

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 265.—VOL. VI.

SATURDAY, JANUARY 30, 1886.

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	49	The Society for Psychical Research and Spiritualism	54
A Christmas Spiritual Greeting.....	50	Natural Sympathy and Mental Telegraphy.....	55
Mr. Eglinton and "Koot Hoomi"	50	"Twixt Two Worlds"	55
The Collapse of "Koot Hoomi"	51	Records of Psychical Phenomena	57
The Society for Psychical Research and Spiritualism	51	<i>The Pall Mall Gazette</i>	57
Automatic Writing Experiments	52	Phases of Materialization.....	58
Another Answer to the Question: "Can a Real Spiritualist be a Real Christian in heart and life at one and the same time?".....	53	Doubts and Difficulties of Inquirers	59
"Wait not until To-morrow".....	53	The Spiritual Press at Home and Abroad	59

[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)."

I am much obliged to Dr. A. T. Myers for the additional explanation which he gives of the action of the committee on Mr. Husk's ring. I had imagined that there must be other methods than "the induction of complete unconsciousness by an anæsthetic," coupled with "the use of a bandage or other mechanism, so as to empty the blood vessels of the hand"; for Husk's hand had been compressed both with copper wire and metallic tape, and Mr. Horsley's experiment on a hand very similar in size to Mr. Husk's, the patient being under ether, was not successful in reducing its size below that of the ring. There was still a margin not got rid of, and if it may be conceded, on the one side, that experimenting in this manner on one hand, similar to Mr. Husk's in general size, is not the same as dealing with the hand over which the ring has passed, must it not also be admitted, on the other, that it is, in a very high degree, improbable—so improbable as reasonably to be excluded from serious consideration—that a man in Husk's position should have been acquainted with the recondite devices of the committee, and have been able to give effect to them on his own hand? If he had an accomplice in this alleged act of fraud, that accomplice must have been a man of scientific knowledge and position. Does the committee seriously contemplate such a suggestion? They will reply, no doubt, that they are not bound to contemplate any hypothesis, but only to report on the facts before them. Quite so; and the facts before them duly investigated seem from their report to be incompatible with the presence of the ring round Husk's wrist by natural means; and hardly compatible, it seems to me, with the very cautious non-committal verdict of "not proven" which is all that they have ventured to return.

The breakdown, I trust only temporary, in Mr. Eglinton's health draws attention to the caution with which powers such as his should be exercised. It is impossible to witness the condition of the medium during the time that writing is being obtained within closed slates, his violent contortions, his face of apparent pain and anxiety, without a profound conviction that a severe drain is being made on the vital forces, or on the nervous energy. It is not certain what exactly is drawn from the medium: but it is abundantly clear that his vital energy is depleted by sitting too frequently for these psychical phenomena. It is clear, too, that the brain and spine are the parts affected. Mr. D. D.

Home suffered for years—I hope he does not suffer still—from partial paralysis, induced, I fear, from over-exercise of his mediumship. I am familiar myself with the exhausting effect of some more than ordinarily powerful manifestation of psychical power. The spine seems to lose its strength, to be unable to support the body, and the lower limbs are wearily dragged, limp and lifeless, with pain and difficulty. "Virtue has gone out," and it is not till sleep has recuperated the system that the effect passes off. One cannot contemplate, without grave anxiety, the constant repetition of these symptoms, as must almost necessarily be the case with a medium whose powers are at the service of the public. The very fact that he sits with an ever fresh series of persons, for some of whom he obtains the phenomena that they desire with extreme difficulty, makes it impossible to avoid this severe strain. But, in the interests of all concerned, it becomes imperative to minimise it as much as possible. And I may be permitted to suggest that the question how far we are justified in heedlessly countenancing a method of investigation which saps the very life and energy of the medium, is one that presses on the conscience of thoughtful Spiritualists. So long as a medium is paid by results this species of psychical vivisection will prevail. Mr. Eglinton has done his best to use his powers judiciously by refusing to sit for materialisation phenomena in promiscuous circles. But he has suffered in spite of his care, I see with deep regret, and I can only trust that my experience may be his. I found that the waste was soon repaired: but then I never submitted myself to such a desperate strain as that which has so told upon him. When shall we learn to take care of our mediums, and to develop such a supply as to distribute the strain over an area that can suffice to bear it? These pioneers of the future, possessors of rare powers, hereafter probably to be far more common than they now are, should be carefully tended and conserved by all means in our power. But we submit them to every form of temptation, and then wonder if they succumb. We draw recklessly on their very life, and are surprised that they cannot bear the strain.

I regret to notice the decease of Mrs. Laurence Oliphant, at Haiphong, on Mount Carmel, where her husband has lived for some years. Miss L'Estrange (of French origin on her father's side) lived in Paris, with her mother and step-father, Mr. and Mrs. Wynne-Finch, when Mr. Oliphant went there as correspondent of the *Times*. There he married her, and carried her and Lady Oliphant, his mother, off to Mr. Lake Harris's community in America—"The Brotherhood of the New Life." Both ladies shared with Mr. Oliphant a strong belief in the religious views of Mr. Harris. These, matured by thought, and perhaps somewhat modified by filtration through a singularly refined and ardent mind, have lately been given to the world in a volume ("Sympneumata") which has been noticed at length in these columns. I do not propose to make any effort now to appraise the value of a book which has been little understood, but which unquestionably contains some noble thoughts that are to me thought-provoking. I believe the subjects dealt with in that mystical volume are not yet ripe for public treatment. But I also believe that the time is surely coming when they will demand notice; and, since events move now-a-days with great rapidity, the hour may be close at hand when the work of Mr. and Mrs. L. Oliphant will challenge a general attention that it has not yet received.

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.]

A Christmas Spiritual Greeting.
To the Editor of "LIGHT."

SIR,—The following will interest many Spiritualists and friends who saw the writing referred to at the last Convezazione of the London Spiritualist Alliance.

We all went down to our country house at Haslemere to spend Christmas, and with a settled determination to rest, not only physically but psychically, for we all felt that a break even in *encouraging* phenomena would be acceptable after some exhaustive test experiments we have been pursuing recently.

On Christmas Eve my wife and I were the last to retire to rest for the night; the last thing we did was to arrange a number of packets containing presents entrusted to us from each member of our household; these had been gathered together and done up by each donor with mysterious secrecy, so that while we placed presents for *ourselves* we were unaware of the contents! Naturally, some family excitement exists on Christmas morning, and there is a scamper to get to the table where these gifts are arrayed. I was down among the first, the two others being my daughter and our domestic help and medium, but the presents were all as I had left them, with the exception of *their* packets, over which they two were busy. I took mine into the breakfast-room to open, and when I went in I carefully examined the table in that room, half expecting to find, as usual on such occasions, a spirit greeting. But nothing was on my plate, and I concluded that the compact for rest was observed among our spirit friends as well as among us. I was standing by the table *alone in the room*, and again looked over the table, when there seemed to *grow under my sight* (I can no how else describe it) a sheet of paper folded in half, and which on being taken up I found to contain greetings in seven distinctly different handwritings.

Looking closely into the paper I found it was a ruled sheet which had been marked by my wife a year ago, and which had been left at Haslemere—in a drawer, it is true, accessible to all. But the writings are all well known to us, and each one was written in exactly the same style as our several spirit friends have adopted for years now, with perhaps some slight variation in one only. The writings are inimitable by any one of our circle, but in addition to this fact I lay stress upon the mode of its discovery. I could not be mistaken in seeing an empty plate where I *looked* for some such paper; nor was I mistaken in observing the thing *growing into sight* while I was alone in the room. Were I even imaginative, which I am *not* in that respect, the paper exists, and can be seen by any one. If not occupying too much space, I will transcribe a copy of this family greeting for the benefit of your readers.

On the outside fold was clearly written by *two* different writers—the first a peculiar style:—

1. We wish you all a Merry Christmas and a very Happy New Year.
2. God bless you all this Christmas time.

Page 1 headed:—

CHRISTMAS.

"It is not always when the sun is shining,
It is not always when the air is warm,
And sweet with roses and white lilies twining,
That love can have the greatest power to charm.

But when the sun falls and the tempest rises,
And not a flower is left, nor bird to sing,
But when the world is dark, then love suffices
And by the wintry hearth is crown'd King.—W. AND S.

With Christmas wishes to all.
Of T. T. L.'s composing for his friends.

My dear Mamma,

I wish you and papa and everybody a Merry Christmas.
I am very busy taking care of everything at Lewisham.
Your little girl, POMPOM.

On page 2:—

[Written in very small writing as usual.]

Dec. 25th, 1885. Christmas Day.

We wish you all a very Merry Christmas. We will do all in our power to make it happy for you, our dear ones.
Your loving daughter, and sister, and guide, LOUISA.

