

# Light:

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

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Faul.*

"LIGHT! MORE LIGHT!"—*Goethe.*

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

## NOTES BY THE WAY.

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

The following letter raises an interesting point:—

Has not "M.A. (Oxon.);" in his recent note on Nostradamus rather fallen into a popular error in giving a material signification to the term "world," as used in prophecy, whether sacred or secular? It is not the physical planet that is implied as the proper object of our aversion in the Scriptural injunctions against "the world, the flesh, and the devil"; or that is described as having perished in the cataclysms of the past (as in 2 Peter, ii. 5, and iii. 6), or a hundred other passages. Nor is it the destruction of the physical planet that is intended in the various like predictions of Trithemius, Guillaume Postel, &c., since they speak of the event as preparatory to a renovation of things, which could not happen if the planet itself were destroyed. Obviously, what is meant is the system or order in vogue, social, political, philosophic, or religious; and it is precisely such an "end" that is actually occurring before our eyes, through the very agency in the promotion of which "M.A. (Oxon.);" himself is a zealous worker, namely, the substitution of the Spiritualistic for the Materialistic hypothesis—a change that must, by its very nature, bring about the "end" of the order hitherto existing, and introduce "a new heaven and a new earth, wherein dwelleth Justice," by making the interests and sentiments of the soul the basis of conduct, instead of the desires of the body. Nor are we justified in concluding that the precise periods indicated, 1881 and 1886, are not critical points in the progress of the event, merely on the ground that the fact is not yet apparent. Since it may well be that a full knowledge of the history of the movement will some day disclose those years as the actual points of departure for events of a hidden and spiritual nature themselves, and known to few or none at the time, but stupendous in their consequences.—E. M.

I am quite in accord with the spirit of "E.M.'s" letter. It is abundantly clear, and I have repeatedly drawn attention to it, that change is the note of the present age. We are going through an epoch when much of that to which the world has grown accustomed is passing away. Old things are becoming new; old theories are being sifted; old beliefs revised. Exact science is, in some of its more recent discoveries and hypotheses, finding itself in closer harmony with a Spiritualistic than with a Materialistic philosophy. "E.M." is abundantly justified in his reading of the signs of the times. What is not so clear is that any special year may be specified, as Nostradamus ventures to do, as the special epoch of change. Events of this nature are not sharply defined in their sequence; they overlap, if I may so say, and the exact moment of succession is imperceptible. What is still less clear is that the prophets (such as Old Moore) know anything at all

about things to come, even if we may assume that notable events are connected with some peculiar conjunction or position of planets, or the like. There may be—I am disposed to believe that there is—some profound cosmical law, of which we now and again get glimpses, which is at the bottom of whatever truth there is in, for instance, astrology; which is seen in action in the very remarkable cases of the interpretation of numbers which "C.C.M." and "W.P." have communicated to this journal; which may, very possibly, account for some facts which Spiritualists, in earlier days, have been disposed to assign to the personal intervention of departed spirits. This is possible. But I should be much surprised to find that the compilers of prophetic almanacks knew anything about this subtle law, or that they framed their predictions with any regard to its action.

A recognition of this inter-relation of all created things, this correlation of microcosm with macrocosm, so that we all thrill with a subtle sympathy of which most of us are unconscious, is one of the gifts of later science to the world. Mr. Fiske, in his very powerful and striking "Idea of God," gives a most picturesque illustration of the thesis which he lays down at the outset: "The world of phenomena is intelligible only when regarded as the multiform manifestation of an omnipresent energy." In the course of his argument he brings out very forcibly this proven inter-relation between all created things to which I have been alluding. I cannot find room for an argument that will not bear condensation, but I hope to recur to it, and here I cite the following eloquent passage as a sample of an impressive whole.

"The fathomless abysses of space can no longer be talked of as empty; they are filled with a wonderful substance, unlike any of the forms of matter which we can weigh and measure. A cosmic jelly almost infinitely hard and elastic, it offers at the same time no appreciable resistance to the movements of the heavenly bodies. It is so sensitive that a shock in any part of it causes a 'tremour' which is felt on the surface of countless worlds.' Radiating in every direction, from millions of centric points, run shivers of undulation, manifested in endless metamorphosis as heat, or light, or actinism, as magnetism or electricity. . . . Every part of the universe shares in the life of all the other parts, as when in the solar atmosphere, pulsating at its temperature of a million degrees of Fahrenheit, a slight breeze instantly sways the needles in every compass-box on the face of the earth."

I remember once conversing with Mr. Voysey, pastor of the Theistic Church, on the subject of Spiritualism. I gave him such information as I could in answer to many questions that he asked; and he said at last, "Well, I should never feel safe in the same room with any phenomena such as you have described. I should be afraid of being psychologised. I should like to look in upon them through a window." I think I convinced him that no theory of being psychologised, and so deluded, would stand the test of experience; but I also think that he distrusted the subject as being possibly diabolic. He knew nothing about it, and witchcraft, obsession, necromancy, and perhaps the woman of Endor, had got into his mind. I see that he has been saying much the same thing in a recent sermon on "Modern Errors and Follies." Among these he classes Theosophy—"a creed which has neither 'Theo' nor 'sophy,' neither God nor wisdom, but which is nothing more nor less than the

old Spiritualism without table-rapping," Mr. Sinnett will be amused to hear—and necromancy. The latter, I suppose, means Spiritualism, and is, Mr. Voysey oddly opines, "a revolt against the irrational doctrine of the resurrection of the body."

In the course of his sermon Mr. Voysey makes a statement of fact which interests me more than his profession of opinion. It seems that "some very staunch members of his church" are Spiritualists. The prevalent faith has penetrated even to the serene atmosphere of a dispassionate Theism. The warning in the following words against trifling with these occult forces is one which every reasonable person, Spiritualist or not, will endorse.

"In all these years of my ministry to this church (says Mr. Voysey) I have never before permitted myself to speak as a partisan on either side of this question of Spiritualism; because I felt sure that it has nothing to do directly with Theism and some very staunch members of our church believe in it. But having broken the silence I will now add that, with whatever contempt I regard the alleged communications from the spirit world, and with whatever scepticism I look upon the Spiritualistic theory of the phenomena which *actually occur*, I willingly admit that there is something in it, that there are certain phenomena of a very remarkable kind which need and demand most careful and serious *scientific* examination and which may lead, for aught we know, to some extraordinary discoveries of human force as yet only dimly guessed at and fruitlessly employed. That the dead have anything whatever to do with it I entirely disbelieve. The evidence, such as it is, points exactly in the opposite direction. But it is even more certain that living men and women who are the unconscious agents of the phenomena, do expose themselves by these exercises to very great danger to their brains and nervous system; and therefore these occult forces should no ver be trifled with."

The Psychological Press is publishing a very interesting pamphlet entitled, "How I was taught of the Spirit," by 'Vivat Veritas.' The writer is not, in the conventional sense of the term, a Spiritualist ("To this hour I have never attended what is called a séance"), but has been brought in a very remarkable and striking way into personal relation with the world of spirit. Space does not permit me to give more than a brief citation from a pamphlet which I hope my readers will procure and study for themselves. It is the record of the influence of an elevated Spiritualism on a profoundly religious mind. The story of the early development is thus told:—

"I will take up the history from the year 1873, when in a moment of great and terrible anxiety, I heard a distant voice, which at once gave me relief and consolation, both of which proved to be well founded.

"Having no thought of the possibility, in this age, of any superhuman communication, I set this fact down to an excited imagination, and attributed but little importance to it at that time. I may mention that I now know it was an answer to my prayer of agony.

"Five years later, when sitting quietly in my writing-room, one afternoon about four o'clock, I suddenly saw before me two spirit figures, both of whom I was able to recognise, and one of whom I distinctly heard speak in a clear human voice.

