

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"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)."

Mr. Brackett, in the little volume I have noticed, says, "Materialisation is a great truth or a stupendous humbug." If testimony such as his is to be received—and if not, then there is an end to any attempt to prove unfamiliar truths by human evidence—he has demonstrated that it is a great truth. But he has not succeeded in finding out who these visitors from another world may be, nor can he throw any particular light on the methods by which they assume the dress proper to this material world, and relinquish it when they pass into their own spiritual sphere of being. It is, perhaps, not singular that he should not be able to enlighten us here. We know the forces of nature empirically, in their modes of action. We accept them as familiar matters of every-day life—light, electricity, force. But I presume that I am not in error when I say that we do not know anything more of them than that they act under certain familiar conditions. Mr. Brackett thinks that it is and will be the same with reference to the methods of materialisation. "Those who are seeking to know how these spirit-forms are created will seek in vain, for there is no language by which the process can be conveyed to our understanding. When it is said that they come out of invisible space, and depart in the same way, all is said that can be said in explanation of their advent among us." I do not despair of getting further than this. But it is a significant fact that none of these beings seem able to tell us how they work, or, indeed, to give information at all beyond the fact that the material in which they are temporarily clothed is composed of the psychical, or odic emanations of the persons present, especially the medium. It is probable, too, that there is in the atmosphere a store of matter, impalpable to our rude senses, which is employed by the invisible operators.

On the question of conditions, Mr. Brackett arrives at a conclusion identical with that reached by all experienced investigators. Success depends on the harmony of the circle, and is especially enhanced by affection, trust, sympathy, and a "spirit of gentleness and loving-kindness, which more than anything else crowns with eternal beauty the teachings of the Christ." This lesson is taught with great force and beauty in the letters of Mrs. Howitt Watts which I have lately printed in these columns. The prevalence in those séances of a spirit, of which she herself was the very incarnation, of tender sympathy, loving-gentleness, and simple piety, transformed those séances from what is

too often the coarseness of the public show, where curiosity gapes at five shillings a head, into something sacred and sublime. So Mr. Brackett tells us that a manifestation of sympathy and love on his part wrought a marvellous change in the character of the manifestations. "From that moment forms, which had seemed to lack vitality, became animated with marvellous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life now glowed with beauty." It is wholly true; it is, as all truth is, beautiful in its significance. It is the expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may indeed investigate certain superficial phenomena from the intellectual plane. He may force, by unholy means and to his own dire cost, some secrets from those whom he may bind to his service. But for that he will pay a price the uttermost farthing of which will be sternly exacted. If he would commune with such denizens of the unseen world of spirit as he would desire to consort with in this world without shame,—and the parallel seems to me very often to be strangely lost sight of—then he must approach them on the plane of the affections rather than of the intellect, or the will. The keenest logical faculty, the most over-mastering will, is second here to the still more masterful power of love.

In reference to tests, Mr. Brackett has an illuminative remark which will be unintelligible to the unexperienced, but which expresses a deep truth. "To a sensitive person" (he says), "with even a limited experience, the character of a séance is easily determined. There is always in the true materialisation-forms a decided lack of some of the elements that make up the magnetism of what we call real life; something not easily described, but readily perceived by a person thus constituted. To such an one neither a confederate nor a personation by the medium can pass undetected." I remember well, when our séances were in course, that I never had any difficulty in distinguishing between a natural sound of any kind and the various spirit-raps, even when they were very like, for instance, a creaking of the table. There was a something that I am unable to define which differentiated them for me. So with the more complex phenomena, when we can make up our minds to abandon senseless material tests, bonds, and cages, and all the futile expedients which spirit laughs at, when we approach these subjects on a higher plane of thought, we shall find that our evidence is immeasurably stronger, and our satisfaction incalculably deeper. When Materialisation is transferred to the sacred seclusion of the family circle, where perfect harmony prevails, we shall get its highest results as well as its completest proofs. Meantime, much may be done—much has already been accomplished by insisting on reasonable conditions in all circles where strangers gather. So long as mediums favour promiscuous circles, Mr. Brackett points out that they must not shrink from reasonable tests, nor "regard any such request as a direct imputation on their honesty." In this respect he contrasts them unfavourably with the Fakirs, who "court the most thorough and exhaustive investigation, even trusting themselves, while in trance, to the honour and good faith of those around them,

repeating at request the experiments again and again to satisfy the observers that there is no deception."

Mr. Brackett, I am glad to see, favours a system of investigation very much akin to that adopted by the Research Section of the London Spiritualist Alliance. He is in favour of graduated circles. "Séances should be classified: the first, for primary education, for facts and evidence to convince sceptics; the second, for the more advanced investigator. Into this latter class no sceptic should be admitted." He recognises the necessity for séances, in the present state of ignorance of the subject, which are little more than shows, where the materialistic mind may get evidence of the power of unseen agencies over matter. There will be a class of mind always, I fear, which will not get beyond that plane, but "when the investigator passes into a full knowledge of the truth of materialisation, he will instinctively leave such séances for a more genial atmosphere, for it is vain to expect that coarse, mercenary, untruthful mediums can avoid impressing more or less of their natures upon the spirits who come through their organisms. . . . Such mediums will, under the inevitable law of progress, find themselves supplanted by a better element." This is wholly true. "Like attracts like" is a general law. To drag spirit down to the plane of matter and cause it to play pranks under stringent test conditions, altered and intensified time after time without the gain of any stable conviction, is neither wise nor profitable. We must raise ourselves to the plane of spirit, remembering that "the mental and moral tone of the sitters has more to do with the character of the results than the medium has." Not till we realise this and kindred truths shall we gain true knowledge, and, I may add, avoid real danger of obsession from the spirits our attitude encourages. I believe in my heart that some of the worst scandals that have disgraced Spiritualism are directly traceable to culpably ignorant and foolish methods of investigation. I believe, too, that "exposers" breed "exposures," and that they produce in act what they have imported in their own minds. Mr. Brackett deserves warm thanks for a work which, within the compass of an hour's reading, is full of interest and value.

Now that no really well-informed person doubts the primary facts of spirit existence and spirit power, we want more thorough and careful observation as to the phenomena which, under favourable conditions, spirits are able to produce. Some one should gather and arrange the facts as methodically as in any work on natural history. Everywhere brief but minute and accurate records of every séance should be kept, and fully contributed for the general good. The trouble too often is that though "the spirit is willing the flesh is weak."

"*TWIXT TWO WORLDS*," by John S. Farmer. The Psychological Press, 16, Craven-street.—This is certainly one of the most remarkable books placed before the public in our time. It deals with the life and work of William Eglinton, the leading Spiritualistic medium of the age, and enters into details as to séances at which the dead have appeared in their human guise as when on earth, in a manner which, to a sceptical mind, is astounding. There is an immense amount of evidence in the book in the shape of well-known names, not one of which could be doubted, but the testimony is not of that decisive character which would make the whole world Spiritualistic. For example, we are told that one of the controls manufactured diamonds out of what seemed an impalpable atmosphere, and resolved them again into the same element. It would have been ever so much more convincing had the splendid stone, valued at a thousand guineas, remained in the hands of the circle. This would have been irrefragable testimony. Naturally, when a subject so sacred and so little understood is being treated of, even by those who have made it a life study, there will necessarily be weak spots, but there is so much of what is wonderful in the book that it demands patient reading, and it is bound to get it. Mr. Eglinton is certainly a very extraordinary type of man, as his nervous classic face, drawn to the life by the pencil of M. Tissot, sufficiently indicates. We earnestly recommend the perusal of the volume to those of our readers who desire to peer into the mystic realms of which it professes to know so much. They will be at least astonished, if they are not converted.—*St. Stephen's Review* of February 6th, 1886.

SPIRITUALISM IN CURRENT LITERATURE.

One finds proof of the general interest in the intercommunion between ourselves and the world of spirit in most unlikely quarters. Not so very long ago the *Sunday Magazine*, if it had noticed the subject at all, would have used it as a peg for a homily against necromancy and witchcraft. Now in the current number, Edward Garrett (author of "At any Cost") is allowed to tell a story of "literal facts as they were told to him," which involves communion with the departed. He avers that he "resists all temptation to add colour or heighten sensation." And having told his excellent story in very exact and straightforward style, he further moralises upon its lessons in a way that shows his own acceptance of much that lies at the root of our belief as Spiritualists. He sees that there are "subtle relations between souls. A stranger comes into our lives and is straightway no stranger. We know him at once as we shall never know another, who has perhaps shared our home from our youth up.

" 'The moment that his face I see,
I know the man who must hear me,
To him my tale I teach,'

chanted Coleridge's 'Ancient Mariner.' And it seems to us that if we accepted these attractions, or rather recognitions, as bearing with them solemn duties and responsibilities, our lives would be better worth living, and the name of friend would become a deep and joyful reality."

