attained ; or that of the line of Alexander Pope, viz. :—"The noblest study of mankind is man," be no longer a mere poetic fiction, but an academic belief, that "*the study of man*" was first and foremost of the exact sciences, and really the noblest and most glorious of them all, because a record of the phenomena of the highest order of created intelligences.

In "*LIGHT*" for June 13th, 1885, in an article

entitled "*Natural Sensitives, and our Lunatic Asylums*," and which, from certain correspondence, seems to have been read by parties with much interest, I pointed out the desirability of using animal magnetism in our lunatic asylums as a means, nay, the only means, of cure in all those cases in which there is a disturbance in the magnetic circulation or, a more or less reversal of the polar currents of this odic, or refined magnetic fluid. This is reasonable advice, as there is one person in every twenty or twenty-five who is a sensitive, and susceptible in an eminent degree to the od force which forms a little atmosphere around every object by which he is surrounded. If this be a fact, how important it is that every physician placed at the head of a lunatic asylum should be a metaphysician, a phrenologist and a psychologist. If the *first*, he can judge of the phenomena from a spiritual standpoint ; if the *second*, he will know what organ is in undue action ; and if a *practical phrenologist*, he could devise means to restore the irritation to its normal state ; and if the *third*, so to manipulate as to bring the polar currents, from head to foot, into a healthy condition ; remove the plus magnetic state of some organ, and increase the minimum of others and so restore the whole brain to a normal condition. If magnetic treatment were followed out for an hour once a day by a person in full health, a general improvement would soon take place, whether perceived by the patient or not. Let this equalising of the system be followed daily for an hour for a week only, and a marked improvement would be manifest ; and if along with this manipulation there were put in practice dry friction all over the body, from a magnetic hand, with a benevolent will-power at the back of it resolving with every stroke to restore the patient to health these modes of treatment, with Nature's outlets on healthy freedom, giving the patient a few glasses of magnetised water daily, there would soon be a great change for the better. Followed out judiciously, and with a strong will, at the end of the first month the gain would be equal to 50 per cent. of health ; at the end of the second month, 80 per cent. ; at the end of the third month, it would be cent. per cent. By that time, the skin would have become clear ; the eye sparkingly bright ; the lips ruby red ; weakness would have gone ; pain have departed ; and whilst standing under an azure sky, and a bright, sun-lit heaven his whole soul would be absorbed in giving thanks to Almighty God for his restoration to health by these simple and rational means of treatment.

No man ought to be elected as physician to a lunatic asylum unless he have the three qualifications previously alluded to, along with his usually acquired medical knowledge. Why ? because there will be a sensitive in every twenty or twenty-five patients, and without magnetic and biologic knowledge he cannot know how to treat the case—no other mode of treatment being a substitute for the psychic one.

"I am convinced," says the late Professor Gregory, in his *Letters to a Candid Inquirer* "that the treatment of the insane will not be so complete or so efficient as it may become till animal magnetism is regularly introduced into the practice of every asylum." . . . "Animal magnetism is not less powerful on the *insane* than on the *sane* ; nay, it is more so ; probably, because, in many cases, the essence of insanity is some disturbance of the natural distribution of the odyle in the system." . . . "I would say, therefore, and especially to medical men, use magnetism, and you will be sure to find someone unexpectedly benefited by it." . . . "Although we cannot hope to enjoy its full benefits until it has been fully studied ; still, so safe, and so powerful a remedy should be employed, especially when the usual means have failed. The more it is used the more effectually shall we be able to employ it."

What has been written, if it have no other purpose, may at least serve as a little guide to parties, whereby to judge the kind of treatment best to adopt, provided they have any relative unduly susceptible to the action of the odylic force, emanating from objects around them.



## THE RELATION OF FAITH TO EVIDENCE IN MYSTICAL EXPERIENCE.

By C. C. MASSEY.

*Read before the London Occult Lodge and Association for Spiritual Inquiry, 13th December, 1885.*

When the Gnostic, or idealist, author of the Epistle to the Hebrews declared faith to be the evidence of things not seen, he added in explanation that by it is gained a "good report," the "witness," and the "testimony" of God. Taking that declaration as my text, I propose to offer some considerations on the sense in which "faith" is the condition of evidence, the key to the gate of the invisible world.

