

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER LOUETH MAKE MANIFEST IS LIGHT."—Paul.

No. 260.—VOL. V.

SATURDAY, DECEMBER 26, 1885.

PRICE TWOPENCE.

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

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 616.)

Again, Mr. H. M. Dunphy—a name well-known in literary circles—testifies* that he begged permission to see the medium and "Florence" at the same time. The latter drew aside the curtain, and Mr. Dunphy's narrative proceeds:—

"Still holding the curtain, Florence pointed with her disengaged hand, and there, seated in the chair, with her head thrown over her left shoulder and the right side of her face visible, was unquestionably the form . . . of Miss Showers. He then asked to be allowed *instantly* to follow the form into the cabinet. The request was granted. Florence had not disappeared a second when she put her right hand and arm through the curtain and said, 'Come now.' I sprang up, and throwing aside the curtain, which I held back wide, I stood inside but could see nothing except Miss Showers still in a trance in the arm-chair. . . . I then held my hand over the head of the medium, and it was grasped by a thin, cold touch, but I could see no hand. I then said, 'Will you touch me when I touch the medium?' 'Yes,' Florence replied. 'Hold out your hand and rest it on her head.' This I did, and was again grasped."

Mr. Blackburn gives his testimony, further, that in Mrs. Showers' own house at Teignmouth, Devon, he passed a thread through the perforated lobe of Miss Showers' ear, bringing the two ends of the thread into the room in which he sat. "Leonore"—one of the materialised forms that were accustomed to appear—came out into the room. Her ears were not pierced; and her foot was malformed, and was closely examined.†

The records of Mr. Eglinton's mediumship would furnish a vast amount of matter of high value. But I am compelled to present specimens only, by reason of exigences of space, and, moreover, I am glad to know that an exhaustive record of facts observed through his mediumship is now in course of preparation. The following letter,‡ presenting some important matter which will be useful in forming conclusions as to the methods employed, may be appended here.

SIR,—Your readers are aware that Mr. W. Eglinton, in order to continue his important work of psychography without suffering from undue exhaustion, has found it necessary to decline many requests for sésances for materialisation. It was under pressure of friendship that he kindly consented to favour me

with a sésance for Tuesday, October 28th, 1884, and as some of the manifestations were remarkable and unusual, your readers may be interested in a brief relation of the leading phenomena. The circle was a large one, comprising eleven persons—four ladies and seven gentlemen. It was very harmonious, and the physical and meteorological conditions were all that could be desired. Chairs were arranged in the usual semi-circle, and one gas burner was kept alight during the continuance of the sésance. I occupied a chair at one extremity of the circle, and within three feet of the curtain. During the evening we were favoured with seven materialisations. Most of them, if not all, were of the third or highest order; which, considering the number of sitters, was certainly remarkable. In my experience, the forms appearing either at a large or at an undeveloped and promiscuous circle, may, with very rare exceptions, be classed under either the first or second order; that is, either "transfigurations" or "animation of the model." The whole of the forms this evening were, in my opinion, true materialisations. Two of the figures made great efforts to obtain recognition, but neither of the sitters, to whom the materialised spirits pointedly addressed themselves, were able to recognise them with absolute certainty.

The following singular phenomenon then occurred. An object, dark as pitch, and resembling a black cloud more than anything else, came from under the curtain and remained in front of where I was sitting. It was not more than eighteen inches from the ground, and swayed backwards and forwards. In process of time it assumed a rotary motion, and two patches of white vapour became visible. As the process continued, I could dimly trace the outline of a form, apparently sitting on the ground at my feet, with its arms moving continuously backwards and forwards with a circular motion. At this stage, the arms only of the figure were clearly developed. Gradually the white material increased, and a face and bust arose, the arms still keeping up the same motion as if weaving. By degrees, and rapidly at the close, a tall male figure, dressed in the usual beautiful white material, was perfectly evolved, the darkness in which it had first emerged having disappeared as if absorbed, or dispersed like mist before the sun. Thus eleven persons had an opportunity of witnessing, in front of the curtain and within the circle, *the whole process of materialising a form.*

As a matter of evidence, it is worth noting, too, that during the sésance, at the time that one of the appearances was in the circle, the medium in the dark room was taken with a fit of coughing, which was heard by all and commented upon.