"Once, also in this same year, 1877, I seemed to hold a sort of spiritual conversation—a meditation as it were, but in which two took part, myself and another—which seemed to me so remarkable that I wrote it down as nearly as I could remember.

"After that, two years and more again elapsed without any further actual development; and all this time I remained strongly averse to anything of the nature of Spiritualism, of which I knew little more than the name, and the fact that there was much, very much, in it which was wrong and false.

"In November, 1879, I met a friend—for whom I have a great respect and affection—from whom, for the first time, I learned that a high form of spiritual communion was possible without any paraphernalia of paid medium or formal séance; and from that moment communion began between myself and those of the spirit world, which has, in one form or other, known no cessation, but has been graciously developed in clearness and beauty until this moment, and is still in process of development,

with the happiest results to myself and all with whom I am intimately concerned, both in the things of this and of the spirit world."

It is not necessary that one should feel able to accept all the points of the writer's creed in order to appreciate the personal value of the experience described in the pamphlet. Beyond its subject-matter the interesting point to Spiritualists will be that in these three dozen pages they have a precise record of objective spiritual intercourse by automatic writing and clairaudient perception, outside of the pale of Spiritualism as popularly understood. And such experience is by no means singular.

*Blackwood* for the current month has one of its standard ghost stories, of a different type from those which Mrs. Oliphant has familiarised us with, but worth reading. I will not spoil its surprise. The *English Illustrated Magazine* also has a psychical telepathic story of the prevalent mode—"Witnessed by Two" (Mrs. Molesworth). Professor Karl Pearson contributes to *Mind* a notice of "Meister Eckehart, the Mystic," in the course of which he elaborates the system of philosophy to which he inclines, and which I do not profess to fathom. There does not appear to be either mind or matter left when the Professor has done. A man of quite another type communicates to the *North American Review* two too short pages on "The Imagination"—that much misused term in ordinary thought. Colonel Ingersoll's essentially poetic mind recognises the potency of this, its highest gift. "M.A. (Oxon.)."

### DREAMS.

In dreams there came to me last night  
The face of one whose memory seems  
Dim in the daytime, but grows bright  
In dreams!

How strange and wonderful the gleams,  
When sleep shuts fast our sense of sight,  
That flit across the gloom, like beams  
From that mysterious land of light  
Hope whispers of, whose life redeems  
The joys toward which our souls take flight  
In dreams!

Ah, who shall say what dreams come true,  
And what remain but dreams for aye?  
What flowers may yet their bloom renew—  
Ah, who shall say?

The flowers of life too soon decay—  
The dreams that keep them fresh, like dew,  
Dissolve ere noon, and pass away!  
The hours ere night shall come are few,  
And with the dawn of that new day  
What joys re-born may meet our view?  
Ah, who shall say?

Across the years there comes to me  
A hope that somehow lifts and cheers  
My heart, at dawn, remembering thee  
Across the years!  
Remembering all that still endears  
Days long gone by I've passed with thee!  
And, listening, my spirit hears,  
Like far-off murmurs of the sea,  
Upon a wind that shifts and veers,  
Faint voices hint of things to be  
Across the years!

ALEX. STEPHEN.

NEWCASTLE-ON-TYNE.—The Spiritual Evidence Society, of Newcastle-on-Tyne, have taken the Northumberland Rooms for Sunday services for a year. It is a very fine and elegant room, and holds about 500 persons. Mr. T. P. Barkas has agreed to open it on the first Sunday in February, the title of his address being "What are the facts of Modern Spiritualism and what are its teachings?"

## DOUBTS AND DIFFICULTIES OF INQUIRERS.

## III.

[In this column some of the doubts and difficulties which beset and perplex inquirers into Spiritualism are dealt with. This can best be done, we think, by answering the many questions which arise in the course of investigation. Questions are invited from those who seek for more light on these topics, and those of our readers who possess the knowledge are earnestly invited to share with us this very necessary work. In the event of no reply reaching us from correspondents, we will ourselves endeavour to answer the questions.]

## Questions Unanswered.

- (11) *Is there any physical effort by the medium at a slate-writing séance? Is it exhausting to him?*
- (12) *Would a mesmerist or clairvoyant if present as an investigator at any circle necessarily affect the medium?*
- (13) *What are the qualities which constitute mediumship?*
- (14) *Are very sympathetic people likely to prove mediums?*
- (15) *Can a medium possessing the gift of automatic writing develop psychography? If so, how?*
- (16) *What is the theory held by Spiritualists concerning prevision? For example, a gentleman travelling in a part of Cornwall near which he has not been previously within a hundred miles, dreams that he is travelling by coach and comes to a spot the surroundings of which are very distinctive. He sees a man standing by a stile who tells him that three monkeys are in a wood near at hand. The next day his dream comes exactly true. What is the explanation of the circumstance, and of the motif of the dream?*
- (17) *How is it that the answers given by means of table tilting are so frequently correct when the sitters are perfectly cognisant of the answers, while, when the sitters are uncertain, the replies are invariably incorrect?*
- (18) *What is the meaning of the violent shaking and noisy jargon of one undergoing development?*
- (19) *Is development for materialising mediumship the most violent and the most tardy?*
- (20) *How long are such mediums as Husk, Herne, Williams, and Eglinton in obtaining their first partial materialisation?*
- (21) *Is the physical medium's development generally very gradual, and accompanied by loss of health and wasting of one's substance?*

[Owing to the pressure on our space this week we are obliged to omit Answers to Questions. The foregoing still lack replies, and we shall be pleased if some of our readers will supply them.—ED.]

THE *Revista de Estudios Psicológicos* contains an interesting item on "Spiritualism in the Caroline Islands," and gives the testimony of the officers of the man of war Velasco, in proof that the natives have their mediums, hold séances, and claim communion with those who have gone over.

COLONEL BUNDY, the editor of the *Religio-Philosophical Journal*, is slowly gaining in health and strength. He is still very weak, but able to walk a short distance daily. His physicians think he will not be able to resume his office work for some time, and that as soon as he is able to bear the journey he ought to seek a milder climate than Chicago where he can be more in the open air. He has no organic disease, and is suffering only from extreme exhaustion, the result of years of over-exertion and care.

THE first number of *The Spiritualist (Le Spirite)* has appeared. It is a new weekly journal published in Lyons, France, devoted to "Psychological, Magnetic, Scientific, and Social Studies." Its opening editorial, "Our Aim," says: "It is not by ostentation, nor from any polemical spirit, that we make to-day our appearance in the Lyonnaise Press." This editorial, which is signed Marius Correard, continues at some length, and in bold language, to give its objects and its proposed methods. We wish *Le Spirite* all success.

*Le Messager* reports that the *Echo de la Tomb*, "inaugurated last year at Marseilles, has been continued this year for 'The Day of the Dead,' when it is customary to visit the cemeteries, distributing many thousands of circulars under the patronage of the Spiritualists of that city." These circulars or papers give in brief the ideas which Spiritualists recognise as true—that the decarnated body only is there, the soul is marching on. It says also that a journal for the occasion was distributed at the gates of the cemeteries by our friends of Ghent, bearing the same title, *Echo de la Tomb*, containing some interesting articles and happy selections.

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## RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 28.)

[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 O.—PSYCHOGRAPHY.

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

I am not a Spiritualist, but I have witnessed psychography with Mr. Eglinton recently at Nottingham-place, and wish to endorse Mr. Carr's letter, as far as I can, by stating that the description of his séance is almost an exact counterpart of those at which I was present. The precautions taken by myself were identical with his in almost every respect. What I want to do, however, is to place on record two facts, the like of which I have not read in any book or paper. The first fact relates to the cessation of the writing on Mr. Eglinton's breaking the circuit.