The aim of all mystical aspiration, the result of all mystical experience, is to find more of nature than is known to us through the physical senses, and more life in the nature which is known to us through those senses. Now, if that unknown nature or life in nature in truth exists, there are only two ways in which it could become manifest to us. Either it must adapt itself to the present conditions of our consciousness, or those conditions must experience a change whereby we can come into a direct relation of knowledge with the hitherto unknown. Both methods are possible, for we find them both actual in a partial experience. The phenomena of Spiritualism—or, as I think, it should rather be called of Spiritism—are examples of the former method; those of clairvoyance of the latter. But besides these relations of sense with things not commonly apparent, there is another relation with them not less real, which has a mighty power of attraction, and is a most potent condition for manifestation in the relation of sense. I call this less-recognised relation on our side, faith. It is a word which modern Rationalism opposes to evidence, and by which it even seeks to explain away such apparent evidence of what it denies as it cannot ignore altogether. I shall show presently that this infidelity is a positive condition of mind which is not only unfavourable to the production of evidence, but also fatal to its right estimation. I go a long way with the rationalist when he says that mystical experience is largely due to mental predisposition and "expectant attention," though he often assumes these conditions where they do not exist, and tries to make them cover facts with which they have no connection. But there are two distinctions which he quite fails to understand, and it is the neglect of them which makes rationalistic negation a greater scientific error than the superstition to which it is opposed. One is the distinction between *cause* and *condition*; the other is that between objective fact and mental colour. That the predisposition and attention, which for brevity I call faith, are conditions of experience, is really the thesis I have to offer to you this evening. They are even conditions in the sense of concauses, or co-efficients; but they cannot be *sufficient* causes. The other distinction is something like that between hallucination and illusion. The illusion is a false colour or form superinduced by the mind's action upon a true phenomenal basis; whereas hallucination has no such basis. In an illusion of sight, for instance, we really see some external thing, but the *what*, the nameable object, is an investiture by our own ideality. Mystical experience in former ages was thus clothed upon by a naïve, often grotesque, but sometimes beautiful religious ideality; and exactly the same simplicity which accepted the experience without discrimination of its elements is now shown by rationalists in their equally indiscriminating rejection of it. The old theological and legendary personifications having ceased to be central figures in modern imagination, all experience *under* those forms is dismissed as perfectly unsubstantial fiction.

For my present purpose, however, it is more relevant to note that, but for our own ideality and its forms, the impressions which are at the foundation of mystical experience would not come to consciousness at all. So that again the rationalist is right, but perversely right, when he points to the fact that with the decay of certain beliefs corresponding phenomena disappear also from what he considers the imaginary experience of mankind. But that is only the consequence of a condition common to all experience, viz., that the material of sense must arrange itself under mental conceptions, that it may be recognised as belonging to an experience at all. A fact of sense is not taken up into the mind as such; and if the mind can give no account whatever of it, there is simply a failure of observation. The savage is in this respect better off than the modern rationalistic man of science. His spiritual experience may be grotesquely transformed and misinterpreted by his preconceptions; but it is not ignored, as it must be, if there are no preconceptions whatever to which it can be adapted. Observation depends on the interest of the mind and on the attention which results from that interest. But we cannot be interested in what is not at all related to either our disposition or our ideas. Let me illustrate this by the instance of witchcraft.

No doubt all that the so-called witches believed and confessed about their agreements with Satan, their aerial flights, attendance at the "sabbath," and so forth, belongs to the psychology of trance and the magnetic sleep, which in those days was not at all understood. But it is otherwise, I think, with much of the evidence concerning specific effects produced by a malignant will and imagination, fixed and strengthened by certain external rites and acts, such as sticking pins into wax images, and other performances representative of the intended effect. The proved facts of telepathy, or the influence of one person on another at a distance, make these things antecedently credible, and the evidence, I believe, though I have not carefully examined it, is in some cases very strong. With the morality of such proceedings I am not now concerned; but I am concerned to point out that their possibility was due entirely to *faith*. That is the case with all voluntary operations, whether good or evil. Imagination, sustained by faith, is a mighty agent of the will, and this was the principle on which the old occultists, such as Paracelsus and Von Helmont, and more recently Eliphas Levi, have explained all magical operations. So that it is amusing to find the modern rationalist proclaiming the truth without in the least understanding it, when he says: No magical phenomena except in an age of faith. True, there is no effect without a cause; but psychical causes do not enter into the rationalistic creed. The sneer at credulity is a confession of profoundest ignorance. People do not bewitch one another now-a-days, only because they have lost faith in the power to do so. Unfortunately with the evil faith, modern humanity in the West has lost the good faith also, the faith which makes prayer efficacious, and spiritual communion possible; or rather, it would be correct to say that this faith has become dormant. Modern "progress" would indeed be a terrible and fatal spiritual retrogression had this faith become extinct. What has really happened is that the old forms, the old investiture of faith have ceased to be receptacles for positive experience. It seems a paradox to say that just because our religion is less sensuous the witness of the spirit is more rare. Nor would it be true if for the old imagery we had substituted conceptions which we could as easily realise. It is the transitional and critical epoch which is deficient in experience. Such an epoch is engaged in reforming its conceptions; and in that process the element of negation is always more apparent than the element of construction. We are very anxious to be intellectually right, but spirit only requires that we should be intellectually positive. We are not to wait for an unconditionally true experience of the transcendental; but all such experience is the result of a process of accommodation to our conceptions. Critical eras have no faith in conceptions, and, therefore, are they the poorest of human history in true genius and religion. Especially are they the poorest in mystical experience.