The most remarkable phenomena occurred at the close of the sésance. A noise as if two persons were wrestling was heard in the cabinet. It increased, as if a struggle were taking place. At this juncture, and when we were wondering what it meant, the curtains were parted, and the medium was literally *thrown forward into the circle.* Behind him, and holding back both curtains with the outstretched arms, stood the materialised form of "Ernest." As the medium staggered backwards in a state of insensibility, he would have fallen to the ground had he not been caught in the arms of the materialised spirit. Momentary as it was, it sufficed for the whole of the eleven spectators to witness the presence of the *spirit and the medium in the circle at one and the same time.* Immediately the curtain closed on Eglinton, I was directed by "Joey" to enter the dark room and take the medium a glass of water. Having it ready at my side I lost not a moment in complying. Feeling my way to the sofa I found the medium reclining, and still in a state of trance. Raising his head I gave him the water, and while doing so, "Joey" spoke to me in a direct voice and requested me on returning to increase the light. The medium after the sésance was painfully exhausted.

The material or clothing in which the spirits appeared was the same throughout, although variously arranged on the person.

* *Spiritualist*, May 15th, 1874.

† *Spiritualist*, August 2nd, 1874.

‡ "LIGHT," November 22nd, 1884. Reference may also be made to an account of a sésance contributed to "LIGHT," October 11th, 1884, by Florence Marryat.

On a former occasion I had been allowed to handle and examine it in my hands for several minutes together. A few weeks since, a materialised spirit, standing by my side and plainly visible during the whole time, detached from his person a large portion of this lovely gauze, and put it over me, completely covering up my head and face. To the touch the material was firm and strong, as it resisted the lateral pressure of my thumbs. It was, however, as light in weight as a snowflake, and, as it swept the face, felt more like a cobweb than a substantial material.

J. H. M.

Another medium, with whom the electric test, applied to Miss H. Cook and to Miss Eva Fay, by Mr. W. Crookes, F.R.S., was successfully tried, is Mr. Haxby. Mr. J. Freeman* describes in the *Medium* a series of electric test séances. After several failures, on April 24th the medium was fixed with electric wires passing round his waist to the chairs on which he sat. If he moved a bell would at once ring. In less than a minute after the preparations were complete *two forms* walked from the cabinet into the room, and were visible to all the nine observers. They then retired and the bell rang. Once again the medium was tied with insulated wires thick enough to resist accidental breakage. Several forms came out, *two at the same time*, both talking while the medium's voice was also heard. The forms were desired to break the wire, which they did, and the bell rang and the medium, who was found exactly as he had been placed, was released."

(To be continued.)

ANSWERS TO CORRESPONDENTS.

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

W. GLANVILLE.—"Coincidence" received.

MARY BOOLE.—We will look up the MS. and return it to you.

NIZIDA.—MS. to hand. Both this and your former article will be used. Thanks for your condolence on the burglary at our offices. As you say, "LIGHT" has no money it can afford to lose. £5 10s. disappeared belonging to the Sustentation Fund, £3 from another Fund, and £8 of our personal money, besides other effects.

*XMAS CARD.—The Editor has received a card on which above the legend, "May it never be Empty," is drawn a leather purse. A facsimile of a £20 note is seen peeping out of it. We trust this is a good omen, and that the Sustentation Fund which is yet far short of the amount required, will speedily receive substantial additions.

WITH this issue we give the title page and index for 1885. In consequence of this demand upon our space we have been unable to give attention to several communications which would otherwise have appeared in the current issue.

ERRATUM.—In the reprint in pamphlet form of the address of the President of the London Spiritualist Alliance, entitled "Spiritualism at Home and Abroad," transfer the last line of page 8 to the bottom of page 24. Foreign papers please copy.

DUPOTET'S "MAGIC UNVEILED."—This remarkable work, the price of the French edition of which was £4, has been translated, and will shortly be published, edited by Mr. John S. Farmer. Full particulars will be announced in next week's "LIGHT," together with a notice to the few subscribers who have ordered "Present Day Problems."

SWISS POST OFFICE ORDER.—We have received a P.O.O. from Switzerland, but no letter of advice accompanied it. We wish to impress upon Continental subscribers the necessity of informing us of the despatch of their remittances, in order to avoid mistake and inconvenience. We have on several occasions received money in this way, and have not been able to trace the particulars, sometimes until months afterwards.

LAST week's number of the *Medium* was an exceptionally good one. It contained, amongst other interesting and valuable matter, a biographical sketch of our friend Mr. T. P. Barkas, of Newcastle-on-Tyne, which was accompanied by an admirable ink-photo. Its account of Mr. Barkas' life and work cannot fail to impress readers with a strong sense of the value of his testimony to Spiritualism. His all-round scientific knowledge and experience eminently qualify him to observe and pass judgment upon many matters connected with the subject. We hope this number of the *Medium* will be widely read, and those of our readers who have not seen it cannot do better than procure it at once from Mr. J. Burns, 15, Southampton-row, Holborn.

* *Medium and Daybreak*, May 7th, 1880.

A PSYCHICAL EXPERIMENT.

Some years ago there was in our family a girl of fifteen, a medium for writing and drawing. When being controlled she said she felt as if a wet, warm band were tied round her arm above the elbow; then her hand became pale, cold, insensible, and powerless. Communications would be written through it, mostly from those departed ones known to us and to visitors.

