

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MARE MANIFEST IS LIGHT.—Paul.

No. 218.—Vol. V.

SATURDAY, MARCH 7, 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.]

"APPARITIONS" FORMED IN FULL VIEW.

II.

BY JOHN S. FARMER.

Since the publication of the narrative in last week's "LIGHT" I have received a letter of which the following is an extract:—

"I consider the evidence of Materialisation of the Human Form complete, as given in 'LIGHT,' 28th February, 1885."

"But for the satisfaction of critics of a certain school, it would have been as well to have added, We all examined the floor and were satisfied there was no trap-door below the pile of muslin, and we are also satisfied that no human being could have crept along the floor under cover of the said pile of muslin from the inner room unobserved."—W.

In reply, I have to state that I had not lost sight of these pleas, nor had others of the witnesses done so. But the absurdity of such explanations of the phenomenon must have so impressed everyone that none thought them worthy of even a bare mention. As regards the trap-door, there were many little incidents in the séance incompatible with such a suggestion. I satisfied myself, however, that none existed, and so can anyone who cares to take the trouble to visit the room. The fact is, the trap-doors, and "fishing-rods," and "broom-sticks" are invented by those who do not *know*, and those who write from experience only laugh at such vagaries of the imagination.

As regards the possibility of a human being creeping along the floor under cover of the "drapery," unseen by those present, I consider it an impossibility. I should most certainly have observed such an occurrence, and some of the other sitters were even more favourably placed.

This was not the only occasion on which I had observed this phenomenon of the presentation of an apparition in the light with the medium in full view. My observation on the first occasion was, however, far from perfect, and so I abstained from a publication of the details. Others, however, had been more fortunate, and only a day or two previous to the séance described in last week's "LIGHT" I received an account of a similar experience from a gentleman, whose initials, J. H. M., will but thinly veil his identity to many readers of "LIGHT." His account is very interesting, as corroborating in many respects the reports given last week. He desired me, if I published it, to state that he has simply narrated facts as he observed them, and that the account has not been submitted to the other sitters. He says:—

"Our knowledge of the scientific and ethical principles governing and underlying Occultism would be greatly

advanced, the facts better understood, and the difficulties diminished, if competent and accurate observers would systematically report any unusual psychic phenomena coming under their notice. Besides furnishing matter of interest to readers, such accounts would provide a record available for future reference and comparison.

"The following narrative is intended as a humble contribution towards this desirable object. The séance at which the phenomena occurred took place on the 11th February, 1885. It was held in London; the psychic was Mr. W. Eglinton, whose character is highly esteemed amongst us. The circle comprised eight persons, exclusive of the sensitive or medium; four ladies and four gentlemen. A gas jet was kept burning during the séance.

"With the first four visitors who materialised on this occasion, no incidents occurred beyond such as have frequently been described in 'LIGHT.' Only one 'form' was able to articulate, and one only was recognised. Moreover, the recognition in question can scarcely be considered completely satisfactory or worthy to be recorded as an instance of identification. Of the members of the circle, only two were sufficiently familiar with the features and figure of the deceased to be able to speak with any degree of conviction. At the request of these friends the 'form,' which purported to be the spiritual body of a deceased member of Parliament, wrote his initials, E. M., on a slate in the room. After the departure of this 'spirit,' the control of the sensitive addressed the circle, and indicated his intention of 'doing something in the room.' By request, the gas was slightly lowered, and, shortly afterwards, the medium—or sensitive, as I prefer calling him—came into the room where we were seated, and, in a state of apparent trance, marched backwards and forwards in front of the sitters. In a few minutes, an appearance resembling a white handkerchief was seen to hang from his side, as from the trousers' pocket. The sensitive then paused in front of me (I occupied a chair at one end of the circle), and seizing my hand, retained it in his own with a convulsive grip during the progress of the phenomenon that followed. Meanwhile the white vapour continued to come forth from the left side of the sensitive, momentarily increasing both in volume and density. As it commenced to assume the outline of a human form, it was watched by all with close attention, and absorbing interest. The sensitive struggled, as if to disengage his arm from me, yet never relaxing the death-like grip of his hand. As the spectators continued gazing, the vapour—if vapour it can be called—condensed, or if it were a substance, it contracted, gradually assuming the shape of a human being until the complete figure of a tall, handsome-looking man, with a dark beard, was materialised before the eyes of the eight persons composing the circle. When fully developed the 'spirit' was several inches taller than the sensitive. For several moments, 'spirit' and sensitive stood side by side—the sensitive being supported by the outstretched arm of the 'spirit' placed lovingly around him. At this point the sensitive released my hand, and withdrawing from the 'spirit' a distance of from three to four feet, revealed a white band, about four inches in width, connecting the side of the sensitive with that of the spirit. The cord of spiritual parturition was then severed. The sensitive stumbled backwards into his chair which had been

ever happen every experienced telegraph operator would feel sure that some trick had been played, and that the message was not and could not be the outcome of an electric storm.

The writing, it seems to me, must indubitably be produced by some intelligence. But what intelligence? Not by a man; for, in addition to the fact that the crumb of pencil or chalk is generally too small to be grasped by human fingers, we have invariably the testimony that no person has or could have in any way interfered with the slates. Surely we are thus driven from post to pillar until we have but one alternative remaining,—the assumption that there must exist around us intelligences invisible and capable of interfering with the course of events, with what we are accustomed to call the order of Nature. What these intelligences are, what is the extent of their power, and under what conditions it is exerted, I am utterly ignorant. They may be, as the Spiritualists hold, the "spirits" of departed human beings; or they may be the "spooks" or "shells" of the Theosophists, the "elemental spirits" of the Rosicrucians, or the fiends and familiars of mediæval sorcery. To which of these classes the agents in question belong is still an unsolved problem. The Spiritualists allege that the minute acquaintance which these intelligences show with family secrets, with private conversations formerly held between the investigator and the deceased friend, prove their identity with such friends. But it is replied by other persons, believers all the same in the reality of Psychography and of kindred phenomena, that if we are surrounded by invisible intelligences they may know our past careers, our actions, our words, perhaps even our thoughts, and may thus easily assume the part of some friend whom we have lost. It is even conceivable that these invisible intelligences may not be spirits at all, but strictly material beings, capable of acting in four or five dimensional space, as expounded in the last issue of the *Journal of Science*, and which under all ordinary circumstances escape our perceptions.

Hence it seems to me premature to pronounce these and similar manifestations a refutation of Materialism. It is probably still more premature to infer from such phenomena the continued existence of man after what is ordinarily called death. On these points Psychography does not appear to give any definitive assurance.

But the conclusion seems to me unavoidable that if unseen beings, be they spiritual or material,—whatever these terms may mean,—can interfere with the cause of Nature, we have no longer any assurance that like causes will be followed by like effects.

To give an instance: every man who knows that fuel has been laid in a stove, and who some hours afterwards finds it blazing, will conclude—perhaps I must say "would have concluded" until lately—that some human being had set it on fire. Yet we find it recorded in "LIGHT" that a certain family were regularly accustomed, on rising in the morning, to find their kitchen fire had been kindled by some invisible being. Now if "spirits," or four-dimensional beings, can thus interfere, what confidence can we have in the results which we obtain in our chemical and physical laboratories? In fact it is hard to say what basis remains on which Science can be built.