We had two sittings, fourteen days apart. At the first I noticed the instantaneous cessation and recommencement of the writing when the contact was broken and re-established, as described by Mr. Carr. On the next occasion, unknown to anyone, I arranged an experiment. The sitters were Mr. Eglinton, my wife, and myself, and we sat in that order, Mr. Eglinton's right hand holding the slate under the table, his left held by my wife's left, and my two holding my wife's right. Now, I placed my left hand in contact with my wife's in such a manner that by an imperceptible movement I could break the continuity without either of the others noticing it. I did so when the writing commenced, and successfully as far as keeping it to myself is concerned, for Mrs. ——— did not know anything about either the break or the make; she neither felt nor saw the movement of my hand. The result of my experiment was quite satisfactory. The writing ceased and recommenced, but with this difference, that instead of being instantaneous it was gradual both in stopping and recommencing, slowing down as it were, stopping and starting with gradually increasing speed. This is a point worth noticing, as affording a clue to the influence of the sitters. Unfortunately a busy life in the country prevents my getting to London to verify and develop this point by further observations. Perhaps someone with better opportunities will do so.

The second point is the apparent fulfilment of a promise, perhaps only a coincidence, but I think the facts are worth recording. Previous to our first séance with Mr. Eglinton, Mrs. ——— and myself had sat many times, with no results whatever, by ourselves. However, Mrs. ——— on every occasion experienced certain uncomfortable sensations, which sometimes were downright bad. At my first séance with Mr. Eglinton "Joey" informed me that these were a first attempt to develop my wife, and then promised to come down to my home on certain days and help us. At the second séance at Nottingham-place "Joey" told us a somewhat different tale. He said he had been down; and also that there was an evil or earth-bound influence about

the place, and that Mrs.—'s experiences were produced by that evil influence. And then he promised to try and get rid of it for us. Now since that séance, it is a singular fact that Mrs.— has never in many sittings experienced any of her old bad feelings, except once, when there was a third person present, a (psychical) stranger, and moreover I myself then for the first, and only time up to the present, felt a very bad faintness, nausea, and oppression. I may say that Mr. Eglinton told us both that we were mediums, though of course undeveloped.

1st. M. B. LONDON.

#### CLASS T.—COINCIDENCE.

A letter from my daughter in December, 1885, says: "Monday's post brought me only a note from Mrs. J., the purport of which was that she could not tell what the station for Hawkhurst was; and a magazine which I opened at the words, 'Alighting at the little station of Etchingam I walked across the fields to Hawkhurst.' And I read the two in consecutive minutes."—H. W.

#### CLASS E.—PREVISION.

[We have the full names and addresses of all the persons concerned in the subjoined narrative.]

In the year 1882 a few young ladies were spending an evening together in a village in Yorkshire of which they were natives. A planchette was produced, *pour passer le temps*, and considerable amusement was caused by the answers obtained from it. Two sisters were present, Miss S. F. and Miss A. F.; they found the planchette work very easily under their hands. Miss S. F. asked for the name of the man she would marry and received for an answer, "Panter." The letters were very distinct with the exception of the "r." The name was not known to anyone present, and although repeated by the planchette later in the evening made no impression upon the mind of Miss S. F. She was also told she would be married in the year 1885. Miss A. F., in recounting their evening's pleasure, mentioned the name to their mother. Some few months afterwards the same ladies with the same planchette received the same answers to similar questions.

In the summer of 1883, when on a visit to Southport, the sisters were somewhat indebted to the courtesy of a gentleman—a stranger—while on board a steamboat. Their friends acknowledged his kindness, and an acquaintance thus formed ripened in course of time to an attachment with Miss S. F. It is needless to recount the vicissitudes of their *affaire de cœur*; they were engaged in the spring of 1884.

Not until all was satisfactorily arranged did Miss A. F. remind her sister of the planchette—the "stranger's" name was "Panter." They were married in October of 1885.

Mr. Panter has lived all his life in and around London, and by the merest chance was in the North in 1883.

All intercourse was stopped for some months prior to the engagement, and "mere chance" renewed it.

Miss S. F. had forgotten all about the planchette until reminded by her sister and mother after the engagement; now she remembers every detail and is certain the name was "Panter."

Mr. Panter knew nothing about it until after the marriage.

#### CLASS N.—THE SPIRIT VOICE.

About two o'clock one summer morning, six years ago, I woke up suddenly and then heard my late mother's voice calling me in tones of great distress. She pronounced my name very loudly and distinctly, the voice appearing to be just outside my bedroom door. I awoke my husband and told him what I had heard, but of course he was too strong-minded to credit anything so foolish. However, before breakfast time I noted down the occurrence, regarding it as a warning of some coming disaster.

Three days passed away when a letter came from my sister, informing me of the death of her two only grandchildren most suddenly from whooping-cough; the first on the very day and at the very hour I had heard my mother's voice.

CARA.

M. LEON DENIS, of Tours, has issued a revised edition of 10,000 copies of his interesting pamphlet entitled, "The Wherefore of Life." This brochure has proved of considerable value in introducing inquirers to a practical appreciation of the teachings of Spiritism.

### 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.]

#### Professor Barrett on Spiritualism.

To the Editor of "LIGHT."

SIR,—In a letter which I addressed to you under the above heading, and which appeared in your issue of the 2nd inst., I referred to a lecture recently given by Professor Barrett in Norwich on "Thought-reading," and ventured to suggest that a remark attributed to him in a local paper had been wrongly reported. He was represented as having said that "muscular emotions were accountable for nine-tenths of the so-called Spiritualism." I was sure that he could not possibly have said anything so grossly absurd, and his repudiation of the expression—in his communication to last week's "LIGHT"—is precisely what I expected. But I trust that he will excuse me if I add that, except in this particular, his reply does not fully satisfy me, and will, I fear, not fully satisfy those for whose sake chiefly I called attention to the subject. I allude of course, as your readers will have gathered from my former letter, to the many Spiritualists who, rightly or wrongly, suspect that some of the leading members of the Society for Psychical Research are in the habit of speaking of Spiritualism in terms of depreciation and disparagement. I am not one of these myself—or rather I should say that I have regarded the attitude of the Society for Psychical Research towards Spiritualism as one of cautious hesitancy, and not of deliberate hostility. If I am right in this, it is a pity that—for the sake of harmonious co-operation between pronounced Spiritualists and the Society for Psychical Research—the fact should not be clearly established. This was the object I had in view, as I think Mr. Barrett must have seen. I am sorry that his reply has not helped in its realisation.

Mr. Barrett has told us what he did *not* say about Spiritualism. I wish he had told us as definitively what he *did* say. Quite independently of the newspaper report from which I quoted in my previous letter, I had the assurance of one who was present that Mr. Barrett "went out of his way to cast a slur upon Spiritualism." It is probable that he did nothing of the kind—intentionally; but I fear from what he tells us that he left unfavourable impressions to be inferred, and that a moment's reflection would have shown him that they would be so inferred. He says:—

"In the early part of my lecture I referred to the essential part which involuntary muscular action plays in all public performances of so-called thought-reading, and I showed how similar considerations could not be withheld from planchette writing, table turning, and other physical phenomena where the hands of the sitters are in contact with the object moved. I do not think my friend Mr. Rogers, nor any other intelligent and thoughtful Spiritualist, would deny this."