Now this experience is of two sorts; we may find it in and for ourselves, or we may get it indirectly and externally through the mediation of others. The former alone has any true spiritual or ethical value, but with such considerations I have not now to do. It is in a scientific sense, as a condition of evidence, not in a pietistic sense, as a condition of spiritual or religious advancement, that I speak here of faith. For I conceive faith as an actual relation with the spiritual world, a relation which must first exist, that it may be manifested by evidence in consciousness. The hypothesis is at any rate worth considering, especially by those who are seeking for evidence, and who state as their qualification an absence of prejudice. For it may be that this negative qualification is not enough, and that the hidden life, the intelligent forces of nature are only to be elicited by a positive sympathy. This sympathy, or *rapport* before the manifestation which is named evidence, is what I call faith. It is itself a consciousness of the relation, but a consciousness not defined, not realised, except in that highest degree of exaltation in which it becomes intuitive. The true mystic attains this spiritual intuition, which has as much perceptive absoluteness and authority as any objective consciousness, or sense, whatever. Analogy, and, indeed, the necessities of scientific thought, lead us to infer from the intuitions of the internal sense a true organic condition. This organism mediates our relation to that life in nature which is not apparent to the external organism of our general sensibility.

But there is also the lower relation in which faith in the unseen is a condition of indirect manifestation or evidence. I am thinking now of the investigator of phenomena *through mediums*. Spiritualists have long recognised the importance of psychical conditions, of mental states that shall be attractive and not repellant to the agencies concerned. Now the best of these conditions is, undoubtedly, a real and genuine sympathy with the medium. Without pretending to say who or what the agencies are which operate through him, it is certain that they must be in some connection with him more immediate and direct than with us. To consider our own relation with the medium a matter of pure indifference is to suppose that he affords only physical conditions for the manifestations we desire, and that these cannot be influenced by any psychical disposition. But this is to contradict

the very hypothesis on which the investigation is undertaken—if it is honest investigation at all. That hypothesis is of the existence of psychical dynamics—that is to say, that there are forces stored up in modes of consciousness. In that case it is only a mode of consciousness that can liberate them. We have not, indeed, to suppose that this consciousness is on the surface. Psychology is advancing more and more to the recognition of the fact that our superficial consciousness very inadequately represents our individuality. And it is a legitimate inference from the proved facts of telepathy that the influence of mental dispositions may be communicated without any external recognition on either side. We often hear Spiritualists speak of a “blending of the spheres,” and I believe this expression really represents a fact. And it is the mental or spiritual derivation of these spheres which we should especially keep in view. Now having regard to psychical conditions as we can at all conceive them, I should say that the most unfavourable disposition to take to a medium is suspicion, and the most favourable is confidence. I admit that confidence—an antecedent disposition to accept and believe—is not a disposition from which we should expect the most careful and exact observations. Nay, I think it probable that this disposition will be occasionally deceived. But I believe that its success will be, on the whole, of such an amount and character as more than to compensate for these disadvantages. The best evidence of these things is above the level at which extremely exact and cautious observation is important. Moreover, I am not now thinking of evidence which will, or ought to satisfy others; but of the best disposition for the inquirer who would satisfy himself. I know that sceptical people, or people who have thought themselves so, have had as good evidence, sometimes on a first occasion, as believers. But a great deal of so-called scepticism is consistent with a deep, though, perhaps, unrecognised presentiment of the truth. And I call that faith.

But it is chiefly in the reception and effect of evidence that we find the importance of faith as a mental factor. The general notion of evidence is that it is the foundation and sole determinant of a purely logical objective judgment. But in reality no such judgment is at all possible. On every question the mind has certain standards of probability, which are the scales in which evidence is weighed. Our affirmative judgments in accordance with an antecedent positive experience are the most reliable, whereas our negative judgments, founded on adverse *à priori* presumptions, are vitiated by a fallacy, the influence of which has not been destroyed by repeated exposures. Now if psychical evidence is ever to be estimated by the world at its right value, the presumption against it must be obviated otherwise than by its own unaided force. That which is now *à priori* incredible must become *à priori* credible, and that can happen only by a development of the spiritual comprehension of mankind, a subjective process by which the existing relation to evidence of this character will undergo a change.

And the moral which I have finally to urge is this: that the external phenomena of Spiritualism are not of themselves going to bring about the great revolution in human opinion about the unseen universe which has been so confidently expected. Nevertheless, I look for their eventual recognition, but rather because they testify to a concurrent evolution of human consciousness than because our present reason will be forced to accept them. As a Re-incarnationist, I believe that every new generation of humanity brings with it an improved organic capacity of communion with the hitherto unknown, quite in agreement with that which the whole past history of biological evolution should lead us to expect. We may look also very much to the influence of intellectual speculations in relation to this subject to establish among thinking persons those mental conceptions which I maintain to be an indispensable condition for the recognition of facts appropriate to them. The truth is, if we would observe more we must think more. I have often noticed that mystical phenomena which cannot at once be related to spirit agency are wholly disregarded, when they are recorded, by Spiritualists themselves. The object has only been to verify the existence of spirits, not to get a more spiritual conception of nature as a whole. And yet it is evident from the latest treatment of some phenomena by non-Spiritualists who recognised them that the significance of facts not exclusively related to one intellectual system will be very different for different minds. Meanwhile, our difficulties, both of original research and of the estimate of others' testimony, should impress us with the conviction that the internal witness is the best, and is indispensable if we would get the external evidence in sufficient measure, or know what to do with it when we have got it.