I read, in a recent article in the *Journal of Science*, how an eminent chemist points out the necessity of performing toxicological investigations in a laboratory to which no one but the operator can have access, lest some interference, intentional or accidental, might take place. But if invisible agencies can interfere, how are they to be excluded?

Bearing in mind these considerations, Spiritualists might well speak in a milder tone of the reluctance of scientific men to accept their results. Of course an unpleasant truth is not the less true if we close our eyes to its evidences and

to its existence. But what if the activity of the last forty years has made possible what before was impossible? How if the little "tap, tap" of Spiritualism has not merely "shattered the marble image of Materialism," but broken down a partition-wall which barred out invisible agencies from interference in our world? In that case it strikes me that the refutation of Materialism has cost us far too dear.

CORRESPONDENCE.

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

The Society for Psychical Research and Mr. Eginton.
To the Editor of "LIGHT."

SIR,—I am one of those who think it high time that "the Society for Psychical Research, as a result of its investigations, should make some distinct statement as regards Spiritualism." I adopt your own terms, but I should be sorry to believe that the Society, of which I am a member, is one of those bodies who are always learning but never able to arrive at a knowledge of the truth; always investigating, but never able to arrive at any result of their investigations.

The public are apparently expected to view the phenomena almost entirely through the eyes of Messrs. Myers and Gurney, as the "Proceedings" of the Society testify. Now, these two gentlemen are, no doubt, very able and excellent persons, but assuredly they are adepts in the art of "How not to do it." Thus, in Part VII. of the "Proceedings," Mr. Gurney treats the question of Thought-transference as one of a mathematical calculation of probabilities, borrowing the solution of a French mathematician. But this is not the way in which the Psychical Society professes to seek a solution. Is it not a dilatory plea, to distract attention and postpone a verdict? We want them to come to the point, and this they apparently steadfastly refuse to do. I advocate extreme caution, and have a horror of undue precipitation; but neither do I like trivial and microscopic criticism, abundance of which is to be found in the said "Proceedings." Mr. Myers has, indeed, announced his belief in telepathy, but he still cannot believe that a spirit is at one of the poles, though telepathy between two mortals is just as mysterious and unexplainable, and even more so, for a spirit may be naturally supposed to exert a subtle agency like that with more potent effect and at longer distances than a mere mortal. Still he stands shivering on the bank, and dare not take the fatal plunge—fatal as it might be to his reputation for good sense—at least, among materialists.

His yoke-fellow, Mr. Gurney, appears to me in much the same plight. In proof of it, I refer to his dealing with the "Matter through Matter" case. His comment on it in your pages seems to give one the idea of a man inwardly predetermined not to find any amount of testimony sufficient. I say "inwardly predetermined," but not consciously so—such is the casuistry of the human conscience. A staff is quickly found to beat a dog, and reasons are quickly found for shirking a decision one dislikes.

Am I too severe in making this remark? Not in the least. Mr. Gurney professes to subject Dr. Wyld's evidence to the very closest and keenest scrutiny, and yet he all the while neglects to take the most obvious method of finding the truth, which surely was to go to the fountain-head and interview both Dr. Wyld and Mr. Husk. To examine, and, if necessary, cross-examine them both; to bring together the ring and Mr. Husk's hand and wrist. Instead of which he writes in the following loose and vague style: "Dr. Wyld lays stress on certain measurements whereby he thinks he proved that the ring was too small to be passed over the medium's hand. But as there undoubtedly are persons who can get their hands through what look like impossible apertures, and as the degree in which this power is possessed cannot be ascertained except with the *bona fide* assistance of the person to be tested, the test is one which can never have any real value."

It is obvious to remark that random writing like this can never have any real value, when the writer had every opportunity of verifying the facts. Everything depended on the size and muscularity of the medium's hand. Dr. Wyld calls it "a large and hard hand." If it was a small, soft, squeezable and feminine hand a ring might pass over it, which would have been

impossible in a hand of opposite qualities. Why did not Mr. Gurney examine it for himself?

And now about Mr. Eglinton. Is it not passing strange that a society which professes to investigate the claims of Spiritualism, yet neglects (may we say refuses?) to test the pretensions of Mr. Eglinton? He is a medium of world-wide celebrity. He is in London, and Messrs. Myers and Gurney, the two eyes through which the Society sees, are also in London. Mr. Eglinton challenges investigation, and is willing to meet them for the purpose. Why do they refuse? They may say their hands are full at present. But this is a more decisive test, and a more compendious one, than any they are engaged on. Moreover, delays are dangerous. The medium may not live, or the power may depart from him, or he may remove to a distant country. There is no time like the present. Test him forthwith. Here are two cases of an extraordinary kind—those of Eglinton and Husk—which the Society is bound to investigate, and then to deliver an opinion. By failing to do this are they not wandering in crooked paths when they might take a direct one?

What is the reason? I believe there is nothing they dread so much as to be forced to decide and to proclaim their decision. Therefore they invent a number of dilatory pleas why they should not take these two cases in hand. The Society by so acting frustrates the very object of its existence. Meanwhile they publish the abstruse calculations of M. Richet.

G. D. HAUGHTON.

[Our correspondent has slightly mistaken our meaning. We did not wish to insinuate that the Society feared to investigate spiritual phenomena and report upon them. All we wished to say was, that we believed the time was near at hand when, willingly or not, they would be compelled to answer the question—What are the points of difference and agreement between your Society and its conclusions and Spiritualism? And we expressed a hope that when this question was put to them, and they were obliged to return an answer favourable to the phenomena of Spiritualism, as we believe they must, their experience would be different to that of other committees and investigators similarly placed in the past. That, surely, is quite another thing to suggesting fear of possible result as a factor in their present attitude.—ED. OF "LIGHT."]

Instruction in Mesmerism.

To the Editor of "LIGHT."

DEAR SIR,—For the benefit of others who, like myself, are beginners in mesmerism, I am anxious to say that I have received lessons of Mr. Omerin, of 3, Bulstrode-street, Welbeck-street, W., and I am desirous of expressing my gratitude towards him for the kind and considerate way in which he has instructed me. I would advise all beginners to take a few lessons of him. There are several things which, if followed out from instructions given in many books, cannot but fail to do more harm than good. I especially refer to reversed passes used in waking the subject, and I am thankful that Mr. Omerin has taught me the advisability of not using them. Mr. Omerin gives such sound instruction on so many points that I think it would be well for all learners to pay him a visit. I shall feel greatly obliged if you will kindly insert this letter in "LIGHT," so that others may benefit thereby.—I am, dear sir, yours truly,

G. SEYMOUR, A.O.P.

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

February 20th, 1885.

The Tactics of "Truth."

To the Editor of "LIGHT."

SIR,—Will you allow me a word in reference to a well-known contemporary of yours? The editor of *Truth* is never wearied of ridiculing the *proved* phenomena of clairvoyance, thought-reading, authenticated apparitions, &c., and in a recent issue he inserted an impertinent note from some stupid person, who had apparently attended a meeting of the Psychical Society (to which I belong) as a guest, and then ridiculed his entertainers in Mr. Labouchere's columns! Not very good taste this, you will say, but quite in keeping with the said editor's traditions. He persistently refused insertion to an article of mine proving the truth of certain abnormal phenomena, and not only has he taken no notice of my accompanying letter, but he will not return my article, though I sent a stamped directed envelope. In a former letter to me he stated contributions would be returned if the author wished it. This gross narrow-mindedness, bigotry, and unfairness on the part of the so-called champion of freedom

and justice is singular, is it not? This morning an impertinent card has reached me from his lieutenant—"What is *Truth*?" Answer. A one-sided and untruthful periodical!—Yours obediently,

Eastbourne, February 18th, 1885.