Mr. Garrett even goes so far as to suggest that if thought-transference between embodied spirits is a fact, why not also between spirits in and out of the body? "How do we know where our thoughts come from—either our waking or our sleeping thoughts? Do not most of us feel sure that some influence—more or less definite in form—emanates from one of us towards another without needing the medium of speech? And if so from spirits still caged in flesh, why not from those who have escaped from it? One can easily conceive of a glad soul in one of the many mansions yearning to remove a gloom that it had cast on another soul. . . . and one can understand the very gloom it had created, and all the self-conscious thoughts generated thereby, standing in the way of any ray of re-assurance passing direct from the one above to the one below." This is flat Spiritualism: reasonable, and, what is more, true. The name of the story is "Mr. Davenport's Dream." It tells how a soul that had departed from the body under a cloud of doubt as to the future—doubt confided before death to a close friend—returned to assure her that his cloud had lifted in the light of the knowledge he had gained in the world of spirit.

COLONEL BUNDY, Editor of the *Religio-Philosophical Journal*, is reported to be much better.

SEVERAL correspondents have written to us to inquire who was the medium for the very beautiful séance described in our last number, p. 68. It should be understood that this was only one of a series which the writer, "A. M. H. W.," attended nine years ago at the house of Mrs. Leaf, when Mr. Eglinton was the medium on each occasion.

"CHRISTIANITY AND CRIMINALS."—In a paper thus headed Rev. K. Heber Newton says:—"Pœnology, or the science of punishment, has doomed the traditional hell. Hell will remain beyond as prisons will remain here; but like them, it will open out and upwards into life, where the saved inmates may walk repentant, reformed, rehabilitated, restored to themselves, to society, and to God!"

"RASH are they, and credulous, who receive as truth every tale of the kind; but no less rash may it be to limit the power of the Creator over the works which He has made, and to suppose that, by the permission of the Author of Nature, the laws of nature may not in peculiar cases, and for high purposes, be temporarily suspended."—SIR WALTER SCOTT in "Woodstock."

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 57.)

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

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

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

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

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

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

CLASS L.—MATERIALIZATION.

Can you find space in your columns for an account of a very remarkable séance which took place recently in the presence of Mr. Eglinton, the well-known psychic, at which were given three distinct proofs of the reality of spiritual phenomena?

- 1st. The recognition of relations and friends by all those present.
- 2nd. The appearance of two forms at the same time.
- 3rd. The evolution of a form from the side of the medium in the presence of the sitters.

We met at Mr. Eglinton's house at 8 p.m., on the 17th of November last, and, after all had assembled, were conducted by Mr. Eglinton to a small upper room, from which a curtained door opened into a smaller apartment, this being used as the cabinet.

Mr. Eglinton inviting us to inspect this room, two of the ladies and the two gentlemen took advantage of the invitation, the latter carefully locking another door which led on to the staircase, sealing it with postage stamp salvage, which had been privately marked. It is scarcely necessary to say it was found intact at the end of the sitting.

Mr. Eglinton placed us in a semi-circle, but we were soon informed by raps that we were not right, and one or two exchanged seats under direction. The order in which we sat was first Mr. Y., Miss R., Mr. B., Mrs. W., Mrs. R., Mrs. D., Miss D., and Mrs. F., who sat nearest to the cabinet.

At the side of Mr. Y. a lamp was placed which gave light sufficient to enable us to recognise clearly all persons present, and the different objects in the room. Mr. Eglinton sat for a time on a chair in front of the circle, conversing with us, until he gradually became controlled, when he rose and retired behind the curtains, re-appearing presently to draw the necessary power, making "passes" towards himself from the temples and down both sides of each sitter.

Soon after his return to the cabinet his guide "Joey" spoke, addressing some of us by name. The first form that appeared was that of a young girl, the drapery with which she was clothed being short, revealing her ankles and bare feet. She approached Mr. B. and placed her hand on his shoulder. She was recognised by him, and a voice was heard by some of the sitters apparently from behind his chair, endeavouring to mention her name, "Joey," after she had gone, repeating the same, which Mr. B. said was quite right.

The next form was a young man, who tried to make himself known to Mrs. R., but was not distinctly recognised. The third came to Mrs. W., who recognised in him her uncle. After his disappearance a tall, broad, stout form came out, wearing a long grey beard. He was at least head and shoulders taller than the medium, and bore a remarkable resemblance to Mr. Y.,

whose brother he proved himself to be. He went directly up to Mr. Y., touched him, and then to Mrs. F. (his niece), at the other end of the circle, patting her on the back. He retired, "Joey" telling us he would come again, bringing Mr. Y.'s little spirit son with him, which he did, holding the little fellow by the hand, who went up to his father and kissed him, then crossing over to his relative, Mrs. F., kissed her too.

Mrs. R. and Mrs. D. were also kissed by the child at their own request, after which both forms disappeared.

The next spirit, without hesitation, approached Mrs. F., who immediately knew him to be her father. "Joey" then announced that some one was coming for Mrs. D., and presently a young girlish figure appeared, and approaching my mother, unclasped her hand from mine, and holding it, stooped down and kissed her, whispering her name, "Annie,"—that of a daughter who passed away in babyhood. As she did so, I saw her delicate features in clear outline, and observed in them a strong likeness to a sister now living. She had long fair hair. (All the spirits, with one exception, came with heads uncovered.) She seemed to have great power and stayed some time with us. I asked her to kiss me, which she did, at the same time lifting my hand from my lap. Then she turned to Mrs. F., who spoke to her, and bending down, kissed her too.

A young boyish form next came out, whom I recognised at once, having known him intimately in earth-life, but I made no remark. He went forward to Mrs. R., his mother, but she was too much agitated to recognise him; he turned then to his sister, who sat nearest to the light, so that it fell directly upon his face. Stooping down he put his hands on her shoulders, and she immediately exclaimed in surprise and delight, "Oh it's E.," upon which he disappeared into the cabinet, and returning with renewed strength, threw his arms round her and kissed her, nearly pulling her from her seat in his eagerness.

As if all this were not convincing enough the medium was next brought out entranced, and while he staggered about in front of the sitters, a spirit materialised from his side. First a bright light appeared just below the heart, then from the same region a white vapoury looking substance, which gradually grew larger and larger until it fell to the floor, when suddenly a tall manly form stood beside the medium, a band of the above mentioned substance connecting the two.

The medium seemed greatly distressed, and had to be supported by one or two of the sitters. The spirit then seemed to sever the bond, and the medium staggered alone to the portal of the door, against which he leant until the spirit approached him, when both disappeared into the cabinet. After this another form, that of a little child bearing a light, appeared just outside of the curtain, but had not sufficient strength to advance near enough to be recognised.

"Joey" then spoke, bidding us good night, but in a low voice, as the power was almost exhausted. When Mr. Eglinton regained consciousness he seemed thoroughly prostrated. In closing my narrative I ought to state that the circle was perfectly harmonious, all present being more or less known to one another, and most, although not all, had seen phenomena of the kind before.

R. D.

Witnesses to the above:—

D. YOUNGER, 23, Ledbury-road, Bayswater.
 E. FEARN, 23, Ledbury-road.
 J. R. RAEBURN, 47, Manor-place, Edinburgh.
 MRS. RAEBURN, 47, Manor-place, Edinburgh.
 MRS. DARLING, 99, Ledbury-road, Bayswater, W.
 RUBY DARLING, 99, Ledbury-road, Bayswater.

[Mr. E. H. Bentall, of Holloway-road, Heybridge, supplied some valuable and suggestive criticism in a letter from which we make the following extracts.]

Whilst agreeing in the main with Miss D.'s excellent account of the séance with Eglinton, there are a few points on which I should like to offer a suggestion or two.

1st. The opening paragraph is as follows: "An account of a very remarkable séance . . . in which were given three distinct proofs of the reality of spiritual phenomena."

This paragraph I would suggest should be amended as follows: "In which were given 'two' distinct proofs of the reality of spiritual phenomena." 1st, the recognition of relations or friends by all those present; 2nd, the materialisation of the spirit from the side of the medium in the presence of the sitters.

My reason for this suggestion is, that the mere appearance of

two forms together does not necessarily constitute a proof of the spirituality of the second form. It merely proves that the second form was not the medium, but establishes nothing beyond this.

2nd. To the best of my recollection, after my cousin had retired "Joey" showed himself for a short time before the young man came to Mrs. R.

3rd. I would insert after Miss R. had exclaimed "Oh it's E.," "upon which he threw up his arms, and disappeared into the cabinet."

4th. I would insert after "white vapoury looking substance which gradually grew larger and larger until it fell to the floor," "Directly it touched the floor it appeared to distend laterally and vertically by irregular internal movements, when suddenly a tall manly form stood beside the medium, a band of the above-mentioned substance connecting the two." The mass of vapoury material was never large enough to conceal a full grown form.

I must apologise to Miss D. for venturing to criticise her capital account of what took place, but I only do so thinking, perhaps, my position may have enabled me to see better some portions of the manifestations, and so may supplement advantageously the account of one differently placed.

CLASS P.—AUTOMATIC WRITING.

[The writer of the following is an old correspondent of "LIGHT."]

