

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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CONTENTS.

Phases of Materialization	603	The Phenomenality of the Subject	607
A Child's Strange Malady	605	Miss Lottie Fowler's Mediumship	607
Divination by Numbers	605	The Protection of Public Medium-	
Spiritism versus Other Theories ..	606	ship	608
London Spiritual Alliance	606	"LIGHT" Sustentation Fund	609
A Mesmeric Institution	606	Records of Psychological Phenomena	610
Form Manifestation	606	Leeds Spiritual Science Society ..	611
An Inquirer's Difficulties	606		

[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 592.)

IV.—TESTS SPECIALLY APPLIED.

There is hardly any medium who is, or has been before the public who has not been subjected to a series of more or less intelligent tests, having for their object the proof that the medium and form are not identical; in other words, that a genuine materialization has taken place. Many of these tests were absolutely conclusive: some, such as the tying of the medium behind a curtain or within a cabinet, do not impress me of themselves, though they have their value when taken in connection with other circumstances. In some cases, the series of tests imposed extended over years, and no citation, such as space permits me to make, would do any sort of justice to the results arrived at. Such a case is that of Miss Florence Cook (Mrs. Corner). The record of the carefully applied tests in her case, contained in the pages of *The Spiritualist*, must be read consecutively in order to estimate its value as a piece of connected evidence. The still more stringent and conclusive tests applied by Mr. Crookes, F.R.S., are not public property; and I can only say, therefore, that no more conclusive evidence ever attested a fact than did that elicited by Mr. Crookes, in his own house, and under conditions most favourable for observation, the fact of materialization. It would be unfair to the subject which I am endeavouring to present with specimens of its best proof, were I altogether to omit some records of Miss Florence Cook's remarkable mediumship; but I repeat that I can give no complete idea of the wealth of evidence already before the public by any quotations that space will permit me to make. I can but give some well-known records as specimens of countless others, lest I should even seem to ignore what is of such value.

In the *Spiritual Magazine** Mr. Benjamin Coleman, an observer of large experience, and much shrewd sagacity, describes a séance held at the house of Mr. Luxmore, on November 18th, 1873. The material points he thus narrates:—

"Her hands were first tied together with a piece of tape, the ends of which were sewn and sealed, and then the tape was passed round her waist and tightly knotted and sewn and

sealed again. The tape was then passed through a staple in the floor, having a slack of about a foot, and there knotted again, which restrained Miss Cook from standing up to her full height, and then the tape was brought into the room nearly up to our feet. Mrs. Honeywood entered the cabinet—a room separated by folding doors from that in which the observers sat—the instant Katie disappeared, and there she saw Miss Cook asleep, leaning over nearly to the floor, the ties on her hands and waist unchanged. Miss Cook, dressed in black, wearing stockings and spring boots, was seen an instant after Katie, who was clothed in pure white garments, and whose feet were naked." Mr. Coleman adds that Katie presented the exact features of Miss Cook.

The late Prince Emile de Sayn Wittgenstein, in the course of a letter* bearing strong testimony to Miss Florence Cook's powers as a medium, thus gives reason for maintaining the separate individuality of Katie King in spite of her frequently striking resemblance to Miss Cook.

"Katie resembles Miss Cook by the law of the perisprit keeping, when disengaged, the impression of the material form to which it belongs. The two are positively distinct personalities not to be mistaken, and only bearing between them a sort of strong family likeness. One of the most striking proofs of Katie's immateriality appears to me in her way of moving. She did not walk; she did not even glide; she seemed to be there at once without my knowing how she came. The touch of her hand also is not that of a material one. It feels more like velvet than skin, and produces the impression of an empty glove filled with air. But the most irrefutable proof of Katie and Miss Cook being two separate individuals was given to me at the end of a séance at Hackney (the residence of Miss Cook). Katie had not disappeared for longer than forty seconds at most when we opened the curtains and found Miss Cook in the act of awaking. It would have been quite impossible for her to change her gown, put on her boots, dress her hair, in so short a time; and the space itself in which she sat is too narrow to admit the possibility of moving about and dressing in it, had even the time been sufficient."

About the end of the month of February, 1874, ("three weeks ago,") Mr. Varley, F.R.S., at a séance held at the house of Mr. Luxmore, Mr. Crookes, F.R.S., and other observers present, tested Miss Florence Cook by a series of electric experiments. A minutely detailed account contains records taken at short intervals throughout the séance.

"Miss Cook was placed in an arm-chair in the room which was subsequently to serve as a darkened cabinet. Two sovereigns, to which platinum wires had been soldered, attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers of thick white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached a thin, cotton-covered copper wire which led into the light room where the sitters were located. . . . Prior to the medium being entranced, she was requested to move her hands about, which by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from fifteen to thirty divisions of the galvanometer, and sometimes more; consequently, if during the séance she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable under electric test. . . . The current was not interrupted an instant during the whole séance. Had the circuit been broken for only one-tenth of a second the galvanometer would have moved over

200 divisions. Katie came out into the room. Katie was much like the medium. . . . Towards the close of the séance the room was darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards Katie told me to go into the dark chamber to detrance Miss Cook. I found her in a deep trance, huddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm, and dry, and not long, cold, and clammy like Katie's. In the course of two or three minutes she came out of the trance. . . . The sovereigns, blotting-paper, and wires were exactly as I had left them, viz., attached to her arms by pieces of elastic."

In one of his records* of facts observed by himself in his own house, and in the midst of his own family, Mr. Crookes thus writes:—

"On March 12th, during a séance in my house, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library, which did duty as a cabinet. In a minute she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up, she has slipped down.' Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen. On returning to my post of observation by the curtain, Katie appeared again and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie but she had disappeared. I called her, but there was no answer."

"I pass on to a séance held last night [March 29th, 1874] at Haokney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly. On several occasions she took my arm when walking. . . . I asked permission to clasp her in my arms. . . . Permission was given. She appeared to be as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

"Katie now said she thought she should be able this time, to show herself and Miss Cook together." I went cautiously with my phosphorus lamp into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air into the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearances perfectly senseless. She did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked round and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality.

"At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet

* *Spiritualist*, April 3rd, 1874.

and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light."

In answer to a letter of inquiry addressed to him by Mr. Cholmondeley-Pennell, Mr. Crookes adds the following.*

"At the time of the occurrence I felt its importance too much to neglect any test which I thought would be likely to add to its completeness. As I held one of Miss Cook's hands all the time, and knelt by her, held the light close to her face, and watched her breathing, I have abundant reason to know that I was not deceived by a lay figure or by a bundle of clothes. As regards the identity of Katie, I have the same positive conviction. Height, figure, features, complexion, dress, and pleasant smile of recognition, were all the same as I have seen there dozens of times; and as I have repeatedly stood for many minutes within a few inches of her face, in a good light, Katie's appearance is to me as familiar as is that of Miss Cook herself."