F. B. DOVETON.

Miracles.

To the Editor of "LIGHT."

SIR,—Your correspondent's, "Trident's," confusion of thought appears to become worse confounded.

Indeed, it is difficult to realise the inconsequential condition of the mind that sees a parallel between one man helping another along a road and angels helping a man to walk on water!

"The angels would find the water as serviceable" in the latter case as the ground would be in the former.

That is, the water would help to support the man's weight. *Reductio ad absurdum.*

In "Trident's" first letter, he stated the conditions of a super-human act, which he classified as miraculous. I pointed out that his generalisations of those conditions were also precisely applicable to any human act; they, therefore, afford no definition of the nature of miracle, and we are left alone with "Trident's" opinion that an act is miraculous simply because it is supernatural, which, I repeat, is not enlightening.

"Trident" contends that miracle conveys to him "an idea quite distinct from anything governed by law." He, however, appears to admit that the "two universes" of matter and spirit are the domains of law, and must, therefore, I presume, postulate a third universe for the "zone of miracles"!

Is not one universe sufficient? It is difficult to believe in "all things" and "many others."

Your correspondent's letter, and (may I add?) his thoughts too, far from being too elementary, merit with advantage to be very much more so.—Your obedient servant,

W. N.

A Deserving Case.

To the Editor of "LIGHT."

SIR,—Kindly acknowledge the following amounts for me, and at the same time thank the friends for their response to my appeal. I am still asking for more help. If some one among your numerous readers could find any sort of employment for Mr. Pollen I shall feel greatly obliged:—Mrs. Parrich, 10s.; Mrs. A., 10s.; Mrs. Tobb, 10s.; Mr. Haskins, 10s.; a Friend, 10s.; "Lily," 5s.; Mrs. Maltby, 2s. 6d.—Yours sincerely,

Lilian Villa, Hendon, N.W. (Mrs.) M. A. EVERITT.

March 3rd, 1885.

MISS LOTTIE FOWLER is, we believe, now in London.

ANNOUNCEMENTS of several new books appear in our advertisement column devoted to such notices.

MRS. HARDINGE BRITTEN is expected to return to England in April next. She is now speaking every Sunday in New York.

A TRANSLATION into Spanish of Her Majesty's last work, entitled, "More Leaves from the Journal of a Life in the Highlands from 1862 to 1882," is in progress. Mr. F. Omerin, an accomplished Spanish scholar, whose name is known to our readers in another capacity, has been entrusted with the translation.

"M. A. (Oxon)" desires us to insert the following announcement:—"Thanks for the kind thought that prompted you to send the flowers. I will try and find out as to the matter you mention.—'M. A. (Oxon).'"

"M. A. (Oxon)."—We regret to learn that "M. A. (Oxon)" who was progressing very favourably, and even rapidly, has been cast back by another relapse, which has again confined him to bed. It would seem, however, that this is rather in the way of an effort of nature to rid the system of the poison that still remains in it. It may, therefore, be hoped that when this relapse is overcome, recovery will go on rapidly. We are requested to ask any persons who have any matters of business that they wish to bring before "M. A. (Oxon)," to refrain from doing so until recuperation is complete. While friendly letters that do not necessitate a long answer are very welcome, business details to a weak patient hardly recovering from a very long illness are unmanageable and very wearying.

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

SUBSCRIPTION RATES.

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

NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, MARCH 7TH, 1885.

EDITORIAL NOTES.

We cannot allow the kind gift of Mr. Keulemans and his co-donor to pass without a public acknowledgment, and we now tender our best thanks to these gentlemen. Mr. Keulemans has, we know, spared no pains to make the plates of scientific and artistic value. The result speaks for itself, and we trust the good work, so admirably begun, will be continued by other friends equally generous.

* * *

These plates are being sent to every subscriber who receives his or her copy of "LIGHT" direct from the manager; also to those who, obtaining their supplies through Mr. Allen, our publisher, or other agents, made the requisite application on or before the 31st January last. During the past week, we have received many applications for these plates. All these were too late. We exceedingly regret having to refuse, but our friends, if they will give a moment's thought to the matter, will at once see that we could not possibly work in the dark as to the number of copies required. Chromo-lithography is at all times very expensive work, and in this case the cost was considerably heightened by the novelty of the subject necessitating many "tint-stones." As, therefore, the plates were offered as a gift to regular subscribers, the least we could expect was to be put in possession, in good time, of certain details necessary to enable us to decide who were entitled to them. Ample and repeated notice was given, and although, as we have said, we regret the necessity which compels us to adopt such a course, we have no alternative but to adhere to the regulations explicitly laid down.

* * *

A few copies have been printed in excess of our estimated demand. These may be obtained of the manager of the Psychological Press, 4, Ave Maria-lane, at the rate of 2s. the set of four plates. Parcel postage 6d.

* * *

While on this subject of delayed application, we may mention in reference to last week's "LIGHT" (which we promised to reprint if sufficient orders to warrant our doing so were received by Monday morning's post), that it was not until Tuesday, when the type had been "cast down," that the bulk of the requests for extra copies arrived. If our friends will kindly be a little more prompt in future they will often save themselves and others disappointment, and ourselves considerable unnecessary correspondence.

* * *

We are compelled to hold over a large amount of interesting and useful matter until our next issue. Amongst articles and correspondence so treated may be included: Report of Miss Rosamond Dale Owen's Address before the London Spiritualist Alliance; The Spiritual Outlook; Mr. Podmore's Reply to Mr. Morell Theobald; "A Vision of a Great Mystery," by "Lily"; Report of a Discussion on Apparitions and Occultism at the Lancaster Philosophical Society; and other communications.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.

I.

By J. G. KEULEMANS.

Before entering into an explanation of the different figures represented in these four illustrations, I consider it necessary to make a few introductory remarks as to how, and with what object, these plates were prepared.

As will be seen, the four plates now issued are chromo-lithographic impressions representing some of the phenomena usually called "spiritual." They will, as such, be readily recognised by those who have personally investigated the subject. They are reproductions of original pencil sketches, water-colour, and crayon drawings, prepared immediately after the séances, and the originals are, in their turn, as nearly as possible, faithful representations of the visible objects, &c., which can be witnessed in the presence of physical mediums. Of these original designs I possess a large number, all of which, I hope, circumstances permitting, to reproduce in this journal. The four plates now published were selected for two reasons: firstly, because, by their nature and colour, the four could be printed together; secondly, because they were pre-eminently suited to illustrate facts of a spiritual or occult nature.

It has been often remarked that photography would be the best method to give life-like and trustworthy representations of these mysterious séance-room occurrences. I have, together with some friends, tried the experiment and found it to fail. Small or moving objects, as can be imagined, never come out at all. Materialised forms do not invariably present themselves within the proper focus of the camera (and in the cases where they actually do so, they prove nothing, since they merely represent a "human being" quite indistinguishable from an ordinary mortal), and this method was most deficient in the reproduction of coloured objects. How far "colour" has any direct importance in these matters I will attempt to explain when dealing with Spirit Lights, Plate I.