Will you allow me to answer through your columns the letter and request of Mr. F. W. H. Myers, seeking instances of knowledge coming through the planchette, not at the time in the possession of any one present? The following incident took place in my presence, and is very simple in its details. One Sunday morning in 1883, I, Mr. P., and Mrs. P. were sitting at a card-table seeking spirit communications by means of tilts or writing. Mr. P. is an amateur writing medium, and knows by an impression at the same time what word he is writing. We had finished our s^éance, and were about separating when the clock of the Town Hall struck twelve, and immediately the fire-bell rang. I said, "Let us see if the spirits can tell us where the fire is." We at once re-seated ourselves, and asked "the table" if it could tell us where the fire was. By tilts the answer was "Yes." I was spokesman and asked, "Is it at B.?" (a suburb). "No," was the reply. I suggested the names of the whole of the suburbs, where of course a fire might be, and received "No" to each. I then said, "Is it in the middle of the town?" Answer: "Yes." "Is it near Leeds-road?" Answer: "Yes." "Is it near the 'Old Mechanics'?" Answer: "Yes." As this process was very slow, I asked Mr. P. to try what he could get by writing. He traced letters with his finger on the table-top, and said, "They say the fire is in an empty warehouse, and is not worth the ring." During this time we had heard no one run to the fire, nor seen the fire engine, nor did any one go to the place so as to give us an idea where the fire might be. We started to test the truth of the information, and found the fire in a back street close to the "Old Mechanics." There were plenty of people near the warehouse where the fire was; but there was no blaze, and had not been, and even very little smoke was issuing from the fire. The warehouse was *not* empty, but was let to a number of separate tenants, and some of the rooms were only partially filled. Now here we have an instance where information was given which was not in the possession of any one present, correct in all points but one: the warehouse was *not* empty; but an outside view of its dirty windows would give that impression at a first glance. I have never had an explanation (apart from Spiritualism) of the mode by which we obtained the knowledge of the locality of the fire.

January 30th, 1886.

J. C.

ANSWERS TO CORRESPONDENTS.

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

FLORENCE MARRYAT.—Thanks for case. We shall be pleased to use it.

H. A.—We should like to communicate with you if you will send us your real name and address.

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.]

"Light" Sustentation Fund.

To the Editor of "LIGHT."

SIR,—The various appeals made by Mr. Dawson Rogers on behalf of "LIGHT" Sustentation Fund—culminating in the letter published by him in your last issue—foreshadow the eventual death of your excellent journal unless speedy assurances of help are forthcoming. It is almost incredible that the small sum annually required, of about £250 to £300, to meet the deficiency on the bare working expenses of the paper should not be subscribed by the large number of well-known wealthy Spiritualists without appealing to those who are less able to afford it. I can, if necessary, refer to the lists of various charities—the building of temperance halls, and the promotion of Gospel work—wherein the names of many avowed Spiritualists figure as large contributors, and yet they refuse the few pounds necessary to the sustenance of a journal of so much importance as your own. I do not wonder that Mr. Dawson Rogers is tired of *begging*. No one can repeatedly stand hat in hand, waiting the donations that never come in, without feeling a sense of shame and indignation at the apathy displayed by those who receive the benefit of the labours of the few who are promoting the welfare of Spiritualism. It is, in the present state of the movement, almost impossible to make a class journal like "LIGHT" entirely self-supporting, notwithstanding the now well-known fact that the editor's laborious duties are given gratuitously, and even the office of your paper is seemingly dependent upon the Dissemination Fund which was raised last year by Mr. Farmer. Again I say—*shame* that this sacrifice on the part of a few workers, to give the movement a high-class representative journal, should receive so little consideration at the hands of its readers!

I am only a poor man myself, but I am willing to subscribe £5 towards the fund for the present year if *nine* others will donate similar sums; but as it appears to me that your paper may need a guarantee fund for some little time to come, I shall be better pleased to make one of twenty-five who will take upon themselves the entire responsibility of covering future deficiencies, to the amount, say, of £10 each annually. Surely there are twenty-five Spiritualists who can afford that sum! As an alternative suggestion I would propose to raise the price of each copy to 3d. in the event of the guarantee fund not being subscribed.

I trust, however, this appeal will affect other purposes, by bringing in larger sums, for the money can always be well spent. Let us see what we can do.—Yours truly,

6, Nottingham-place, W.

W. EGLINTON.

[We refer our readers to the article on page 78 entitled "The Sustentation of 'LIGHT.'"—ED.]

Evidence of Extraneous Intelligence.

To the Editor of "LIGHT."

SIR,—Seeing in your last issue a letter from "C. C. M." about the evidence desiderated by the Psychological Research Society ament automatic writing, I cannot help saying that I wish he would state in your columns how far he agrees with my contention (made both in "LIGHT" and in the *Journal of the Society for Psychological Research*), that the case of Mr. and Mrs. Newnham supplies good evidence of the agency of some intelligence foreign to the automatic writer and her husband; for I understand that he does deem the arguments I have used valid in support of this contention, and in disproof of the "secondary-self" theory as applicable to this particular case. If I am not mistaken in this belief, I think his testimony to that effect would have considerable weight in establishing the conclusion at which we have arrived.

No doubt, however, the instance adduced by Mr. D. Fitz Gerald, in your last issue, as regards the identification of his old friend "Thomas Eade," is even more striking, if possible.

I was myself a long time in coming to the conclusion that intelligence extraneous to the medium and circle was involved in many of the phenomena; but I am free to confess that I arrived at this conclusion less from personal experience than from the published testimony. Perhaps I was "unscientific," and too hasty; yet in most of our scientific beliefs we are generally

obliged to rest upon testimony. It would be interesting to know what kind and amount of evidence the leaders of the Society for Psychical Research would consider sufficient to establish the agency of such "extraneous intelligence."—Yours faithfully,
RODEN NOEL.

A Good Séance.

To the Editor of "LIGHT."

SIR,—I had last Friday night a good séance with Mr. Husk. There were seven of us, including the medium and Mrs. Husk. We sat around a dining-room table, and about a yard in rear of Mr. Husk was a cabinet pianoforte. I held the right hand of the medium firmly every moment, and a lady of my family his left. I believe all hands were joined around the table. So sitting, one end of the piano was drawn forward eight inches. The fairy bells were played in the air all over the room, and touched the heads of the sitters. As we sang, an accompaniment was played on the piano; and voices, certainly not those of any who sat round the table, talked and sang, while the pianoforte played an accompaniment. Finally a voice asked me to keep a firm hold upon the medium. "Hold him tight!" was said. He seemed to be rising in the air. I stood up, and held his right hand with my left, when a weight came suddenly upon the arm of the hand with which I held him. Then came four raps upon the table—the signal for light. A gentleman lighted the gas, and one of my chairs, on which I had been sitting, was hanging on my arm. "Solid through solid." Either my arm, or that of the medium, had passed through the chair, or the chair through one of our arms. This is, I believe, the fourth time this phenomenon has occurred to me. I have witnessed it several times with others whom I could trust. In one case I tied the two wrists together with fine cotton thread. This was with Mr. Eglinton, whose hand I have also most firmly grasped when I felt the chair come upon my arm.—Yours very truly,
32, Fopstone-road, S.W. T. L. NICHOLS, M.D.

The Evidence of Spiritualism.

To the Editor of "LIGHT."

SIR,—In your issue of February 6th, there is a letter that seems to me to call for the grateful recognition of every earnest Spiritualist.

I allude to that signed "Desmond G. FitzGerald," which embodies in emphatic language those sentiments that must sway every Spiritualist who is not still at the outer door of our beautiful faith—that faith which, being built upon the rock of knowledge (as is so well illustrated by Mr. FitzGerald), is as a rock, firm and steadfast, and far, far beyond the power of any investigator to disturb with doubt or forced explanation.

Allow me to say also, how entirely I agree with the sound common-sense of Mr. A. A. Watts' letter in the same issue of your valuable journal (which is really a mine of wealth this week); and I think if the Society for Psychical Research would only thoroughly master the mass of evidence, so carefully recorded and so fully attested, given in "Twixt Two Worlds," by John S. Farmer, they would find in that volume alone more than sufficient to satisfy the most sceptical mind, not only of the truth of Spiritualism, but of its sacred and soul-uplifting character, when approached in a humble and becoming spirit.

Dared I ask for more space in your columns I would also express my great admiration of the moral courage displayed by Lady Sandhurst, Lord and Lady Mount-Temple, and others, in allowing their names to appear publicly in support of their faith as Spiritualists, but I must confine myself to saying "All honour to them, and may their noble example induce others in a similar station of life with themselves to go and do likewise." Only too gladly would I do so, but for a still stronger line of duty preventing it.

Apologising for this long letter, and trusting to your kindness to give it space in your columns,—I beg to remain, sir, faithfully yours,

February 7th, 1886.

"LILY."

The Health of Mediums.

To the Editor of "LIGHT."

SIR,—By some oversight the letter I sent you on the above subject has not been printed from my corrected proof, and I am made to speak of "prostrative illness" instead of prostrating illness, and there are also a few more printer's errors of minor importance.

You "entirely dissent" from my views as to the ill-health

of physical mediums, and yet you seem to admit them, and to explain them on the same grounds as I myself do.

I have known all the most powerful professional physical mediums, who have appeared in London during the last ten years.

Five of these were very powerful, and four out of the five were ever liable to severe attacks of illness from their work. The fifth was also a very powerful physical medium, but he worked five days in the week, with both hands and brain, at a mechanical calling, and he is the only thoroughly healthy physical professional medium I have ever known.