Later† Mr. Crookes describes an occurrence at some recent séances in his house. He states that two mediums—Miss Showers and Miss F. Cook—being present, two materialised forms—"Katie" and "Florence"—walked about in his laboratory "with their arms entwined school-girl fashion, and in a strong light." He further adds: "Katie has also materialised and spoken when I have been in the cabinet with Miss F. Cook, holding her hand; but, it being dark, I could see nothing except here and there lights, one of which settled on my coat-sleeve."

Mr. Crookes succeeded in photographing the materialised form of Katie by electric light. During the later séances,‡ held at his house, he had ample opportunity of comparing the medium with the materialised spirit-form, and of noting the many points of difference between them in spite of a superficial resemblance which was more manifest at some times than at others. Moreover, he is able to say that "it was a common thing for the seven or eight of us [comprising his home circle] to see Miss Cook and Katie at the same time under the full blaze of the electric light." One evening he had opportunity of timing Katie's pulse. "It beat steadily at seventy-five, whilst Miss Cook's pulse, a little after, was going at the usual rate of ninety."§

Not needlessly to multiply testimony, I will only add that Florence Marryat records a piece of perfectly conclusive evidence. At a séance, when Katie said farewell to her friends, her power of manifesting her presence through Miss F. Cook's mediumship being about to cease, Florence Marryat states that she "saw and touched the warm, breathing form of the medium, and at the same time saw, and touched, and felt Katie standing by."

Testimony such as this of Mr. Crookes is not to be put aside, unless published testimony, solemnly given, is to be disregarded altogether. It will not be pretended that it is not conclusive, except by those curiously-constituted minds to whom no proof suffices to establish an unwelcome truth.

If it be permitted to quote from another source in corroboration of what has already been adduced, I will refer to a record which bears the well-known name of Mr. C. C. Massey.¶ Together with a friend (who "concurs with him in his account and in entire satisfaction with the result"), Mr. Massey had a séance with Miss F. Cook at the rooms of the Dalston Association of Inquirers into Spiritualism, on September 22nd, 1878. The medium sat in a back room, and a curtain divided it from the front room, where the sitters were placed one on each side of the curtain. The medium had been elaborately tied round the waist with tape, which was sealed and wound round the chair and carried to some distance.

"We conversed a short time with the medium * * * This was followed by a hand and arm * * * Next the curtain was drawn away on one side and the other, showing at each side successively a full-length figure, enveloped in ample masses of white drapery, and which spoke to us (the voice being Marie's) from the places at which it appeared, moved, and gave

* *Spiritualist*, April 10th, 1874.

† *Spiritualist*, June 5th, 1874.

‡ *Spiritualist*, May 30th, 1879.

§ *Spiritualist*, April 10th, 1874.

¶ *Spiritualist*, June 5th, 1874.

‡ *Spiritualist*, May 29th, 1874.

undoubted evidence that it was not a 'dummy.' On re-entering the room we found the medium seated on the chair in the same position as before * * * Knots and seals were intact. * * * Nothing had been tampered with."

It is not in my power to add to the evidence respecting Miss Florence Cook's mediumship. It has been subjected at various times to the most stringent tests. And if, in later years, doubt has been cast on its genuineness in a particular case, I can only say that that doubt was not substantiated by evidence sufficient to establish the case that was sought to be made out. Much less do such rough and ready methods of investigation invalidate the careful and cautious conclusions arrived at by Mr. Crookes after prolonged and patient observation.

(To be continued.)

A CHILD'S STRANGE MALADY.

We take the following narrative of a trance, headed as above, from the *Literary World* of November 27th, which the editor says a New York journal has received from a correspondent at Scranton, Pennsylvania.

"Rebecca, the fourteen-year-old daughter of David M'Donald, a foreman in the moulding department of the Dickson Manufacturing Company's works, is subject to fits of trance of strange interest, some of them lasting for weeks at a time. A short time ago, on regaining consciousness after an unusually protracted spell of this sort, the girl wrote on a slate that she had been in the celestial regions, and that it was impossible to describe their glories. After another trance, she seemed greatly perturbed, and wrote that she had seen the infernal regions and their occupants. Prior to her present trouble Rebecca was an unusually bright and attractive child. One evening, about a year ago, she visited a merry-go-round, where a number of other children were playing and laughing. She started for home at nine o'clock. A short distance from the house she was accosted by two men who followed her to the door. The child's screams brought her mother to the scene, and the men ran off, but Rebecca was greatly frightened and suffered a terrible shock. Soon after this three of Mr. M'Donald's other children were taken sick. Rebecca devoted much attention to them, and one evening, while ministering to their comfort, and putting things to rights in order to be in time for school, she fell downstairs and injured her spine. The injury was followed by sickness and decline, and the parents, thinking a change of air might benefit her, took her to the residence of her aunt, Mrs. Warburton, who lives in the Hyde Park section of the city. Three months ago Mrs. Warburton took Rebecca out for a walk. When only a short distance from the house the girl screamed, and fell. Her limbs became rigid, her eyes assumed a fixed stare, and she was unable to speak. She was carried home, and remained in this condition for eight days. During this time she could not move her lips or tongue, but she hummed numerous tunes. For several days she took no food. As soon as she became conscious she foamed at the mouth and snapped at everybody who approached her. Then came a period of calm. Her eyes remained closed, and her efforts to articulate were painful in the extreme. She understood every word that was spoken in the room and wrote on a slate replies to such questions as were asked her. Between that time and the 4th of July Rebecca had three singular spells. Then she appeared to get well again, was taken out riding, and seemed to be in a good way of recovery. About the middle of July she became unconscious again at the Warburton residence, resumed the humming of well-known airs, and kept this up for a long time. The doctor thrust a darning needle into her rigid limbs, but she did not seem to feel it, and continued the humming as if nothing had occurred to give her pain. Two weeks ago she became conscious, and startled all the neighbours with her screams. Then she became tranquil. She remembered nothing of the trance. A week ago last Saturday Rebecca had another trance, from which she has not yet recovered. A reporter visited the house to-day, and saw the afflicted girl. She shook hands with all who approached her bedside, and her efforts to speak were exceedingly touching. While the reporter was in the room she began humming, and kept it up for half an hour. Her closed eyes quivered, but there was no movement of the other features or limbs. The case excites the most profound pity for the little sufferer.

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.]

Divination by Numbers.

To the Editor of "LIGHT."