My dear friends,—

All here at Dene House to-day I wish you a bright and Merry Christmas, and many of them. God bless you all and give you peace. May you live long and be happy: we all wish you every Christmas joy.—Your old friend in Spirit,
J. W. EVANS.

Dear ones and friends in Spirit,—

We cannot do as much as we should like to, but we can all wish you the season's joys. God keep you all in His holy keeping.—Yours in spirit and truth,
ED. M——.

On 4th page:—

"Bridger

"Wishes you the compliments of the season.

J. W. E. for Bridger."

This last communication professes to come from a spirit who was earth-bound to the house when we first took it, some years ago, when he caused frequent annoyance; he has recently manifested his presence occasionally only, but always in a pleasant manner. There is a long, interesting history connected with the advancement of this spirit under our own and our spirit-friends' help, which of course only Spiritualists will understand.—Yours truly,
MORELL THEOBALD.
January 15th, 1886.

Mr. Eglinton and "Koot Hoomi."

To the Editor of "LIGHT."

SIR,—My attention has been directed to the letter of "Truthseeker" in your last issue, and, for the sake of those who may not be sufficiently acquainted with the particulars of the "*Vega* incident," I beg to briefly refer to them before making known my matured conclusions upon the matter. On the 22nd March, 1882, I was at sea, having left Ceylon about 6 p.m. the same day. I occupied a deck cabin forward under the bridge, which one of the officers had kindly placed at my disposal. About ten o'clock I was in this cabin undressing preparatory to sleeping on deck, my back being to the open door. On turning round to make my exit, I found the entrance barred by what I took, at first sight, to be a khitmaghur or native butler. Thinking he had come on some message, I waited for him to speak, but as he did not do so, and deeming his manner insolent from his not having demanded entrance, and not paying the deference usual to Europeans, I angrily told him, in Hindustani, to go away; whereupon he stepped into the cabin, grasped me by the right hand, and gave me the grip of a Master Mason, before I had sufficiently recovered from my astonishment. I requested him to tell me why he had intruded upon me and to state his business. Speaking in perfect English he deliberately informed me he was "Koot Hoomi Lal Singh," and I was at the moment so profoundly impressed with his general appearance, his knowledge of Freemasonry, and the statement that he really was the person, mystic, or Adept of whom I had heard so much during my residence in India, that without hesitation I accepted him as such. We then entered into conversation of some length, of no particular importance to anyone but myself, but it proved to me that he was intimately acquainted with both the Spiritualistic and Theosophical movements, as well as with friends of mine in India. He was in every respect an intelligent man, perfectly formed, and in nowise differing, in outward semblance at any rate, from the thousands of natives one sees in the East. Nor was it hallucination, for I was in full possession of all my faculties; and that it was not a subjective vision is proved by the grasp of the hand, and the very evident materiality of the figure. Some little thing—it may have been a *ruse* of my visitor—attracted my attention from him for a moment, for I was criticising him keenly, and when I turned my head again—he was gone! Two steps took me to the open door, where I had the advantage of scanning both the fore and aft decks, but I could observe no one in the act of retreating, although no living being could have in the time escaped from the range of my vision. The next day I searched the ship, even going down into the shaft-tunnel to find a person in appearance like the man I had seen on the previous night, but without obtaining the slightest clue to his identity, although my mind was then dwelling upon the possibility of a man having been commissioned to come on board at Ceylon on purpose to deceive me. But the more I reflected the more difficult I found it to accept such a theory, and two days after I penned

the hasty and enthusiastic letter which appears in "The Occult World" (p. 133), in which it will be seen that "Koot Hoomi" had promised to take a letter to Mrs. Gordon, at Howrah, if I would write one when on board, a fact I was made aware of through Colonel Gordon sending down his police-boat when I was in the Hooghly river with a letter to this effect. I thought my having seen the "figure" a good opportunity to convey the news in the manner suggested, and I accordingly wrote, asserting my complete belief that the person I had seen was none other than the Great Master before whom the devout knelt and the sceptical were supposed to quail. After I had written the letter, with practical intent (observed, let me here mention, through all my experiences in Spiritualism), I went on to the deck, and knowing a certain lady to be on board who was much interested in psychical matters, I read her the letter, and invited her to mark the envelope as a little test between ourselves and those at the "other end of the line." This she did. On my return to the smoking-room I told some of my fellow-passengers what I had done, whereupon a gentleman who claimed to be a Theosophist and acquainted with Madame Blavatsky, asked why, if I could send a letter, could he not do the same? I saw no objection to his doing so, and he at once wrote a short note, which, from a long experience, I knew must be enclosed in my envelope, for the reason that it was possible for one packet to be carried where two could not. Unwisely, as I now think, I opened the envelope and enclosed both letters in another, and again sought the lady to re-mark it. She was not on the deck at the time, so I returned to the smoking-room, and on mentioning the matter to those assembled, one said "Put a cross upon it"; another remarked "Add a second"; and a third person wished that three crosses should be put. As each one spoke I added the cross, until there were three in all, and I then took the envelope, placed it in my Bramah-locked writing-case, and put it (the case) upon a shelf in my cabin. I opened it at intervals to see whether the envelope was still there, and I last saw it, to the best of my recollection, about four p.m., for when I looked again just before dinner it was gone. At eight o'clock the same night, in the presence of Colonel Olcott and Colonel and Mrs. Gordon, an envelope marked with three crosses and stated to contain my letter, was dropped from the ceiling of the bedroom I had occupied when at Howrah. The former gentleman I have never met, and Madame Blavatsky only once, and that subsequently, in the ordinary course, at one of my sances. I have not been able to verify whether the letter was in my writing, but I imagine it to be mine as the letter was similar in terms to the one written by me—in addition to which Mrs. Gordon was intimately acquainted with my writing.

My more matured conclusions, arrived at, by the way, long before (as many of my friends are perfectly aware) the "Collapse of Koot Hoomi," regarding the "appearance" and the transmission of the letter, are: (1) That the figure I saw may have been a spontaneous materialisation of an unusual character, although it was unaccompanied by any sensation of fatigue on my part, there being no reason why it should not have been an "intelligence" or "spirit" of someone who dubbed himself "Koot Hoomi" (we know vanity is not entirely eliminated from those who have reached the higher life, as witness the large number of communications purporting to come from Shakespeare and others!); and (2) that the letter may, with every reason, have been taken by spiritual agency to India without the intervention of the "astral" aid of the Himalayan Adept, since at least thirty or forty letters had been similarly carried between England and India and *vice versa* during my residence in the latter country.

I should here like to observe that the Psychical Society may have satisfactorily, to itself, explained some of the phenomena occurring through Madame Blavatsky's agency, but they have by no means disposed of the marvellous manifestations that took place in her presence in New York and other places in America, and which prove conclusively, to my mind at least, that she possesses psychical powers of no mean order.

I have exceeded the space required for an answer to "Truth-seeker," but I have entered into detail that the exact facts may be (for the first time) recorded. I trust, however, my failing health will sufficiently excuse me if I decline to be drawn into a controversy after the lapse of so long a period from the time of the occurrence of the incidents above narrated.—I am, sir, yours sincerely,

W. EGLINTON.

6, Nottingham-place, W.

"The Collapse of Koot Hoomi."

To the Editor of "LIGHT."

SIR,—I have for some months past been a subscriber to, and reader of "LIGHT," and if there is one thing more than another which has made it attractive to me, it is the liberal and catholic spirit in which it has published and commented upon the opinion of others, who, while they may be thoroughly sympathetic with the objects of Spiritualistic societies, cannot bring themselves to accept as *final* the spirit theory. I am not myself a Spiritualist or a Theosophist, although I take a considerable interest in both subjects, but I am certainly surprised at the position taken up by "LIGHT," with reference to "Koot Hoomi" and Madame Blavatsky. It is quite possible that they are both frauds, and, if so, will, with their influence, die a very natural death, sooner or later.

Why "LIGHT" should make a crusade against the Theosophical Society, whose avowed objects are identical with those of Spiritualists, viz., the following up of truth, no matter whither it leads, I am at a loss to understand.

The evidence against Koot Hoomi and Madame Blavatsky may or may not be complete, but was not the evidence against Dr. Slade, some years ago, complete to all except firm and experienced Spiritualists? At least, if I have been rightly informed, he was tried and *found guilty* by persons whose impartial judgment could not be gainsaid. Dr. Slade, however, I believe still lives, does he not?—Yours, &c.,

Liverpool, January 15th, 1886.