One evening I brought home with me an investigator. Several neighbours were present having a séance with the medium, who, blindfolded, was writing. My friend and I took our seats as the clock struck nine. I looked at my watch and pointed out to my friend that it was a quarter too slow. For a test he wrote on a slip of paper, "Can you tell the time by Mr. Reed's watch?" Through the medium's hand was written, "Let me take the watch and I will try." I laid it on the table. The medium took it, opened it, held it near her right shoulder, and then wrote the time marked on the dial of my watch. I wrote, "Why did you put the watch near the medium's shoulder instead of her face?" The reply was through her hand. "In controlling this medium I sit by her side; I held the watch not to her face but to my own. In using her hand I am partially materialised, and so I held the watch so that I might see the hands and dial plate."

Next day my friend and I had some business at the Secretary of State's office, and in conversation there we spoke of the incident of the previous evening, when Colonel J. R. M., then Assistant-Secretary, attributed it to what he called psychological perception by the medium of the ideas in our own minds—to telepathy, as it is now called—my friend and I knowing how the hands of the watch pointed.

Some evenings afterwards several investigators came to my house, two of whom I knew carried hunting watches. These I beckoned out of the room, and proposed, for experiment, that we should, without looking ourselves at our watches, ask for the time they marked to be stated through the medium. They consented. Returning to the circle we laid our watches, mine being also a "hunter," on the table, with our separate requests in writing. The medium, who was blindfolded as before, took the watches up in succession, acted with each in the manner before related, and replaced them on the table with the correct statement of the time marked by them, each differing from the other. The time marked by them had manifestly been seen, but by no mortal eye. The psychological explanation by telepathy or mind-reading was thus disposed of.—C. A. REED, Portland. From the *Golden Gate*.

FAITH-CURE.—The *New York Sun* states Mrs. A. Wilcox, of Oneonta, had suffered for a year with what was said to be Bright's disease of the kidneys, and had been unable to walk for months. Being advised to try the faith-cure, she left off medicine and took to prayer. Some mornings ago a sympathising friend came to her, and they prayed together all the day. In the evening the patient rose from her bed, walked into the dining-room, and supped with the family with which she was residing, that of Mrs. Potter in Maple-street. The day before she had had to be lifted out of her bed. She has ever since improved, walking now freely about the house. She believes that she has been cured by faith.

A NOBLE BENEFACTION.—On Sunday morning, November 13th, at the meeting of the Society of Progressive Spiritualists of this city, San Francisco, immediately after the opening song, Mrs. E. S. Sleeper, a dear and noble souled lady, who has long enjoyed blessed communion with her loved ones in the spirit world, went forward to the rostrum, and, addressing the president, presented to the Society, as a contribution to the building fund, a deed to city property valued at over 10,000dol. After the presentation and cordial acknowledgment of it, the subject of "Spiritualism" was discussed. Bro. John Allyn taking for his text the benefaction of Mrs. Sleeper, urged upon others with affluent means the exercise of a like generosity, as a help to their soul's advancement in the future life. He referred to the case of a wealthy Spiritualist of that city, who, dying, made no provision for the cause in which he professed great interest, and whose vast estate was now involved in numerous law suits, and likely to be squandered in litigation. He thought that a portion of the accumulations of Spiritualists could not be devoted to a better use than to the promotion of the cause that lies close to the heart of every true Spiritualist. "We not only need a hall of our own," he said, "but he hoped the time would come when provision could be made for the founding of a mediums' home."—*Golden Gate*.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 625.)

[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.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Prescience, Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.
K.—Spirit Identity.
L.—Materialised Spirit Forms.

M.—Rappings, Knockings, and Stone Throwings.
N.—The Spirit Voice and Clair-audience.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Speaking and Writing in Tongues.
S.—Miscellaneous Phenomena.
T.—Coincidences.

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," 18, Craven-street, Charing Cross.]

CLASS O.—PSYCHOGRAPHY.

Two or three weeks ago the controls of a medium with whom I often sit, intimated their wish to try some new manifestation in slate-writing, and, if possible, to let me see the pencil in actual motion.

We had our first sitting on Friday, December 11th, with the gas turned about half down, the medium and I sitting at the corner of the table with our hands on the slate lying on the table. We got some slight, but unmistakable movements of the fragment of pencil, which on one occasion vibrated gently about its centre like a magnetic needle, as it lay on the slate. I was then directed to place the slate under the flap of the table, where I held it close to the under surface of the flap, pressing it tight with the fingers of both hands while I rested my thumbs on the upper surface of the table, so as to deprive the medium of any possible access to the surface of the slate. In this position I heard the pencil working on the slate, and when I brought up the slate I found that a bit of red chalk which was left on it had been rubbed hard over a considerable surface, without any attempt at writing.