I watch the circle of the eternal years,  
And read for ever in the storied page  
One lengthened roll of blood, and wrong, and tears—  
One onward step of truth from age to age.

If the world has made so great progress in the face of all the corruptions and false teachings that have existed, what grand strides may be expected when truth and right prevail!

## SPIRITUALISM AND INSANITY.

### ANOTHER PHASE OF “PSYCHICAL RESEARCH.”

The Rev. Thomas Ashcroft, of Chorley, who has lectured in various parts of the country during the past ten or twelve years in opposition to Spiritualism, delivered two lectures in Blackburn in the early part of the present year. On the first night he made, or quoted, a statement to the effect that the lunatic asylums of America contained thousands of inmates who had been driven there through Spiritualism. One of his audience on the following night produced statistics, and asked to be allowed to correct the misstatement, or that the chairman would do so; but Mr. Ashcroft intervened, and prevented this being done. It now transpires that the *reverend* lecturer in question *knew*, when he repeated the assertion, that it was utterly void of any foundation in fact. This is easy of demonstration; as Mr. Ashcroft, so far back as 1879, addressed the following question to the editor of the *British Medical Journal* :—

“Will you kindly state, in next Saturday's edition, if you possess the information, what number of inmates there are in the lunatic asylums of the United States of America, and what proportion are caused by Spiritualism?”

The reply of the editor (February 15th, 1879) was as follows :—

“The question is one of some interest, and was at one time much discussed in society and in professional circles. Very wild statements have been made in point on the subject; and one medical gentleman, writing as an alienist assuming to have authority, published a little monograph on the subject, in which, if we remember aright, he stated that the inmates of the American asylums whose insanity was to be traced to Spiritualism, numbered thousands, if not tens of thousands. Of course, if that had been approximately true, it would have been important to ascertain how many of these thousands had become insane by reason of their addiction to Spiritualism and how many had become Spiritualists by reason of their insane tendencies. It is, however, a wise preliminary to all such inquiries to obtain, as far as possible, a basis of fact. In response, therefore, to the inquiry of our correspondent, we have been at the pains to turn over a file of last year's reports of American State Asylums. In these reports appear the tables of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are three in Virginia—East, West, and Coloured; Wisconsin, New York, Pennsylvania, and Taunton for Massachusetts. The two latter include cases of insanity over a series of years during which the asylums have been opened. *The only cases in this list attributed to Spiritualism are four cases*, reported from the lunatic hospital for the State of Pennsylvania.”

After receiving this highly authoritative answer to his question, all honest men would suppose that the least that could be expected from a Christian minister would be a withdrawal of the statement from his lecture. But, no! this falsehood was too suitable a weapon in the hands of this *reverend* champion of Christianity to be abandoned simply because it was untrue, as it would have robbed him of one of his whining, hypocritically-pathetic appeals to his audience to have nothing to do with this “terrible delusion”; so he continued to use it until its falsity was exposed by Mr. Wallis in the recent debate in Blackburn, when Mr. Ashcroft adroitly endeavoured to shoulder the responsibility upon Dr. Talmage, the theological windbag of America; but he failed to tell his audience why he had preferred for seven years to repeat and publish in his lecture the wild assertion of his co-worker for the truth (?), rather than the statistics quoted for his own information by the highest authority he could appeal to on this side the Atlantic.

Mr. Ashcroft, during his recent debate with Mr. Wallis, boastfully asserted that he was a member of the Society for Psychical Research. I have the greatest possible respect for a large section of the members of this excellent Society, and have admired the patient, careful, and painstaking methods adopted by them in the collection, sifting, and classification of evidence upon what are to me deeply interesting subjects. But I abominably detest the cowardly tactics of what I would fain hope is a small coterie of the same Society, who, finding some phase of evidence favourable to what are termed Spiritual theories, carefully shield the same from view, or distort them so as to appear something different, and only trumpet forth to the world that portion which they imagine will be damaging or discreditable to Spiritualism.

Research into these occult subjects can only be efficiently performed by high-minded men and women of integrity and courage, who are prepared to acknowledge facts from whatever quarter they may come, and whether in accord with, or opposition to, their previous ideas upon the subjects searched into. Would that I could include Mr. Ashcroft in this class of persons, and I imagine I hear a whispered “Amen,” even from that portion of his recent audiences who disclaim any sympathy whatever with what is termed modern Spiritualism.

K. M. A.

## CORRESPONDENCE.

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

Mr. Podmore and Research in Spiritualism.

To the Editor of "LIGHT."