G. W., M.D.

"The Higher Life."

To the Editor of "LIGHT."

SIR,—The use of this expression in Mr. Eglinton's letter, January 30th, and by many Spiritualists, to denote death, is a misuse, the exposure of which ought to secure its disuse. Reason and experience alike show that we no more pass to a "higher life" by putting off our bodies than by putting off our clothes. The "higher life" is one not of place but of condition; and that condition is an interior one, no less possible here than hereafter, and impossible hereafter if not first attained here. At least, if entered upon hereafter, it is as a consequence not of losing the body but of an advance made in interior purification—a matter wholly independent of the constitution of the exterior capsule, whether it be material or fluidic.

E. M.

"LIGHT" SUSTENTATION FUND

For 1886.

	£	s.	d.
Remittances and promises already announced ...	203	17	10
Lucis Amicus	1	1	0
J. M. T.	1	0	0
F. M.	0	10	0
A Friend	0	5	0

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 DISSEMINATION FUND.

[This fund is intended to provide a centre for the dissemination of Spiritual literature, and also to meet the ever increasing demand for information, guidance, and assistance on the part of earnest inquirers into Spiritualism. To carry on the work during 1886, at least £100 are required. The Report and Balance-sheet for 1885 were published in "LIGHT" for February 6th.]

SUBSCRIPTIONS AND DONATIONS PROMISED OR RECEIVED.

	£	s.	d.
Hon. P. Wyndham	10	0	0
Lieut.-Colonel Wynch	10	0	0
T. Grant	5	0	0
W. Eglinton	5	0	0
"V."	2	2	0
A. A. Watts	1	1	0
J. H. Gledstones	1	0	0
J. M. T.	1	0	0
A. K. and E. M.	1	0	0
E. J. B.	0	10	0
A Friend	0	10	0
Mrs. Stone	0	10	0
M. W.	0	5	0

Remittances may be sent to John S. Farmer, 16, Craven-street, Strand.

SPIRITS are, in many cases, careful of their mediums—doing their best to keep them in the physical conditions of health and strength most favourable to their manifestations. They have been known to give directions as to diet, and make warning raps when they were transgressed.

The younger of the once renowned brothers Didier, Alexis and Adolphe, departed this life last December. They surprised Europe about forty years ago by their marvellous gift of clairvoyance; some striking proofs of it are recorded in the Rev. Chauncey Hare Townshend's work on mesmerism. They were natives of Paris; and Alexis made that city his permanent abode, while Adolphe preferred to settle in London, where he exercised his gifts in clairvoyance and magnetism until a few years ago, when he removed, with his English wife and two accomplished daughters, to Paris. During his life in England he was esteemed by every one who knew him, as one excellent in every relation of life. His remains were followed to the grave by numerous friends. His brother Alexis has still his gift of clairvoyance in strength.

OFFICE 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."

ADVERTISEMENT CHARGES.

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.

Light :

SATURDAY, FEBRUARY 13TH, 1886.

THE SUSTENTATION OF "LIGHT."

Mr. Eglinton's letter in another column seems to furnish a fitting opportunity for a few words of explanation with regard to this matter. His fear that the eventual death of this journal is "foreshadowed by the inadequate response made to the appeal for a Sustentation Fund" to meet the large, though yearly decreasing deficit in the working expenses, is groundless. In one respect the position of "LIGHT" was never more healthy than at the present moment. The circulation has for a long time been very steadily increasing. Unfortunately, however, coincident with this extension of circulation, increased interest has necessitated increased expenditure; although in the long run, if the progress made during the past two or three years is continued, the paper must, sooner or later, turn the corner.

We may, however, be permitted to point out that the amount named each year as requisite to carry on the paper has been limited to the bare expenses; and as a matter of fact 'LIGHT' has not *lived*, it has merely *existed*. As those who, have practical acquaintance with these matters will readily understand, there is a vast difference between the two. We have had no heart to press for more than the former, notwithstanding the fact that the work has thus been hampered and impeded at every step for want of common necessities for carrying it on.

Had Spiritualists generally, in the past, shown that liberality towards the movement which they have in many cases exhibited towards other organisations, charities, &c., the problem would long since have been solved. With the necessary means at our command, the requisite steps could have been taken to make "LIGHT" known wherever there are Spiritualists. As a matter of fact, this journal derives its chief support, as far as circulation goes, from a very small proportion of the Spiritualists in this country. Careful investigation shows that "LIGHT" has hitherto failed to tap many possible sources of support and revenue in the country. We refuse to believe that our provincial friends would not appreciate a paper like "LIGHT." To our knowledge the real cause lies in the fact that the very existence of the paper is not known to many country Spiritualists and societies. In other directions, also, the work has been similarly cramped and crippled. Further efforts to remedy this state of things would, however, cost money, and the supply of the sinews of war rests entirely with our friends.

We are pleased to learn that Mr. W. Tobb, so well known to many of our readers, has derived much benefit from his sojourn at Madeira. He arrived in this country a few days ago in better health than he has been for some time.

THE LONDON SPIRITUALIST ALLIANCE.

The Council of the Alliance propose shortly to issue a catalogue of the books in their library, in pamphlet form. Before doing so, they wish to make the list as complete as possible. The demand for books from its shelves is increasing, and some difficulty is experienced in meeting it owing to the absence in many cases of duplicate copies of many of the more popular works on the subject. Many of our readers have doubtless spare copies of some of the books on Spiritualism, and they will be doing considerable service if they will forward them to the secretary of the Alliance. Good use can be found for all the books that our readers may be willing to send in response to this appeal. Recent publications are especially desired.

THE RAPID GROWTH OF SPIRITUALISM.

A St. Louis (Mich.) clergyman, writing to the *Religio-Philosophical Journal*, says:—"Don't put my name in the paper, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of Modern Spiritualism, not only in this country, but throughout the world, at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked, and rightly so, as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant Churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic faith openly and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists, and Episcopalians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism."

MR. E. A. BRACKETT'S work on "Materialised Apparitions" (5s.) can be obtained to order only from America through the Psychological Press, 16, Craven-street, Strand.

THE burglar who broke into our offices on the evening of 14th December last was on Tuesday sentenced by Mr. Commissioner Kerr to eighteen months' hard labour.

A TRANSLATION of Baron Hellenbach's "Geburt und Tod" (Birth and Death) is now in the press, and will be issued immediately. This will be one of the most important additions to the literature of Spiritualism of modern times. The publication and translation have been undertaken by our well-known correspondent "V."

THE advantages of the spirit-life, as described by spirits, are a far greater sweep of vision, immense rapidity of motion, like the speed of thought; great facilities for hearing all they wish to know. To this their testimony is clear, and they demonstrate in many ways their power over matter, time, and space. What we call solid matter is no obstacle. They not only pass easily through it, but in many ways make one solid mass pass through another solid mass without apparent change. In the time occupied by us in walking a mile a spirit brings a message or a manuscript from Calcutta to London.

SPIRITS do not leave us in any doubt as to the motives which induce them to give us sensible manifestations. One of them says: "Spirits materialise so that they can be identified by their friends still in the form, who are made to realise their presence through some one of their physical senses. If this be accomplished it is of little importance in what particular way. We want the whole world to know 'we still live,' and are not in the cold ground awaiting an imaginary judgment day." Our nearest and dearest come to assure us of two things—that they still live, and that their actual life in the spirit-world is an advance—one of greater opportunities and enjoyments.

THE ARTESIAN WELL OF CHICAGO.

BY THE REV. J. PAGE HOPPS.

At various times the wonderful story of the discovery of the great water supply for Chicago has appeared in English journals. Five years ago, I sent one of these accounts to a friend of mine in Chicago, a leading minister of that town, requesting him to verify the story or contradict it. In a short time I received from him a letter stating that he had laid the matter before a gentleman of his acquaintance, an attorney-at-law, and his reply he enclosed. Unfortunately, the particular account I forwarded was not returned, but it was practically identical with the following, which was written by Dr. S. Eadon:—

"Chicago, as is well-known, is one of the most go-ahead cities in the world. Like Jonah's gourd, it appeared to spring up in a night. Its population rapidly increased; and water soon became a *sine quâ non*, both as regards use and luxury. Science was at fault; for geologists had pronounced that there could be no water beneath such a stratum. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

"There happened to live, at this time, in Chicago, a person named Abraham James, a simple-minded man, of Quaker descent, uneducated, and, in fact, quite an ignorant person. It was discovered by a Mrs. Caroline Jordan that James was a natural clairvoyant, in fact, a medium, and that he had declared, when put into the trance condition, that both *water* and *petroleum*, in large quantities, would be found, in a certain tract of land, in the neighbourhood of the city. For a long time no attention was paid to his statements. At length two gentlemen from Maine, called Whitehead and Scott, coming to Chicago on business, and hearing what had been said by Abraham James, took him to the land where he said water could be had in immense quantities by boring for it. Being entranced, James at once pointed out the very spot. He told them that he not only saw the water, but could trace its source from the Rocky Mountains, 2,000 miles away, to the spot on which they stood, and could sketch out on maps the strata and caverns through which it ran. Negotiations were at once entered into for the purchase of the land, and the work of boring was commenced. This was in February, 1864, and the process went on daily till November, when, having reached a depth of 711 feet, water was struck, and flowed up at once at the rate of 600,000 gallons every twenty-four hours.