SIR,—I feel personally obliged to your correspondent "W. P." for supporting my experience on this subject by the communication of his own. I do not, however, think the title of his letter, "Numbers as a means of Spirit Telegraphy," quite appropriate to the instance he gives, because the giving out the number by the *concierge* at the Musée Plantin was, as in so many of my own cases, a fact which, according to the temporal order of things, could not be directly influenced by spirit interference, unless the *concierge* was made to give a number out of the regular succession of the tickets handed to visitors as they entered in exchange for their umbrellas. Otherwise it was the apparent coincidence, that "W. P." should arrive just at the turn for No. 107, that makes the case so difficult, as well for Spiritualists as for anyone else. It is this circumstance that made me for years withhold my own similar facts from even the Spiritualistic public. Three years ago I obtained responses in this way on so many occasions as to convince me that I was in the presence of one of the deepest of metaphysical mysteries, one for which even the section of the public most advanced in the recognition of mysteries was hardly prepared. Let me remark, however, that like all true experience of nature this particular mystery is very ancient—some of the systems of augury presenting the same difficulty that the event is apparently determined by an infinite regressive series of physical antecedents and conditions.

The following case of a recent response is less mysterious in this respect, but is worth mention as the subject has been broached.

One day, about a fortnight ago, I was thinking of the physical conditions which might, in my own case, prevent that direct communication with the spiritual world which I have long exceedingly desired. It occurred to me (as often before) that my habit of rather excessive smoking might produce a state of brain adverse to this possibility.* It occurred to me to try for indirect confirmation of this surmise by the numerical method. I ascertained the value of the words "smoking bad," which is 95. Then I meant to take a book, open it, and place my finger on a line without looking. If the line contained a word of the value 95, I should have my affirmative answer. But by one of those trivial perplexities which happen to all of us occasionally, I could not at first decide on a book, though many were nearly within reach of my hand as I sat. Though I had no reason for preferring any, I rejected, as if instinctively, two or three that lay close by. Then Abbot's translation of Kant's "Theory of Ethics" occurred to me, with an immediate and quite unaccountable sense of satisfaction. I rose to get it from the shelf, opened it at once at random, and dropped my finger about the middle of the page (p. 289, 3rd edition). I found it had fallen on two lines. On the upper one, the first word to the left of my finger, was the word "wholly"=95. On the lower one, partly under my finger, was the word "elevating," also=95! I then took the trouble to count the numerical value of every word (not evidently too short) in the thirty-three lines of the page. Only one other had the value 95. Now, I touched two lines; and supposing (as the fact was) the three right words on the page to be on different lines, the chance of any two given lines containing at least one of the words was $\frac{2}{3}$, or the odds were less than five to one against the event. But the chance of the "double event" obtained, that is, that the two lines touched should contain two of the three words, was only $\frac{1}{3}$ (since $\frac{3 \cdot 2}{1 \cdot 2} = 528$, $\frac{3}{1 \cdot 2} = 3$, and $\frac{3}{2 \cdot 2} = \frac{1}{2}$). And the odds against my finger falling on one of the three right words in the page, and in immediate proximity to another, were of course enormously greater.

Any one who supposes that the alphabetical valuation is a fanciful novelty of "W. P." and myself may be referred to the "Story of the Báb," in the current *Contemporary Review*. Moreover, the fact that the Hebrew letters are proper numerals, has led to a whole system of mystical interpretation of the Bible by

* When I was at the Eddy Homestead, ten years ago, we were one evening sitting round the stove talking, and most of us, myself included, smoking, when Horatio was "centrolled," and in the course of his remarks, turned to me abruptly, saying (or the "spirit" saying through him): "You wish to be a medium; do not smoke." (If I remember rightly, Horatio was himself a smoker.)

this means ; and it is said that verses of the most different verbal composition, if expressive of the same leading principle or idea, are found to have the same numerical value. (See a work by Dr. Mahan, an American author, on this subject—I cannot recall the title of the work—and also Mr. Grattan Guinness's "Approaching End of the Age.") C. C. M.

"Spiritism versus Other Theories.
To the Editor of "LIGHT."

SIR,—The powerful series of articles by Mr. Roden Noel under the above heading cannot fail to command the serious attention of all who may be concerned to defend the positions he attacks. The humble office of translator does not impose the obligation of championing an author's ideas, and much that Mr. Noel says against Hartmann involves the argument against others, who will doubtless meet it, if not in your columns, elsewhere. For myself, moreover, I would say that I should feel it rash and presumptuous to encounter this long and able essay in an off-hand reply ; though, as what I have written on my own account is occasionally criticised, later on I must ask leave to occupy some of your space. Meanwhile I will only remark that I think there are points on which Mr. Noel has not quite correctly represented Hartmann's views ; and further, that in exploring this new field of psychology, we should be particularly cautious how we oppose to any tentative hypothesis those *à priori* conceptions of personality which are in truth upon their trial.

As regards Mr. Haughton's letter in "LIGHT" on Von Hartmann, I do not feel the same difficulty. With what he says about "transferred hallucinations" I quite agree, but I must regret the tone in which he speaks of the eminent author he attacks, a tone not justified by accuracy of criticism. For it is not the fact that Hartmann "believes in the visible universe, and in nothing beyond it," nor that he "cannot at all understand how spirits can exist." Wholly unjust, also, is the charge against Hartmann that "his dearest concern is not to jeopardise his philosophical reputation in relation to these phenomena," because he will not be responsible for individual cases. His explicit, honest, and most courageous declaration in view of the *whols* evidence (see p. 22 of reprint) was one of my reasons for undertaking the translation. Looking at the rabid prejudice prevailing in Germany, Hartmann's recognition of the subject might well be injurious to any reputation less firmly established. To Mr. Haughton's vituperation of Hartmann and his ideas, "ignoble," "cowardly," "selfish," "low-thoughted," "jargon," &c., I must be excused from replying. But why does Mr. Haughton misdescribe even poor Slade ? Slade was never a "prisoner," never a "discharged convict," was not even, in contemplation of law, a convict at all, for the quashing of the conviction at the Middlesex Sessions related back, and annulled it *ab initio*.

C. C. M.

London Spiritualist Alliance.
To the Editor of "LIGHT."

SIR,—This being a favourable time for Spiritualists to become members of the London Spiritualist Alliance, I ask your permission to beg all our friends who have not yet joined us, to do so. I know from personal correspondence that there are many Spiritualists scattered over the country who not only stand aloof from our organisation, but whenever an opportunity is afforded them of contributing in any way to its aid, do so under a *nom de plume*. They can join our Society under such disguise if they wish it, but why such reticence is so often assumed mystifies those who have stood in the van of the movement when it was far less respectable to avow Spiritualistic beliefs than it is now. One word to country friends :—Upon subscribing to our Alliance they not only distinctly aid an organisation which is doing good and growing work, but they unlock to themselves the use of a valuable library, from which they can receive a constant supply of books (two at a time) through the post, by simply paying cost of transit.—Yours truly,

MORELL THEOBALD, *Hon. Sec.*

A Mesmeric Institution.
To the Editor of "LIGHT."

SIR,—I observe with much satisfaction an announcement by the President of the London Spiritual Alliance, that Mr. Regan has generously offered £100 towards founding an institution for the free healing of disease by "the laying on of hands."