SIR,—I feel it a duty to protest in the most emphatic manner against Mr. Podmore being allowed by Spiritualists to interfere in the matter of the "Test Envelope"; or indeed in any question involving as a requisite qualification for dealing with it, a knowledge, however slight, of Spiritual phenomena. In the first place Mr. Podmore has, in the past, shown himself notoriously deficient in that calm and judicial attitude so necessary in dealing with the mysterious and perplexing problems with which we, as investigators of psychical phenomena, are concerned, that it would be nothing less than a calamity if he were permitted again to have an opportunity of bringing into play some of his "fishing tackle" or "broomstick" arrangements. Indeed, I am surprised that he should have made the attempt in this case in face of a certain open communication I made to Mr. F. W. H. Myers in February last, but which, owing to the dark and secret methods so much in vogue in certain circles of the Society I am not able more closely to particularise here, the answer to my letter being marked "private and confidential." I now, however, challenge the publication of that correspondence. I do not wish it in the least to be understood that my objection is directed against Mr. Podmore personally. It is aimed solely at the *methods* he favours, and the attitude of mind he adopts, a principle being involved in defence of which I hold Spiritualists should wage an unrelentless war. In the second place, I think Mr. Podmore undeserving of consideration until he frankly and unreservedly explains his connection with the "Davey conjuring business," in which under the *alias* of "Mr. A." the latter was associated with Mr. Podmore and Mrs. Sidgwick. An editorial appeared in "LIGHT" for August 7th, in the course of which several questions were asked of Mr. Podmore and Mrs. Sidgwick, which, unless answered in the negative, seriously compromise them, inasmuch as otherwise want of candour and upright dealing with the public has been exhibited which could hardly have been supposed possible. No denial has been made and only one inference is possible. Ignorance of the matter cannot be pleaded, because a copy of the article was sent under registered cover to each of the persons concerned. The whole question was of such a nature as to enforce recognition of the facts then stated, and to demand a formal denial.

I have written with a full sense of the gravity of the present crisis in the history of the Society for Psychical Research in its relation to Spiritualism. I speak whereof I know when I say that we are about to enter upon a period during which will be decided the question whether the Society will, in the future, use its opportunities with such wisdom as will enable Spiritualists to work hand in hand with it, or whether its usefulness will be utterly wrecked. For three years events have been tending to the present crisis, and it now behoves all Spiritualists, both inside and outside the ranks of the S. P. R., to keep a watchful eye on the Society, and, *if necessary, show no hesitation in acting.*

To avoid misapprehension, I wish to state that though elected as an associate of the Society for Psychical Research, I never took up my membership beyond paying my subscription, withdrawing my name immediately after election.

As the Society never publishes the names of those who resign membership, I think it necessary to state the fact, so that my writing thus may not be deemed as savouring of disloyalty.—  
Yours truly,  
JOHN S. FARMER.

The Sealed Envelope Test.

To the Editor of "LIGHT."

SIR,—Kindly permit me to say a few words in reference to Mr. Podmore's letter on this subject which appeared in your last issue.

Mr. Podmore remarks, in allusion to the edge of the envelope which showed traces of having been opened—"So skilfully had the traces of the fracture been concealed that even Mr. Rogers, as I learn, was unwilling to admit, at the first glance, that Mr. Hodgson was right in asserting that the envelope had been opened."

This statement needs a little qualification. With the naked eye I could see no certain evidence of "fracture," and even

with the aid of Mr. Hodgson's glass I could trace the fracture for about an inch only—far too small a space to have admitted of the removal and reading of the contents. I saw at once that the appearance was very suspicious, but as I like to have conclusive evidence in every case, whether of fact or fraud, I hesitated to express a decided conviction until the envelope had been opened. When that had been done there was no longer room for hesitancy—the evidence was clear enough.

But, in fact, it requires very little skill to cut open, and then to close again, the end of an envelope so as to avoid detection by even a careful observer. I tried the experiment, and, a few days after my interview with Mr. Hodgson above referred to, I saw him again and put into his hands an envelope, telling him that one of the ends had been opened and closed again, and asked him to say which end it was. After examining it carefully with the naked eye, he selected *the wrong end!* But he saw his error on looking at the edges with a powerful glass.

Mr. Podmore refers to the theory which he thinks Mr. Theobald's letter suggested, "that the artist to whom the letter was entrusted for engraving has been guilty of a breach of professional trust," and he recommends that all those through whose hands the letter passed should be examined. They have been so examined, and there is not the shadow of a reason to suspect them of bad faith, or to doubt that the envelope was in the same condition when it left their hands as when they received it. As I had charge of the envelope and the selection of the artist into whose hands it should be placed, this explanation is due both to myself and to him.

October 9th, 1886.

E. DAWSON ROGERS.

To the Editor of "LIGHT."

DEAR SIR,—Mr. Podmore's very characteristic letter respecting the sealed envelope requires a brief reply.

"In vain is the net spread in the sight of any bird."