Being, *ex-officio*, accustomed to sketching from life (moving life) and from memory, I found little difficulty in composing my drawings. In such cases, when moving objects escaped my careful observation, or when faces were exhibited in insufficient light, I only sketched as much as memory would allow, and corrected this first attempt on the next occasion, when the conditions were more favourable. Some of the sketches had to be altered over and over again, or the object had to be studied thoroughly, by close observation, séance after séance, before it became possible to produce anything resembling the real thing. I must certainly thank several of my "spirit friends" for the patience and willingness they exhibited in thus assisting me in my work; without their co-operation I should certainly have failed to even produce as little as I have up to the present been able to accomplish.

My object in reproducing these sketches is to spread "knowledge;" for what contributes so much to the happiness of man as the assurance that he is an immortal entity? Spiritualism claims to practically demonstrate that there is another life, and it does demonstrate this to, unfortunately, a comparatively few. What is wanted is to make the world aware that Spiritualism is true, its phenomena real, and that in this respect it makes no illusory claims. I, therefore, confine my contributions to the representation of such facts as will tend to prove, by their nature, that they are due to præter-human agency, and cannot be accounted for on any other hypotheses; such facts as could not be counterfeited, or produced by either fraud, trickery, hidden machinery, or by the effect of chemical combinations; such as are demonstrably neither ocular delusions, nor the mere results of a disordered imagination; above all, such facts or phenomena as can be witnessed



by every intelligent inquirer, and be produced under circumstances that leave no doubt as to their genuineness.

There are amongst the original designs in my collection at least a dozen subjects, of sufficient interest, if not to convince the unbelieving world, at least to encourage a more universal disposition to investigate these occult phenomena. Several sketches, though as yet incomplete, are intended to represent the process of a materialisation, viz., the gradual transition of a nebulous mass into a solid human form, clad in drapery. (The "spirit hand" enveloped in "drapery," Plate II., is a fragment of one of these sketches.) Any of the originals can be reproduced by lithography, and I am ready gratuitously to offer my time and labour to further the publication, in this journal, of another series, if some one will defray the cost of printing, which is not my department. In the present case these expenses are borne by a friend who wishes to remain anonymous. But I feel at the same time constrained to inform eventual contributors that in no case can I sacrifice my time in the reproduction of the merely sensational, or the portraiture of materialised faces, except when such representations are of psychological and direct scientific importance.

Description of Plate I.—"Spirit Lights."

Fig. 1 represents the so-called "spirit's own light," which I believe means a light, or a substance radiating "light," and which term is used in contradistinction to the cloudy luminosities frequently witnessed near the medium's person, and which appear to be connected with, or to indicate the presence of, the non-materialised spirit.

Fig. 1a is the same luminous substance seen from the side. I must now ask my readers first to compare these two figures with Figs. 2 and 2a. Fig. 2a is also a side view of Fig. 2, and represents the same light under different conditions. The cause of these enormous variations in power of luminosity is, I believe, principally atmospheric. The brighter lights were invariably co-existent with a clear sky, easterly or north-easterly winds, a cold room, and, as a rule, a limited number of persons present. In most cases these brighter lights rested on, and were adjusted partly inside, a kind of receptacle of a reddish colour, which I have never been able to examine, although I have seen a series of photographs in the possession of Mr. T. Blyton, of somewhat similar objects which much resemble the above named receptacle both in size and shape. It is, I have been informed by the "spirits" themselves, like the substance producing the light, manufactured for the purpose, and on the spot, out of the elements present in the séance-room.

Fig. 2. This light varies from a bright greenish blue to a pale greenish yellow, and is at times transparent like crystal, but more often opaque or semi-opaque, and a finger held behind it can be but faintly discerned. The power of luminosity is equal to that of a piece of white-hot iron of double that size, but is far more permanent, lasting from four or five seconds to half a minute. It can be revived by the "spirit" breathing over it; yet, when it is touched by a "spirit finger," there immediately appears, where the contact takes place, a reddish spot, of ill-defined outline, which gradually disappears by further "breathing," or even without this if the light be very powerful and permanent. The size and thickness of this luminous substance also varies; sometimes it is a little larger, but generally of the size as represented in Fig. 2.

As regards its weight, I can best compare it to that of a piece of bees-wax of the same dimensions, for I never was enabled to place it in the scales, and can only judge from it having rested on my fingers.

To the touch, it feels not unlike hard wax or spermaceti, without, however, sticking to the finger. Its temperature is blood-warm, for when I had it on my hand, which was normally warm, no sensation of either cold or heat could be felt. I am aware that the human skin is a very bad thermometer; however, with no other means of examina-

tion at my disposal, I could not possibly ascertain the actual degree of temperature peculiar to the substance. By what means it is produced, I am unable to state, and am almost as ignorant with respect to its chemical composition. All I can say is this: It does not appear gradually, but suddenly, and from over the head of the medium. It does not develop or increase in size after becoming visible, but seems to become spontaneously ignited; on each occasion when this spontaneous apparition was witnessed in my presence, I noticed a movement, like a sudden sideward swing of the "spirit's" arm, the hand of which held the light. On some occasions a second "form" could be faintly discerned directly behind the medium, and almost invariably some conversation between the "spirits," antecedent to the operation, may be heard by those present. After lasting a certain time, it gradually but quickly fades away.

Before entering into speculations as regards its chemical compounds, I must recapitulate the most important and peculiar features of this strange luminous substance. Apparition sudden. Duration variable. Power of luminosity variable, and depending on certain conditions. Extinction gradual, but far quicker than that of white-heated iron cooling down. Temperature blood warm. Weight and appearance to the touch, hard wax. Now let us return to Fig. 1. On the right side an extensive blood-coloured patch is visible. From the point of the thumb there are seen to proceed two thin lines with dotted ramifications joining the blood-like spot. These two lines are of a pale greyish red, exactly the colour of living brain matter. The red spot is of the colour of human blood, and is, besides, a substance in a liquid state; for, in most cases, when the light is carried, this liquid sinks deeper into the "disc," and can be seen to assume a globular form, like a big drop of oil in a glass of water. I have also noticed slight, but rapid, vibrations in the ramifications referred to, as though the substance (bioplasm?) still retains its vitality.