"The boring showed the following kinds of strata passed through by the drill, and this was spiritually seen and described by the clairvoyant, as practical proofs to the senses of other people. First the drill passed through alluvium soil, 100 feet; limestone, saturated with oil, 35 feet, which would burn as well as any coal; Joliet marble, 100 feet; conglomerate strata of sand and flint mixed with iron pyrite and traces of copper, 125 feet; rock (shale) saturated with petroleum, the sediment coming up like putty, thick and greasy, 156 feet; galena limestone was next reached at a depth of 539 feet; a bed of limestone, containing flint and sulphuret of iron, was next bored through, the depth being 639 feet, and being very hard, the work went on slowly. At this point there appeared a constant commotion, arising from the escape of gas, the water suddenly falling from thirty to sixty feet, and then as suddenly rising to the surface, carrying with it chippings from the drill, and other matters. The work still went on, when at a depth of 711 feet the arch of the rock was penetrated, and the water suddenly burst forth from a bore 4½ in. at the bottom, of a temperature of 58° F, clear as crystal, pure as diamond, and perfectly free from every kind of animal and vegetable matter; and which, for drinking purposes and health, is found to be much better adapted than any water yet known, and will turn out to be the poor man's friend for all time to come.

"Here then is a huge fact for the faithless; a fact brought to light by dynamic or invisible agency, and which no power of negation can gainsay. Natural science said no water could be found; but psychology said, 'False! for I will point out the spot where it will flow in splendid streams as long as the earth spins on its axis.' Since 1864 the Artesian well of Chicago has poured forth water at the rate of a million and a half gallons daily; and what is economic, to say nothing of Yankee shrewdness, it is flowed into ponds or reservoirs, which, in winter, freeze, producing 40,000 tons of ice for sale, and which might be quadrupled at any time.

"What will science say to this *cui bono* matter of fact? What, those super-wise people who, with finger on lip, moon about, and whimper, and cry out, 'What's the good of the dynamic and the invisible?' Is there no good in finding, by spirit agency, a living fountain of pure water for the use of millions of human beings for ever? Is it not a mighty boon for the humanity of that part of the earth? Verily it is; and the source of knowledge was a communication from disembodied spirits in spirit life.

"Let us now turn more particularly to the man—Abraham James—by whom, and through whose mediumship, this discovery

was brought about. He was of Quaker origin; without schooling; ignorant of any language but his own—English; simple-minded, upright, truthful, honest, ignorant as a clodpole. Of drawing he knew nothing; and as to science, he could not tell a triangle from a parallelogram; and as to their properties and relations, he was in profound ignorance. Yet this same man, Abraham James, when in the trance state, can lecture on geology, chemistry, medicine, astronomy, the philosophy of life, and on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few *savants* can equal.

"Although English is the only tongue he knows, yet, in the trance state, he speaks French, Italian, Spanish, German, and an Indian language, of each of which he knows nothing in his natural or normal condition.

"Abraham James never received a lesson on drawing in his life, yet, in his trance condition, his drawings of the formation and stratification of the earth's crust are marvellous productions. He drew a series of diagrams, which traced the Artesian well at Chicago from its source to its outlet or fountain head. This picture, when put together, is composed of six sheets of drawing paper twenty-six inches by forty inches each, and was done in sixty hours—a piece of work which would have taken any ordinary artist sixty weeks, in his ordinary condition.

"It matters not to Abraham James, when at work, whether it is light or dark. He generally uses from one to six different kinds of pencils, sometimes using one hand, and sometimes both hands at the same time, the fingers moving with a rapidity which often troubles the eye of the beholder to follow. Whether in light or in dark; with eyes bandaged or not; with a piece of paper held between his face and the picture, it matters not, the work goes on. What he sees with his spiritual eye in the interior of the earth, he can delineate on paper with perfect accuracy. Speaking of the drawings of Abraham James, a writer who has seen them says: 'The floors of some of these caverns were composed of great masses of some of the most beautiful shells, which, in their shadings and perfections, are evidently the work of a master hand. The elaborate character of the shell work which runs through all these geological pictures, the millions of accurate pencil strokes necessary to complete them, and the very short time in which they were executed, are matters of great astonishment and wonder to all who have seen them.'

"In the trance state, Abraham James drew a full-length portrait of the martyred President Lincoln, on sheets of paper 7½ feet long by 4½ feet wide. The President is represented life-size, standing upon a rock, the broken chain of African slavery beneath his feet, and in his left hand the scroll of American Liberty. This picture was completed in the medium state in twenty-four hours, and is a remarkable production even amongst the other marvellous effects of this *trance artist*. Whence comes this skill? The human spirit acts without the ordinary instruments of the senses; '*Sans teeth, sans eyes, sans mouth, sans everything*;' and yet the work goes on in light or in dark with almost lightning speed till the picture is completed."

The reply to my question, above referred to, was as follows:—

"I have carefully read the article on the Chicago Artesian well, taken from the *Stroud News*, handed me by you a day or two ago. I am perfectly familiar with the facts stated, and can say to you that they are true. I was personally present when the medium James located the well. I saw the drill started at that point, and watched the work daily during the whole period. The matter of the drawings is also true. I have seen him working with six pencils, three in each hand, and each pencil doing a separate part of the work, and all the pencils in operation at the same instant. When the picture of Lincoln was made, there being even no outline of the figure and no measurements (indeed, he never had any instrument but a pencil), he first made an eye and then a foot, and so worked the picture down from the one point and up from the other. When finished, these two points were found in proper positions in the figure.

"This Artesian well is, after a lapse of sixteen years, still flowing, although the quantity of water discharged is not so great as formerly, owing to numerous other wells, which were subsequently bored all over the city, penetrating the same stream of water."—*The Truthseeker*.

THE REV. DR. BABB waxes warm in a recent number of the *Occident* against a certain medium, the reason being that "he has given Spiritualistic exhibitions at so much per head, and written Spiritualistic books for pay." Our contemporary, the *Golden Gate*, consequently, infers that "Dr. Babb refuses to accept a salary for his ministerial services, and that he writes religious books and pamphlets to give away! Of course he must, or he wouldn't question the right of the medium to earn a modest support by the practice of his mediumistic gifts." When will some divines who oppose *Spiritualism* on such grounds come to their senses?

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 68.)

This is an unvarnished record of what many Spiritualists, who devote time to this question, can cap from their own experience. Indeed, such methods alone lead to any satisfactory results. A stray séance may be provocative of thought. It can hardly add greatly to our store of knowledge. The time, I trust, will come when such systematic study of the subject will be easier than it now is: when mediums, instead of frittering away their powers at the beck and call of any chance person whose curiosity may chance to have impelled him to a sitting, will devote themselves to a careful series of experiments with some definite end in view. I know the difficulties in the way, but they are not insuperable. It will need that mediums shall be protected, watched, and tended. They must be secured from the wretched necessity of making money at the cost, too often, of their vitality and of all that makes their gifts valuable. But, though the time is not yet come, I see hope that it is within measurable distance; and I look forward to the time when it will be considered a wilful waste to expend psychical power as is now the case; and, what is more, when to treat mediums as they are now too often treated will be regarded as both a crime and a blunder.

The results that may be had by reasonable investigation are so infinitely ahead of those that usually are obtained that the very recital of the phenomena witnessed in a home circle, where conditions are studied, sounds like a chapter from a romance. Let the sitters purify themselves in body, mind, and soul; let the communion between them and the denizens of the unseen world be systematic, loving, and reverent; let the medium be surrounded by influences that are harmonious, pure, and good; and I know no bar to success. Grant these conditions, and through the open door the world of spirit can enter, and we have no need to dread intruders. Harmony prevails, and nothing but good ensues. Give me conditions the reverse, and I would shrink with terror from the company that I had ignorantly or recklessly invoked. What bewilderment of mind; what sapping of bodily health; what obsession and possession by those whom all good and right-minded men would fain pray for, but would not voluntarily consort with; what mental agony and spiritual distress come from such ignorant or careless intrusion into the unseen world, it is not for me to say—let those testify who have learned by sad experience to rue their folly.

But that this is true is no wonder. The same law obtains in this world with which we are familiar; and, fortunately we are at no loss for cases, such as that which Mrs. Howitt Watts supplies, where patient and reverent care, with love and faith assisting, produces the best results.

It was my desire to give some detailed account of the development of these phenomena through some medium, so as to show how careful tending and strict attention to conditions may produce results that seem to us marvellous. Most of the known mediums have thrown in their lot with the public, and have placed themselves outside of the conditions which I desiderate. All honour to them for their self-sacrifice while it is honestly brought about by an impulse to devote themselves to the work that lies before them. But these are not what I now seek for my present purpose. I have endeavoured to do them some sort of justice in dealing with the phenomena that occur in their presence. Private mediums, on the contrary, can hardly be expected to give us the sacred experiences which merciless

criticism would fall foul of and vivisect. Their experiments have not been conducted with any view to tests and proofs; they are not of the kind that science demands. It would be an intrusion to meddle with their experience.