It would doubtless be eminently satisfactory to Mr. Podmore and his associates to make this a case for keen and industrious psychical research, and to empanel a jury of highly composite order, with admirably unsettled or delicately-balanced views about occult forces, to try this very suspicious case. But some of us have very peculiar impressions as to the qualifications of gentlemen of Mr. Podmore's stamp to investigate phenomena into which Spiritualism enters; and recent performances of their Society does not help to modify these impressions. The result is that we seem to hear a plausible spider singing in his most dulcet tones, "Will you walk into my parlour?" and feeling a natural reluctance to be gobbled up, we are obliged to decline the alluring invitation.

There is no need to accuse anybody. My brother's first impression, on finding that the envelope had been tampered with, was that it must have been done by one of the many hands through which it passed, when he (unwisely, I think,) handed it on to Mr. Rogers in order to have it photographed. As he was perfectly satisfied that neither he nor any member of his household could or would have perpetrated such an ingenious fraud, he had no other possible conclusion. But to me it seems probable that the intrusion of the Scotland-yard spirit into the matter brings with it an irresistible tendency to try conclusions on the same lines. I have myself little doubt that the opening of the envelope was the work of the actors on the invisible side. They had protested over and over again against this ignoble test behaviour; they had told my brother it was not only utterly distasteful to them but liable to bring in all kinds of bad influence. Still, he persisted in begging them to yield—but for this once—and as they found he had not yet fully learnt the lesson they had been trying to impress upon him, they allowed the matter to proceed, with the result which we now see. My own earnest advice, when this inglorious *dénouement* appeared, was to let the matter rest,—retreat somewhat crestfallen, sadder but wiser, and leave the detective crew to make what comments they please.

And this is really the *impasse* into which we are led. No one can impeach the perfect frankness and earnestness which my brother has shown throughout the whole case. His one aim has been to arrive at truth and help others to the same goal. But it is clear from Mr. Podmore's letter, that if he goes any further in this direction his house will be flooded with amateur detectives, and while they are wrangling over the case and the "pull-devil-pull-baker" struggle is working itself out to its bitter end, his own household mediumship would be wrecked and devastated.

The event has its usefulness and will contribute to the evolution of a Philosophy of Spiritualism. And in this light my brother intends to discuss it, pretty fully, in a volume he is preparing, in which he will give details of all the events in which this is a brief but significant episode. This I think is the only way in which he can deal with the matter.—Yours very truly,  
Blackheath.

R. M. THEOBALD.

## The Influence of Electricity on Seance Conditions.

To the Editor of "LIGHT."

SIR,—Your correspondent, "V.," in a letter that you published October 9th, says, "I do not suppose electricity affects the spirits one way or another." I have studied Spiritualism for many years, but have been to but few séances. However, on one occasion, I was at a séance when "John King" was speaking. There came on a thunder storm. "John King" exclaimed, "I must be off." "Why," someone asked, "does the lightning affect you?" "No," was the curt reply, "it does not affect me, but it does the conditions." T. W.

## The Bashful Conjuror and his Friend.

To the Editor of "LIGHT."

SIR,—I beg most emphatically to deny Mr. Munro's statement in your last issue that Mr. Davey ever showed me an instrument with which he or anyone else produced trick writing. I remember perfectly Mr. Davey having alluded to Maskelyne's method, in which a thimble was referred to, but it was not until June 25th of last year that he informed me he had been for some time past amusing his friends by imitating psychography, but under conditions totally unlike mine.

As far as I am concerned, this "bashful conjuror" can now rest upon the unenviable laurels which the exposure of his duplicity has brought him. Further controversy with such a person is neither palatable to your readers nor to yours truly,  
6, Nottingham-place, W.

W. EGLINTON.

"Israfel."

To the Editor of "LIGHT."

SIR,—In your last impression, the reference appended to a kindly and appreciative notice of my allegory of the New Life and the New Humanity, has the title of "Reverend" prefixed to my name by some error of transcription. As this is liable to cause misapprehension, please allow me to correct it.

I may say that, in the symbolism of the Korân, Israfel is the Angel of the Last Judgment; he is, therefore, the Herald of the New Age which follows the final Judgment, and will realise on the renewed earth that Millennial Sabbath of Regenerated Humanity which you rightly affirm to be now earnestly expected by all aspirational natures.—Yours truly,

ARTHUR E. WAITE.

20, Great Western-road, Bayswater, W.

## Continuous Observation.

To the Editor of "LIGHT."

DEAR SIR,—I should be very glad if you will insert this letter in "LIGHT," in justice to Mr. Eglinton. Mrs. Sidgwick says that Mr. Eglinton invariably "fails to exhibit phenomena under conditions independent of continuous observation and accurate recollection."

I assert confidently that from long habits of close attention, and a critical turn of mind fostered by many years' association with a man of singularly keen intellect, I am competent to exercise "continuous observation."

My visit to Mr. Eglinton was unexpected, therefore he could not have prepared for me. I watched him take a clean piece of paper and fasten it to the slate, on the under side of which I wrote a question unseen by him. From this moment I never for a second lost sight of the slate and the hand which held it. The slate was pressed close against the table, the frame visible to me on one side, also most of Mr. Eglinton's hand. In a few minutes the slate was withdrawn, and the paper was found covered with writing; my question was fully answered, my name, not a common one, given, and my husband's, in his own writing, was signed.