From these appearances, and from the fact that the light is seen to proceed directly from over the entranced medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person. How, and through what laws, living, i.e., organic matter, can be made to radiate light is a question I must leave to others of greater physiological and physical knowledge than myself to decide. That it is, nevertheless, organic matter seems to be also indicated by other additional evidence. (1) It has been found that out of the animal brain similar light can be produced; (2) that when produced in the human being—not the medium—exhaustion and headache are the result, and that, also, the medium feels exhausted after the séance; (3) that phosphorus is proven to exist in living matter and more abundantly in the brain than in any other part of the frame. How this light-forming "bioplasm" can be removed from the internal being into the external world is a question I cannot answer, and which I believe cannot be explained by our present knowledge of physics. To use an expression of a familiar manifesting "spirit,"—the process of obtaining the light is: "spiritual alchemy—the effect of superior force over matter, acting upon the properties of matter." The compounds: "condensed living substance." The light: "essence of vitality." It may be observed by our opponents, more especially by those who regard these phenomena as being of "Satanic" origin, that the submission of one's physical body to similar operations is little short of suicide, and that, if these manifestations are true, they are simply "shocking." So they are if indulged in recklessly or extravagantly. But one should always distinguish between use and abuse, and moreover, the amount of vital force so abstracted may not be always, if ever, in excess of what a robust, healthy person may be able to spare. (Were this paper devoted to physiology, anatomy, or pathology, instead of to occult

science, a far better comparison could be propounded by way of illustration and justification.) Again, the quantity of vital matter absorbed by the light is, perhaps, not altogether and invariably derived from the medium alone. The lights represented in Fig. 1 and Fig. 2 are, besides, the extremes, and not actual types; for, in the majority of cases, neither a spotless nor a blood-and-brain-marked substance is exhibited. Fig. 1 is a specimen of inferiorly manufactured light. The conditions were that night unfavourable—December and foggy weather! Sometimes, when, for instance, the atmosphere is charged with electricity, or the temperature very low, or when the medium is fatigued, and the circle, perhaps, a little out of sorts, no large lights are produced, but the smaller ones, Figs. 3, 4, 5, and 6, are substituted. These being smaller in volume, require less substance for their formation, and hence will produce less exhaustion to either medium or circle.

Figs. 3 and 4 are apparently of the same chemical composition as Figs. 1 and 2. Figs. 5 and 6 appear to be less solid. In the square light, Fig. 4, as in the dome-shaped Fig. 5, two adhering drops of matter are visible, indicating that probably these, if not all the solid luminous bodies, were likewise liquid in the first stages of their formation. In Fig. 4 the adjacent drop had become hardened; that in Fig. 5 was still liquid and shivering like a drop of quicksilver. Another peculiarity in both Figs. 5 and 6 is that they have a tendency of contracting into a more solid state, in which case the top becomes detached, and remains hovering will-o'-the-wisp-like above the dome.

We now come to a different class of "lights." (Figs. 7, 8, and 9.) Fig. 7 is a somewhat condensed *ignis fatuus*, and lights of this nature are apparently never carried by the "spirit-hand," but hover about space, expanding and contracting continuously during the short time of their duration. Like the first series, they are first noticed near the medium's head, and from thence travel away at distances varying from a few feet to several yards. Whether they are so carried by a "spirit," or are moved by the latter's will, is a question which, like many others, I am not in a position to answer, but judging from the fact that a "spirit voice" is usually heard to be in close proximity to the moving light, it may be suggested that the latter is located somewhere near the head of the "spirit" (or near what we should discover to be the head if it suddenly assumed a solid condition). These lights, viz., those belonging to the group of which Fig. 7 is a typical representation, may assume any shape or form. Sometimes they are more elongated or take the form of a ring, a cross (X), or a crucifix. Their power of luminosity, i.e., of radiancy, is, comparatively speaking, very inferior, and the strongest I ever witnessed did not even enable me to tell the time by my watch, although the light was immediately against the glass. They are, however, more permanent than the massive lights before noticed, and will last several minutes without losing power or brilliancy.

Fig. 8 is another example of a floating luminosity, but presenting the strange peculiarity of going out with a detonation. Only on a single occasion have I witnessed this particular form of "spirit light," i.e., over the hands of a lady medium during trance. First one light appeared as a star-cloud (somewhat like those one sees through the telescope in several of the constellations of our universe) near her head, and slowly descended towards her left hand, gradually becoming brighter in its centre until it presented the appearance of a bright blueish star. Then it would explode with a short, but audible "click," leaving a mass of blue vapour burning over it, which, in its turn, quickly disappeared from view. Several appeared in succession, until the medium recovered consciousness, when they totally ceased.

Fig. 9 is a similar light, often seen near the medium's person, but of a more permanent nature.

(To be continued.)

MR. EGLINTON AT ULVERSTON.

EXTRAORDINARY MANIFESTATIONS.

(FROM A CORRESPONDENT.)

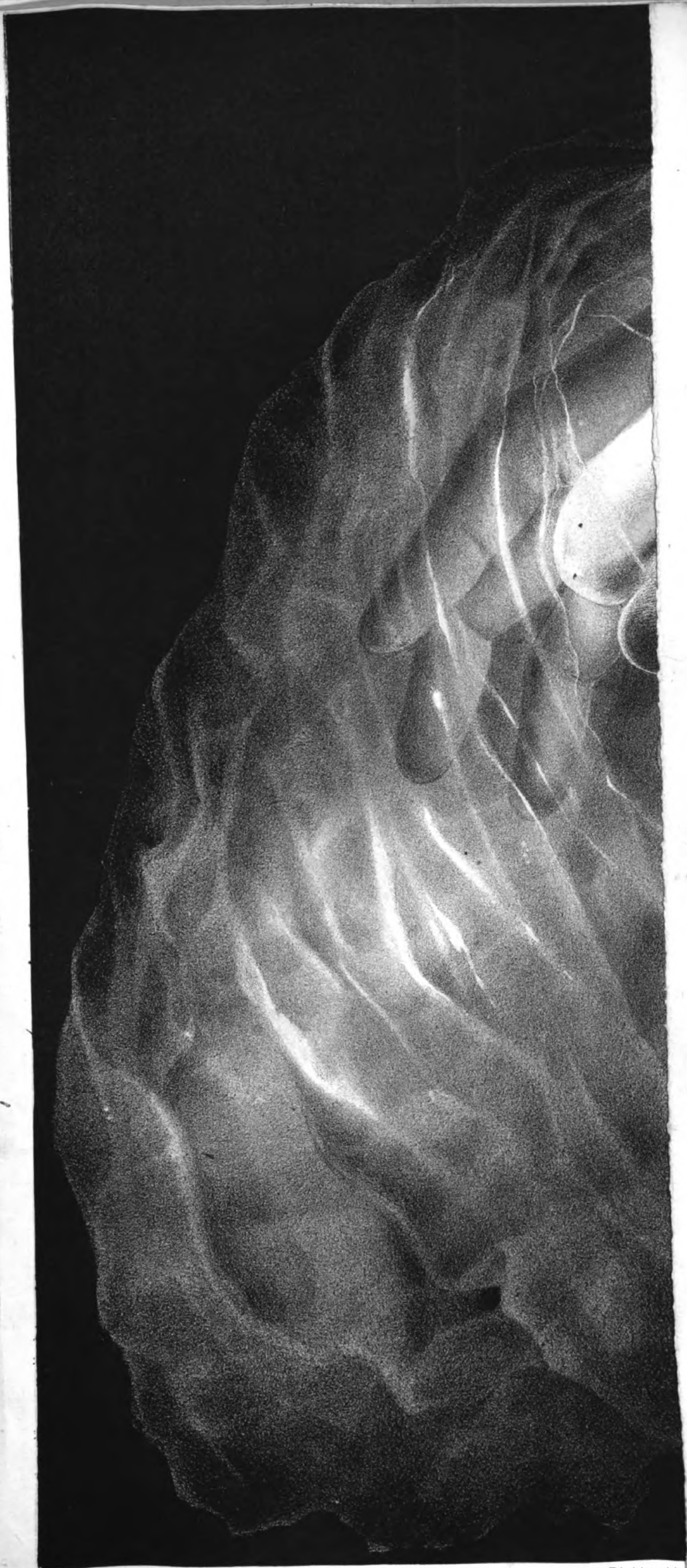
Ulverston is a delightfully picturesque spot in the north of Lancashire, and lying some ten miles from that resplendent queen of the lakes—Windermere, and about an equal distance from that world-famed marvel of industrial enterprise—Barrow-in-Furness. Although it is a place of but 10,000 inhabitants, and has never till recently contained more than from ten to a dozen Spiritualists, it has nevertheless played a comparatively prominent part in the spiritual movement, and distinguished itself more in the advancement of the cause than many a large town can be said to have done. Many years ago, Mr. Thomas Edward Jones, whose transition we recorded some time since, was, while editor of the *Ulverston Mirror*, a devoted champion of Spiritualism, and was the means, through the agency of some mediums, whom he brought from London, of giving some séances, and of making several converts. The present editor of the *Mirror*, Mr. J. G. Speed, is also a Spiritualist, and he has been instrumental in enlightening the Ulverston public still more on the subject by bringing Mrs. Britten, Mr. Mahony, and other lecturers, to the town. He was the means of bringing about the three nights' discussion on Spiritualism between Mr. Mahony and Dr. Anderson there some years ago, and also of bringing Mrs. Britten to attend a performance of "Stuart Cumberland's, exposing Spiritualism," and to expose Cumberland himself the following night. Last summer Mr. Speed had a séance with Mr. Eglinton in London, and obtained, under the most absolute test conditions, a communication which is considered by him to be in the handwriting of the late Mr. T. E. Jones, whom we mention above, and who was a bosom friend of his. The handwriting was identified by Mr. Jones' son as his father's, and a Mr. Joseph Dodd, a printer and bookseller at Ulverston, who was well acquainted with Mr. Jones and his handwriting, immediately he saw that on the slate pronounced it to be that of the deceased gentleman, and after comparing it carefully with some manuscript in his possession, which had belonged to Mr. Jones, was confirmed in the opinion. Other persons whose business made them experts in the comparison of handwriting, compared the caligraphy on the slate with letters written while in earth-life by Mr. Jones, and came to the same conclusion. Mr. Speed was so impressed with the results of his sitting with Mr. Eglinton, and he had experienced so much opposition and ridicule from those who discredited Spiritualism, including a public denunciation by that blustering and pretentious vapourer, Mr. Cumberland, on the occasion of his visit to the town, that he resolved to induce Mr. Eglinton, if possible, to visit Ulverston with a view to furnish such overwhelming proof of the truth of Spiritualism as would silence some of the most aggressive sceptics. Mr. Eglinton, to the great delight of the Spiritualists of Ulverston, and indeed to the satisfaction of many others who were anxious to test his powers, consented to pay Ulverston a visit, and last week he held a series of eight séances there, seven at the County Hotel, and one at a private house.