To-day, December 14th, we had our second sitting, and made a great advance. I held the slate with only a bit of red chalk upon it close beneath the flap of the table, as before, with both my hands. The medium held it in the same way with his right hand, resting the thumb upon the table, while he placed the palm of his left hand flat down on the bare surface of the table in front of me. He soon became entranced, and the control, speaking through him, said that there were spirits there whom she did not know, who were trying to write. At the same time I heard the sound of writing, after which the control said she would bring up the bit of chalk from the slate through the wood on to the upper surface of the table. Accordingly the medium, still entranced, lifting up his left hand, which had hitherto remained without moving, flat upon the table, displayed the bit of chalk lying in the middle of the space which had been covered by his hand. It had certainly not been there when he laid his hand down on the table. I slid the slate underneath the table to my side, keeping it close to the flap so as to make any juggling with it on the part of the medium impossible, and found on bringing it up that the chalk had disappeared.

I now took the slate close to the light to see what was written, and at first I thought it was only a scrawl, but the control assured me it was the names of the spirits she had seen. She said she heard the name of Maynard, she thought; no, it was Meteyard—Eliza Meteyard. Did I know the name?

The other name, after a little boggling, she gave as Joseph Mayer. The writing was now clear enough to me; E. Met (the rest of the name being cut off by the edge of the slate), and J. M. Eliza Meteyard wrote the life of my grandfather, Josiah

Wedgwood, and Joseph Mayer was her patron at Liverpool, who supplied her with the greater part of her materials. I am confident that the medium had never heard the name of either of the two. He assures me that they are quite unknown to him, and he certainly does not move in any circle in which topics of such a nature would come under discussion. His control anticipates a brilliant career for him in the way of slate-writing. 31, Queen Anne-street, W. H. WEDGWOOD.

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.]

"Hearing Voices as an Indication of Insanity."
To the Editor of "LIGHT."

SIR,—The *Daily Telegraph*, if incorrigible, is yet, at any rate, under influence, for it had two leading articles out of three, on Spiritualism, the same day, December 5th. And, if we do not see in it an improved tone, we are glad to find the journal rejoicing that that admirable heroine, Jeanne d'Arc, the Maid of Orleans, is likely to be soon canonised by the Church of Rome. That she has not been so before can only be because she was condemned by that Church; and the Church of Rome is, naturally, slow to reverse its own decrees. Indeed, only a liberal Pope would be likely to attempt getting over the difficulty.

St. Ouen's "Histoire de France" says: "Jeane d'Arc was brought before a tribunal, at which several Frenchmen sat who were unworthy of that name. Spite of her sincere piety and her pure faith, she was declared a heretic, and, as such, condemned to perpetual imprisonment. Shortly afterwards the English condemned her as a relapsed heretic, and to death by burning. Charles VII. did not even make an attempt to save this woman who died for him."

The *Daily Telegraph* says: "It is not difficult now to see that the famous French heroine may after all have been the victim of a genuine hallucination," whatever that may be. Still, this dark saying is evidently elucidated, as far as it can be, by another observation in the same article. It says: "In all history there is nothing more astonishing than the way in which this simple shepherdess thought she heard the Divine voice telling her to be the saviour of her country."

So it is the old story. "The simple shepherdess thought she heard the Divine voice." And on August 19th, this paper told us "Half the unfortunate creatures in our madhouses fancy that they hear voices." That is what the paper calls, I suppose, "genuine hallucination"! Where is the difference between the *Daily Telegraph*, with all its praise of the ecstatic Maid in some respects, and Dr. Forbes Winslow in 1876, who then said, "The insanity of Joan of Arc may be considered a good example of superstitious madness"? Does he think so now? Perhaps not. There is one point, and that historical, where the *Daily Telegraph* is entirely wrong, if French records are right. The *Daily Telegraph* says: "She thought she heard the Divine voice." She never thought anything of the kind, if records are true. No, her experience entirely coincided with what Spiritualists and others of the present day frequently affirm of themselves. She said she heard "the voice of an angel." Here is an account of this wondrous maiden's own narrative, given us by the celebrated physiologist, the late Mr. J. W. Jackson, in his "Ecstasies of Genius," from MSS. existing in the Royal Library at Paris: "In my thirteenth year I heard a voice in my father's garden, at Domremy; I heard it from the right side, near the church, and it was accompanied by great brightness (odid light). At first I was afraid of it, but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety, and to attend church. Five years afterwards, while I was keeping my father's flocks, this voice said to me: 'God has great compassion for the French nation, and that I ought to get ready and go to its rescue.' When I began to weep at this the voice said to me, 'Go to Vaucouleurs and you will find a captain there who will conduct you without hindrance to the king.' Since that time I have acted according to the revelations I have received and the apparitions I have seen, and even on my trial I speak only according to that which is revealed to me." So much for the *Daily Telegraph's* "genuine hallucination"! We admit that the Maid of Orleans was a favoured individual, like Socrates, and that in a general way voices are not always to be depended upon.