I have, however, received from a correspondent details of phenomena occurring in a home circle, where the medium was jealously guarded, and where no intrusive or merely curious inquirer was admitted, which seem to me germane to my present purpose. As such I quote at length what has been supplied me on the authority of a number of observers who attest the record. I add, for reasons of space, a summary of my own.

The narrative, which I have compiled from material freely placed at my disposal, gives, as Mrs. Howitt Watts' does, a connected account of séances held in the seclusion of a family circle. It advances my argument a step, inasmuch as the series of séances was very long, and the results obtained extremely remarkable. It corroborates what I said, in quoting Mrs. Howitt Watts, as to the value of conditions in influencing and moulding the manifestations. My selection of this narrative has been governed by a desire to present within reasonable limits the experience of a private circle with an unpaid medium, and by a wish to open, as far as I can, fresh ground in the evidence adduced. The experiments that are connected with the names, for instance, of Miss Florence Cook and Miss Showers, are recorded with some fulness and accuracy in the *Spiritualist*. What I am about to record is not yet public property, except in a very fragmentary form.

MR. SPRIGGS' MEDIUMSHIP.

CARDIFF.—Evidence of Mr. Rees Lewis.

,, ,, A. J. Smart.

,, ,, Nicolson.

Attestations of twenty other independent observers.

MELBOURNE.—Evidence of Mr. Terry, editor of *Harbinger of Light*, and others of the Victorian Association of Spiritualists.

On the 30th of September, 1882, I received from Mr. Rees Lewis, of Cardiff, the following letter:—

5, Montgomery-terrace, Cardiff.

September 29th, 1882.

DEAR SIR,—Having read your remarks in "LIGHT," in reference to Mr. Spriggs' mediumship, in reply to Mr. Smart's letter in the *Harbinger of Light* (Melbourne), I have thought that a short *résumé* of the development, and his manifestations at my house and under my care, would supplement what has already been said or written.

I have been a firm and uncompromising Spiritualist for nearly twenty years, and I can safely say my experience of its manifestations has been second to none.

The facts I shall state will be plain and unvarnished.

My attention being directed by a friend to a young man named Spriggs, from whom he had received some communications by table-tipping, and being very much interested in Spiritualism and its manifestations, I invited him to sit with us in my house. I brought together a very select circle of Spiritualists and commenced operations. We soon found he was a sensitive, and he passed through various degrees of development, table-tipping, automatic writing, and finally incipient inspirational speaking. These phases of development occupied nearly two years.

About this time materializations were very prominent in America: and the marvellous reports of the Eddys and Mrs. Andrews induced us to turn our attention to them. We consulted the guides of the circle as to the probability of success. They proposed we should sit for a month, and at the end would give us a report. At the termination of the month they reported most favourably, and we were bound down by the spirit band (including old Mrs. Brown of Eddy notoriety) to sit for twelve months; and, being very enthusiastic, we readily agreed. Mrs. Brown was most arbitrary and severe in her demand that we should keep good conditions. We conformed most religiously to her instructions, and the phenomena which occurred for about two years have hardly, if ever, been excelled anywhere.

The séances were held strictly under my supervision at my

own house. The two rooms were kept most sacredly for this purpose; the circle was physically, intellectually, and morally good. The medium, Mr. G. Spriggs, was the most truthful and well regulated young man I have ever met. No word of praise can be too high for him, and my correspondence with him, now that he is far away, is that of a good and affectionate son with a father. The fine moral qualities he professes, and his careful mode of living, constitute him a good and reliable medium.

Those who formed the developing circle were all bound to the same mode of life, viz., vegetarianism, total abstinence from alcoholic drinks and from smoking.

We soon found that all turned upon the conditions. We paid great attention to securing good ones, and the spirit-forms became so familiar that they would roam all about the house—parlours, bedrooms, &c.; go to the pantry, and if any fruit would be found there would bring it up to the séance-room and divide it amongst the sitters:—and all in good gaslight. On one occasion a familiar spirit-form accompanied me and my grandson, about ten years of age, in the summer evening twilight, the entire length of a tolerably long garden to my greenhouse, where I cut off a bunch of grapes and gave them to him. He ran back with them to the séance-room, and divided them among the sitters. Part of the circle had preceded the form at the greenhouse. The same thing occurred with Mr. Carson, of Melbourne, on his visit to us from Edinburgh.

To give you a detailed account of the wonderful manifestations would be impossible with any regard to space. However, some of the leading phases may interest you.

My father, who had been in the army, visited us frequently in materialized form, and always gave the military salute. On several occasions he would dematerialize plainly in nearly the centre of the room, in good gaslight, and upon some occasions a female form has arisen from the luminous mist that remained after his form had departed.

A little Indian spirit form very frequently would stand in plain view, and commencing with a bit of gauze-like material about the size of a small handkerchief, would so manipulate it in the séance-room that it would grow, before our eyes, three or four or even six yards long. What we used to designate shawls would be produced in the same manner, and held up to view.

Another of our visitors was an Egyptian lady, who went by the name of "Charity," whose graceful and agile figure I shall never forget. Her drapery consisted of a large amount of beautiful lace. At the sound of music she would whirl around the room in a weird manner. She frequently would go to my grandson's bedroom, take him from bed, and dance with him in her arms, round the room, in a wild, frantic manner. She would then show her beautiful hands to the sitters to prove there was nothing upon the fingers, would borrow a gold chain, and, after manipulating it some time, would again show her hand with a beautiful ring on one of her fingers. Again, she would place a chair in the centre of the room and invite the sitters, one at a time, to sit in the chair, and she would lift or raise them up bodily. I have seen her raise up in this manner persons of from sixteen to seventeen stones in weight. We were always obliged to furnish her with woollen shoes before coming out. Feats of strength were performed by other forms, which would not be believed without being seen. An Egyptian priest would frequently materialize, and would appear in most costly apparel, with what seemed to be most valuable jewels.

This form would ask that the gaslight should be put on to its fullest power, and would remain some time under its blaze.

Our old friend "Zion" would be sometimes too familiar, as when he shook hands with us it was something like taking the arm out of the socket. I have many times seen him come in the room nearly six feet in height, then return to the cabinet instantly, and another form, about five feet, would come out and return immediately, when another of a medium size would rush out. These various forms would follow each other in this way for some time. A part of the circle would be ordered down to the parlour. "Zion" would come down to the parlour, and on his retiring "Charity" would come in and sit on the sofa with some of the sitters. Then, on her retiring, a child would come in, and frequently on leaving would carry something back to the séance-room. These different materialized forms would be seen in the hall outside: and it was very surprising to note that when a tall male figure would leave the séance-room the returning form would sometimes be a female form much smaller.

We have had as many as twenty or more different forms in

an evening, and some six Highlanders with kilts and scarves, and sometimes a dusky Indian spirit.

Frequently on summer evenings, about seven o'clock, the sun shining brightly, a part of the circle would go into the garden under a large pear-tree; the forms would come down from the séance-room and exhibit themselves distinctly, dance, and transform themselves as before described. I have frequently seen them come out in the centre of the room and give us an address of nearly half-an-hour's duration.

All this can be verified and attested by upwards of fifty eye-witnesses.

Transfigurations we have likewise seen, which are equally marvellous. On one occasion the control said, "We will bring the medium out," and surely they brought him out, but quite unconscious, and clothed with white drapery, but how obtained is a profound mystery, for I am positive that there was not an inch of such drapery in the materializing-room. When we admitted visitors we always insisted that they should examine the medium and every part of the room in which we sat, both before and after the séance, and if any drapery were found there we would pay £10 to the Infirmary. This was the only test we would allow, for the conditions under which we sat precluded all idea of imposture, and we declined to submit our medium to cruel and foolish tests.

Such was our experience while the circle was under my jurisdiction, because conditions were carefully preserved. But a jealousy crept in amongst the members, and they considered they ought to get a place elsewhere, and thereby make the phenomena more public and admit strangers, many of whom came from mere curiosity. The consequence was that in a few months the results obtained had most alarmingly gone off, and what had taken four years' anxious labour to build up was rapidly going the downward path. I seldom attended, as it became too painful. However, from what Mr. Carson had seen at my house, on his return to Australia he wrote me to allow Mr. Spriggs, with his friend Mr. Smart, to go to Australia. They consented to go, and Mr. Carson sent me a draft for £80 for expenses.

At this time I was fearful that his mediumship had deteriorated in consequence of bad conditions; and I prevailed upon him to sit with me again at a private circle for a few months before he left. He consented, but the phenomena obtained were of a different kind, viz., the direct voice and the bringing of flowers.

The direct voice rapidly became a perfect success, though the medium was not entranced. My grandson, Herbert, conversed with his mother as if on the earth plane.

Long communications from old friends were numerous; and matter passing through matter, with closed doors and windows, in broad daylight, in the middle of July, was a common though marvellous experience.

Fruit, flowers, wheat in the ear, pieces of rock, boughs, and branches of trees in abundance; and in the last séance previous to his leaving (a dark one, by special desire of the control, for ten or fifteen minutes) we had a shower of nuts, which filled a large glass bowl, besides what were carried away by the sitters.