Of course, I would not deny this. But that is not the point. If Mr. Barrett referred to "the essential part which involuntary muscular action plays in all public performances of so-called thought-reading," I cannot doubt that he went on to show that there is a *genuine* thought-reading, in which involuntary muscular action plays no part whatever. So, when he pointed out how similar considerations, *i.e.*, of involuntary muscular action—"could not be withheld from planchette writing, table-turning, and other physical phenomena where the hands of the sitters are in contact with the object moved," he should have gone on to show that there is abundant evidence of table-moving and innumerable other physical phenomena which cannot by any stretch of imagination be due to involuntary muscular action, seeing that they take place without muscular contact. To have contrasted genuine thought-reading with spurious thought-reading, and to have omitted to contrast genuine physical phenomena with doubtful ones, was to invite the inference that in his opinion all physical phenomena are either a fraud or a delusion. Rather than do this it would surely have been better to make no allusion to Spiritualism at all. If Mr. Barrett is a Spiritualist but did not think it wise, under the circumstances, so to avow himself, it would have been more prudent to say nothing about it; and I for one should certainly feel that there could then be no cause of complaint. But to my mind there should be but one alternative to silence—and that is, candour.

Having said thus much as to Mr. Barrett's lecture at Norwich, I must ask permission to add a few words on some other points in his last week's letter to "LIGHT." He says, too modestly, that he does not know that his own attitude of mind towards Spiritualistic phenomena is of much interest to any one, but as

I have referred to it he may say it has not changed. I am sure that, in view of the professor's position in the scientific world, and as a prominent and active member of the Society for Psychical Research, his attitude of mind is of very considerable interest to all your readers, and I therefore quote what he said in 1881:—

"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."

I quote this passage because—though, after what Mr. Barrett has said, I cannot doubt that he still retains the same estimate of the "blessing" of Spiritualism—it seems in strange contrast with the concluding portion of his letter in last week's "LIGHT":—

"But whilst I regard scientific inquiry into these phenomena as wholly right and necessary, I am bound to say that in my opinion a casual inquiry, or indiscriminate circles, or even the habit of regular family sances, are not only likely to be misleading but are open to grave intellectual and moral risk."

Surely these passages are curiously inconsistent. Mr. Barrett says in effect that a scientific inquiry into the *phenomena* is wholly right and necessary; but anything beyond such inquiry is dangerous—and yet he knows and rejoices in the blessing which Spiritualism has been to his own faith and to that of several dear friends of his! Does he mean that this "blessing" comes from a scientific inquiry into the *phenomena*, or from "the hope that Spiritualism"—as distinguished from the phenomenal manifestations—"has set before" himself and his friends? And if Spiritualism has been such a "blessing" to his own faith, why is that blessing to be withheld from others?

He gives the reason thus—because there is intellectual danger in "the natural tendency of the human mind to give undue importance to occult phenomena," and "the moral risk comes in when, as is almost invariably the case, we exalt the value of information coming to us from unknown agencies or make it affect the conduct of life."

In urging these objections, even to regular family circles, Mr. Barrett clearly overstates the risks, and omits to note that even if such risks exist, the fact affords no valid reason for refusing the "blessing." He would in any other case, I presume, urge a diligent seeking of the "blessing," and give counsel at the same time as to how, in the search, the risks could be shunned. It is true, doubtless, that there have been instances of unwise surrender of the intellect, and an undue exaltation of the value of the information received in Spiritualistic sances. But surely that is no reason for eschewing sances, but rather for urging the necessity of conducting them in an earnest and reverent spirit. There are many people—we meet with them almost daily—who attach an undue value, even surrender their intellects, to the utterances of professors and preachers; but that is never held as sufficient cause for the abolition of the platform and the pulpit. And experience tells us that there is quite as much independence of thought, and the exercise of as much freedom of judgment, amongst Spiritualists in regard to the information "coming to them from unknown agencies," as there is amongst the members of our various churches as to the *ex cathedra* teachings of their respective pastors and masters.

To emphasise the fact that experienced and intelligent Spiritualists are quite alive to the need of care and caution in their work, I will quote the concluding paragraph from the admirable "Advice to Inquirers in the Conduct of Circles" given by "M. A. (Oxon.)" and which appears every week in "LIGHT," but which, in all probability, Professor Barrett has overlooked:—

"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."

As many of us can testify, numerous family sances have been conducted, with more or less regularity for years, in accordance with this counsel, to the great consolation of the sitters, which Professor Barrett admits that Spiritualism affords, and with no indication of the intellectual and moral risks which he at the same time so needlessly apprehends.—Yours very truly,

Rose Villa, Church End, E. DAWSON ROGERS.  
Finchley, January 18th, 1886.

#### Mr. Husk and the Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—I am very sorry to see that a report on Mr. Husk's case, which has been published by the Society for Psychical Research, has not made itself quite clear to "M. A. (Oxon.);" on one point. I should be very much obliged if you will allow me to add a few words of explanation. Your contributor in a recent number of "LIGHT," in his "Notes by the Way," asks: "Why did not the committee exhaust the conditions best adapted to reduce the circumference of the hand as much as possible?" The answer is that one of these conditions was the induction of complete unconsciousness by an anæsthetic, and another was the use of a bandage or other mechanism so as to empty the blood-vessels of the hand as much as possible. The committee felt it their duty to warn Mr. Husk that both might involve discomfort or pain. Mr. Husk was naturally disinclined to undertake them, and "the committee," if I may quote your contributor's own words, "very properly did not press the request."—I am, sir, your obedient servant,

January 13th, 1886.

A. T. MYERS, M.D.

#### The Support of "LIGHT."

To the Editor of "LIGHT."

SIR,—Regarding as I do the existence of your paper as a most important feature in the life both of Spiritualism proper and Psychical Research generally, I am truly concerned to see that the supporters of the Sustentation Fund fail to rise to the occasion. The painful position of a beggar is one that such a paper as "LIGHT" should never be obliged to fill in a large city like London, whose people desire to be considered in the foremost ranks of the army of progress; but it is a melancholy fact that we are singularly behindhand in Spiritualistic matters. The societies for investigation are few, small, and poor; and the Spiritualistic Press is limited. So much the more surprising, therefore, it is—seeing that on its own broad lines "LIGHT" is without a rival—that such an organ is reduced to beg its life at the hands of the public from year to year. Can there be any matters more closely concerning each individual human soul than those with which it deals?

As for Spiritualism—pure and simple—if there be any truth at all in it, it is, beyond dispute, the most intensely interesting, and morally the most important, question modern thought has offered us. Again, Psychical Research intimately concerns every thinking man and woman; the unknown powers and forces at work both without and within us. Who can set a limit to their influence on mind and matter? Who can tell what glorious discoveries may await us; what transcendent opportunities further investigation may open to us? What insight into the hidden workings of universal law we may obtain by patient, faithful work in these directions?

Electricity—grand and wonderful discovery as it was—required time and hard work to apply it to practical purposes; even yet it is but a child in growth, with only half-developed powers; while Spiritualism and its kindred are but infants in arms. Who can tell what their manhood may prove? But we must every one of us *do something* towards the rearing of the infants! We cannot reasonably expect to enjoy the benefits they may eventually bring us, if we are unwilling to share in the labour and expense of their education. I enclose a mite, regretting that it is but a mite, yet remembering the old saying, "Many a mickle makes a muckle."

M. E.

#### "Koot Hoomi."

To the Editor of "LIGHT."

SIR,—If Mr. Hodgson's report is correct, what is to become of the Vega incident detailed in "LIGHT," pp. 300-1 (1882)? Unless Mr. Eglinton, Colonel Olcott, and Mrs. Gordon are all deceivers, I cannot see how one can escape the conclusion that Koot Hoomi was, at least on that occasion, a reality—nor, if a deception, do I see how it could be performed.

January 20th, 1886.

"TRUTHSEEKER."

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, REGENT HOTEL, 31, MARYLEBONE-ROAD, W.—On Sunday next Mr. Hocker will relate his experiences in Spiritualism, and on the following Sunday, January 31st, Mr. Montgomery will read a paper written by Mr. A. F. Tindall, entitled "Why I am a Spiritualist." Both these lectures will be instructive to inquirers.—A. F. TINDALL, Treasurer.