A. E. J.

[The display of a liberal and catholic spirit in dealing with any subject does not necessarily involve the endorsement of the methods adopted by those who concern themselves with it. The attitude of "LIGHT" is perfectly consistent. We have always recognised the possibility of learning something from our Theosophical friends. We have, however, refused to believe on mere authority, and at present our request for facts has been entirely unmet. Surely that is a rational position to assume. As we have stated on more than one occasion, the verdict with regard to Theosophical phenomena is simply one of "not proven." If our Theosophical friends can bring forward satisfactory evidence no one will be more delighted to consider it upon its merits than ourselves; but in face of the "Kiddle incident" and the methods adopted by Madame Blavatsky for gaining adherents to the Theosophical cause, we are fully justified in our action. It is the same with bogus Theosophy as with bogus Spiritualism. On several occasions we have thought it our duty to refuse to advertise mediums who have been caught red-handed in fraud, and we see no reason why, until the discrepancies in the Theosophical position have been cleared up, we should be called upon to endorse it. In our attitude we have never once departed from our position of rigid fair dealing. On the contrary, we hold that the only safeguard in the investigation of occult science is the full retention of one's reason and common-sense. Tried by those standards, "Koot Hoomi's" Theosophy lamentably fails.—ED. OF "LIGHT."]

The Society for Psychical Research and Spiritualism.

To the Editor of "LIGHT."

SIR,—I endeavoured to make my former letter so explicit that no further correspondence on my part would be necessary. But Mr. Dawson Rogers now states that the object of his first letter was to obtain a disavowal of the feeling of "deliberate hostility" towards Spiritualism which some of his friends suspect the Society for Psychical Research to entertain, and he regrets that my former letter has not cleared up this point. I have no right to speak for the Society for Psychical Research, but I have not the least objection to state that so far as I am concerned, and so far as I know the opinion of my friends on the Council of that Society, it is not true to suppose there exists amongst us an attitude of hostility towards Spiritualism, or "the habit of speaking of it in terms of depreciation and disparagement." On the contrary, some of us consider, and I am one of that number, that the time has come when we may wisely advance beyond our present position, and put on record in our *Proceedings* some of the evidence on behalf of the physical phenomena of Spiritualism that has come under the personal observation of credible and careful witnesses.

As for myself, I feel, what I hope in time all lovers of truth will feel, both respect and gratitude to those who amidst much obloquy, ridicule, and petty persecution, have dared to avow and to maintain their belief in the phenomena of Mesmerism

and Spiritualism. They have, no doubt, sometimes been deceived, and their methods of research were in general far from what science demands; they have, perhaps, been ignorant of well-known scientific truths, and their conclusions have often been hasty and erroneous, but in spite of all this they have, in my opinion, got hold of certain remarkable and valuable facts wholly new to science, and instead of being treated by men of science with arrogance and disdain they should have been welcomed as fellow-workers in the great laboratory of nature. Then patiently and perseveringly "the dry and clear light of science" should have been brought to bear on every asserted fact, and the false winnowed out from the true. That, in fine, is the aim and object of the Society for Psychical Research. But obviously, if that Society has endeavoured, and I think successfully to a great extent, to bring scientific opinion round to examine these phenomena, it is incumbent on those who are believers in Mesmerism and Spiritualism to exert themselves in order to present to scientific scrutiny the best evidence they can collect. It is incorrect to say the Society for Psychical Research will not examine this or that phenomenon when it is doing all it can to get hold of the evidence, and when those who can furnish the evidence make no effort to bring it before the Society. Let me therefore entreat any reader of this letter who has any facts to communicate, or any suggestions to offer, to write to the hon. sec. of the Society, 14, Dean's-yard, S.W., or to myself, and I can promise him the most patient attention.

It is needful, perhaps, to say a word or two to those of our friends who are complaining of the slow progress of the Society for Psychical Research; I think Mr. Rogers' letter reflects that feeling. Such friends are, perhaps, hardly aware of the extremely slow rate of progress involved in every secure advance in natural knowledge; exact scientific inquiry demands the most laborious processes, it must make firm every step it takes in proceeding from the known to the unknown. And when facts such as those under consideration, unrelated to existing knowledge, have to be examined, the progress must be expected to be slower still. I shall feel satisfied if in my lifetime I see so much as a general acceptance of the phenomena of thought-transference. But I am glad to know the opinion Mr. Rogers quotes is not shared by so distinguished and advanced a thinker as Mr. A. R. Wallace, who writing to me recently remarks: "I am not at all dissatisfied with the progress of the Society's work. The energy of Messrs. Myers and Gurney is admirable, and I feel convinced that if they go on much faster they will be classed with 'deluded Spiritualists,' and will get no more attention from the literary public than the Spiritualists themselves."

It only remains for me to notice the inconsistency which Mr. Rogers asserts exists between a sentence in a letter of mine to "LIGHT" in 1881, and my recent letter. If Mr. Rogers will turn to my letter of October 29th, 1881, he will find the very next words to those he quotes with such approval, are as follows:—"Nevertheless, loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation [in Spiritualism]". That letter was before me when I recently wrote to "LIGHT," and I fail to see any inconsistency in the two statements. I do, however, strongly object to have a sentence which, taken from its context, gives a somewhat misleading impression, weekly advertised in "LIGHT" as my entire opinion on this subject.

I will not discuss the imputation which Mr. Rogers makes of want of candour or of courage on my part when recently addressing an audience at Norwich,—not so much because it happens to be untrue and undeserving of notice, but because I feel sure Mr. Rogers would not deliberately impute anything of the kind.

I must ask to be excused from any further correspondence on the present occasion.—I am, sir, yours obediently,
De Vesci-terrace, Kingstown, Dublin. W. F. BARRETT.
January 25th, 1886.

To the Editor of "LIGHT."

SIR,—In "LIGHT" for January 23rd, Mr. E. Dawson Rogers speaks of "the attitude of the Society for Psychical Research towards Spiritualism" as being, in his view, "one of cautious hesitancy and not of deliberate hostility." As a member of that Society and author of writings which have been criticised in "LIGHT" as unsatisfactory to Spiritualists, I should like to take this opportunity of saying that Mr. Dawson Rogers' words precisely describe my own attitude. Nor have I any reason to suppose that any of the "prominent and active members of the

Society" of whom Mr. Dawson Rogers speaks, entertain any other sentiment. Perhaps I may quote here some words which I wrote in the *Journal* of the Society for Psychical Research for December last, in the course of a reply to Mr. Noel's criticisms on my theory of the "Unconscious Self."

"The Spiritualistic organs have been dissatisfied with a view which at any rate much narrows the field in which the operation of disembodied intelligences can plausibly be invoked. Such dissatisfaction is, perhaps, natural; yet I cannot help hoping that reflection may convince Spiritualists that, if their theory be in the main true, it cannot but gain by such discussion as I have attempted. For no theory so important and novel has ever acquired a hold on the educated world without full and frank debate—without the strenuous attention of minds numerous and different enough to view the facts in dispute in every possible light. If Spiritualism be regarded merely as an additional dogma, designed to win emotional credence from chosen souls, then a disturbance of that, as of other religious dogmas, will be met with resentment and alarm. But if it be regarded—as surely its esteemed leaders do regard it—as a system of facts possessing not only a high emotional but a high scientific value, then the desire must be to see it built up, as other sciences have been built and are now building, by the shock of many theories, and as the outcome of many divergent lines of experimentation. For my part, the thing that seems to me surest is, that however the strange mass of supernormal phenomena may be ultimately explained, any theory which the wisest of us could suggest at this incipient stage of the long inquiry will be seen to have been but a rude and shallow approximation to the truth."

The particular inquiry out of which this discussion arose may serve as an illustration of the attitude which I am trying to express. I maintain that the ordinary educated world will not believe in the agency of an extraneous intelligence in automatic writing unless it is proved, in a good number of cases, that facts have been communicated which were unknown to any person present. Some persons may think that the world ought to believe on less definite grounds; but no one accustomed to weighing evidence will call my demand an extravagant one, in a matter so now and strange. I have, therefore, continued to hope that either my own appeal, or a similar one made editorially in these columns, might educe some well-attested cases which could be put alongside of the striking narratives in "M. A. (Oxon's)" "Spirit Identity." Thus far my hope has been disappointed. Are there not, then, such phenomena going on? Does no one find that planchette writes definite facts unknown to the sitters? I am very reluctant to abandon the inquiry, and I will still hope that this renewed appeal may reach some persons who have such experiences to communicate, and who may not hitherto have realised their rarity and value.—I am, sir, your obedient servant,
FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

January 23rd, 1886.

Automatic Writing Experiments.

To the Editor of "LIGHT."