There existed in London about thirty-five years ago a

Mesmeric Infirmary to which I occasionally lent my services as an amateur mesmeriser, but that institution collapsed for want of funds, because it was conducted on a too expensive scale, including an expensive house and a highly paid secretary.

For years I have contemplated the revival of this Infirmary, or a like institution, and I think the present time is a very fitting one for this purpose.

In order that the matter may be ventilated without delay, I have arranged that a meeting shall be held at my house on Sunday, the 13th inst., at three o'clock.

To this meeting I have invited some of the chief mesmerists now in London, and it will give me much pleasure if those who are interested in this important subject can also attend.

GEORGE WYLD, M.D. (EDIN).

41, Courtfield-road, South Kensington.
(Close to Gloucester-road Station).

Form Manifestation.

To the Editor of "LIGHT."

SIR,—At the remarkable séance recorded by Mr. Morell Theobald in your last issue, a female form approached me, placed both arms around my neck, and kissed me.

The form strongly resembled one very dear to me, who passed away some years ago. The hair, plainly seen, was worn in an uncommon manner peculiar to her. Unfortunately, the lamp was too distant to enable me to see the features clearly ; but a voice from the cabinet called to me, saying, "That was Bessie, Mr. Hanne, did you recognise her?" the name given being correct.

One form came near me and brought with it a strong corpse-like odour, giving me a severe headache, which lasted some hours.

The manner of each form was automatic, moving as if on wheels. In two instances I saw the drapery, which seemed to impede progress, kicked out of the way ; yet the movement was exactly as described by "M. A. (Oxon.)" in "Phases of Materialization." If that able writer could only answer his fifth point more fully, "What was the formative power, and who the operator?" he would, perhaps, remove a heavy load of doubt and perplexity from the minds of many earnest Spiritualists. The question often arises in my mind, Are we at the mercy of an unknown "intelligence"—a fourth dimensional being (see Zöllner's "Transcendental Physics"), or do we hold converse with our loved ones gone before ?

Of one thing I am certain, viz., that the forms in question were genuine "spirit" forms, and not the creation of fancy, the possibility of fraud being in this instance utterly impossible.

—I am, sir, yours, &c.,

Fern Cottage, Keogh-road, Stratford, E.

G. HANNE.

An Inquirer's Difficulties.

To the Editor of "LIGHT."

SIR,—I hardly know if you will deem what I am about to say as suitable for insertion in your journal, but premising first that I am the merest novice in Spiritualism, and am very desirous to become, if possible, satisfied on some points respecting it, I venture to state some of the difficulties or questions that often perplex me ; and if any of your readers can kindly give me some "light" on these questions, I shall be very grateful.

It seems to me almost incredible that anyone of average intellect should doubt that the various occurrences connected with Spiritualism are facts, capable of being witnessed, tested, and proved to be such.

But in what *class* of occurrences should these facts be placed? In the psychological or moral? Do they belong to the region of natural (or supernatural) science, or to the region which simple and unphilosophical people speak of as the *surd*, that from which emotion, will, good, and evil proceed ?

If they belong to the scientific, to be tested, learned, and investigated, I can see that the world's knowledge might be so much the greater, and that fields hitherto hidden, or but dimly seen, would be opened, to prove of intense intellectual interest. Yet, if that be so, by how much shall we be the better? I presume, of course, that we all recognise that goodness is our highest, and should be our ultimate aim. It seems to me that those nations who were far ahead of the nineteenth century in occult science did not benefit morally by that advancement to any very appreciable extent, as compared with those

nations who had comparatively no such knowledge but who had the ethics of Christianity as epitomised in the Bible.

A desire "to know" is natural, and under certain conditions, one of the highest means to good. Spiritualism meets that desire to communicate with the unseen, but do the communications presumably received from higher (because less material) intelligences seem at all adequate in *quality*, if I may use such a word, to the subject-matter of the Bible? If the entire record of all the "messages," "direct writings," "form-manifestations," and specially the "spirit utterances" in séances, were collected together, would not a large part of that record consist of matter of too trivial a nature to be called "spiritual" in the highest sense?

There are many more things I should like to ask, but must not take up more space now. I am most interested in "LIGHT," and cannot understand indifference to a subject that suggests such claims as those of Spiritualism.—I am, dear sir, yours faithfully,

IN EARNEST.

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—I must trouble you with one more letter under this title, which I will make as brief as possible.

I am sorry to have led "C. C. M." off the track by what I said as to the "subject-object." As he seemed to think that I admitted no subject-object, I just explained the sense in which I hold that a subject-object exists, and would exist even for a being who had no organism—the imperceptible percipient whom I was imagining. "C. C. M.'s" quite different "subject-object" I also admit as a fact, agreeing with his and Mr. Shadworth Hodgson's account of the important place, in my perception of the world as I find it, of a body which I call mine. The issue between us thus does not at all "turn on the nature of the subject-object"; for he admits my "subject-object" and its nature, and I admit his—as facts. The issue is whether—as he contends and I deny—a body or objective appearance of myself is *logically* necessary as a condition of percipience in general.* And the controversy has divided itself under two heads.

(1) As all the arguments by which "C. C. M." supported his view were drawn from a single branch of percipience—the percipience of an external world—I suggested that percipience of this world by no means exhausted percipience; and I put the question: How do I represent myself, or how can I be shown to need to represent myself, as a phenomenon similar to the phenomena which I encounter in another world of experience—the world of music? "C. C. M." attempts no answer to this question: I must, therefore, hold to my opinion that it admits of none. He argues with skill, and proves as he thinks, that when I contemplate external objects, I must be an object among them; what precludes him from a similar demonstration that, when I contemplate tunes, I must be a tune among them, except the inherent absurdity of the notion? His vague assumption that, when experiencing music, I am perceptible "under quite different modes of perception" from those involved in my bodily perceptibility is, in the first place, opposed to the fact that nobody ever found me so; and in the second place, is surely a mere blind. To be logical, his position must be this, and this only:—It is implied by the fact that I have perceptions of sight and touch that I am visible and tangible to others: it is similarly implied by the fact that I have perceptions of sound, that I am *audible* to others. That is the only "mode of perception" that could have any relevance to the argument. But in general, I would defy "C. C. M." to advance a step towards proving his point in respect of any sort of experience in which the two qualities of extension and externality are not prominent. A quite parallel case to music would be that of mere *colour*-percepts. How would a percipient who had seen nothing but blue sky "clothe his self-consciousness homogeneously"? I expect that it would need the propounding of the problem to make him look properly blue.

(2) But to come down to the single branch of experience which "C. C. M." takes into account—the experience of objects in space—I remarked that all that is logically necessary for local distinctions is that the objects seen shall be definitely related to a mathematical point or centre,—a point which, if it may be in a sense an object to the percipient whose perceptions of other objects involve it, could in no sense be an object to others, much less an organism. "C. C. M."