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

#### SUBSCRIPTION RATES.

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

All orders for papers and for advertisements, and all remittances, should be addressed to MR. E. DAWSON ROGERS, and all communications intended to be printed should be addressed to "The Editor."

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

#### NOTICE TO THE PUBLIC.

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

#### TO SUBSCRIBERS.

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

## Light :

SATURDAY, JANUARY 23RD, 1886.

### "TWIXT TWO WORLDS."

A NARRATIVE OF THE LIFE AND WORK  
OF WILLIAM EGLINTON.\*

#### FIRST NOTICE.

By "M.A. OXON."

This is in some ways a unique book. It is the record of the public life—a life that does not yet number thirty years—of a medium who has done more to popularise, and indeed to elevate Spiritualism, than any other medium now before the public. By resolutely refusing to be placed in equivocal positions from sitting under faulty conditions; by his success in obtaining unimpeachable phenomena in full light and in the midst of the observers, without seclusion or concealment of any kind; by his readiness to submit to reasonable tests; by force of the people who have visited him and to whom he has brought home conviction, at least of the objective phenomena of Spiritualism; and, lastly, by reason of the various countries he has visited, and the work he has done in them;—by virtue of these facts and causes Mr. Eglinton occupies a position unique amongst mediums, and the record of his work is proportionately valuable. It is much to be regretted that we do not possess similar narratives of the work of other mediums. The comparative value of such books would be very great. Especially in studying such a phenomenon as that of materialisation, with which I have so long been concerned, I have been struck with the absence of any such detailed narrative of the development of a single medium as this volume furnishes. I found a number of disconnected records scattered up and down through the pages of journals and magazines, but no connected and complete account of the growth of the phenomena, and their development under various conditions, in the person of a single medium. "Twixt Two Worlds" is the first attempt that has been made to supply this information; but it does not attempt to deal with the causes that underlie the phenomena, the conditions under which certain results are obtained, the effect of the regular practice of mediumship on the health, the methods of materialisation, and all the perplexing but very important questions that beset the investigator at

every turn. Perhaps the time has not yet come for this. But Mr. Eglinton, I trust, has a long life before him; and I hope that some future volumes of records of his work may throw light on the philosophy of mediumship, and successfully solve some of its problems.

Mr. Eglinton began well. His best manifestations, in the early stage of his development, were obtained without a cabinet or darkness.

"A variety of phases of mediumship were subsequently developed—trance, healing, and clairvoyance—and finally materialisations were obtained; not with a cabinet or darkened room, but in the moonlight, while all sat round the table. At these times Mr. Eglinton was invariably conscious, and the figure of his mother generally appeared, radiant, and transcendently beautiful, 'and looking,' he says, 'more as we imagine spirits to be than any I have since seen, and they are not a few. I was induced to sit in the dark for manifestations by a friend of mine, who had been to a séance with a professional medium, and who gave a wonderful account of what had taken place. After I did this the really spiritual séances we had been having seemed to leave us, and in their stead we obtained the rough physical phenomena so common to all dark séances.'" [p. 4.]

His most perfect results have been obtained throughout with similar conditions. Moreover, from March, 1876, down to the year 1883, he never gave a single sitting on his own premises. He satisfied during these years, which were full of work, two conditions of accurate observation which are absent in most cases:—the presence of clear light, and the provable absence of a prepared room.

He has at various times, as these pages testify, obtained all varieties of phenomena familiar to the Spiritualist. Levitation is recorded in more than one place, by Dr. Malcolm and Archdeacon Colley (p. 14), and by Florence Marryat in her graphic description of the release of a haunting spirit from its earth-bound state (p. 55)—a narrative most instructive from all points of view, and especially to those who would catch a glimpse of the higher aspects of Spiritualism. Spirit-lights were frequent in his presence. The present volume is enriched by a series of eight chromo plates from drawings by Mr. Keulemans, an artist who is accustomed to sketching from life and from memory. He has made a long and patient study of the luminous appearances which he depicts; and his illustrations are not the least useful and attractive part of this beautiful volume. Space prevents me from doing more than refer to the description of these lights (pp. 163-165), but it will repay careful study. In addition to these we have accounts of the passing of solid objects through material obstacles by abnormal means; the tying of knots on an endless cord, in imitation of Slade's successful experiment in the presence of Professor Zöllner; the taking of paraffin moulds of the hands and feet of materialised spirit-forms; not to mention just now the phenomena of psychography and materialisation in respect of which Mr. Eglinton is most widely known.

These phenomena have been obtained under the most various tests. In the course of a long series of séances which Mr. Blackburn generously enabled the old National Association to give to inquirers, Mr. Eglinton submitted to every form of test that a perverted ingenuity could devise. For nine months during the year 1876 these tests were given. He was tied up till the cramped muscles attested the pain he suffered from the constrained attitude in which he was forced to sit. His coat sleeves were stitched securely to the knees of his trousers; he was—as Mrs. Wiseman (1, Orme-square, W.) testifies—

"placed in a calico bag, which was sewn up tightly to his throat; he was then reseated in his chair, and the curtains were drawn. The spirit asked that a pair of black gloves might be laid upon a small table in front of the cabinet. This was done by a stranger, Mr. Terrell, who, as was afterwards found, had provided them for a special test, which he had only mentioned to Miss Kislingbury, before entering the séance room. The spirit then asked for matches 'that had no smell,' and some sealing wax. Taking these from Mr. Tapp, he observed, 'I hope we shan't burn the medium.' Presently we heard several attempts

\* By John S. Farmer. London: The Psychological Press 16, Craven-street, Charing Cross. Price 10s. 6d.; postage 1s.

to strike a light, two of which were successful, showing through the curtains that the light was under the medium's chair, about a foot from the ground. After this a book was placed, by 'Joey's' request, on Mr. Eglinton's knees, and was distinctly seen by all present to open and shut several times. When the entranced medium was released from the bag we found the black gloves on his hands, buttoned, and dabbled with sealing wax. The matches and wax were found at the feet of the medium, inside the bag."

"Miss Kinslingbury adds:—'In reference to the black gloves, I may add that when Mr. Terrell asked me whether he should be allowed to impose his own test, I replied that I did not know, and I made no further mention of it; the gloves were not mentioned in the circle until the spirit himself asked for them. Neither the medium nor anyone present but myself and Mr. Terrell, and probably his friend, knew anything of the proposed glove test.'"

But his best successes have been gained when the supposed necessity for these misleading conditions was removed altogether by the fact that the medium was in full view, and was not subjected to any painful or degrading indignity. That is one among many gains that improved conditions have secured for us.

Furthermore, these phenomena, under the conditions which I have detailed, have been obtained by Mr. Eglinton in a vast number of countries. We find him at the Hague, at the Cape of Good Hope, in Sweden and Denmark, in Bohemia and Bavaria, at Vienna and Venice, in America and India.

He has been successful in the presence of all sorts and conditions of men. Perhaps I should except some Roman Catholic priests who wished to impose impossible conditions, and whose object was to obtain material for a public attack on a subject which was attracting inconvenient attention. And I should say, too, that the volume now under notice makes mention only of five\* partial failures or attacks made upon Mr. Eglinton during these years; and of these the ridiculous incident of the jumping frog at Munich (p. 67) is not an unfair example.

Some very valuable testimony of Baron von Hellenbach's (pp. 62 *et seq.*) is included in this volume, but space fails me, and I can but refer the reader to it. Baron du Prel's conclusions are equally valuable, and in a more compressed form. His logical deductions are thus stated:—

"One thing is clear; that is, that these slate-writings must be ascribed to a transcendental origin. We shall find (1) that the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they exhibit the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions. For through Eglinton I have received the proof that Zöllner, who was the first in Germany to have courage to speak of these slate-writings, discovered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong."