The result has been that they have for the most part proved successful, the phenomena transcending in importance and in variety the most sanguine expectations of the sitters, and even of Mr. Eglinton himself. The sittings commenced on Wednesday evening week, and were continued during Thursday and Friday, the number of persons present at one sitting varying from three to five persons, and the circles comprising a clergyman of the Church of England, representatives of the Press, and some of the principal gentry of the district. Mr. Eglinton brought with him a table of peculiar construction, but its only peculiarity consisted in this, that it was ingeniously





Supplement to Light
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manufactured so that it could be converted into an oblong box in which Mr. Eglinton carried his slates, &c., in travelling. This table Mr. Eglinton took to pieces in the presence of every circle before the commencement of each séance, and satisfied all present that there was nothing suspicious or artful in its construction. He explained that the occasion of his visit to Ulverston was the first on which the table had been used, and that he had had it constructed because most of the tables he met with were so made that they did not admit of the slate being pressed close up against the under side of the top of them, there being a certain space between, which was, of course, unsatisfactory to the sitters, whereas in the case of his own table the slate could be pressed close against the flap so as to obviate all possibility of a hand being introduced to write on the upper side of the slate, on which the writing always comes. The truth of this explanation was manifest to all, and the following is a certificate which ought to dispel all doubt on the subject:—

29, King-street, Ulverston.
February 23rd, 1885.

I hereby certify that I have been a practical cabinet maker, that I carefully and thoroughly examined the table brought by Mr. Eglinton for his séances at Ulverston, and that it was in every respect an ordinary Pembroke table except that it was constructed so as to shut up like a box for travelling convenience. I declare that there is no deceptive contrivance about it, and that it appears to be one of the most unlikely description to be selected by a conjurer for his purpose. I may also state that I am not a Spiritualist.—

T. W. GOWLAND.

Mr. Eglinton, moreover, expressed his readiness in case the sitters were dissatisfied with his use of his own table, to use another belonging to the hotel, but all were so convinced that the former was a perfectly *bonâ fide* article that none thought it necessary to suggest that he should employ another. The manifestations which were produced in the presence of the various sitters were of the most astounding character; indeed, were of such a marvellous description that Mr. Eglinton declared he had never before had such an extraordinary series of successes. Almost every individual who sat obtained a direct answer to a question written in the celebrated Bramah-locked slate. The sitters in many instances carried the slate to the door, and there, where nobody could possibly observe what was written, wrote the question in the slate and locked it before approaching the table, then handed it to the medium, who would hold it under the table for a short time, then place it upon the table in full view of all the sitters, and the pencil was distinctly heard by everyone present, writing the reply. A large number of communications were obtained upon single slates or upon the under one of two slates held under the table, one above another, by the medium, who always pressed them close up against the under side of the table top. In some cases the slates were thus held by one of the circle, and by the medium together. It was remarked in every instance that the writing came on the upper side of the slate, and was written at the end of it furthest from the medium's hand, and was written upside down, looked at from that end which he held. This fact of itself was considered by most of those present as conclusive proof that Mr. Eglinton could not be the writer. Moreover, while he thus held the slate, his right hand was invariably joined to that of the person writing next to him, a fact which rendered doubly sure the assurance that it was impossible for him to execute the writing. In several instances messages were obtained between two single slates placed on the table, with the hands of the medium and those of one of the sitters placed upon them. One gentleman, Mr. James Hamer, obtained an answer to a question addressed to the spirit of his late employer, the reply being signed in his name, and though Mr. Hamer stated that the handwriting