* May I correct here an unfortunate misprint which occurred in my letter of November 28th? In the fourth line of the paragraph numbered 2, the word *asserting* should be followed by a *not*.

seems not exactly to deny this; but he fastens on my further remark that to a percipient whose local existence was narrowed down to this simple point, "externality" and "spatial relations" might probably have a meaning rather different from their present one. He seems to regard this remark as a concession—since it admits that perception of the external world *exactly as we know it* implies something more than mere local position; which "something more," according to him, is a body. Now I need not enter into the further question as to how far the body implied would be the *actual body that I know*, or that science knows; for on that question "C. C. M." merely refers to Dr. Ingleby. It will be enough to remind him once more that the issue between him and me in respect of visual phenomena is whether my visible extension in space is logically implied in my percipience of *visible objects as such*—not whether it is implied in my percipience of exactly my present external world. The surmise that, when my local existence was reduced to a point, my visual experiences might be modified, is surely no concession to the view that visual experiences in themselves imply a local "positing" of something wholly different to the point—to wit, an extended body.—I am, Sir, yours obediently,

EDMUND GURNEY.

Miss Lottie Fowler's Mediumship.

To the Editor of "LIGHT."

DEAR SIR,—I think some of your readers may be glad of the information that Miss Lottie Fowler has settled herself at No. 16, Bury-street, W.C. (entrance in Gilbert-street), and is always to be seen between two and seven o'clock. Miss Fowler had a large *clientèle* before her visit to America which she would be glad to gather round her again. I had several sittings with her in past years, and always considered her one of the most remarkable clairvoyants living. I sat again with her last week and had every reason to think her powers unabated. As an adviser and director in business matters, her control is especially good, and I would trust her implicitly. As several people seem unaware of Miss Fowler's present address, I thought this note might help both her and them.—I am, dear sir, yours faithfully,

FLORENCE MARRYAT.

OUR friend M. Helleberg of Cincinnati, U.S.A., informs us that a young lady a medium for the slate writing, at one of her visits to his house, accompanied by her mother, agreed to the experiment of a wax-match being placed between the slates instead of the usual fragment of pencil. After a short time, a sound was heard, the slates were opened, the match was found burning. Our friend's wife is also a medium for the direct writing between slates. Through the slates held in her hand a spirit prescribed at considerable length for a patient suffering from a serious disorder of the kidneys. A copy of the communication so written has been forwarded to us; it is remarkable for its hygienic and prophylactic advice, and is signed "Hermann Boerhave."—*Moniteur Spirite*.

A CURIOUS DREAM.—Agassiz had been for two weeks trying to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vain—the blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before. Hoping that that the same experience might be repeated, on the third night he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning the fish re-appeared in his dream, confusedly at first, but at last with such distinctness that he had no longer any doubt as to its zoological character. Still half-dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiseling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed it corresponded with his dream and his drawing, and he succeeded in classifying it with ease.—*Literary World*.

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

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Light :

SATURDAY, DECEMBER 12TH, 1885.

THE PROTECTION OF PUBLIC MEDIUMSHIP.

Three years ago, as the members of the London Spiritualist Alliance were reminded in the President's recent address, a new departure was taken in respect of the public investigation of the physical phenomena of Spiritualism. It may be well to recall the weighty words in which the "educated Spiritualists of Great Britain," i.e., those whose experience in the investigation, and trained capacity for observation fitted them to pronounce an opinion, gave utterance to a conclusion that was practically unanimous, so few were the dissentients from its terms.

"Public or promiscuous sésances for physical manifestations (they wrote) have been of late years generally marked by the following characteristics:—(1) The sésance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed."

"These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences."

"Such conditions should be allowed to prevail no longer. 'Mixed' circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism, public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even form-manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but *outside of it*, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend sésances held under the conditions that have of late been prevalent; and it were far better that we should have no physical phenomena at all than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion."

"In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—*That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.*"*

* "LIGHT," Vol. II., p. 522.

About the same time* Mr. Thomas Shorter addressed to the Central Association of Spiritualists some wise and well-considered advice on the question of Public Mediumship. It is needless for us to say that no man is more entitled to be heard with respect on such a subject than Mr. Shorter. His long experience, his sober habits of thought, his candid mind, and his outspoken fearlessness when necessity requires, mark him out as one eminently fitted to handle this difficult subject with discretion and thoroughness. This is Mr. Shorter's conclusion:—

"I maintain in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and Spiritualism, that this whole question of professional mediumship and of our relation to it should be seriously reconsidered. I believe if [certain changes were made which have in effect since been carried out] that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honourably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position—that to him is committed a high and holy trust. . . . I believe that Spiritualism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition and that many of us would be able to go beyond the need of physical manifestations into the higher region of spiritual communion."

If there were some that heard these words, who at the time thought them a hard saying, events have subsequently abundantly vindicated their sagacious foresight. The Declaration promoted by the Central Association of Spiritualists was signed by some two dozen presidents or secretaries of country societies. It commended itself to such representatives of opinion, sufficiently divergent in general conclusions, but wholly agreed in this matter, as M. Aksakof, Mr. W. P. Adahead, Mr. Barkas, Miss Anna Blackwell, Mrs. Hardinge Britten, Mr. Calder, Mr. Eginton, Mr. Farmer Mrs., and Mr. Desmond, FitzGerald, Mr. S. C. Hall, Mrs. Hallock, Mr. J. Esmore Jones, M. Leymarie, M. A. (Oxon.), Mr. C. C. Massey, Rev. W. Miall, Hon. Roden Noel, Mr. Hay Nisbet, Mr. Frank Podmore, Mr. Riko, Mr. Dawson Rogers, Dr. Speer, Mr. Morell Theobald, Mr. Tietkens, Mrs. Nosworthy, Mr. Alfred Russel Wallace, Rev. W. Whitear, and Dr. G. Wyld, not to mention many other names of consideration and weight.

We need not dwell upon the result of this action. The President of the London Spiritualist Alliance claimed that by it "a heavy blow was given to methods of investigation which should never have been sanctioned"; and that "we have practically destroyed what led to grave abuses." Experience and knowledge will affirm the justice of that claim. At the present moment Spiritualism is in a far different position to that which it occupied when Mr. Shorter so pathetically lamented its fall from its former high estate; and it occupies its present honourable place very largely in consequence of the action that we are now recalling to recollection. If we carry the minds of our readers back to those dark days, it is only that they may the better be able to appreciate the bright outlook that now lies before them. For "we have changed all that" during these three years. We have grown in knowledge by sad experience: we have learned our lesson so far, at any rate, as to turn our backs upon the past with thankfulness, and to welcome the prospect of work worth the name of Research which the President of the Alliance set forth in his recent address.