These must serve as types of foreign men of science who have testified to their belief. If the reader is curious to know the names of some of the English scientists, and

persons of literary and social distinction who have at various times had successful sittings with Mr. Eglinton, he will find (p. 193) a list that is representative, but by no means exhaustive.

I have adduced these facts to justify the statement with which I commenced this review. I must reserve for another notice some further remarks that I desire to make.

### THE DUAL-DAWN.

Two blue eyes and a golden head :

Guess, what will her fortune be ?—

A flow'ret for earth's flow'r-bed,

A soul for infinity.

Two bright eyes and a witching smile :

"Say, what will *my* fortune be ?"—

Through all her wayward moods the while

Impatient of time to see.

Two soft eyes and a downcast glance,

A smile—of gladness or pain ?—

A word, a look, a blissful trance

And—*never the same again !*

Dreamful eyes and a wakened soul,

Trustful and patient of pain,

Having before a higher goal

And the blessing of earth's bane.

Two soft eyes fast closed in sleep,—

A soul that is free to roam :

No more sad tears those eyes shall weep

Away in the Spirit-home.

CAROLINE CORNER.

WE understand that M. Tissot, who arrived unexpectedly in London on Thursday last in time to attend the conversazione of the London Spiritualist Alliance, is engaged upon another and more important picture, illustrative of his recent Spiritualistic experiences. We have pleasure in announcing for publication, at an early date, a descriptive letter on M. Tissot's work from the pen of Mr. W. Eglinton. This will be accompanied by a pen and ink portrait of the distinguished artist.

THE LONDON SPIRITUALIST ALLIANCE.—The last conversazione of this Alliance proved to be the most successful of these popular gatherings. In spite of various untoward circumstances the attendance was fully up to the average. M. Tissot, the celebrated French *genre* painter, arrived in London unexpectedly from Paris, and was present, adding considerably to the interest displayed in his renowned "Apparition Medianimique." Other artists whose pictures had been included in the exhibition were also present, notably, Mr. J. G. Keulemans and Mr. A. H. Wall. The musical programme, under the direction of the Misses Withall, was also admirably carried out.

MR. W. EGLINTON.—We are extremely sorry to learn that, through a severe indisposition, Mr. W. Eglinton has been compelled to postpone his visit to Russia. For some time past he has felt a very severe strain upon him in connection with his séances. This has resulted in a somewhat complicated affection of the spine. His medical advisers have ordered him to abstain from all work, and to take complete rest for a period of five or six weeks. He wishes us to assure his many correspondents that he is deeply grateful to them for their kind expressions of feeling, and we trust that it will not be long before he is fully restored to his usual health and strength.

"TWIXT TWO WORLDS."—We are requested to ask the indulgence of subscribers to this work for any further delay which may arise in the sending out of the book. Arrangements had been made to despatch all orders simultaneously, and this had been commenced, when suddenly the supplies from the binders stopped. This hitch is, of course, very annoying to all parties concerned, but the circumstance was entirely beyond the control of the publishers. A regular and continuous supply of the books had been promised, but for some reason or another the binders failed to fulfil their engagement. Subscribers may, however, rest assured that all that can possibly be done will be done to expedite the delivery.

\* Pp. 19, 32, 48, 67, 186.

## PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH  
IN THE  
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

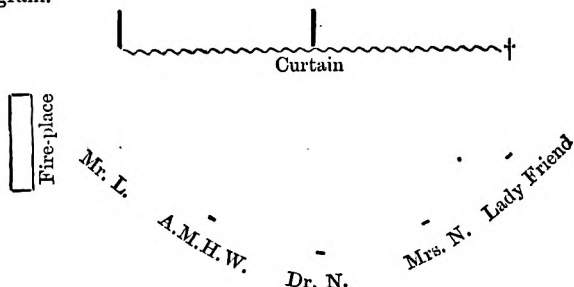
(Continued from page 32.)

## SEANCE II.

January 20th, 1877.

I went yesterday by appointment to Mrs. Leaf's for another séance with Eglinton. I was there by half-past three o'clock in the afternoon. Mrs. Nichols was already there; Dr. Nichols and Eglinton soon arrived together. Also a lady friend of Mrs. Nichols appeared on the scene. This lady knew nothing of Spiritualism and its manifestations; neither, poor soul, professed any faith whatsoever. I was requested by Mrs. Leaf to watch the arrangements made for the impromptu cabinet by Dr. Nichols, assisted by "Matty," Mrs. Leaf's faithful Mulatto servant. They were as described in my former letter. Over the back of the screen placed behind Eglinton's armchair, a curtain was hung so as to exclude all light on the bedroom side, as the crimson cloth curtain excluded it on the drawing-room side. A very snug little cabinet was thus constructed with half-closed folding-doors, screen, and curtain, with the armchair in the centre. Dr. and Mrs. Nichols with Eglinton arrived in full daylight and brought no "properties," as conjurers must have done.

By four o'clock Eglinton was in the trance within his curtained and screened armchair, and we were sitting in our places. This time, the fire having been extinguished, a lighted candle was placed opposite the crimson curtain, shaded by the back of the armchair, in which sat Dr. Nichols. The shutters were closed. The room was filled with a twilight. We sat as in diagram.



Raps came asking for music. A large musical-box was set to play its tunes. Shortly after this I observed, between the curtain and the floor, white drapery appear; then it showed itself in the central division of the curtain where the two sides of the curtain met together. Then high up above the heads of ordinary mortals a white face was seen to gleam forth. It looked like moonlight, it was so very pale. Then the face vanished. Then more white drapery, a movement of the curtain and a bearded face looked out from the side of the curtain marked in the diagram with a †. The figure coming forth commenced the usual advance and retreat, and advance again—as if returning into the cabinet to gain strength from proximity to the medium. This figure was very tall, taller than Dr. Nichols. Its white foot was seen and leg as if clothed in a long white stocking. The drapery appeared to be longer in front than behind, and the figure desirous to conceal its feet endeavoured to let down drapery over its legs and feet. Advancing and retreating, now with muffled, now with unmuffled head—exhibiting a black beard—the whole was weird in the extreme. A very weak voice from behind the curtain said "The power is weak—there is too much light." Dr. Nichols upon this extinguished the candle which was standing behind his chair. Some one upon this remarked, "Now that we are in total darkness how shall we see the figures at all?"

"They will bring their own spiritual light," returned the very weak voice.

Suddenly a large star of light gleamed high up between the curtains. Then a soft sort of moonlight gleamed about the room. Then was visible the head and drapery of the upper portion of a figure, illumined by a glow-worm kind of light. This light was held in the hands over the breast of the figure.

There were several futile attempts of this form to approach us. At length it succeeded in coming up close to each one of us. The light was about the size of a small tea saucer—a disc

of pale moonlight-coloured illumination. The face of the figure was that of a man. To me it appeared imperfect—and as if blurred. The face a sort of *Mulatto* \* face with a short nose, black hair and beard; rather expressionless. This face was not clearly beheld by any of us.

After this appeared quite a different countenance, European in type, with long brown beard. The features still indistinct. The nose, however, was long and shapely. The expression painfully intent, as if its whole being were centred upon the effort to manifest itself. One had the feeling as though one ought to say, "God bless you, dear spirit! Thank you for trying so hard to show yourself."

These two male figures came forth one after another close up to each one of the circle of sitters, and passed for our inspection, staring us hard in the face. Each of these countenances appeared as if blurred, as if marred in the making. No more of the drapery was seen of the figure than that which was illumined by the disc of pale light. The face, head, hands, appeared at times almost black from being seen in front of the intense spot of white light concentrated within them.