Such is but a faint description of Mr. Spriggs' mediumship as observed by me. To this record I must further add the reception of upwards of 200 messages or communications from nearly every part of the world, purporting to come from those who once lived upon it. These messages were from strangers to Mr. Spriggs as he had been here only a few years. Many were strangers to me; but on writing and making inquiries I always found them correct.

Materialization is a subject but very little understood. Those who are ignorant of its laws are playing with edged tools, and the game may some day terminate fatally.

During the development of Mr. Spriggs there appeared to be a great struggle going on between him and the operators. I inquired if the control were trying to separate or attract his vital force from him, and if their success would depend on their ability so to do. They stated that such was the fact.

Now, as the methods of materialization are so subtle and so little understood, dealing as they do with the very principles of life, how dangerous it must be for outsiders to interfere with it.

A case in point during one of our séances. A stranger, who had been admitted, when one of the forms appeared exclaimed, "I am certain that is Spriggs." The form stood a few moments, and slowly entered the room where the medium sat. We waited some time expecting his return, but I was requested by the con-

trol, as usual when anything went wrong, to go to the medium to make mesmeric passes over him. To my surprise and horror I found him in a state like death. I immediately called for assistance, and carried him out to the light, and found his mouth, nose, and beard covered with blood, and it took a considerable time to restore him to consciousness. It would seem that the atoms of which the form was materialized were drawn from the body of Spriggs, and the shock was so great that it produced that rupture.

Should you be pleased to ask any question in reference to the foregoing subject I will reply to the best of my ability.—I remain, yours respectfully,

REES LEWIS.

In answer to further inquiries which I addressed to him, he informed me:—

1. That the light was always sufficient for exact observation; and in some cases that the gaslight was fully turned on, so that the smallest print could be read. The gaslight used was a strong flame shaded by a blue and sometimes by a pink globe.
2. That no specially constructed cabinet was used; the medium, after being entranced in the séance-room, as a member of the circle, retired to a small back room adjoining, to which there was no means of access except through the room occupied by the circle. These rooms were on the first floor.
3. That no money payments either on the part of the members of the circle, or on the part of Mr. Smart, were made to the medium. His services were rendered entirely without fee or reward, directly or indirectly bestowed.
4. That a strict mode of life was enforced on both medium and circle; viz., abstinence from animal food, alcohol, and tobacco, throughout the day; strict fasting after the midday meal, and bathing before entering the séance room. It was insisted that the magnetic emanations of the circle were thereby purified; and that such purification was a necessary pre-requisite for successful manifestations of spirit-power.

I further requested from Mr. Rees Lewis some particulars as to points that were not precisely stated. He informed me

- (1) That he became acquainted with George Spriggs in the latter part of the year 1875.
- (2) That the circle sat in the form of a horseshoe, the two ends distant about six feet from the door leading to the room to which the medium retired on his entrancement.
- (3) That the dematerialization of the form which he records took place at the distance of about a yard from the curtain dividing the two rooms.
- (4) That the distance traversed by the materialized form in going to the pear-tree in the garden is ninety feet.
- (5) That another materialized form went from the séance-room to the front door on several occasions with Mrs. Lewis and himself. This form, which they had every means of carefully inspecting, had long light-coloured hair, reaching over the shoulders. The medium's hair was dark, and closely cut.
- (6) That several materialized forms descended from the séance-room, a distance of forty feet, to the kitchen door, and thence down three steps into the garden, and a further distance of fifteen feet to the above-mentioned pear-tree. These were seen by neighbours, who wrathfully threatened Mr. Lewis with a visit from a policeman. They were Wesleyans, and had religious objections to what they regarded as dealings with the devil.
- (7) That on one occasion, a part of the circle remaining with the medium in the séance-room, and a part having been transferred to the garden, three separate materialized forms were clearly seen in the garden, one of which opened the back-door and danced in the garden.

(8) That one materialized form ("Shuko") displayed feats of strength which were far beyond the muscular capacity of any person present; and, in Mr. Lewis's opinion, beyond the power of any ordinary man, however muscularly built and developed, to execute.

(To be continued.)

DOUBTS AND DIFFICULTIES OF INQUIRERS.

VI.

[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.

- (13) *What are the qualities which constitute mediumship?*
- (17) *How is it that the answers given by means of table tilting are so frequently correct when the sitters are perfectly cognizant 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?*
- (20) *How long are such mediums as Husk, Herne, Williams, and Eglinton in obtaining their first partial materialisation?*
- (22) *Is darkness a sine qua non for physical manifestations? Have not many of the manifestations witnessed at dark séances also been observed in a modified light?*
- (23) *Frisolous manifestations are said to have an important meaning. What is there of importance in the floating about of the fairy bells at a dark séance?*
- (24) *In what manner are objects transported at dark séances?*
- (25) *Is it true that people generally are endowed with the gift of mediumship?*

Answers.

(11) There is no physical effort consciously used by the medium in the production of slate-writing phenomena. Indeed, absolute passivity on his part is essential to good results. Certainly the manifestations are exhausting to him, and more so in proportion to the results obtained and the attitude of the persons with whom he sits. Sympathetic and trained sitters are least weakening to him, no doubt because their own psychic powers blend with those of the medium.—W. E.

(12) A strong mesmerist would, perhaps, affect the medium adversely, if he were not in thorough sympathy with him, by drawing too much of the psychic power to himself. All mediumistic persons aid phenomena, and help to sustain the medium if they are *en rapport* with him.—W. E.

(19) Materialisations are undoubtedly the most exhausting and the most violent phase of mediumship, and the strain upon the nervous system is tremendous, especially if, as in the case of Dr. Monck and Mr. Eglinton, the "forms" are evolved from the body of the psychic in the presence of the sitters. In my opinion no medium should, under any circumstances, allow himself to sit for such manifestations unless the sitters are in every respect trained and sympathetic observers. Promiscuous séances for materialisations not only are valueless from an evidential point of view, but tax the medium's strength to the utmost—from the varying influences present—and even if phenomena are obtained under such circumstances, they are more likely than not to be transformations or transfigurations because the harmonious feeling which confidence in the integrity of the medium engenders is entirely lacking.—X.

(21) Sometimes physical mediumship shows a gradual and slow development, and at other times—as notably in the case of Mr. Eglinton—the progress is extremely rapid. It is not attended in the least by the loss of health or the wasting of substance if the medium regulates the number of his séances in proportion to the loss of vitality which he feels he can undergo. If he live a natural, healthy, and robust life, there is not the least fear to be apprehended from the exercise of his power—it is only when his gifts are called into play professionally, and he has to face bitter scepticism and all kinds of influences, that his health is likely to be endangered. No amount of care in restricting the number of his séances, or in adverting to this or that diet, will avail him in preventing such a result. He must work on for the truth as bravely as he can under such distressing circumstances, or else cease proselytism and retire into private life. How then would Spiritualism spread? for it is only through its mediums that converts are made to the cause.—X.

THE SPIRITUAL PRESS AT HOME AND ABROAD.

The Theosophist (Bombay, January).

This magazine, still conducted, we see, by Madame Blavatsky, has undergone a change in appearance which, we think, is much for the better. It is now a handy octavo, and is far preferable to the old unwieldy quarto.—The chief matter of interest is the report of the Decennial Convention. The key-note of the President Founder's address is congratulation as regards the past and hope for the future. When, however, he says that "the effect of our thirty-seven years of mediumistic phenomena has been to promote an unhealthy taste for sensational surprises, and to degrade the ideal of life," we are tempted to ask in what school of spiritual knowledge he has graduated. Either his practical acquaintance with the subject is of the meagrest description, or his experience has been of the most unfortunate character. *The charge is simply not true*, and we challenge Colonel Olcott to substantiate his statement. It is a libel on Spiritualism which we little expected from that quarter.

Banner of Light (Boston, January 16th and 23rd, 1886).

The leader, "Communion with Spirits," strikes a true key-note for those seeking to engage in an inquiry into Spiritualism. "Spiritual work is not to be done wholly on the material plane." The whole article is a vigorous protest against the self-sufficiency of those who "seek to take the Kingdom of Heaven by storm."—Whilst thus commending in unmeasured terms the *Banner's* utterances in this respect, we regret to notice a paragraph the tone of which is hardly calculated to strengthen the bond of union between the Spiritualists of the two countries. Speaking of an appeal made on behalf of a well-known English medium who had fallen into legal difficulties, the *Banner* says, "We are unable to understand why the Spiritualists of the mother land cannot provide for, and assist their own mediums when in trouble." This, in view of the generous way in which English Spiritualists have helped and assisted American mediums, to wit, amongst others, Davis, Slade and the Fletchers, when in trouble, is ungracious. We do help our mediums; remembering, however, what our American guests had received at our hands, it was thought not unlikely that friends across the water might like to return the compliment.—Mr. Colville's lecture on "Spirit Materialisation" contains good and useful advice. He touches on many points of difficulty, and boldly faces them. The whole lecture is pregnant with thought.—Mrs. Cora L. V. Richmond, who has been lecturing in New York, has gone on to Chicago.

The Golden Gate (San Francisco, January 16th, 1886).