We shall have occasion hereafter to recur to other matters therein set forth. For the present we desire to fix attention on the bearing of this plan of research on the question of Public Mediumship which Mr. Shorter handled so exhaustively three years since. It goes without saying that the abolition of payment by results will cut away one

* "LIGHT," Vol. II., p. 533.

great source of temptation to which Mr. Shorter drew attention. It will remove from a weak person the temptation to "assist phenomena" when they are weak, or to counterfeit them when they are absent. It will go far, together with the absence of darkness, and of unknown observers promiscuously gathered together at haphazard, to prevent a medium from being placed in an equivocal position. Our attention will be increasingly drawn to the study of that most important question—the influence of conditions on the phenomena, and on the medium himself. Already we know that if we are to hope for good results we must provide good conditions, and above all that we must surround the medium with a harmonious circle who will treat him with tenderness and care, and shield him from injury that ignorance or malice might inflict.

The Spiritualistic public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of their knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which hang round the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory, and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose interest was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm and the development of reasonable methods of inquiry and research. But the medium has most of all to gain: by protection from insult and injury from foolish, or ignorant, or malicious persons; by his removal from equivocal conditions, under which it is almost impossible to distinguish perfect sincerity from consummate trickery; by the development of his powers under guarded conditions carefully carried out, so that they may be brought to perfection without risk of injury to his health, whether of body, soul, or spirit.

A RESIDENT in Southport desires to meet with Spiritualists in that locality with a view to forming private circles for investigation.—Address, Editor of "LIGHT."

DEATH is the sunset of our material existence; to-morrow the spiritual sun of a brighter and more beautiful day will appear in the firmament of our being, that shall stand at high meridian of that eternal day whose horizon is crimsoned with the never-fading light of immortality.—DR. C. C. PEEET.

A SPIRITUALIST residing in Dublin complains that through the action of Messrs. Smith and Son, it is difficult to procure "LIGHT," and still more difficult to make the acquaintance of Spiritualists. If any of our readers residing in that city would care to meet another investigator, they can be put into communication upon application to the Editor.

MEETINGS for Spiritualists are held every Sunday at the Regent Hotel, near Baker-street Station. On Sunday next, 13th inst., at seven o'clock, Mr. C. C. Massey will deliver a lecture entitled "The Relation of Faith to Evidence in Research." On the following Sunday the speaker for the evening will be Mr. A. F. Tondall, who has chosen for his subject "Occultism."

"SHE told me that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in 'Middlemarch' between Dorothea and Rosamond, saying that although she always knew they had, sooner or later, to come together, she kept the idea resolutely out of her mind until Dorothea was in Rosamond's drawing-room; then abandoning herself to the inspiration of the moment, she wrote the whole scene exactly as it stands, without alteration, or erasure, in an intense state of excitement and agitation, feeling herself entirely possessed by the feelings of the two women."—Extract from the "Life of George Eliot," by her husband.

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The above list represents the remittances and promises which have reached us up to the time of going to press. The amount at present is not very encouraging, but as our friends have never failed us in the past, so we have no fear that they will do so now. "LIGHT" is steadily growing in circulation and influence, and promises at no very distant day to be not only self-supporting, but commercially profitable; and in the meantime we earnestly appeal for the assistance of all who are interested in our success, begging them to be both prompt and generous in their contributions. With more means at our command we could make our work more widely known, and thus hasten the time when such appeals as this will be no longer needed.

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.

MAGNETIC SYMPATHY.—"I have often noticed," writes Mrs. S. Seip in *Golden Gate*, "my watch to have gained considerably when I have been under the influence of buoyant feelings; and on the contrary to have lost when very depressed in my mind. I have observed also, while wearing a friend's watch, which she said went too fast or too slow, that it kept accurate time while I wore it. It is a question with me whether all strongly magnetic persons would find their watches vary in this way according to their states of feeling."

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 591.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Spirit Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS C.—CLAIRVOYANCE.

If evidence of spirit-knowledge of our worldly affairs is acceptable in your columns I beg to offer an example. Being much perplexed on a business matter some weeks ago, I thought I would try a spirit medium, and called on Miss Lottie Fowler, of 16, Bury-street, Bloomsbury, whose name I had often heard. I found her a most remarkable sensitive. She did not wait to hear me state my case, but at once began to *tell me* what were the subjects on which I had to consult her, and pointed out in detail the course to be taken. This course was not in accord with my own views of the situation, but I followed her advice, and, I am pleased to say, with the most satisfactory result, and it was afterwards evident that if I had carried out my own notions I should have been wrong. The medium also, without asking questions, or attempting to get the slightest clue, gave me particulars and minute personal descriptions of a number of my relatives who have been "dead" many years, and some of whom had not been in my thoughts for perhaps a quarter of a century.

For instance, she stated that a spirit was with me who gave the name of "Margaret," and who she said had passed away between twenty and thirty years. This was an aunt who used to take a good deal of interest in me when I was a lad. "Jane" was the name of another spirit present, and who used to live with Margaret as an adopted child, and a cousin and playmate of mine.

In the case of my wife the particulars were even more striking. Not only were the descriptions of the personal appearance of her mother and sister, who left the body many years ago, most accurate, but the times of passing away, and the complaints they suffered from were correctly given. The medium also said that my wife's mother came to live with us in the latter part of her time here, and died at our house; and that there was some unpleasantness with one member of the family who had not behaved well to her; all which was the truth. We had suspected peculiar treatment of the kind indicated, yet had no proof, but at this séance the medium said the spirit distinctly told her who was the offending person, and gave the name—a very peculiar one—which perfectly confirmed our suspicions. The medium also told my wife the names of sisters and brothers she had lost, how long they were ill, and what they died of; that one of the family recently came to this country from abroad, and wanted to borrow money, and a number of other incidents of this nature—all of which were correct, and of which we know the medium could have had no personal knowledge.

A remarkable feature in these séances is that no "leading" questions are asked by the medium, no cross-examination or sifting of any kind, but the details and facts come out with a volubility and accuracy which almost takes one's breath

away. Miss Fowler's *forte* appears to be the identification of, and communication with, departed friends and relations. The séance was at Miss Lottie Fowler's room (16, Bury-street, Bloomsbury). I went straight there without making an appointment. Except that two years ago I went to her once in the same way, and without divulging my name, she was entirely unacquainted with myself or family.

INQUIRER.

CLASS I.—HAUNTED HOUSE

We lived some seven years ago for a year in a house near Oxford Circus, which before our tenancy had not been inhabited for several years. We noticed that the landlord was exceedingly anxious to secure us.

One night about 10.30, I went to the post, being absent about three minutes. On returning I found my wife in the sitting-room upstairs, in tears and quite prostrate with terror. She said that she had gone out on the landing and looked down the stairs, expecting me, when she heard a noise which came nearer and nearer, and seemed just as if a person, walking upstairs, were slapping one hand upon the wall (the gas was burning on the landing). Finally the sound came close to her, and an invisible hand seemed to be clapped in her face. She immediately fled back into the room, and was more frightened than she had ever been in her life.