SIR,—In common, I expect, with others who have the power of automatic writing partially developed, so that the writing only comes slowly, I wonder sometimes if my own mind influences in some measure the writing that I get, especially as generally, though not always, I know directly the pencil begins to move what is coming. To decide this question, it occurred to me yesterday to make some experiments in this wise: I thought of writing some simple questions on slips of paper precisely alike, mixing them together and taking one at hazard, but when I sat down for writing it struck me that perhaps my guide might not approve of this, and therefore I took, as usual, an ordinary sheet of paper. I mentioned, however, before the writing commenced, what I had thought of doing, and the first thing that was written after the usual commencement was: "I should like you to write some questions." I therefore cut three slips of paper exactly alike, wrote questions on them, and then mixed them up, and took the first that came with the writing turned downwards. The first question I had asked was, if my guide could write the name of a relation of his. The name, a foreign female one, was correctly given, but when I turned the slip of paper up I found it was not the answer to the question written on it. I then took a second slip—and the same name was again written, equally not in answer to the question on it; so when I tried with the third slip I asked audibly if he would like me to read out the question, and as the word "Yes" was immediately written, I did so. This slip contained the question I had first asked. The name was then written a third time. I then read

out aloud the question on the second slip: "What country is the 'instrument' (Mr. Eglinton) going to?" I expected, of course, to see the word Russia appear, but the writing came "Russie (*sic*) in Europe." My friend and guide is not an Englishman, and sometimes, though not often, spells a word in a foreign manner. The third slip contained the question: "What day is it?" and instead of the word "Sunday," which I expected, the answer written was "January, the seventeenth," which was quite correct. Afterwards I got a sentence written which I did not at all look for, and then "Leave off." My solution of the foregoing is, that my friend could read the writing as I wrote it, as witness his correct answer to my first question, but that he had not the power to read the slips of paper separately after I had mixed them up, this being a first experiment to him as well as to me: and I quite agree with Du Prel in his "Problem for Conjurers," when he says that nothing proves the genuineness of the manifestations more than the slight mistakes which the communicating spirits occasionally make, and which are so very human and characteristic.—I am, dear sir, yours truly,

YE.

Another Answer to the Question:

"Can a real Spiritualist be a real Christian in heart and life at one and the same time?"

To the Editor of "LIGHT."

SIR,—Kindly permit me to say a few words respecting the above question, the answer to which, given in "LIGHT" of January 9th, is not exhaustive. Perhaps the greater number of scrupulous Christians advancing the question will not rest content with your correspondent's definition of "true Christianity," and will, therefore, not be apt to accept your inference. With very many if not most Christians upholding the Divine character of the written Revelation and the vicarious sacrifice of Christ, the all-important question is: *Can Spiritualism be said not to conflict with the precepts of the Bible?*

I belong myself to that class of Christians, standing unshaken on the ground of Biblical Christianity; and yet, since above a quarter of a century, I have been equally convinced of the truth of Spiritualism, and have always maintained it with great decision, as, indeed, I still do; and I would, therefore, briefly show that Spiritualism is not inconsistent with Biblical Christianity.

The objections generally advanced by Christians to the compatibility of Spiritualism with Christianity are chiefly based:

(a) Upon Deut. xviii. 10, 11: "There shall not be found among you . . . a consulter with familiar spirits," &c.

(b) Upon the parable of the Lord, St. Luke xvi. 31: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead"; and

(c) Upon the Spiritualistic theory of the progressive elevation of the soul in eternity.

1. Regarding the passage under (a), it is clear that the law-giver, admitting the Divine inspiration of the same, aimed at preventing among the Jews certain abominations, like sorcery, and others mentioned in the same passage, which seem to have been in general practice among the ancient heathen nations. Besides, "*dorāsh el hammāthim*" literally signifies one *using the initiative* in searching after the dead, accordingly something quite different from the spiritual manifestations of now-a-days, which have come, and are coming, without our initiative, spontaneously, and by which *we are rather called forth* to lend ear to what the departed have to tell us, so that in fact we are only responding to their solicitation; and (which is very important) we do so with no view to any idolatrous or other spiritual abuse whatever. The command in question is, therefore, evidently one of numerous others given only with reference to the soil of the Holy Land, or to certain peculiar circumstances which the Israelites, on entering it, were about to meet with; and hence the same cannot be incumbent now upon either Jew or Christian with regard to Spiritualism.

2. In the declaration of the Lord, it is the condition, "If they hear not Moses," &c., which claims our attention. The Lord never disputes the possibility of spirits manifesting themselves, nor does He denounce it as sinful to heed them; the manifestations of spirits are not rejected *eo ipso*, nor is our attending to them absolutely disapproved; but He points out the inutility of the same to such as disbelieve the Divine revelation.

I readily admit that spiritual manifestations are not essential to the life and salvation of true Christians, and I here refer to

what A. J. Davis says concerning physical manifestations in "The Diakka," &c. (New York, 1873), page 89 *et seq.* "I need not such manifestations," says he, "for the foundation of my faith . . . Do you really believe that a manifestation of 'living demonstration,' called Spiritualism, forms an essential part of the foundation of true religion? Certainly not, *no more* than the ringing of a good stout bell forms an essential part of your dinner," &c.*

But if we *do* believe in Holy Writ,—if we remain under the Divine influence of the Holy Spirit,—if we always dwell "in the secret place of the Most High," then spiritual manifestations will not only be uninjurious to us, but they will, more or less, meet our recurrent Thomas doubtings, and, by palpably demonstrating to us the reality of a future life, renew and invigorate our faith, and tend to illustrate many Biblical facts. The only important thing is *that we do not*, as did Professor Hare and many others, *make spiritual manifestations the standard guide for our belief and the sole ground of our eternal hope.* And, indeed, Spiritualism demands nothing of the kind; it, like Freemasonry, encroaches upon no man's liberty of conscience. On the contrary, it urges us to be on our guard, never to believe what is not accordant with sound reason; and all it vindicates is *the fact of a communion with the world of spirits.*

3. As to the Spiritualistic theory of a progressive development of the spirits, it is not in discordance with Christ's teachings, nor is thereby His efficacy put in question. The progress in the spirit-world will still depend on the condition of the regenerating germ of the union with Christ, of the union with His Divine Spirit of love, purity, and truth being planted in the soul; and if that implantation has not taken place on earth, it will and must take place in future, at however remote a period, and however incomparably more difficult this may be there. Christ descended into hell to proclaim the Gospel tidings to its indwellers; and considering what we know from the spirits themselves of the efficacy of intercessory prayer, the practice of the same, which has always been, and is still observed among the Jews, as well as in the Roman Church, cannot be puzzling to, nor disapproved by, us.

Moreover, Scripture passages like St. Matthew v. 26, where the eventuality of elevation after a certain measure of suffering is clearly implied, and St. John xiv. 2, where "many mansions" are spoken of, serve to show that the theory of the spirits' progress is not in disharmony with what Christ taught; and our question may therefore unhesitatingly be answered in the affirmative.—Yours respectfully,

Berlin, S.O., Skalitz-strasse, 138.

A. HULSCH.

January 21st, 1886.

"WAIT NOT UNTIL TO-MORROW."

By "LILY."

Wait not until to-morrow, O mortal of to-day;
To-morrow's sun may never shine
Upon thee; nor his rays decline
This evening on thy body's *living* clay!

Wait not until to-morrow, but use the present hour
Thy God has given thee, to prove
Thy soul is true to Him. Thy love
In action show, whilst thou hast life and power.

Wait not until to-morrow; ere then may pass away
Thy good intentions. Strike at once,
Nor let the mighty consequence
Of thy good deeds be voided by delay.

Wait not until to-morrow to soothe a brother's care,
Lest ere the morrow he may be
Ta'en from thee to eternity,
And thy reproachful Conscience reach him there

Too late! Then will the morrow arise in grief for thee;
Grief bitter and beyond repair—
Too late to soothe thy brother's care—
Too late to save life's waning energy!

Then wait not till to-morrow; no kindly deed delay;
When done at once, 'tis doubly done;
Oh, never let the setting sun
Go down, and find that deed undone to-day,
LEST IT BE LOST FOR AYE!

January 19th, 1886.

* I am re-translating from my own German, the original being no more in my possession.

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, JANUARY 30TH, 1886.

THE SOCIETY FOR PSYCHICAL RESEARCH AND SPIRITUALISM.