T. W.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
 16, CRAVEN STREET,
 CHARING CROSS, S.W.

SUBSCRIPTION RATES.

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

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

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

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

TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

Light :

SATURDAY, DECEMBER 26TH, 1885.

UNITY IS STRENGTH.

It was not without a sense of fitness that the two subjects of Confederation and Research were treated together in the address of the President of the London Spiritualist Alliance. The plan then propounded, if successfully carried out, will have the effect of consolidating the various scattered societies throughout the kingdom, and of binding them together by a sufficient tie in the pursuit of that research with which the Experimental Section of the Alliance is concerned. This is an almost essential preliminary to the wider scheme of Confederation between Spiritualists of all lands of which the President spoke.

It has always seemed to us that Spiritualists waste force and lose power by neglect of attention to ordinary and established principles of action. What is found to be practically good, useful, or necessary in average daily life as a principle of action is, at least presumably, of equal application to ourselves. It is universally agreed that union gives strength, and that disunion is a source of dangerous weakness. Selfishness and self-seeking are vices that work evil; self-sacrifice is a virtue that brings its own reward. This is the verdict of experience.

Now let us see how we Spiritualists stand in these respects. There are, scattered up and down throughout the British Isles, a number of societies of Spiritualists who are engaged in similar pursuits, and who have the same end in view. Yet they do not keep touch of one another; they do not take counsel together; they do not seek comfort and consolation by the exchange of experience; nor do they add to the common store of knowledge by giving to the public a careful record of facts such as that record of a materialisation séance which Mr. Barkas lately contributed to our columns. They remain a disunited bundle of sticks, when they might gain power as a closely compacted faggot. Each society stands alone when it might stand shoulder to shoulder with sympathetic friends. Isolation in place of consolidation; individual in place of united effort.

Now, this is obviously neither wise nor well. The question is, can it be overcome? We believe it can; and we believe that the successful carrying out of the plan on which we are now commenting will go far to overcome this source of weakness. We have little doubt that those who are charged with the duty of working the plan will seek for co-operation from expert Spiritualists in such centres as

Liverpool, Newcastle, and the various districts in which Spiritualism has struck so firm a root. They will seek to be represented in these districts by some trusted representative who will stand in regard to Spiritualists and inquirers in his district as guide, philosopher, and friend; and who will be to the Central Committee of Control a channel of information with regard to the events occurring in his own district.

By this means a blow will be immediately struck at isolation. Circles will be placed in communication with one another, and with the local society, and through it with the Alliance. The bond of union will be at once provided. Important as is the work which will be accomplished in the Metropolis by various circles devoted to research, we confess that we regard this sphere of action as one of even higher promise if it be judiciously occupied. We are ourselves so far concerned in the success of this endeavour that we make no apology for pressing upon the President and those who act with him the desirability of organising some such scheme of associated work as we have indicated without delay. It is said of us sometimes that "LIGHT" does not interest itself in country societies. Nothing could well be more remote from the real truth. We are desirous of establishing and maintaining cordial relations with all Spiritualists wherever we can find them. We would gladly receive from them such records as that of Mr. Barkas, to which we have referred. If we had time we would most cheerfully visit them, and add to the tie of a common interest that of personal acquaintance. But time and money are scarce with us, and we have not been able yet to find the necessary supply of either. We are not without hope, however, that the working of the plan of which we are now writing may provide an opportunity for the sending of some chosen representative of the Metropolitan Alliance to gather facts as to provincial Spiritualism and to make the personal acquaintance of its leaders. If this can be done, no one will welcome the step more warmly than ourselves. There are difficulties, but none insuperable. The chief one is lack of money; the old, miserable, demoralising difficulty with which we have had all along to struggle. If the democracy of Spiritualism would bear its equal burden the weight of it would be very light. If they will not translate their faith into works, then it remains to be hoped that the aristocracy of Spiritualism, which has ample means at command, will be generous enough to bear on its own shoulders a burden that should rest on all. A few donations of £100, such as Mr. Regan offered towards one special object, would enable the Alliance to organise a comprehensive plan of work, and to carry it out under its own personal direction, which would soon place Spiritualism on a very different basis, and would be to this journal of the most direct advantage.

The Council of the London Spiritualist Alliance, as the representative of the great body of Spiritualists enrolled among its members, should have in its own hands the management of research, confederation, and publication both of its journal and of the books which may be issued from time to time. Here again union would be strength, and success would be far greater than when, as now, the various agencies are in different hands.