Mrs. Sidgwick is competent to pronounce an opinion on ~~whether~~ the laws which relate to it being understood, but she is not competent to decide on a question which has relation to laws of which she knows nothing whatever.

Since she has never studied the laws of psychical electric

forces, what would be the use of telling her that her own mental positiveness set up an opposite current which disturbs the aura surrounding Mr. Eglinton? An old Brahmin in India would not believe me when I told him that water sometimes became hard as stone. The existence of ice was just as unknown to him as the fact of spirit-intercourse is to Mrs. Sidgwick.—I am, dear sir, yours very truly,

Mount Howe, Topsham.

WILMOT GLANVILLE.

## INDEPENDENT SLATE-WRITING.

The editor of *Social Drift* (Muskegon, Mich.) attended the mediums' camp meeting at Vicksburg, and while there had some very interesting experiences with Mr. Charles E. Watkins, the medium for slate-writing, accounts of which he gave in his paper. It appears that the remarkable nature of the phenomena he described led some of his readers to question whether or no the slates might not have been prepared by Mr. Watkins for the occasion, and the messages purporting to be written in his presence previously placed upon them by Mr. Watkins. To such doubters the editor says that the slates were not out of his sight during the sitting, and during the writing he held one edge of the slates with both hands, Mr. Watkins holding the other side with both hands, in plain view and in full daylight, so that collusion or trickery was out of the question. The writing, he affirms, came as described, and the answers received were pertinent to the question he happened to have in hand at the time, rolled up in a close pellet. Some of these questions he had never seen until after they had been answered, but that seemed to make no difference; it seems, however, to pretty effectually dispose of the mind-reading bugbear.

As to fact of this special form of spirit manifestation, the *Social Drift* says:—"The discussion in regard to the possibility of independent slate-writing may as well be closed. As to the cause, every individual investigator must decide according to the evidence furnished by his own experience. The first, we are satisfied, has and can again be absolutely proven, while the latter must, from the nature of the case, rest upon evidence which, while it may convince individuals, seldom furnishes them with anything they can offer as proof to others. The writing comes; there is no mistake or trickery about that, with a genuine medium. As to what abnormal or supersensual agency it is due, let every one be fully persuaded in his or her own mind from individual experience."—*Banner of Light*.

SPECIAL NOTICE.—Notwithstanding the increased size of the present issue, it may be of service to our subscribers to inform them, that the cost of postage within the United Kingdom is only one half-penny as with our ordinary numbers.

We have been requested to make the following announcement: A new edition of a once popular work is about to be published by Mr. J. Burns, 15, Southampton-row:—*The Economy of Human Life*, the original of which is said to have been translated from a manuscript found in Thibet, and transmitted from Pekin to Lord Chesterfield. As a system of morals it has always been held in high esteem.

TRUTH needs no champions; in the infinite deep  
Of everlasting soul her strength abides;  
From nature's heart her mighty pulses leap,  
Through nature's veins her strength, undying, tides.

We only feel that faith is life,  
And death is the fear of death,  
When we suffer up to the solemn heights  
Of a true and living faith;  
When we do not say that the dead shall rise  
At the resurrection call;  
But when we trust in the Lord, and know  
That we cannot die at all.

—PHEBE CAREY.

THEY sin who tell us love can die.  
With life all other passions fly;  
All others are but vanity.  
But love is indestructible;  
Its holy flame for ever burneth;  
From Heaven it came, to Heaven returneth.  
Too oft on earth a troubled guest,  
At times deceived, at times oppress,  
It here is tried and purified,  
Then hath in Heaven its perfect rest.  
It soweth here with toil and care,  
But the harvest time of love is there.

—SOUTHEY.



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## RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 76.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given, and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- |   |   |
|---|---|
| A.—Mesmerism.                                       | M.—Rappings, Knockings, and Stone Throwings.              |
| B.—Trance.  | N.—The Spirit Voice and Clair-audience.                   |
| C.—Clairvoyance.                                    | O.—Psychography.  |
| D.—Thought-reading.                                 | P.—Automatic Writing.                                     |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions.                                     | R.—Speaking and Writing in Tongues.                       |
| G.—The Human "Double."                              | S.—Miscellaneous Phenomena.                               |
| H.—Presence at a Distance.                          | T.—Coincidences.  |
| I.—Haunted Houses.                                  |   |
| K.—Spirit Identity.                                 |   |
| L.—Materialised Forms.                              |   |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

## CLASS M.—BELL RINGING.

Having read in "LIGHT," the experience in bell ringing by "A. L. Procter," I am induced to send you an account of a very similar occurrence which took place in the winter of 1884.