The two letters from prominent members of the Society for Psychical Research, which appear in this issue of "LIGHT," seem to call for a few words of comment. We cordially acknowledge the friendly tones in which these communications are couched, and Professor Barrett's admissions will, if we mistake not, considerably tend to clear the air of whatever friction may, rightly or wrongly, have been engendered in the minds of some Spiritualists with reference to the attitude towards Spiritualism of the Society of which he is so illustrious a member. Turning to Mr. Myers' letter, we may remark that the "attitude of cautious hesitancy" (however good we, in common with all thoughtful Spiritualists, believe it to be) is in itself of little avail if the *methods* of investigation adopted are wrong or even faulty. So far as we can understand the point at issue, it is the "attitude" of the Society for Psychical Research, as exemplified in some of its *methods*, which is called in question by Spiritualists. With regard to the failure of the Society in obtaining evidence, we may remark that it is not because such evidence does not exist. If the Society will but open its eyes to the testimony already published, during the last two years alone, they will, we believe, find themselves face to face with an amount of evidence, the quality of which cannot be gainsaid. If necessary we are fully prepared to indicate a number of cases recorded by members not only of the Society but of its Council. The cause of failure lies rather in the disinclination of Spiritualists to subject themselves to the insults and incompetency shown respectively, for example, amongst others, in the "Wendover" and "Morell Theobald" cases. The fact is, the Society for Psychical Research, as a Society, is suffering from the unwise procedure of some of its lieutenants. If those officers of the Society for Psychical Research whose claims to respect and assistance are beyond all doubt (and without being invidious we may mention Professors Sidgwick and Barrett and Messrs. Gurney and Myers),—if they could assure our friends that they would not delegate the investigation of any evidence which is sent to them to men of the "broomstick" and "fishing tackle" order of investigators, we have little doubt that evidence in abundance would be forthcoming. Failing that assurance, we fear that there is little hope that the avenues of inquiry, which men of this stamp have closed upon the Society for Psychical Research, will be reopened. The utter inadequacy to deal with these vital questions shown, for instance, by the member of the Council who was concerned in the Morell Theobald case, was very striking, and it is within our knowledge that although, as

Professor Barrett says, Mr. Alfred Russel Wallace is not dissatisfied with the progress of the Society, yet that gentleman thinks they (that is, the Society) made a great mistake in this particular instance. It is well that this fact also should be placed on record. While doubting the wisdom of the publication, for the perusal of the general public, of such records as those of Mr. Theobald's, we still unhesitatingly aver that that gentleman has a most righteous ground of complaint against the Society for Psychical Research. That is one case. Another was the unfortunate Wendover investigation, which, although not undertaken officially by the Society, was conducted by some of its members, and was criticised in a most extraordinary and unique manner by one of the Council of that body. These are two examples out of many, and (we think it best to be entirely candid in our statements) until those who committed these offences have purged themselves by a frank avowal of mistakes made, or by a withdrawal of the offensive imputations against Spiritualists; or, on the other hand, until the Society disclaims the action of their lieutenants—until this is done there is, as we have said, little hope that the required evidence will be forthcoming. Should Spiritualists, however, be fairly met by the Society for Psychical Research, we can answer for it that no body of men and women will more readily place themselves, their facts, and their assistance at the command of the Society.

We must, moreover, entirely disagree with Mr. Myers' assertion (quoted from the *Journal* of the Society) that "the Spiritualistic organs have been dissatisfied [*i.e.*, in the sense of a resentment of all criticism] with the view (the 'Unconscious Secondary Self' theory) which at any rate narrows the field in which the operation of disembodied intelligence can be invoked." As a matter of fact, the narrowing down process alluded to has been the tendency of the inquiry on the part of Spiritualists for many years past. We claim that the views of intelligent Spiritualists with reference to spiritual phenomena have changed, and are still changing, in consequence of the new light which has been, and is constantly being thrown on many points of difficulty. There is no longer a disposition, as in the early days of the movement, to attribute every unexplained occurrence to the action of disembodied spirit. We have come to recognise the part which the embodied spirit plays, in some cases, in the mysterious phenomena in question. Further, while we are bound to confess and maintain that the result of all our inquiry tends to confirm the main theses of the spiritual theory, we are also free to acknowledge that many Spiritualists have come to realise that the action of spirit, embodied and disembodied, on matter is probably in some instances more *indirect* than had previously been imagined. In many other ways, too, we could show how the one aim and desire of Spiritualists is to subject their facts, their methods, and their theories, to the tribunal of that common sense, which in organised form is called science.

May we not, therefore, justly regard the modification of our theories which has already occurred, or which is still in progress, as evidence that Spiritualists are keenly alive to the necessity of "full and frank debate"? Moreover, the history of the past forty years will show that the Spiritual theory which Mr. Myers, while describing as "important" and "novel," also admits has "acquired a hold on the educated world," has in reality received that very "strenuous attention of minds numerous and different enough to view the facts in dispute in every possible light," which he so strongly desiderates. Was not the publication of the antagonistic speculations of Von Hartmann in the columns of this journal, an indication of willingness on the part of Spiritualists to "see themselves as others see them"? Can our friends bring forward a single instance in which we have refused to notice and insert their criticisms on our doings? At any rate, we are not

consciously guilty of any such burking of free inquiry. Mr. Myers, however, quotes from the *Journal* an extract which from the very fact of its appearing in those columns we are precluded from answering. The *Journal* is printed "for private circulation only," and journalistic etiquette prevents our dealing with the points raised in its pages without the permission of its editor. This permission, however, in one case at least has been refused, and we contend that the Society for Psychical Research itself thus places a great barrier in the way of free inquiry and discussion. In the circumstances in question it is more than liable to become one-sided.

For the rest we maintain that there is no valid reason why the Society for Psychical Research and Spiritualists should not work together in complete harmony. Whether this is possible rests entirely with the former.

NATURAL SYMPATHY AND MENTAL TELEGRAPHY.

(EXTRACTED FROM *Mind in Nature*.)

The magnetic chord uniting a *natural* mother to her child is never severed. My grandmother, Bethany Fuller Wood, who resided in Macedon, N.S., whenever one of her children died was conscious of the event. There was one instance more marked than the others. This was when Aunt Esther, a favourite daughter, died in Ohio. Again and again, grandmother said to those around her, "Don't you hear her groans and the death rattle?" When the husband arrived he was asked if his wife suffered much in dying. "Yes," he replied "to all appearances she did." And he described the groans and death rattle exactly as grandmother heard them, assigning the same hour.

Last winter a gentleman living in my home was called on business to Guatemala. His wife was in too delicate a state of health to accompany him. After her husband's departure she became most anxious to join him, but her physicians told her that she was in too critical a condition. Thinking she might never see her husband again, she passed into such a paroxysm of fear and despair that she immediately wrote him that they would in all probability never meet again in this life. Then a letter came from him, by which it appeared that he had experienced sympathetically the shock which she had felt. He wrote:—"Only the sternest necessity prevents me from returning to you on the up-bound steamer, for I have suffered mental tortures since four o'clock, Wednesday" (the time at which she wrote her despairing letter) "that have utterly prostrated me physically, and I am certain that you are worse, suffering, sick, dying, perhaps."

San Francisco, California. (Mrs.) S. C. STOWE.

PRESENTATION COPIES OF FARMER'S "NEW BASIS."—A few copies of this book have been bound in half morocco, and may be had price 10s. each.

WANTED.—A copy of "The Soul and How it Found Me," by Edward Maitland, either new or second-hand. Send particulars and terms to Editor of "LIGHT."

OUR readers will be pleased to learn that the thieves who committed the burglary at our offices recently have been caught, and were brought up at the Marylebone Police-court on Thursday last.

MR. D. D. HOME, who has for some years been an invalid, is now, we are pleased to learn, a little better. He spent the last summer in Switzerland, and is at present residing in Paris. A friend, writing about him, says that he has suffered terribly.

We have to acknowledge the receipt of some fancy work to be sold on behalf of the fund for the dissemination of Spiritual Literature. We wish it were in our power to personally acknowledge the kind thought of our anonymous friend. When the work is sold we will acknowledge the amount of the proceeds in these columns.

MR. W. EGLINTON is still suffering considerably, but he thinks he is slowly mending. As soon as he can get away to sunshine he will do so. He desires to thank the large number of friends who have kindly called upon, or written to him, and regrets that his inability to remain in a sitting posture except for a very short period at a time prevents his replying to all the kind inquiries made. Moreover, his medical adviser has forbidden him to see any one, or do work of any kind, and we hope his many friends will bear this in mind.

"TWIXT TWO WORLDS."

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

SECOND NOTICE.

By "M.A. (Oxon.)"

I have already made allusion to the series of plates that illustrate this volume. Those which deal with the various forms of light that appear at séances are full of striking interest. The originals were shown at the recent conversazione of the London Spiritualist Alliance, and attracted marked attention. One of the most curious is thus described:—

"This light varies from a bright greenish blue to a pale greenish yellow, and is at times transparent like crystal, but more often opaque or semi-opaque, and a finger held behind it can be but faintly discerned. The power of luminosity is equal to that of a piece of white-hot iron of double that size, but is far more permanent, lasting from four or five seconds to half a minute. It can be revived by the 'spirit' breathing over it; yet, when it is touched by a 'spirit finger,' there immediately appears, where the contact takes place, a reddish spot, of ill-defined outline, which gradually disappears by further 'breathing,' or even without this, if the light be very powerful and permanent. The size and thickness of the luminous substance also vary; sometimes it is a little larger, but generally of the size as represented, *i.e.*, 2½ in. at base, 2 in. high, ¾ in. thick, and semi-circular in form. The most important and peculiar features of this strange luminous substance are: Apparition—sudden. Duration—variable. Power of luminosity—variable, and depending on certain conditions. Extinction—gradual, but far quicker than that of white-heated iron cooling down. Temperature—blood warm. Weight and appearance, to the touch—like hard wax. Now let us return [to the light first mentioned]. On the right side an extensive blood-coloured patch is visible. From the point of the thumb† there are seen to proceed two thin lines with dotted ramifications joining the blood-like spot. These two lines are of a pale greyish red, exactly the colour of living brain matter. The red spot is of the colour of human blood, and is, besides, a substance in a liquid state; for, in most cases, when the light is carried, this liquid sinks deeper into the 'disc,' and can be seen to assume a globular form, like a big drop of oil in a glass of water. Mr. Keulemans records that he has also noticed slight, but rapid, vibrations in the ramifications referred to, as though the substance (bioplasm?) still retains its vitality. From these appearances, and from the fact that the light is seen to proceed directly from over the entranced medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person."