Let us consolidate all round; let us throw selfishness in all its forms to the winds, and act in the coming year with united zeal and energy. Let those who can provide funds; let those who have no money do some honest work for the cause; and let all remember that union is strength.

We are informed that Mr. Henry Slade will be in Germany during the coming month. Through the action of antiquated laws and the bigotry of a small section of the scientific world, he will not be able to visit this country.

A NEW magazine devoted to Spiritualism and the occult sciences, will be published early in January next, in Munich. It will treat the subject both from the historical and the experimental point of view, and will be published monthly, being occasionally illustrated.

"LIGHT" SUSTENTATION FUND.

For 1856.

	£	s.	d.
Hon. Percy Wyndham	20	0	0
C. Blackburn	10	0	0
C. C. Massey	10	0	0
F. G. S.	10	0	0
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Mrs. Hennings	5	0	0
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A. Tod	5	0	0
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G. P. Stuart-Menteach	3	0	0
M. A. (Oxon.)	2	2	0
N. Fabyan Dawe	2	2	0
A. P. C.	2	2	0
M. B.	2	2	0
Mrs. Stanhope Speer	2	2	0
A. A. Watts	2	2	0
Miss E. D. Ponder	2	2	0
F. W. Percival	2	2	0
G. H. Woodhouse	2	2	0
M. H. C.	2	0	0
A. K. and E. M.	2	0	0
G. Wyld, M.D.	2	0	0
Mrs. Basil Woodd	2	0	0
Lady Mount-Temple	2	0	0
E. A. Tietkens	2	0	0
Mrs. Stone	1	10	0
Mrs. Parrick	1	10	0
A Friend	1	10	0
J. H. Gledstones	1	9	2
Lieut.-Col. Duff Cater	1	1	0
Dr. Dixon	1	1	0
Mrs. Procter	1	1	0
K. E. N.	1	1	0
G. D. Haughton	1	1	0
J. S. Crisp	1	1	0
Rev. W. Miall	1	1	0
Mrs. James	1	1	0
Mrs. Maltby	1	1	0
Mrs. Garratt	1	1	0
Mrs. Cannon	1	1	0
R. Baikie, M.D.	1	1	0
Mrs. Lewis	1	1	0
Miss Withall	1	1	0
Miss H. Withall	1	0	0
Rev. E. T. Sale	1	0	0
F. Tennyson	1	0	0
Mrs. Western	1	0	0
W. M. Buchanan, M.D.	1	0	0
Mrs. Ramsey	1	0	0
Miss Maltby	0	10	6
Thos. Pole	0	10	6
T. Hayle, M.D.	0	10	6
Mrs. Cowley	0	10	0
Mrs. Sainsbury	0	10	0
Mrs. Peppercorn	0	10	0
Mrs. Senior	0	10	0
Miss F. J. Theobald	0	10	0
F. W. T.	0	10	0
Rees Lewis	0	10	0
Mrs. E. Carter	0	10	0
F.	0	10	0
F. W. Benthall	0	10	0
R. N.	0	6	2
W. Glanville	0	5	0

Our appeal has not yet received so general a response as we had hoped. Many of our readers who have not yet contributed to the fund, are no doubt fully intending do so. We should be glad if they would do so at once. The amount at present received is far from sufficient.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

BABU GOPAL VINAYAK JOSHEE, the Brahmin pundit and Fellow of the Theosophical Society, of Bombay, India, is a guest of Dr. Elliot Coues, the well-known scientist, of Chicago. Dr. Coues is a believer in Theosophy, and is the recognised head of the school of Eastern philosophy in America. Babu Joshee professes to be an Adept, but in an interview with a correspondent of a newspaper he gave no evidence that he possessed any of the marvellous powers claimed by him.

CASE OF CROSS MESMERISM.

Written in 1858, by A. M. H.

FROM THE UNPUBLISHED PAPERS OF MRS. HOWITT WATTS.

Our friend, Mrs. H——t, has a confidential servant (a housekeeper) who has lived with her for some years, and who, having been present at a lecture on mesmerism some time since, developed into a "sensitive." She has for many years been a "dreamer of dreams" and is open to spiritual and mesmeric influences in an extraordinary degree. It is feared that she is in a consumptive state, her health having become very feeble. A clergyman, a mutual friend of Mrs. H——t and ourselves, the Rev. J. W., has regularly mesmerised her once or twice a-week for some time past, in order to benefit her health, he being possessed of considerable mesmeric power, and experience in mesmerising also. Mr. W. had frequently expressed a wish that we (my mother and myself) might see this housekeeper of Mrs. H——t's whom I will call Black—in the mesmeric trance.