was not that of the person appended, he admitted that it was like it in style. In two or three instances the medium laid a single slate on the table, and while he and another placed their hands on the top of it, writing came on the under side of it. Three somewhat lengthy communications were obtained under startling conditions. Two single slates, placed one above another, were held by the medium and all, or most, of the members of the circle, above the table, and while thus sustained in air, though the medium's hands were outside of them, and the slates were kept firmly closed by the united pressure of those present, there came the unmistakable sound of writing within them. On the three taps being given which always come at the conclusion of a communication, the top slate was removed, and the upper side of the under one was found covered with writing by one of Mr. Eglinton's guides, in the midst of which occurred two Greek lines, which were correctly translated by one of the circle as "concerning spiritual gifts, brethren, I would not have you ignorant." The following was the communication: "We are glad to be in a position this morning to give to you this overwhelming proof of our power to write under conditions that are ordinarily impossible. We should not have been enabled to do this had we not been buoyed up by your sympathy. That more do not carry out the injunction of Paul is cause for much surprise on our part, but we do not base our pretensions upon what we may tell you so much as we do upon the power of setting the known laws at defiance, by which means only will men think." Another communication was obtained between two slates held in the air by the medium and several of the sitters, which was given in a manner that was most remarkable, and which Mr. Eglinton stated was unprecedented in his experience. It was written in the form of a circle, line within line, the three last words filling crosswise the small space in the centre of the circle, the last word being written below the previous two, and upside down in relation to them. The following was the communication: "It is unnecessary for us to say that this writing is produced under conditions that are the despair of science. Surely, granting that your dear friends can return to the earth-sphere again, there is nothing opposed to preconceived ideas. Read your Bible." This communication, notwithstanding the form in which it appeared, was written with the utmost rapidity; indeed, the celerity with which this and all the other more lengthy messages were written was such that the fastest penman could nothing like equal such a speed. But one of the most amazing manifestations that were given was the following. Two single slates, one upon the other, were placed on the chair of a solicitor who was present, and he sat upon them, holding the slate by the edges with the medium. Immediately he sat down the pencil commenced to write, with a marvellous rapidity and a loudness of sound that were most remarkable. On the solicitor rising, the upper side of the under slate was filled with the following communication: "It is, unfortunately, too often the case that men attempt to deny that of which they have never had previous experience, however much the intellect of the generation may be against them. These phenomena are not produced solely with a view to convince you that we are what we profess to be, so much as with a desire to prove there may be forces in existence of which you know nothing. *Les esprits médiocres condamnent d'ordinaire tout ce que passe leur*— and is not this the case with those who deny the possibility of your communing with those you have loved and lost.—T.E.J." The dash is put in place of a word which is undecipherable, but from the translation of the other words the sentence obviously means, "Mediocre minds usually condemn all which passes their comprehension."

Of all the séances only one proved a failure, that at the private house, and even that was but a comparative one,

for results were obtained. The spirits there wrote on a slate held under the table—not the medium's, it may be observed, but one belonging to the house—that there was no power, and that it would be useless to proceed. Mr. Eglinton under the circumstances emphatically declined to accept any fee, but on a reduced amount being pressed upon him consented to do so.

It ought to be mentioned that the séances were all of course in the broad light of day, or of gas burning to the utmost height; that the slates were always seen to be perfectly blank before being held for the messages; that the pencil was frequently observed to be immediately under the last letter of the last word when the writing was shown, and that in many cases the communications were obtained on the sitters' own slates, some of which were previously initialled by them to ensure that no changing of the slates should take place. At some of the circles the pencil was marked by the sitters before the phenomena commenced, and after writing had been executed was identified; and the pencil was frequently examined, and found to have been worn exactly as it would be if used in writing. In order to convince the circles that there could be no chemical preparation of the slates, sitters were, in several instances, obliged with the test of the writing on the slate of words dictated by them, while it was held by the medium. It may be mentioned further that the Bramah-locked slate was for half an hour in the hands of the Mr. Gowland whose certificate appears above, and he and another person thoroughly examined it and are prepared to certify that its construction is that of an ordinary folding slate, and that there is no secret contrivance about it. The news of the results of Mr. Eglinton's séances has created an extraordinary excitement and an immense amount of discussion in the town. Of the twenty-two persons who sat only some five were Spiritualists, but at least four converts have been made by Mr. Eglinton's wonderful exhibitions, and the majority of those who witnessed them, including some of the acutest and most intelligent men in the town, appear to be convinced that the phenomena were produced under such conditions as precluded all possibility of conjuring or trickery. The Spiritualists of Ulverston and the sitters generally express their high appreciation of the exceptional privilege which has been conferred upon them by Mr. Eglinton in their being favoured by him with so deeply interesting and so amazing an exposition of his powers, and it is earnestly trusted that he will repeat his visit at no distant date.

GLASGOW ASSOCIATION OF SPIRITUALISTS' HALL, 2, CARLTON-PLACE, S.S., AT 6.30 P.M.—*Sunday Lectures*: March 1st, Mr. E. W. Wallis, *Answers to Written Questions*; March 8th, Mr. E. W. Wallis, "Three Curses, and How to Remove Them"; March 15th, Mr. E. W. Wallis, "Man's Three Saviours"; March 22nd, Mr. J. J. Morse, "The Gospel of Rest"; March 23rd (Monday, at 8 p.m.), Mr. J. J. Morse, "Man: Why was he made?" March 29th, Mr. E. W. Wallis, "Scepticism, Free-thought, and Spiritualism."

THE *Fédération Spirite Belge* has formed a society for assuring to its members the execution of their last wishes; the funds of the society to accrue from a moderate annual subscription and voluntary donations. The society is to furnish a mortuary cloth (*drap mortuaire*), letters of invitation to the funeral, and depute a competent friend to speak at the interment in name of Spiritists.—*Le Messager*.

OBSESSION (?).—A boy aged nine years and a-half was staying with an aunt at Namur. Wherever he was, furniture used to be upset, and small articles broken. The aunt sent him back to his parents, named Bourson, at Lens, Pas de Calais. There, one day, some coins, which the mother had placed on the table, were thrown at her by some unseen agency. The boy has sometimes been jerked out of his bed. When sitting at his tasks, his whole body is shaken, his chair and table are upset, and his slate covered with scrawls. The case having been reported by a Spiritualist friend in that locality to the *Union Spiritualiste*, the committee has invited the father of the boy to bring him here to Liège, in the hope of being able to render service in the case, the *Union* proposing to bear all charges.—*Le Messager*.

SPIRITUALISM IN THE PROVINCES.

Mr. Peter Lee on Rochdale Spiritualism.

On Sunday, February 22nd, Mr. Peter Lee delivered a brief lecture on "The Past and Present of Spiritualism," in the Assembly Room of the Conservative Stores, Oldham-road, Rochdale. It had been advertised in both local papers that he would make a statement affecting Spiritualism in Rochdale, and several persons were amongst the audience from both societies in the town. Having reviewed the history of the movement, he said that the spirit of inquiry was never keener than now, and pointed out that in such centres as Liverpool and Blackburn new halls were to be opened in connection with the spiritual movement. Referring to the statement he had to make, Mr. Lee said that, unfortunately, an attempt had been made to gag him, but he was not to be gagged. He appeared as a free individual on a free platform, and should express such sentiments as he deemed fit in regard to Spiritualism in Rochdale. He had been connected with the spiritual movement about four years; he had observed and studied a good deal during that period, and presumed that he could speak with some little authority on the subject. Many before him would remember that not very long ago a fraud was discovered in the neighbourhood in connection with the movement. It was known to be such at the time; the medium referred to was closely surrounded by devotees, and by this means was enabled, for a time, to perpetuate his fraud. At length the bubble burst, and brought on the bursting of the Spiritualist Society in the town. The movement did not die out, and mediums were brought from time to time who were competent, such as Mrs. Britten and Mr. Johnson, and others. Eventually there got on to the platform a series of mediums not altogether suitable for representing Spiritualism, and it became necessary for them to set their faces against it. This caused another upset, and the founding of an opposition society. Consequently, there had been two societies pulling at the various mediums obtainable; whilst, if there were not two societies, but only one, there would be sufficient Spiritualists in the town to form a society so strong that they would be able to procure a series of competent representatives of Spiritualism every Sunday throughout the year. As things were now the platform was found empty at one place on a Sunday, and the other either empty or indifferently supplied. The result was that Spiritualism in Rochdale was at present in a rather sorry plight in connection with this branch of the movement. In the face of all this, he was present that morning to state, candidly and fearlessly, that as long as he had the power to bring other mediums into the town, whether the two societies continued to exist or not, he should do so. As to the issue, he had no doubt whatever, for by pursuing this course he had drawn around him persons sufficiently competent in every way who would assist in lifting the spiritual movement into such a position as it had been lifted into in Liverpool, Blackburn, Glasgow, and London. Orthodox preachers delivered sermons to their listeners, intelligently, and the latter found the money to pay for it. General Booth did the same sort of thing with his followers of no education, or possessing but very meagre intelligence, and yet money was forthcoming with which to pay them fairly remunerative salaries. But, so surely as Spiritualism had grown to its present condition under the influence of the All-Wise, if they liked, then so surely would the All-Wise, or that power which was wiser than themselves, provide that with which to put the spiritual philosophy before the public in a proper manner. He had at one time rather narrow views in regard to paying for religious teaching; but about three years ago Mrs. Britten in a letter to him said: "I will not make one class of labour sacred and another profane, by taking pay for one and refusing it for the other, but will make all labour sacred by taking adequate pay for it." On consideration, this proposition would be found to contain reason and sound logic in it, and would be found to be incontrovertible. What did they pay for mediums? Mrs. Britten's charge was about a guinea; the same might be said of Mr. Colville, Mr. Morse, and others. A society of thirty or forty members could pay that easily, assisted by the congregations of from 300 to 400 who on Sundays would turn out to hear such a class of mediums. About a penny per head would do it, and leave a surplus in hand. In the Press and on the platform he should use his pen and voice against the condition of things they had had of late. Mediums had been put on to the two platforms, some of whom could not speak their native tongue correctly, and others who fearfully mutilated the Queen's English,