That is a very startling speculation, and it must be looked at hereafter in the light of more precise knowledge. But from the frequency of certain symptoms in a medium after an exacting séance, especially spinal weakness and headache, as well as from the fact that a tendency to paralysis of the lower limbs, more or less marked and permanent, has been noticed in mediums who have abused their mediumship by over-use, this branch of the subject requires very cautious sifting. The whole question of the nerve-atmosphere, nerve-exhaustion, and means of recuperation is one that presses for qualified treatment.

I had intended to notice some of the remarkable narratives of psychography and materialisation in which this volume is rich. But the facts will gain little by iteration, and the careful records would lose by condensation. The evidence is complete as to the fact, and is presented with clearness. Reference is made at length to Mr. Cholmondely-Pennell's very forcible account which, combined with some experiences of Mr. C. C. Massey, the Hon. Roden Noel, and Mr. Percy Wyndham, has been published in book form under the title of "Bringing it to Book." Mr. Hensleigh Wedgwood's evidence is also very precise.

An important chapter deals with the "Evidence for

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

† The luminous body is carried in a hand.

independent mind-action in Psychography." There can, I think, be no reasonable doubt that the evidence therein cited goes far to establish such action, which, to my judgment, is conclusively established in other cases. Perhaps the best and most convincing are those which brought conviction to me, viz., those where one person alone is present—medium and observer at once—and when automatic writing records the facts which, previously unknown to the medium, cannot have been conceivably communicated from any human brain.

I pass from this portion of the book to note some glimpses of the more esoteric form of Spiritualism, which, as the author points out, explains the tenacity with which a Spiritualist, once intruded into this sacred region, clings to the faith which has become part of himself. I have often heard my friend speak of these sésances, and the memory of them, together with the impression they made, never faded from her mind. The description I quote *verbatim*.

"On New Year's Eve, 1878, a sésance of a most touching and sacred character was held at the house of Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square. This sésance, when described to Mr. Eglinton, was regarded by him as a most unusual one; but I have reason to believe that, given the same harmonious and sympathetic conditions as prevailed at that time, such sweet communion with the dead would become an every-day occurrence. I have myself had like experiences; and under the seal of confidence I have been told of similar instances, most of them of such a private and sacred nature as to preclude any account reaching the outside world. With many of these even Mr. Eglinton himself is unacquainted. These inner experiences, occurring exclusively in private families, constitute the (to neophytes) almost inexplicable strength of Spiritualism. It is the secret of the tenacity with which, in spite of fraudulent practices, and so-called 'exposures,' those who have penetrated the intricacies and mysteries of the outer fringe of the subject, hold fast to their belief in the reality of spirit-communion.

"The events of this sésance on New Year's Eve will give a faint idea of what is possible under the highest and best conditions, the result of long continued experiment, and of friendship, trust, and appreciation on the part of those engaging in spirit-communion.

"There were eight or ten persons present. The manifestations at the preliminary dark sésance were more powerful and instructive than usual. Afterwards the medium took his seat in the back drawing-room, being separated from the sitters by a heavy curtain, which was afterwards drawn aside. The gas was turned on until the room was pervaded by a dim religious light, when slowly the curtains opened, and from the cabinet came one, dearly loved, long known, and always treasured by the hostess—Lady G——, widow of the late Field-Marshal Sir W. G——. The form was no dummy dressed up to represent life, or Mr. Eglinton transfigured, which will be best evidenced by Mrs. Gregory's own words:—'I have no hesitation in giving my testimony to the wonderful power and satisfactory nature of your mediumship. Indeed, I, personally, have never seen it surpassed. With many others, I have scrutinised it carefully when it occurred in my house, and we have all been satisfied with its truth. Seven different times my friend Lady G—— appeared to me fully materialised, when you were lying apparently in a trance on my sofa in the drawing-room, visible to five or six of my friends who were with me at the time.'

"What could be more beautifully impressive than this midnight scene on New Year's night? The spirit, after requesting cake and wine to be brought, tasted the cake, touched the wine, and then handed it to each of the sitters, that they might partake of this holy communion with her. After this those present were requested to kneel, and, in their midst, the spirit with bended knee poured forth a solemn invocation, asking Almighty God to bless each friend present, and to make the New Year one long to be remembered.

"When Mr. Eglinton recovered consciousness, he was persuaded that the sésance had been a failure, so rested and peaceful was the condition, and not until he saw the tearful eyes of his friends, and received their grateful thanks, did he fully realise this memorable event."

Mr. Farmer closes his task, which he has performed with judgment and ability, with a piece of personal

testimony that emphasises the narrative I have just quoted. Such experiences are crucial, and they are more frequent than the world can ever know.

"I began this narrative with a record of a family sésance: let me end it with one. It is a phase of Mr. Eglinton's mediumship which I would fain emphasise. On such occasions only is its full scope and power ever put forth. I have touched but briefly upon this special phase in the course of my narrative, but my inability to speak more plainly in this connection is my deep regret and the reader's lasting loss. Unless experiences of this nature have come home to one it is not possible to conceive the full meaning or sacredness of mediumship; nor can the responsibilities it entails on medium and Spiritualists alike be realised. Intimate friends of Mr. Eglinton who have been thus privileged bear grateful evidence of the blessing he has been instrumental in bringing to them, and in these, the closing words of what has been to me a work of unmingled pleasure, I desire to place on record my added testimony.

"I remember well on one occasion—a Sunday evening—I was sitting with Mr. Eglinton alone in my own house. Through the partly open door of my study streamed the light from the gas in the hall outside. Between the two of us (Mr. Eglinton was sitting opposite to me about three feet away) there came a mist, and gradually there formed in its centre a human face. As it became more and more distinctly visible I can only describe it as radiant with a glory which we mortals only associate with that land where 'the dead are many but the living few.' I well remember and shall ever bear in mind that scene. Before me, the medium entranced and breathing heavily; 'Joey Sandy' near at hand and giving instructions in the direct voice; and in our midst the face and form of one whose mortal voice had not been heard for many a month before. She bent her head, her lips touched mine, and a simple but unmistakable sign of recognition was given. Could I make public all that occurred a fitting reason would appear why at that moment the doubts of years disappeared, and the absolute reality of spirit communion was made manifest to me. It was not altogether the scientific evidence I then obtained, though there is no question in my mind as to its capability of being so described, or of the weight which these facts had with me. There was in addition something more—a new sense in which spiritual things were spiritually conceived—which brought conviction home to me, and made me realise that

"As unseen hands roll back the doors, the light that floods the very air
Is but the shadow from within, of the great secret hidden there."

It remains for me to say that the volume is a beautiful specimen of typography, and that no exaggeration has been made in the announcement put forth respecting it. M. Tissot contributes a fine etching of Mr. Eglinton under control. He has been very successful in catching the indescribable mediumistic expression which Spiritualists will readily recall to mind. The plates (drawn by Mr. Keulemans), illustrative of materialisation, are instructive. The examples of psychography are numerous and valuable, especially those (pp. 114, 115) where specimens (1) of the psychograph, (2) of the medium's writing, and (3) of the writing of the alleged correspondent when on earth, are delineated.

I cordially commend the book to the attention of all who wish to "add to their faith knowledge," as well as to that more numerous class which is as yet destitute of both qualities.

THE higher teachings of Spiritualism furnish the key to many of the sad problems of life around us. They reconcile us to the hardships and cruelties we see and cannot relieve, reinstating a loving Father directing and controlling all, throwing on us the responsibility of much of which we complain. The beneficial results of Spiritualism will only be seen when Spiritualists carry out in daily life that principle of self-abnegation which forms the essence and basis of its teaching.—J. H. M.

UNCONSCIOUS mediumistic power has, doubtless, existed in all ages and in all countries. Earth-bound and low spirits have more or less influenced and worked their will on such. In ignorant and unenlightened ages it is not difficult to conceive that occult power should have been misunderstood and degraded to material and gross uses. We regard the oracles of old, and the various forms of witchcraft, magic, and sorcery, as having a basis in, and arising out of occult phenomena, the character and nature of which was entirely misunderstood by priest-ridden, superstitious, and fanatical minds.—J. H. M.

ALL RIGHTS RESERVED.]

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 40.)

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

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

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

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

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

CLASS T.—COINCIDENCE.