Being myself extremely sensitive to mesmeric influence, and "mediumistic," my spiritual guides have always strictly prohibited me from being present on any such occasion. Indeed, I had been told that on no account was I even to enter the house of our friend or come into personal or sympathetic contact with Black. When, on occasion, I have stopped at the door of Mrs. H——t to exchange a few words with her, to my surprise I have felt a strange mental oppression fall upon me, and my breathing suddenly become laboured.

On Sunday afternoon, November 1st, 1857 (All Souls' Day), Mr. W. called on us on his way to Mrs. H——t's, to mesmerise Black. He said would I do a kind act. Would I be so good as to accompany him to Mrs. H——t's! He was afraid that Mrs. H——t was from home, and he did not like to mesmerise poor Black unless in the presence of some lady, and her state was such that he did not like her to go without her helpful mesmeric sleep.

Remembering the strong injunctions given to me by my spiritual guides never to go to see Black or to pay visits at the house of Mrs. H——t, I hesitated. On second thoughts, however, it appeared to me to be a very unkind—not to say unchristian—act thus to prevent the poor sufferer from receiving her mesmeric strengthening through fear for myself. I, therefore, said I would accompany Mr. W., inwardly trusting, however, that we might find Mrs. H——t at home, when I should have excused myself from going into the room to Black. We had afternoon tea and then went to the house.

Mrs. H——t was from home. Black, looking ill, was anxiously awaiting her mesmeriser, and, after a few mesmeric "passes" made over her, sank into a deep trance. I sat in the room at some distance. Disagreeable sensations had seized me immediately I came inside the hall door.

Mr. W. made some inquiries from Black in her trance state regarding her health. She then beheld a vision of great darkness, clouds in chaotic confusion struggling against a bright light beheld in the heavens. She appeared much distressed in mind. Mr. W. expressed a wish that I would speak a few consoling words to her. To this I had a strong repugnance. Nevertheless, I did not express this feeling. In order to be able to speak with her I had to be brought into mesmeric rapport with her. Mr. W. asked me to take Black's hand in mine, and he made mesmeric passes over our hands. Black's hand was now grasped round mine firmly locked round it. I talked to her soothingly regarding her health. Black soon said that I must go home—I was not well, she saw—and that I was so very cold! (Indeed, it was so!) She also said that she herself was now surrounded by a bright pink-coloured cloud, mixed with sparkles of gold. Alas! I knew that this pink cloud was my spiritual

atmosphere,—my protecting sphere,—which she had drawn away from me!

I was extremely anxious now that Black should be roused out of her trance and be fully demesmerised. Mr. W., however, requested me to remain quiet a little while longer, as he did not like so soon to wake her up. He made her, by a reversed pass or two, relax my hand, and I retired to the window, where I sat looking out into the garden, feeling much depressed mentally, and very cold and wretched physically. Of these sensations, of course, I said nothing. But Black was fully conscious of them; she said: "The lady had much better go home—she is very unwell—she is ill! she is very cold!" Mr. W. then awoke Black, and walked home with me.

This act of disobedience to my spiritual guardians cost me very dear, although I had sought to act, as I believed, in obedience to an injunction from a yet Higher Source, namely, to "love my neighbour as myself."

Black at that time was not alone in a very morbid state of physical health, but had on the day we paid our unlucky visit, passed through a terrible mental excitement regarding something painful connected with her own family; this, at the time, of course, being entirely unknown to Mr. W. Black's morbid condition, to a degree, had been conveyed by the mesmeric *rapport* established between us, *over to me*. The loss of my protecting cloud of encircling aura—"the pink cloud"—had weakened my power of resistance.

That night and more or less during the space of the ensuing three weeks, I felt at times overwhelmed with a vague—and *apparently utterly causeless*—sense of undefined misery; cold shudderings would seize upon me, and at times I was like one in an ague-fit.

At night—or during the day if I closed my eyes, the spiritual sight was always open, but into the realm of pain and suffering, and I could not banish from my eyes objects of distress, crowns of thorns dropping with blood, and other pictures of anguish. Also there involuntarily presented themselves before my vision all manner of loathsome skin or internal diseases. My spiritual being wept incessantly, as it were, in the Garden of Gethsemane. Many animals appeared to pass across the field of internal vision, in troops and herds if alive, if dead presented as if sacrificed, slain and bloody. Thus especially were presented rabbits and doves. It would be impossible to note one-tenth of the objects thus beheld. Only those who have passed through similar experiences can comprehend the distress or the unavailing desire felt to escape from these visions. *To close the eye to natural objects of the external world was only to open, so to speak, the internal eye.*

Gradually, however, the inner sight began to present objects of a less painful nature. Gradually order supervened in the character of these visions and the meaning of them as symbols of mental states and conditions made evident to me. . . . It was, however, fully six months before the baleful influence of this morbidly conditioned invalid passed away from me, this being alone brought about by earnest prayer for spiritual help and strengthening and by every possible endeavour to preserve healthful physical and mental conditions in myself. It is singular to observe that during the course of fifteen months any person coming from the house of Mrs. H——t to ours would cause a return of the dreadful influence to myself. The aguish feeling would seize me, dread and horror of mind, a vague sense of approaching evil, and even at times I found myself walking with the languid step and sunk-in chest of a consumptive patient—altogether a physical languor entirely foreign to myself.