My wife's sister, a complete sceptic, saw one day, at three o'clock in the afternoon in full sunlight, a white figure standing at the door of the sitting-room where she was lying upon a sofa, and also heard heavy feet going upstairs very late at night, sounds which were quite unaccountable. The walls of our house did not join the walls of the neighbouring houses, so that the sounds could not have come from them.

Servants complained continually of the noises and left. After leaving we heard quite accidentally that the house had a reputation for being haunted.

INQUIRER.

CLASS L.—MATERIALISATION.

On Tuesday, November 18th, I witnessed a materialisation séance at 6, Nottingham-place, Mr. Eglinton being the psychic. The séance commenced at about 8 p.m., in an upper room overlooking the street, an adjoining bath-room being used as the cabinet. This bath-room, which had two doorways, one leading into the séance room and one on to the landing, was examined by the sitters, and the door leading on to the landing locked and secured with a strip of stamp edging. The doorway into the séance room was closed with curtains. The sitters, six ladies and two gentlemen, were then arranged in a semi-circle reaching from the corner of the séance room directly opposite the cabinet, which I shall call the head of the circle, to the bath-room wall. My own position was third in the circle, counting from the head. Within reach of the right hand of the gentleman at the head of the circle stood a gas-lamp which was alight during the séance, there being always light enough for me to see the arrangement of the room and the position of the sitters, as well as to distinguish with ease the features of those sitting on either hand and their immediate neighbours. The sitters having joined hands, Mr. Eglinton, after remaining awhile outside the cabinet, paced up and down and made passes over each member of the circle. A bluish light was seen intermittently over the region of his heart, and other lights of a more vivid nature were noticeable in his vicinity during this part of the sitting. He then entered the cabinet, and soon a voice, purporting to be that of "Joey," one of the psychic's "guides," was heard conversing familiarly with the circle. After a short time the curtains parted, and a form appeared which was recognised by one of the sitters as the likeness of a deceased friend. During the sitting no less than eight forms were recognised by different sitters, each sitter recognising one at least, some two. These forms, which were very characteristic in appearance, represented men, women, and children. Eleven came during the evening, two of these being the medium's "guides," "Joey" and "Ernest." In one case two forms came together, a full-grown man and a child. Towards the end of the séance Mr. Eglinton himself came out of the cabinet, apparently in a state of trance. He advanced to the head of the circle and walked up and down. After a little while a small piece of muslin-like drapery appeared apparently from beneath the left side of his waistcoat. This lengthened gradually till it reached the floor, where it began to work about as though some living thing were beneath it. It then gradually rose in the form of an irregular cone till it reached about the height of Mr. Eglinton's shoulder, when

suddenly the appearance of a man stood there, a man with black hair, beard, and moustache, clad in a white garment, and carrying like a mantle the piece of drapery that had been evolved from the medium's side. The form was quite as large as that of the psychic, but the cone of material did not appear to be at any time large enough to conceal a man, even had he been much smaller. This form I understood to be that of "Ernest," one of Mr. Eglinton's "guides." This phenomenon took place near the head of the circle, close to the gas-light and within four feet of my seat. Mr. Eglinton from the beginning to the end was the centre of attraction for eight pairs of eyes, some in front, some sideways, and some behind, so that fraud seemed practically impossible, as the passage of a full grown-man into the bunch of drapery, had such a thing occurred, could not fail to have been noticed by some, if not all. The form soon drew Mr. Eglinton back into the cabinet, supporting him meanwhile. Several times while this manifestation was in progress I and other sitters supported him, as he appeared unable to stand steadily. The tread of this form, as well as of other forms, could be heard distinctly. After this episode the séance continued in the usual way, the last form to appear being that of a child bearing a light, which, however, could not get far enough away from the cabinet to be identified. After the conclusion of the séance the sitters again examined the cabinet and found the door locked and the stamp edging intact. Mr. Eglinton looked very pale and exhausted. These are solely personal impressions of this remarkable séance. I have not compared notes with the other sitters, and do not speak on their behalf.

F. W. BENTALL.

CLASS I.—HAUNTED HOUSE.

My mother, some twenty years ago, paid a visit to L—Grange, North Lincolnshire. After taking a seat in the drawing-room, a tall, dark looking man appeared at the door, gazed at her silently and went away. The servant coming, my mother mentioned that Mr. R. (the owner of the house) had been there. The servant said it was impossible as Mr. R. was at dinner. She had been waiting, and was quite certain he had not left the room. And upon proceeding to the dining-room, my mother found that Mr. R. was quite a different looking man; but upon the wall was the likeness of a gentleman which she immediately recognised as that of the person who had stood silently gazing at her. This led to an explanation that the house was, in fact, haunted, and by a *fac simile* of this figure in the picture. There were also noises to be heard in the house, of which the most characteristic was like the banging of a door upon its chain. Everybody would get up, thinking burglars were in the house, but no cause for the sound was ever discovered.—INQUIRER.

[The full names of L—Grange and of Mr. R. will be communicated to any inquirer who may be in a position to ascertain whether the ghost mentioned in the following story still walks, or to obtain any other additional information. If he be a telepathite, to encourage him we will suggest to him a telepathic explanation, and it will be entirely his own fault if it shall seem to travesty his views.

It may be that the man in the picture being quite different from Mr. R., Mrs. R. may have gradually come to consider him the exact image of what a man should be, and have conceived a nameless longing one day to see just such a man. With every new visitor therefore, while still uncertain who it might be, she might feel a wild throb of expectancy that at last her heart's desire was realised. And thus our melancholy Mariana might project her imagination into the sensorium of each visitor in turn.

It is true the theory seems complicated, and there is the discrepancy of the door banging.

[Of course, it is a "tentative and provisional" theory.]

CLASS N.—AUDIBLE VOICE.

About twenty years ago an intimate friend of all my family was recovering from a severe illness, and as soon as she was deemed capable of supporting the journey, a change of place to a considerable distance was arranged for her. As it was of the utmost importance for her to have a good night in order to prepare her for the journey next day, all the household were sent to bed early and perfect quiet enjoined throughout the house. A devoted friend whose name was Ellen went to bed with her in order to be close at hand in case of need. About an hour after the invalid had lain down, she was suddenly startled by a loud outcry, "Nellie! Nellie!" as if a person was in urgent need of immediate assistance, and it occurred to her that some one might

have slipped in in the dark, and was hanging over the banisters. She turned anxiously to her friend and tried to rouse her. She made no offer to rise, however, and only said in a very marked way, "Did you hear that voice? It was my mother. I hear it constantly." H. WEDGWOOD.

OCCULT PHYSICAL ACTION.