The story of Mr. Spurgeon's bullfinch in a recent issue of "LIGHT" is of the same class with an instance which occurred a few weeks ago to a friend of mine, though in her case the coincidence is much less striking.

An unexpected call for the sum of £8 15s. had been made upon my friend in order to complete a gift she had made to a certain charity, and not having money in hand to defray the call, she was thinking of a sale of some of her property for the purpose, when she received a letter containing a cheque for precisely the same amount of £8 15s., as a bonus on certain shares which was only paid at irregular intervals of two or three years, and which she had quite forgotten.

H. WEDGWOOD.

CLASS M.—KNOCKINGS.

While residing in Dublin some years ago, we heard with regret that a young cousin, a girl of much promise, then staying on a visit in the North of Ireland, had been attacked by typhoid fever, but of a mild type. Information was sent us almost daily regarding her. At last, her improvement being quite satisfactory, all alarm was dying out. One day as I was dressing to go out visiting, while my maid was kneeling on the carpet brushing my dress, we were startled by a loud blow being apparently given to something upon the mantel-piece. I did not speak, but my maid sprang to her feet, and ran over to see what had been smashed. However, nothing was broken, and no cause whatever could be found for the loud report. Next day news came that the young cousin had died at the very moment the sudden blow was heard.—CARA.

CLASS O.—PSYCHOGRAPHY.

My cousin had two, and I had one sitting with Dr. Slade when he was last in England. My cousin went alone the first time and then one of Dr. Slade's slates was used. A long message was written upon it in the well-known way, but the remarkable point was that it was signed E. O. A., which were the initials of my cousin's mother, who died forty years ago.

The O is an unusual letter for a name and not likely to be chosen at a guess. It belonged to an old family name. It was the first time my cousin and Dr. Slade had met, so that he had no knowledge of her or her family. The second time, I accompanied my cousin and we bought a double slate on our way.

We were alone with Dr. Slade in a small sun-lighted room at eleven o'clock in the day. He took the slate for a moment, putting a crumb of pencil inside, and then placed it under the surface of the table, but it was pushed away several times. He then put it on the table in full view with one of his own and

one of my cousin's hands upon it, I taking their other hands. Immediately, my cousin felt a vibration, and we both heard the scratching of the pencil. When the sound ceased, we opened the slate and found it filled on both sides with small writing and signed by Dr. Slade's late wife. We still have this slate.

F. E.

CLASS Q.—MOVEMENT OF MATERIAL OBJECTS WITHOUT PHYSICAL CONTACT.

During the séance at Dr. Slade's, mentioned in Class O., my cousin and I had hardly sat down at his small clothless table with him, when an empty chair was raised without visible means and struck the table violently. Next a large dinner-bell was thrown from a corner of the room and fell close to us; an accordion held in our hands was also played from below without visible motive power.

Some years before, when sitting with another medium, we had our cloaks and hats thrown from a table near on to the table at which we sat in the full gaslight, no one else being in the room but the medium, my cousin, and myself.

In another circle the whole house seemed to rock as if in a hurricane.

F. E.

"LIGHT" SUSTENTATION FUND

For 1886.

	£	s.	d.
Remittances and promises already announced ...	201	17	10
C. B. H.	1	0	0
"Cara"	0	10	0
W. H. D.	0	10	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 PALL MALL GAZETTE.

The Pall Mall Gazette has been unable to resist the temptation to reproduce in its small way the "Plan of Occult Room with Shrine and Surroundings" which, on imposing scale adorns the last Proceedings of the Society for Psychical Research. The Pall Mall, as is clear to all, has been strangely bitten of late by a taste for what it is pleased to call illustrations. These are, to ordinary taste, repulsively vulgar, like nothing so much as the pretty pictures that adorn the pages of the Police News. But, such as they are, they are a speciality of the Pall Mall, and Mr. Hodgson's plan has commended itself to the editorial approval. The comments on the Society for Psychical Research, except in so far as it has assumed the part of detective, show that the writer has not been in any way careful to master the published transactions of the Society, or, if so, that his capacity is not equal to the task. To find the Pall Mall complaining of emotionalism gives one a rude shock. "Quis tulerit Gracchos de seditione querentes?" Have we not had, till emotion could be no further strained, "The Truth about the Navy," "Sarawaking the Soudan," and that last and most ghastly piece of sensationalism which set all London by the ears? Sensation and emotion, surely, have been sufficiently utilised by the Pall Mall. For the rest, the article presents no sort of claim to attention. It is of the type that now prevails in the journal once "written by gentlemen for gentlemen."

Acrostic,

Calm 'mid the bewildering cry,
Confident of victory.—J. J. LYNCH.

L ead us, O God, 'mid 'wildering cries,
I nto that faith wherein is rest:
G ive angel help, whose sweet surprise
H as ever greeted loving guest;
T o none denied where Thou hast blest. M. T.

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The Regent Hotel, 31, Marylebone-road. Next Sunday evening Mr. Montgomery has consented to read a paper entitled "Why I am a Spiritualist," written through Mr. Tindall. In it are recorded some of his experiences.

At the Art School, connected with the University College, the subject selected for one of the competitions among students for original conception was the "Witch of Endor." In this connection, one of the students has recently paid a visit to our office in order to see the drawings illustrating phases of materialisation, with a view of getting some idea of a realistic mode of treatment of the subject. After all, the world moves.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 44.)

SEANCE III.

February 26th, 1877.

I believe that there was a séance at Mrs. Leaf's last week: but I understand it was rather a failure. Mr. Stainton Moses (our friend of whom you will have heard me speak) was present with a friend, or friends. He had, I hear, a fit of "investigation" strong upon him, as well as a very severe cold; conditions thus being bad, the results were bad. How much have we yet to learn regarding conditions!

There were present at the séance on Saturday Mrs. Leaf, Mrs. Going, a clergyman (M. A. Cantab), whom I will call Mr. J. M., a lady friend of his, Mrs. Hort, and myself.

Mr. Eglinton came quite early, whilst it was daylight, and arranged himself in his *impromptu* cabinet.

I sate beside Mrs. Matheson, the lady who came with Mr. J. M., at the outer side of the circle. Except for the firelight, the room was dark. Within a very short time forms began to appear, showing themselves in their weird way by looking forth from the curtain where it united in the centre—or at one side, then stepping outside for a minute, *immediately* retiring again.

Mrs. Matheson exclaimed, half-aloud, "Oh, I do not like it! It is revolting!" This I feared might pain the spirits and retard their manifestation, and for a while this appeared to be the effect. Nor were the forms throughout this manifestation as varied as previously.

Mrs. Matheson, however, soon became more reconciled to their appearance, and even interested apparently.

Mr. J. M., who has ever apt quotations from the Scriptures at his tongue's end, and, to use his own expression, is always quoting from "the Book"—benevolently spoke sweetly to the spirits, saying "I am the Resurrection and the Life"—is it not so, dear spirits? and 'Where two or three are met together in My name I am in the midst of them'—is it not so, dear spirits? And every knee shall bow at the name of Jesus—'is it not so, dear spirits?' Hearing which the forms appeared greatly delighted, bowed and bent their knees; whilst suddenly upon the door of the drawing-room came a very loud rapping as if to give assent to all that Mr. J. M. had uttered.

It occurred to me to say, "I stand at the door and knock," adding, "God bless you, dear spirits. Let us thank you for coming in the name of Christ." Upon this, the spirit who stood in the centre of the room appeared to be much gratified. He came forward most gracefully and sank upon his knees. He then touched my hand with his hand, which felt entirely human, but very cold.

The power at first was too weak to enable the forms to speak. After a little time, however, there was heard a curious weak voice which said "I am Joey. I will try and play for you."

This Joey is the spirit form who says that when in the earth-life he was an acrobat. The story is that he was killed on his benefit night thirty years ago in New York. When there is considerable power through the strong sympathy and power of the persons present, Joey has been enabled to show himself in all his bravery like an acrobat of the spirit-world, with bunches of ribbon adorning his quaint attire. But this we did not see.

"Will Joey tell us," said Mrs. Matheson, "who he is, and where he was born?"

Joey replied, "The lady would not be much wiser if I were to tell her; neither would she think any better of me."

Joey now came forth with an accordion in his hand, playing it not badly. He then seated himself upon the sofa, crossed one leg over the other, and sate playing for some little time.

He then jumped up, went towards a side table in the drawing-room upon which stands a very large and heavy musical-box. It is three-quarters of a yard in length and proportionately high. It is very heavy. This box, as if it had been a mere toy, he raised in one hand above his head and swung it round and round several times.

After the séance was over Mr. J. M. and Mr. Eglinton, when he came out of the trance, tried to lift this musical-box. Neither of them could do more than just raise it with both hands from

the table. They could lift it, but with difficulty. We ladies could scarcely move it. Joey had handled it as though it were a mere toy, almost a feather.