Thirdly, appeared a more beautiful and perfected face, with the light so held as to clearly illuminate the countenance. This was the face of a lovely female, very fair, with finely-cut features and a slightly aquiline nose. The countenance reminded one of a white lily; it was both so very fair and so calm. The hands, holding the light before the breast, came out quite black in contrast, but were exquisite in form. To Mrs. Leaf this form said very softly "God bless you!" and touched her with a soft, warm hand. Mrs. Leaf felt bewildered. She could not fully identify it with her sister Julia, there being no hair visible, and the face thus swathed in the white hood-like drapery seemed to take away individuality of character. We were inclined to believe that the manifestation was still imperfect, possibly the likeness not yet perfected, since the power was still weak. After this form had appeared, the power quite dwindled away. A message was found in direct writing between closed slates lying upon a table in the drawing-room. After this the medium came out of his trance. I ought not to omit to say that throughout the séance you would hear every now and again a moan or a sigh, or a movement of Eglinton behind the curtain, whilst these forms were appearing.

(To be continued.)

*La Chaine Magnétique* says: "The monument to be erected to the memory of M. Alph. Cahagnet has been commenced at the cemetery of Argenteuil. Sixty-three subscribers have raised a sum that will about cover the cost of the monument. Two artists of talent, MM. Allar and Cavillon, have executed gratuitously the modelling of the bust, the figures, letters, and decorative part of the monument."

*The Religio-Philosophical Journal* says that the spiritual sky of the New Year seems clearer and more serene, that the cause generally has assumed a higher standpoint, and that the prospects are far brighter than ever before. Under these circumstances, it hopes that Spiritualism may continue to rapidly advance, each Spiritualist clinging tenaciously to all that is pure and soul-exalting, but discarding everything that tends to corrupt the morals of the people or render Spiritualism objectionable.

**MENTAL HEALING.**—Mental healing marks an era in human progress. It is not a power mysteriously limited to a special few. It is in every human being. The mind of a finite being is in union with the infinite mind, and, therefore, is as mighty to control the body as is the Divine to control the universe. From this law a science has been deduced, and by understanding it disease can be removed, if there be vitality enough in the body to re-act to the positive mind. No other system has ever taught patients how to become their own physicians. Mental, moral, and physical ills alike fade away before the awakened mental force. The reason that all do not believe that the mind controls the body is because the latter has been the main object of thought. The intellect is cultivated to be most active in material creations. When man experiences joy or sorrow he thinks that what excites these emotions is real; so when he is told that he has mental power that will overcome pain of the body, he cannot comprehend. To believe the truths of mind or spirit in opposition to the illusions of sense is to overcome physical evil. And in proportion to man's removing error from himself is he ready to remove it from others. Those who have learned to live purely and seek for mental truth, develop powers so far beyond those who live only in the senses, that the works they do are deemed miraculous.—E. T. BENNETT.

Duty and the present are ours; results and the future belong to God.—H. GREELY.

\* Could this Mulatto-appearance have any connection with the presence in the house of the Mulatto maid? Was it seen in other séances?

## MESMERISM.

In the *Proceedings* of the Society for Psychical Research just published there is an interesting paper by Messrs. Myers and Gurney on Mesmerism, on which I would offer a very few remarks. At p. 416 an instance is given of supposed mesmerisation at a distance of twenty miles; but as "it had been previously arranged with the man's master when the attempt should be made," I think the instance can scarcely be accepted as a demonstration, for it is impossible to assert that the master, who was close to the subject, did not by will or expectation himself produce the effects-recorded.

Mesmerisation at a distance of twenty miles or more is of extremely rare occurrence, and when it occurs, except when there is "adept power," probably requires the assistance of "intelligent forces" external to the will of the operator.

That such "intelligent forces" who lend themselves to mesmeric operations do exist was lately shown to me in a remarkable manner.

A lady mesmerist of great power, having put out her whole energy in an attempt to raise the vitality of an aged patient, became so exhausted that she fell to the ground in a swoon, and being taken home, remained in a very feeble state for weeks.

During this illness I frequently mesmerised her with excellent results, and one day she said to me, being habitually clair-audient, "My spirit friends say to me that they will help you with the case you are so interested in, and go with you and give you power."

At this time I was engaged in mesmerising the most intense case of neuralgia I had ever experimented on. The neuralgic attack returned to a day every fortnight and lasted forty-eight hours without intermission of pain and with constant nausea and vomiting, during which period the patient could not retain any liquid or solid food or get any sleep.

I failed to cure this case; but I often gave relief to an extent which astonished and delighted the whole family, including two sons-in-law of the lady who were engaged in the practice of medicine.

The curious matter, however, was this: that on three or four occasions the "spirit friends" of my mesmeric patient kept their promise, and manifested their presence by a succession of raps on the wardrobe in the bedroom. These raps were heard by myself, by the patient, and by her daughter; the patient and the daughter expressing great surprise at the sounds. The raps were peculiar, exactly resembling the quick fall of successive heavy drops of water on a leaden flat overhead, and were exact repetitions of the raps I heard in the mesmeric lady's house, which was five miles distant from the house of my neuralgic patient.

I could not be mistaken as to these peculiar raps, and they certainly did not, in the first instance, come to my expectation, as I regarded the promise of "the spirit friends" as one not at all likely to be audibly carried out, and I may mention that these raps ceased to attend me when I ceased to attend the mesmeric lady professionally.

As to the remarks, p. 415, of the *Proceedings* of the Society for Psychical Research as to the exercise of the will as a factor in mesmeric cures, where it is said, "Elliotson on the other hand asserts that his own manipulations were often successful, however mechanically and inattentively carried out," I would remark that the will is a most important factor in mesmeric healing, judging by my own experience, but the will need not be intense, but simply the quiet will, as it were, of quiet belief, and it will be seen that Elliotson, while professing to operate mechanically, was all the time operating in the belief that his manipulations would be successful, and so far he was directing his will power on the patients.

I may add that Elliotson ultimately held the psychologic theory of mesmerism as held by almost all practical mesmerists.

With regard to Elliotson himself, it may interest some of your readers to know that although he was for many years an avowed materialist, he ultimately became converted to a belief in Spiritualism, and spending a great part of his time in the study of the Bible, he during the latter years of his life became a sincere Christian, and died a believer in the historic Jesus and His miraculous works.

G. W., M.D.

THE Napier (Hawkes Bay, N.Y.) *Daily Telegraph* is in the midst of a newspaper discussion on Spiritualism. For this purpose three special supplements have been issued.

## C. E. FOSTER AS A TEST AND PHYSICAL MEDIUM.

A recent issue of the *Banner of Light* contains many interesting particulars concerning this remarkable medium. We learn that he was born in Salem, Mass., and was a medium from his earliest years. He had no educational advantages other than those to be found in the common school as known in New England; he never during his life studied any foreign dialect, and the seemingly unlimited knowledge concerning widely differing persons and languages, of the possession of which he gave evidence, was the result not of any system of training or inquiry, but of an influx of outside intelligence, made at appropriate times, and sensibly graded to meet in each individual case the end desired.

His residence in Salem was in time changed for one in Newburyport, where his mediumship began to give signs of that powerful development which so distinguished his after years; from thence he went to Havana, in the island of Cuba. He afterwards resided in Boston, then in New York City, and from the latter metropolis most of his extended tours were commenced.

Mr. Foster, during his season of labour, carried the demonstration of his phenomenal illumination to the principal points of the North American continent, and made the circuit of the globe, visiting the Sandwich Islands, Australia, &c., in his wanderings.