Again the *Golden Gate* comes freighted with a valuable cargo. We are glad to see that W. Emmette Coleman occupies a position with regard to Spiritual phenomena nearly identical with our own. There are phenomena "due (1) to the action of peculiar powers and forces resident in the human organism indicative of its possession of a supra-material nature, of faculties transcending those of the ordinary physical man; and (2) those due to the direct action of unfleshed intelligence."—The *Golden Gate* calls attention to the fact that every advanced and advancing phase of the marvellous phenomena of Modern Spiritualism has been in fulfilment of the predictions of spirit intelligences communicating through mediums. Early in the history of the manifestations we were promised the materialisation of forms, the independent voice, direct writing, and other phases, all of which has been fulfilled.

How much a man is like old shoes !
 For instance, both a sole may lose ;
 Both have been tanned, both made tight
 By cobblers ; both get left and right ;
 Both need a mate to be complete ;
 And both are made to go on feet.
 They both need heeling, oft are sold ;
 And both in time turn all to mold.
 With shoes the last is first ; with men,
 The first shall be the last. And when
 The shoes wear out they're mended new ;
 When men wear out they're men dead too.
 They both are trod upon, and both
 Will tread on others, nothing lothe.
 Both have their ties, and both incline,
 When polished, in the world to shine ;
 And both peg out. Now, would you choose
 To be a Man ? or be his shoes !—*Anon.*

SPIRITUALISM IN LONDON, THE PROVINCES,
AND ABROAD.

LEICESTER.—On Monday evening, January 25th, in connection with the second series of lectures of the Leicester Literary and Philosophical Society, a paper was given by the Rev. J. Page Hopps on the subject "Some Personal Experiences in the Dim Regions of Psychological Research." The Rev. Jas. Went, M.A., presided, and there was a good attendance. Some formal business having been transacted, the President briefly introduced the lecturer. Rev. J. P. Hopps, in commencing his lecture, remarked that he was not quite sure whether the public mind was at present prepared even to consider in any measure or in any degree fairly and truly the merits of the statements made upon that question. There was one thing he could say, and that was he had not hastily taken up the subject. For twenty years more or less willingly he had had to experiment and have experiences in what he called the dim regions of Psychological Research. He did not grumble or complain when people said to him, "It is not to be believed"; he said, "Neither ought it to be believed by anyone who has not had experience of it." After a lengthy reference from one of the lecturer's works he observed that his own experiences suggested to him an overwhelming conclusion that, in the sphere of the unseen, beings could and—under certain conditions—did act in the open sphere of the seen. Some asked if it was right to look beyond the veil in that way. As a matter of fact everything was behind the veil until some daring investigator brought it to the front. If the great Power that made them, and the great and mighty unity of force that was behind everything—if He made up His mind that they were not to get at those things they should not know them; but if there was communication between the seen and the unseen they might be sure that must be part of the great order of the universe or they would not be able to find the veil and walk behind it. (Hear, hear.) He concluded by saying that the experiences he had related were a poor gleanings in a great field, but that poor handful might be too heavy for most of them. (Hear, hear.) If personal experience could alone warrant belief, personal investigation alone warranted denial. For himself, the longer he lived the more he saw and heard and experienced, and the more he felt that they were only living on the rind of the great orange of existence. They might ask why employ mediums? He did not know why, but perhaps most of them were too thick. (Laughter.) Why could they not see the rings of Saturn by means of a poker? Others said, What good would it do? He did not know what, but he thought that tremendous uses for it were looming in the distance. Others said that they did not believe in the supernatural. He (the lecturer) did not believe there was any such thing. God and man, Heaven and earth, angels and creeping things were different phases and forms of the natural. The question was, Was it true? (Hear, hear.) He was one of those people who thought that a seeker after truth had no right to open and shut his eyes when he liked—to choose for himself what he saw. Under certain circumstances, under certain conditions, with certain persons, unseen somethings exhibiting intelligence, exhibiting strange and complicated command of forces, were able to indicate their presence and prove their independence of what they called material things. He called no fact common or unclear or vulgar. He deemed no fact childish or unworthy which might lead to any truth, and he took it to be a sign of manly wisdom when one was free from rash assumptions, hasty condemnations, and the bigotry of uninformed prejudice. (Applause).—On the proposition of Mr. Mott, seconded by the Rev. E. Atkins, a hearty vote of thanks was accorded to the lecturer, after which the meeting terminated.

NEWCASTLE.—On Tuesday evening, February 2nd, Mrs. E. Hardinge Britten delivered an illustrated descriptive lecture, entitled "Fore-gleams of Immortality," in the Northumberland Hall, Newcastle. There was evidently a great interest taken in the subject, as the hall was crowded to the door some time before the proceedings commenced. Mr. W. C. Robson briefly introduced the lecturer, who was warmly received. In a few preliminary remarks she spoke of the astonishing realities of Spiritualism, and hoped that the illustrations to be shown there would have a tendency to destroy the scepticism which existed in the city concerning Spiritualistic affairs. She alluded to spirit drawings, and mentioned two men in America, who, although obscure and wholly uneducated, had been prompted by spirit power to sketch faces of persons whom they had never seen before. These sketches had been sent to unknown persons

at great distances, and had been recognised as good portraits of those persons who received them. As to spirit photography she mentioned the case of Mumler, of the United States, who, it appeared, when taking photographs of persons, was often astonished to find on the plate resemblances to deceased friends of the sitters. This Mumler had been prosecuted by a New York paper for having obtained money under false pretences, and numbers of persons who had had proofs of spirit photography had travelled to New York to give evidence on his behalf. The trial lasted six weeks, and it was alleged by the prosecution that any expert in the photographic art could so manipulate the plates as to produce a like result to that of Mumler's plates. The experts were accordingly invited to compete with Mumler, and they all failed to produce pictures in which the arms of the spirit figures rested over the shoulders of the original sitters. Mumler was honourably acquitted. The lecturer showed, by means of a powerful lime-light, copies of several photographs by various mediums who had the power of spirit photography. As an example of those cases shown, we may mention that of Mrs. Lincoln, the widow of President Lincoln. After her husband's death she was prompted to go to Mumler in the hope of seeing, in some form, the spirit of her departed husband. She went, and on her photograph being developed there was clearly seen standing behind her a representation of the deceased President. It was at once recognised by Mrs. Lincoln and all who remembered her husband. Very many such photographs were shown, and many gentlemen of high position in English literature were mentioned as witnesses to the facts. Illustrations of spirit drawings, of flowers, &c., were also shown and fully described. A vote of thanks to the lecturer was carried, and the proceedings concluded.—At a meeting of the Spiritual Evidence Society, in the Northumberland Hall, presided over by Mr. Thompson, Alderman Barkas delivered a lecture on "Spiritualism: What are its facts? and what are its teachings?" Alderman Barkas traced the progress of Spiritualism down from the first occurrence of spiritual manifestation, which took place in the State of New York in the year 1834, half a century ago, up to the present time. He dealt with the leading objections, and mentioned some of the evidences of Spiritualism that natural science could not account for—such as the motion of material objects without contact: the answering of questions unknown to everyone in an assembly, slate-writing, &c., which he attributed to some invisible intelligence. One of the most striking experiments that have been tried was writing produced in the inside of closed slates.

MARYLEBONE.—Regent Hotel, 31, Marylebone-road, N.W. On the 14th February, at 7 p.m., Mr. F. W. Read will lecture on "Morality."

Time for February contains an article entitled "Madame Blavatsky and the Society for Psychical Research," from the pen of Mr. Frank Podmore. He speaks as the mouthpiece of the Society. Like the more elaborate report this paper has a strong savour of Scotland Yard.

THE Inspector of the General Post Office has his mind just now exercised by circumstances which have led to the resignation of one after another of the post-mistresses in an important provincial town. The reason assigned by them has been noises in their rooms and displacements of furniture by unseen agency. The matter was referred to the Mayor, who instructed the police to investigate. The police reported that rappings and other noises were heard by them on doors and different articles of furniture, first in one room, then in another. The priest of the locality having made due clerical inquiry into the mystery, pronounced the disturbances to be Satanic, and solemnly went through the ceremony of exorcism. The noises, &c., continuing, the subject has been referred to the Office of General Inspection.—*Revue Spirite.*

THEY do the faith-healing in Australia in a more energetic fashion than here—a sort of rough and ready way, proper to a new country. A Mr. Wood, who seems to be a powerful healer out there, is reported as saying: "The Lord allowed one of his children to become sick; there was a large lump under her chin, and she was in high fever. He had found it difficult to exercise his healing gift elsewhere because of the prejudice that existed, and he believed the Lord had brought on the sickness that he might have the opportunity of exercising it without hindrance. He went to the child and prayed: 'Lord Jesus, Thou art the Great Physician; heal the child.' Away went the fever. He put his hand under the child's chin, and away went the lump! A few days afterwards she was taken with a low fever. When he came home he placed his hands on her and prayed the Lord to heal her; up she got perfectly restored." Why "the prejudice that existed" should hinder the Lord from curing a sickness, and not hinder Him from causing it, may be difficult to explain.

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,

all under the direction of

4. A CENTRAL COMMITTEE OF CONTROL.

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

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

GENERAL RULES.

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

PLEDGES REQUIRED.

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

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

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

CENTRAL COMMITTEE OF CONTROL.

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