It was some time before we discovered that communication between the two houses brought recurrence of these symptoms. But so it was clearly.

The presence of Mr. W., whom we occasionally saw either at our own house or at the houses of friends, would also bring the same miserable sensations, though in lesser degree. Once at the house of a friend, where Mr. W. seated himself beside me for a chat at afternoon tea, I felt so utterly wretched and cold that I mentioned it to him, saying I felt as wretched as when he mesmerised Black; and he then said that he could well believe this since he had been so long in the habit of mesmerising Black, and had also himself been suffering from the same cause.

WITH Vol. VII., *The Theosophist* changes its style of form and cover, being now much easier to handle and to preserve.

ANY theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error.

It is said that Commodore Vanderbilt's daughter, Mrs. Le Bau, inspired by the example of the donor of the Spiritual Temple, in Boston, thinks of building one in New York.

MR. W. EGLINTON leaves London early in January for St. Petersburg and Moscow, where he may stay for one or two months. On his return he will probably visit Berlin, Hamburg, Munich, and Vienna.

"THE GHOSTLY NUMBER" of *Once a Week* has just made its appearance, and is full of excellently-written ghost stories, many of which are the actual personal experiences of the editor, Florence Marryat.

THE President of the London Spiritualist Alliance begs to inform correspondents who may write to him respecting the Experimental Research Section of the Alliance that he will attend to all letters on his return to town after the Christmas vacation with as little delay as possible.

A NEW addition to the literature of Spiritualism in America is announced, the title being "Human Imponderables. A Psychological Study." The book is written by Mr. J. D. Featherstonhaugh, and chiefly relates to experiments with Mrs. Maud Lord, an excellent medium for physical manifestations.

A NEW STUDY of BÖHME has recently been published under the title of "Jacob Böhme: His Life and Teachings, or Studies in Theosophy." The visions seen by this remarkable man apparently suffice for the Theosophists to claim him as a brother, but why should they not have been the results of clairvoyant mediumship?

At the next conversations of the London Spiritualist Alliance a series of chalk drawings by Mr. J. G. Keulemans, representing various stages of the phenomena of materialisation, will be exhibited by Mr. John S. Farnier, together with other drawings of a kindred character in his possession. If any of our friends have pictures of a similar scope, which they can place at the disposal of the President of the London Spiritualist Alliance for that occasion, we shall be glad if they will communicate with us at the earliest opportunity, so that they may be catalogued for the occasion.

"SHALL I SAY YES?"—This is the somewhat curious title of a novelette written to illustrate the benefits accruing from spirit communion. The plot is a good one, but some of the conversation is rather weakly written. Notwithstanding this defect the story has a considerable interest, and we confess to not leaving it until we had finished its perusal. Spiritual phenomena are very naturally woven into the narrative, the incident of the interview between the heroine and her dead lover being exceedingly well written. "Faithful in death as in life," may be taken as the key-note of the story.

MEDIUMSHIP.—Mediumship, elevated and true, is a noble office. It is an open channel between a higher and clearer life and our own dim and struggling mortality. It should ever be used as a sacred office and a solemn responsibility. A glorious work may thus be done in the world's redemption and growth. May God and the good angels help all our mediums! May they be wisely taught the laws of self-protection and self-help. May all exposed and demoralised ones be lifted out of their unhappy surroundings and be taught to work only for the good and true. May all the channels become pure, that living waters may flow freely to the thirsty ones of earth!—*Religio-Philosophical Journal*,

RESTITUTION THROUGH A SPIRIT.—At the beginning of the civil war, two young men of Milan, Ohio, being about to join the army, called upon a young lady friend to say farewell. While talking, one asked for a glass of water. She left the room and procured it. After they left she missed a bracelet. One of the young men fell in the war. The young lady married. Long after the incident of the bracelet, which had faded from her mind, she awoke one night to see before her the young friend who fell in the war. "I have come," he seemed to say, "to speak about the bracelet. It was I who took it. I have always regretted it. My sister has it. I handed it to her at once when I went home. If you ask her for it, at my request, she will restore it." He disappeared. Next day she went to the sister, told her the story, and she gladly handed it to her.—*The Daily Local*, Sandasky, Ohio.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

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

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

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

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

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

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

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

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

The Testimony of Professor Jacobs.

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

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

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

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

Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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