His honesty of purpose regarding the phenomena was so self-evident as once to have called out from the *Boston Daily Herald* a sentence which seems to be universally endorsed by all doubters who visited him: "The spirits may not have any part in the wonderful things done by Foster, 'the medium'; but any man who sees his performances and thinks they are done by any sort of jugglery is an idiot of the most hopeless kind."

In Paris Mr. Foster was the object of distinguished attention. He was an invited guest and had frequent sittings with the Emperor Napoleon, the Empress, and members of the Imperial household. Among his patrons and friends were the Duke and Duchess Persigny, Duke d'Aumale, and others of the nobility. In Belgium he was equally favoured, receiving from the late King Leopold a magnificent diamond pin as a token of his regard. In this country he was the recipient of numberless personal and social favours. At one of his séances the Queen was present.

Alice and Phebe Carey were for years warm friends of Mr. Foster, as well as steadfast believers in the verity of the phenomena occurring in his presence. These sweet singers in the field of poesy were well known to be staunch Spiritualists up to the time of their decease. Mr. Foster's portfolio contained several letters from these talented literary workers. These missives bore date in New York City, amid the final hours of Alice in this sphere of existence. Phebe writes, in view of the continued illness of her sister: "Life begins to wear a pretty serious aspect sometimes, even to me, though I think I have the faculty of seeing the bright side generally, if there be one."

Many instances of Foster's remarkable powers as a medium are narrated in the course of this sketch. We can, however, only find space for one or two, also referring our readers to Dr. Ashburner's book, amongst many others, as containing much of interest concerning Mr. Foster.

There existed a warm friendship between Foster and Bulwer, Lord Lytton, and the latter chose the medium as the model for the character of Margrave in "A Strange Story." Here arose another of the many known instances which are in direct contradiction of the *canard* now being spread abroad since his death by certain ignorant or mendacious secular journalists, viz.: that he did not even believe in his own powers. Mr. Foster refused at Knebworth to surrender his character as a spiritual instrument for the mere purpose of attaining a flattering popularity. On one occasion Bulwer advised Foster confidentially not to call himself a "Spiritualist," so that the name should not excite popular prejudice against him, but to give his "exhibitions" merely as "scientific phenomena"; but this advice was refused by the faithful medium, and Bulwer, being piqued that his counsel was not adopted, a dividing coolness arose between them.

As evidence of the rapidity of his movements and the widespread character of the influence he exerted on the public mind, it may here be noted that during portions of the years 1872-3 articles endorsing his honesty, and detailing much important testimony in favour of the verity of spirit-communion, and mainly written by non-Spiritualists, appeared in upwards of

fifty American journals, published in as many different parts of the Union.

The following is selected from the columns of the *Sacramento* (Cal.) *Daily Record* :—

#### THE MURDERED EURASIAN.

... "As Foster walked back to the table he said there was a strange—a painful influence upon him, of one who had committed suicide or died by accident.

D. suggested it might be one who was murdered.

F.—'Well, I should call that accidental. Ah! now the influence is strong upon me'—turning suddenly and seizing D.'s hand and struggling to speak, his face full of anxiety: 'Char—Char—Charles Har—Harg—Hargiv—Charles Hargiv—oh! help me to speak it, sir.'

D.—'Charles Hargiven.'

F.—'Yes, Charles Hargiven.'

D.—'Of what did he die?'

F.—'Suicide—no, accidental death—suicidal—violent death—accidental death.'

D.—'No.'

F.—'Yes, I say, some violent death.' Motioning] to his side and imitating the stab of a dirk.

D.—'Murder?'

F.—'Yes, murder.'

D.—'That is right. It was years ago, in Australia. Now tell me, if you are Charles Hargiven, what countryman were you?'

F.—'He says he was an Englishman.'

D.—'No, he was not.'

F.—'He called himself such.'

D.—'So he did.'

D. now took a sheet of paper and wrote twelve nativities in a row, and among them the true one for Charles Hargiven. Foster took his pencil and marked out all the words but this, 'Eurasian.'

D.—'Gentlemen, no living being on this continent knew that fact. He was Eurasian—that is, his father was a European—English; his mother Asiatic—East Indian. Such children are called Eurasian; but as his father was English he was in law an Englishman.'

In conclusion, we have just this to say: 'The séance was a great pleasure to the party. . . . We have no expression to make as to theories concerning the means used to accomplish what we saw and heard. Whatever the means used there were no mistakes made.'

#### "THE SHEEP KING OF NEW MEXICO."

The subjoined from the *Rocky Mountain News*, illustrates Mr. Foster's prophetic gift. The young man who forms its subject was immensely rich, and had received, on account of the extent of his flock, the title of "The Sheep King":—

"One evening in November last Pedro Armijo and a few friends went to the room of Foster, the medium, at Charpiot's Hotel, to participate in a séance. During the sitting Foster told Armijo that he (A.) would come to a violent and terrible death, but refused to tell him the nature of the death. After the séance the writer of these lines—who was one of the parties at the séance—met Foster and asked him why he did not tell Armijo how he would die, and Mr. F. replied that he didn't wish to frighten him. He then told the writer that Armijo would be shot—would either be murdered or would take his own life. The fact had passed from our mind, although it was related to several parties at the time, and was only revived by the terrible news that the young man had indeed taken his own life with a pistol-bullet—verifying Foster's prophecy that he would come to a terrible and tragical death."

The *Banner* concludes a long and appreciative notice thus:—  
"Space fails us to record the numerous and wonderful occurrences we have personally witnessed in presence of Mr. Foster, but we wish to say a word in closing regarding the man as well as the medium. Mr. Foster is everywhere spoken of by those who knew him as being, when in health, a person of quick sympathies, a generous nature, and an open-handed friend of suffering humanity. His sittings drew, naturally, upon the front brain, and the department of the intellectual and higher affectional nature being continuously wrought upon, his brain-force used to become temporarily exhausted, so that he frequently swung into the channel of eccentricity, and mayhap indulgence—as many of the talented ones of earth have done before his day; but as a medium he was true to his work, and we know that he will in no wise lose his reward in the better land to which his spirit has ascended."

H. C. WILSON, NEW ZEALAND.—Thanks for your courtesy in sending copies of the paper.

#### "LIGHT" SUSTENTATION FUND.

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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.

## 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 ls. 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,
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.

## 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 seances, 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 seance.

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.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C. :—*Animal Magnetism* (Wm. Gregory); *Miracles and Modern Spiritualism* (A. R. Wallace); *Researches in Spiritualism* (W. Crookes); *From Matter to Spirit* (De Morgan); *The Debateable Land* (Dale Owen); *Footfalls on the Boundary of Another World* (Dale Owen); *Planchette* (Epes Sargent); *Proof Palpable of Immortality*; *The Scientific Basis of Spiritualism* (Epes Sargent); *Report of the Dialectical Society*; *Zöllner's Transcendental Physics* (Translated by C. C. Massey, 2nd Ed.); *Psychography* ("M.A., Oxon."); *Spirit Identity* ("M.A., Oxon."); *Higher Aspects of Spiritualism* ("M.A., Oxon."); *Judge Edmonds' Letters and Tracts*; *Primitive Christianity and Spiritualism* (Crowell); *New Basis of Belief in Immortality* (Farmer); *Hints for the Evidences of Spiritualism* (M.P.); *Theosophy and the Higher Life* (Dr. G. Wyld); *Mechanism of Man*, 2 vols. (Mr. Serjeant Cox); *Startling Facts in Modern Spiritualism* (N. Wolfe); *Arcana of Spiritualism* (Tuttle); *Spirit Teachings* ("M.A., Oxon."); *The Use of Spiritualism* (S. C. Hall); *Spiritualism at Home* (Morell Theobald); *Pioneers of the Spiritual Reformation* (Howitt Watts).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

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

## CONJURERS AND 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. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated one slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, 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.”