About the year 1862 or 1863, the friend above mentioned had a broad gold ring which she had worn constantly for four or five years. A gentleman who was staying in the house told her he had been present at a séance where a lady who was very sceptical on the subject, had challenged the spirits, saying, "Well, if you will break this ring on my finger I will believe in you;" when, greatly to her surprise, the ring was mysteriously broken in two. My friend, who was equally sceptical, turning round the ring on her finger, and said lightly that she should not mind making the same promise if they would do the same with that ring. She thought no more about the matter, but when she came to take off the ring at night she found there was a sharp cut through the back of the ring which she was perfectly sure had not been there in the morning, and which a jeweller said could only have been done by a sharp jeweller's tool. At a subsequent period she was much vexed when a jeweller, who had the ring for another purpose, soldered up the cut of his own accord.

The friend from whom I had the two foregoing stories is a woman in whose careful veracity I have entire confidence. I took them down from her words and submitted the narrative for her correction.

H. WEDGWOOD.

LEEDS SPIRITUAL SCIENCE SOCIETY.

Opening of the Oriol Hall, Cookridge Street, Leeds, on Sunday, December 6th, 1885.

The Society opening the above hall has been known hitherto as the Sheepscar Spiritual Society. The name has now been altered to the Spiritual Science Society, and it is expected from the associations of the place (having been till lately occupied by the Yorkshire College) that the more intellectual portion of the community will be attracted. The mediums who have already promised their support are considered the best instruments in the district now before the public, and every hope is entertained that the opening will be the starting-point of a new and progressive movement in Leeds. The room is large and comfortable, seating 500, situate in the centre of the town, on one of the tram-routes. For the purpose a room more suitable can hardly be imagined; it has a commodious gallery and is heated with hot-water pipes; the acoustic properties are good, and it has the advantage of being level with the street, being reached through a large entrance-hall, with nicely tessellated pavement. By the time fixed for the morning service, 10.30, a large audience of Spiritualists, investigators, and friends had assembled, and the meeting was formally opened by Mr. Scott, the chairman of the Society, who, in a very practical address, traced the progress of Spiritualism through its various stages in Leeds, and fully explained the lines upon which it was proposed to carry on the association in the new rooms. Mrs. Groom, of Birmingham, while under spirit influence, then christened an infant, brought upon the platform for the purpose, the name Millicent being given, afterwards giving a discourse which was a complete explanation of the laws and principles of Spiritualism, and the benefit it brought to its believers. Many strangers being present at the opening service, the discourse was peculiarly fitting to the occasion. After the discourse Mrs. Groom improvised a number of poems on words selected by the audience, and also described a number of spirits present. She was singularly fortunate in her delineations, the majority of the descriptions being immediately recognised.—In the afternoon Mr. and Mrs. Hepworth, of Leeds, occupied the platform, the guides of Mr. Hepworth discoursing on the "Dawn of Truth." They defined truth as that which, when placed upon the pedestal of time and assailed by hostile critics at all points, remained unmoved and immovable. Theories which were once regarded as truth have been proved by science to be fallacies. For instance, the earth was for centuries held to be flat, until Galileo, in spite of all opposition, proved it to be round. That the world was created in six literal days was looked upon as truth until science solved the problem of evolution. Spiritualism has been attacked by all the weapons that man could bring against it, but it still remains the same, unmoved and immovable. Science in her war

with error would find a valuable ally in Spiritualism. Further arguments were used to show that the advent of Spiritualism was the dawn of new truth. The lecture was delivered in a clear and telling manner. Mrs. Hepworth afterwards gave a number of clairvoyant descriptions, most of which were readily recognised. —The evening service was a pronounced success, the large hall being completely filled, many having to go away for want of even standing room. Mrs. Groom continued her discourse in the same strain as at the morning service, and concluded an eloquent address by describing the advantages which would accrue to humanity and the world at large if the principles of Spiritualism were more generally acted upon, not only in the daily life of the individual, but in the affairs of nations. One of the subjects given to Mrs. Groom for a poem was "The Dedication of the Oriel Hall." After the discourse and the four impromptu poems given by Mrs. Groom in the evening, the chairman caused a sensation by relating the circumstances of the aggressive action of three gentlemen, twenty months ago. These persons had been appealed to by the Young Women's Christian Association to dislodge the Spiritualists from a large room, which they occupied adjoining the Y. W. C. A. premises, because "they had to do with the devil." Mr. Thomas Harvey was one of the gentlemen. The chairman acknowledged that he was a philanthropist, but unfortunately of very narrow religious ideas. This gentleman passed away on Christmas Day last. Shortly afterwards the story got noised about the town that the ghost of Thomas Harvey had been seen approaching the Friends' Meeting House, Leeds, at the moment of his "death"! The chairman said he fully believed it, for thousands of similar appearances had been recorded all over the world. The explanation of the case he believed was this. Immediately the spirit leaves the body it is, in many cases, unconscious of the fact of the so-called "death" having taken place, and goes mechanically to the place where its chief interests lay. Thomas Harvey, therefore, naturally dwelling upon the thought of "What of the hereafter?" would go in spirit to his place of worship. The gentleman who saw the apparition was surprised at seeing Thomas Harvey out of doors at that time. He was the more surprised on opening the street door to find that Thomas Harvey was not to be seen! The chairman further related that at a home circle, with three sitters present, in addition to a developed home medium, they were expecting to have a certain control. Instead of the expected spirit friend speaking through the medium, a stranger was evidently making a great effort to communicate. After a while the medium put out his hand, and said with emotion, "May God bless you in your noble work. I hope your new hall will not be taken away from you. When on earth I was your enemy." In answer to "Pray give me your name," the control said "Harvey." The spirit had then, perforce, to release control, and another one came who was well-known. Further information was then given of Mr. Harvey's condition in the spirit-world, and a message to the effect that he desired the chairman to make a statement in the new hall. He hoped by reparation to raise himself. The chairman then said that the previous evening (Saturday), being at home, and Mrs. Groom his guest, he said to that lady, "Do you see any stranger present? I won't say whether male or female, young or old." Mrs. Groom gave a description of a strange spirit present, a description which a gentleman who was also present and who had known Thomas Harvey for sixteen years, said could not be so well given by him. The chairman added he had had many proofs of Thomas Harvey being continuously with him, and he hoped to raise him to a truer spirituality. —Mrs. Groom then gave about thirty clairvoyant descriptions of spirits surrounding individuals in the audience, all of whom, except one, were recognised. Altogether, Sunday last was a red-letter day for Spiritualism in Leeds. —Mrs. Groom spoke in the same hall again on the Monday night with great success.

THE barque which thou hast to guide is thy physical body, which is now sailing down the river of life. Along the shores of this river are many false lights which will tempt thee to approach their alluring rays. Many have been attracted by them, like the moth to the flame, thinking thereby to gain happiness. But instead of happiness they have found misery; instead of joy, sorrow; instead of health and strength, sickness and death. —ALFRED KITSON.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
 2. ELEMENTARY CIRCLES OF INVESTIGATORS,
 3. INQUIRERS,
- all under the direction of*
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and 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-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"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 unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

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

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

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

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

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

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

The Testimony of Professor Jacobs.

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

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

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianimic 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. I 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.