He spoke in disparaging terms of societies employing such mediums. It was a method of procedure which was doing more harm than good; such mediums ought to be used in connection with investigation circles, and not be dragged before the public in a scarcely half-developed condition. To put that class of mediums on spiritual rostrums of the kind referred to was a hoax on common-sense, and as long as the necessity existed he should protest against such a line of procedure.—In the afternoon and evening Mr. Johnson, of Hyde, spoke on suitable topics, and imparted some useful information and advice to some present who were, in a sense, strangers to Spiritual Philosophy.

GLASGOW.—At the morning meeting of the Spiritualists here last Sunday, what has for some time been looked upon by a number of the Society's members as an unpleasant and unseemly development in connection with these services, "came to a head," and it is now fondly hoped, was expelled, as unhealthy humours should be. The privilege of addressing questions to the guides of the medium, Mr. or Mrs. Wallis as the case might be, having been freely extended to those who chose to frequent the Sunday morning meetings, *ad libitum* questioning soon changed into *ad infinitum* debates and controversy; so that the spiritual ministrations of the intelligences controlling the mediums were oftentimes overshadowed by the "cloudy umbrage" thus engendered in the minds of the assembly, their efforts to be of service as teachers from the other and higher side of life thwarted, and their inspirations eclipsed. At length, however, a sort of climax has been reached. The debating last Sunday morning having become more than usually discursive, and the efforts of everybody to convince everybody else more than usually impotent, the *clôture* was enforced, and a vote taken on the question as to whether such practices were to continue or no; whether, in short, as a member somewhat facetiously but not unaptly put it, "we were to come there to teach the spirits or be taught by them"! The result of the division, it is gratifying to say, did credit to the good sense, not to say good manners, of the meeting; for by a sweeping majority it was resolved that it was more seemly to invite instruction from the invisibles and hearken to them with respect, than to expect that they should submit to the promiscuous harangues of every one who might have a pet philosophy or a "new idea" to ventilate. It is to be hoped, therefore, that the early popularity of these morning services will shortly return, and, with an increase of concord and general harmony amongst the members, that the clairvoyant powers of both Mr. and Mrs. Wallis, whilst under control of their respective guides, will be more actively called into play for the benefit alike of inquirers and members. In the evening, it being "Question Night," the guides of Mr. Wallis disposed of a variety of questions submitted in writing, answering them all with their usual ability and to the evident satisfaction of the meeting, which was a pretty fair one in point of numbers. Having accomplished their task before the usual time for breaking-up, the guides took occasion to refer to their personal work—what their intentions and desires were in connection with Spiritualism, and especially with the movement in Glasgow; and in the course of their remarks, delivered a powerful and stirring appeal to Spiritualists to be "up and doing" in the discharge of saving and beneficent duties, as befitted those who possessed a truth of infinite importance to their fellows—scornfully impatient of the disposition that would debase Spiritualism into an intellectualism to wrangle over and split hairs about. Those who now knew somewhat of the true meaning of life, death, and immortality could surely afford to abstain from the cowardly selfishness involved in the consuming desire to get "salvation for their souls," and that only, and be prepared to do battle for the right, the true, and the good, letting "their souls" reap what benefit might be derived from such manly and elevating effort. Next Sunday evening, Mr. Wallis' subject is "Three Curses, and How to Cure Them."—ST. MUNGO.

BIRMINGHAM.—On Sunday, March 1st, Mr. J. Burns attended a conference in the morning, when the position of Spiritualism in the town and the means of extending its usefulness, were discussed. Several suggestions were made. In the evening he addressed a crowded audience—a large majority of them strangers—on Spiritualism. He described the objections made by scientists to the phenomena, and pointed out how they failed to explain them. He showed how science could explain the movements of a telegraph needle, but failed to explain what electricity was. So Spiritualists find intelligence

in the movements of tables. Man is as spiritual now as after he dies; and if Mrs. Groom could describe spirits she exercised spiritual gifts while in the body. "Some mediums can see into the bodies of others as easily as we can see through a glass tumbler. Others can see the light flowing from a magnet, and describe it as like the nervous fluid that flows from the fingers of human beings, the magnet, of course, having no volition. Spiritualism investigates the relation of good and evil to man's future life, and finds that as he lives here so he will continue there. Fifty years ago physical developments, which are the commonplaces of to-day, would have been derided. Spiritualism teaches man how to control the conditions of his lower nature, which to-day puzzles the sociologists." He went on to comment on the singular hostility of religionists and scientists to Spiritualism. But it is easy to see that many books have long been developing a spiritualist feeling and doctrine without knowing it. To all men must come the questions: Who made all things? Whither are all things tending? Spiritualism furnishes the reply, first negatively by sweeping away theological conceptions; secondly, in a positive way, by giving a theory which answered those questions. Mr. Burns was listened to with deep interest, and produced a great impression.—Mrs. Groom followed with spirit delineations, of which fifteen were recognised, three persons only of those to whom the spirits with them were described failing to recognise the minute descriptions given of their friends in spirit life. There is a growing interest in the subject in the town.—COR.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, 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 Guldenstättbe, &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 Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

AN appeal was made to Boston Spiritualists to furnish the Spiritual Temple, recently erected as a free gift, at a cost of £30,000, in that city. Towards this object (the furnishing) one gentleman sent his cheque for 5,000dol. while several contributed 1,000dol. each. Spiritualists in Great Britain must surely be very poor!

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"ROBERT HOUDIN.

"4th May, 1847."

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

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

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

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

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

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

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

After describing several successful experiments, Mr Kellar proceeds:—

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

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

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

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

The Testimony of Professor Jacobs.

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

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

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

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

Testimony of Samuel Bellachini.

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

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