A hasty summons having reached me from my daughter, who was seriously ill, and then residing at Tralee, I started off early next morning to catch the express train, but frost and snow being unusually severe, it was almost impossible to travel; consequently, I reached the station late for the express, and had to proceed by a slow train, the journey occupying nine hours. The cold being intense I suffered much, was obliged to return home in a few days, very ill indeed, and was laid up for some time, quite unable to leave my bed or reach the bell. My maid, naturally kind, was very attentive, as my bell rang repeatedly, early and late, as well as during the night, which was heard by the other servants also; so that in pity for the unnecessary trouble, I was obliged to explain to her that such was quite a usual occurrence whenever I was ill, or when anything strange was likely to affect me.

CARA.

## A STRANGE AFFLICTION.

The American papers report a strange story of the "unaccountable affliction of a Rochester boy," the son of Leonard Westveer, a paper-hanger, who resides at 11, Huntingdon-street.

Five weeks ago the boy was seized apparently with a form of St. Vitus's Dance, and for full fifteen minutes was unable to control the muscles of his lower limbs. The fit passed off, and no other symptoms appeared until he retired in the evening. After getting into bed he was seized again with a shock, which apparently affected all the muscles in his body. The boy cried for help, and his parents entered the room. As they did so they were astounded to see the chairs and other furniture moving up and down seemingly in unison with the movements of his muscles. The chairs would rise six or eight inches, while the bed and a bureau would shake perceptibly. Finally the shock passed away, and the motions ceased, only to be followed, as the family state, by noises or rappings which seemed to come from the walls and ceilings of the room. The rapping also died away. Since that time the boy has had the fits or shocks at intervals of two or three days. They are now increasing in frequency, and hardly a day passes without one, though they do not increase in violence. In each instance the shocks were accompanied by the moving of articles in the vicinity of the boy. Residents of the neighbourhood soon heard of the

peculiar case, and it was generally believed that the story told by the family was a hoax. Several prominent residents called at the house one evening to see for themselves. While there the boy was attacked so strongly that it required two men to hold him in his chair. Meanwhile everything in the room, except the carpet, was in motion; chairs rose to two feet high, and a heavy centre table was lifted several inches above the floor. Since the evening mentioned parties have been at the house almost daily to witness the strange phenomena. The physicians are all puzzled by the symptoms. They say he is not troubled with St. Vitus's Dance or epilepsy. The victim of this strange malady is perfectly conscious when under its influence, and can converse. He is, however, entirely powerless to control himself and cannot move a muscle until the trouble passes off. When the attack seizes him he generally has had strength enough, if not in bed, to sit in a chair; but of late is generally under its influence about ten o'clock in the evening or just after going to bed. He feels no pain, but the doctors say he is becoming weaker and weaker, and that, should the fits continue much longer, he will die from exhaustion. There is nothing peculiar in his countenance when attacked, except that the pupils of the eyes dilate and grow more brilliant like a person's in a fever. Occasionally articles in another room from that in which he is affected, but only when the spells are very violent. The articles nearest him move more than others. As an illustration of the power of these movements, it is related that the boy was in the yard about two weeks after the attacks began, and was seized with one. About ten feet away were two planks, each two inches thick and several feet in length. The ends nearest him were raised over two feet in the air, but immediately dropped to the ground. The strange case has attracted widespread interest, and crowds visit the house nightly. Superstitious persons firmly believe young Westveer is the victim of an evil spirit, or is bewitched, while Spiritualists say he is a medium.—*Pall Mall Gazette.*

## DIVINE COMPASSION.

Long since, a dream of Heaven I had,  
And still the vision haunts me oft;  
I see the saints in white robes clad,  
The martyrs with their palms aloft;  
But hearing still, in middle song,  
The ceaseless dissonance of wrong;  
And shrinking, with hid faces, from the strain  
Of sad, beseeching eyes, full of remorse and pain.

The glad song falters to a wail,  
The harping sinks to low lament;  
Before the still uplifted veil  
I see the crowned foreheads bent,  
Making more sweet the heavenly air,  
With breathings of unselfish prayer;  
And a voice saith: "O Pity which is pain,  
O Love that weeps, fill up my sufferings which remain!"

"Shall souls redeemed by me refuse  
To share my sorrow in their turn?  
Or, sin-forgiven, my gift abuse  
Of peace with selfish unconcern?  
Has saintly ease no pitying care?  
Has faith no work, and love no prayer?  
While sin remains, and souls in darkness dwell,  
Can Heaven itself be Heaven, and look unmoved on hell?"

Then through the gates of pain I dream,  
A wind of Heaven blows coolly in;  
Fainter the awful discords seem,  
The smoke of torment grows more thin,  
Tears quench the burning soil, and thence  
Spring sweet, pale flowers of penitence;  
And through the dreary realm of man's despair,  
Star-crowned an angel walks, and lo! God's hope is there!

Is it a dream; Is Heaven so high  
That pity cannot breathe its air?  
Its happy eyes for ever dry,  
Its holy lips without a prayer!  
My God! my God! if thither led  
By Thy free grace unmerited,  
No crown nor palm be mine, but let me keep  
A heart that still can feel, and eyes that still can weep.

—J. GREENLEAF WHITTIER.