But to return to Joey. Having thus swung the box round in the air, he replaced it, and set it playing. Meanwhile Joey walked about the room, and Ernest, the other spirit who constantly manifests through Eglinton, came forth.

I sate in such a position that I could observe the figures as they passed before the dull fire-light in coming forth from the curtain. I saw the figures in profile, black against the dull red light; the whole figure complete, as if clothed in tightly fitting vest and hose. The mass of muslin drapery hung like a cloud surrounding the dark figure. The drapery was so thin that the fire-light shone through it. The figures appeared always anxious to shroud themselves in this cloud of soft muslin—they seemed to fling masses of it round themselves as they approached us.

Mrs. Leaf and Mrs. Hort were struck by seeing one of the figures, in retiring behind the curtain, fairly melt away. The body of the materialised form became so transparent that the crack of the door on to the staircase, through which shone the gas outside, was clearly visible as the form melted away. I did not see this.

SEANCE IV.

Palm Sunday, 1877, March 23rd.

Again at a séance at Mrs. Leaf's house. It was held in celebration of her birthday. Persons present, Mrs. Leaf, Hon. Mrs. Cowper-Temple (now Lady Mount-Temple), and a friend, the clergyman previously-mentioned, Mr. J. M., myself, and good "Matty," Mrs. Leaf's Mulatto maid, whom Mrs. Leaf wished to be present, as she is interested in "spirits" and something of a "psychic" herself.

Eglinton had a frightful cold on his chest, and said that he consequently feared that there would be but very little power present. Added to this, the presence of an inquirer who knew next to nothing of the phenomena. Such conditions promised but poor results.

Mrs. Cowper-Temple, by Mrs. Leaf's wish, examined her little bedroom and inspected the *impromptu* cabinet. After this the medium took his seat. But even as he entered within the curtain a figure in white drapery came forth! Eglinton exclaimed as he entered, "Who is here?"

The room was this time not so entirely dark. It was simply a twilight gloom. The tall spirit, called Abdullah, and the shorter one, Ernest, both appeared one after the other. They joined in prayer with us who formed the circle. Abdullah came up close to us to exhibit his face. His countenance, as is invariably the case when there is very little power, bore a strong likeness to Eglinton. It was almost exactly like him—with the exception of the beard (which of course the unbelievers would say was easily assumed). Had I not had a good deal of experience with regard to spirit-manifestations nothing in the world would have persuaded me that Abdullah, this evening, was not Eglinton. Two figures, however, in white, showed themselves at the same time at the opening of the curtain. When asked to show themselves fully together in the open room, Joey's familiar voice—by this time quite familiar to us—but now extremely squeaky—said that with so very little power as to-night it was difficult to manage.

Joey this evening greeted each one present by voice from behind the curtain.

When he greeted Matty, he said, "Good evening, Matty, are you better to-night? I helped you the other day, didn't I?"

"Yes," said Matty, "you did, Joey, and I am much obliged."

Mrs. Leaf and Matty, later, told me that one day last week poor Matty was suddenly seized with spasms whilst carrying a tray down stairs. She set down the tray in the hall and went into the dining-room, where she sate rocking herself up and down in her agony of pain. Whilst thus suffering she heard the cook come up from the kitchen into the hall and carry the tray down the steps to the kitchen. When Matty was better, the cook said, "What did you call to me for to carry down your tray?" "I did not call," said Matty. "Yes, but you did!" returned the cook; "you came to the top of the stairs and called quite loud to me to come for the tray!" "No, I never did," persisted Matty. "You did!" returned the cook in anger, "or if you didn't call to me, it was some of your nasty spirits did!" And it would thus seem to have been even so!

(To be continued.)

DOUBTS AND DIFFICULTIES OF INQUIRERS.

IV.

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

Questions Unanswered.

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

Answers.

(14) It is asked whether sympathetic people are likely to prove mediums. As a matter of fact we know so little about mediumship or the laws governing its presence and development that we cannot speak *ex cathedra* on this point. People may be sensitives without being mediums; in fact a great advance will have been made in psychical science when students recognise that sensitiveness is not mediumship.

(15) It is quite possible that a medium possessing the gift of automatic writing may also be able to develop psychography. There are several instances on record where an attempt has been made with success, and we believe that, were a patient trial made, it would in many cases result in the development of this phase of mediumship. The length of time required would vary according to circumstances. Mr. Eglinton made experiments for upwards of three years without even getting a scratch. He then got simple marks, followed by letters, portions of words, and finally connected sentences. Perhaps the least tedious method of development would be while sitting for automatic writing to have two slates with a crumb of pencil between them upon the table upon which the automatic writer could place the left or right hand while writing automatically with the other. We should be pleased to hear of a large amount of success in these experiments. In view of the extreme value of the facts obtained in this way, the experiment is worth trying.

KEIGHLEY.—The *Keighley News* of the 16th inst. contains a eulogistic notice of Mrs. Emma Hardinge Britten's visit to that town. She delivered three addresses on various topics connected with Spiritualism, and her visit seems altogether to have been a thorough success.

We understand the edition of "Twixt Two Worlds" now being issued is an exceedingly limited one, and after that is exhausted no more copies can be produced, owing to the chromo plates and the etching having been broken up. The present volumes will therefore become very rare.

SPIRITUALISM establishes the fact of the survival of the individual after the shock of death. It teaches that the position upon which the spirit enters the higher life is dependent on the moral and spiritual development it attained in this sphere. The degree in which self has been successfully crucified here, is the starting point of the spirit there. Treating only of the moral elevation of the soul, Spiritualism is in the highest sense a religion, but not a religious system. — J. H. M.

THE SPIRITUAL PRESS AT HOME AND ABROAD.

The Harbinger of Light (December 1st, 1885).

The *Harbinger*, which is drawing near to the close of its fifteenth volume, is still a welcome visitor. The last number to hand contains much of extreme interest to Spiritualists in the mother country. The editorial on "Spiritual Forces in Nature" may be specially mentioned. It urges that we live not altogether in a sphere which is seen and temporal, but amidst factors of our life bearing on things which are unseen and eternal. The intelligent Spiritualist realises this truth; he feels that strictly physical research stops short at the impassable lines of what is seen and temporal, and that it is not by any purely physical methods that anything is discovered in the domain of spirit. The article concludes with an earnest appeal for further inquiry.—Dr. Rohner administers what appears to be a well-earned chastisement to a Mr. W. H. Chaney (not George Chainey). It seems that, in an article on Swedenborgianism and Spiritualism, Mr. Chaney characterised Emanuel Swedenborg as a madman and as suffering from softening of the brain. Dr. Rohner enters the lists in defence of the Swedish seer, and comes off certainly not second best.—The article on Spiritualism in Russia to which we drew attention some time ago has been transferred from the columns of the *New York Tribune* to the *Harbinger*.—The Sunday evening services of the Victorian Association of Spiritualists seem to be meeting with much success. The speaker for the time being is Mrs. A. L. Ballou.—An interesting item for which the *Harbinger* is responsible is that there are upwards of 100 magazines and journals in the world devoted to matters psychical. We believe this is well within the mark as recently we compiled a list for our own use, and faulty as were our channels of information the number came pretty near the limit touched by the *Harbinger's* correspondent.

The Golden Gate (January 2nd, 1886).

We note that our Californian contemporary adopts very nearly the same position towards Theosophy as we do ourselves—that is to say, that it declines to be bound hand and foot by a "Thus saith Koot Hoomi." A correspondent of the *Golden Gate* calls in question the criticism which appeared in its columns of a little pamphlet called "Light on the Path." The *Golden Gate* had the audacity to characterise as "nonsensical and meaningless" such phrases as "listen only to the voice which is soundless;" "look only to that which is invisible alike to the inner and the outer sense;" "hold fast to that which is in every substance another existence," and so on. We quite agree with the *Golden Gate* in thinking the subject too profound for everyday mortals.—The editorial on "Spiritualism and Reform" strikes a true key-note. It holds that in the work of reform, Spiritualism rightly begins with the individual and works outward through society. The task is one of stupendous magnitude, but the gentle influence of the New Reformation will do this work in time.—Mr. G. Milner Stevens, an Australian healing medium who became famous some time since for his remarkable cures, has arrived in San Francisco.—Articles on "Public Séances," "A Chapter of Research" (extracted from "LIGHT"), and other papers make up an average number.

Religio-Philosophical Journal (Chicago, January 9th, 1886).

Mr. J. D. Featherstonhaugh's "Records and Experiments in Psychical Research" are good and to the point. Most of his experience has been obtained through Mrs. Maud E. Lord, one of the best known and most remarkable of American mediums. Summing up the result of his investigation, whilst declining to venture upon a hypothesis, he says it is indubitably certain from a survey of all the facts:—1. That a force acts intelligently at a distance from every human organism. 2. It produces effects that are physical impossibilities to us. 3. It has exact perception in profound darkness. 4. It reveals secret thoughts, words and acts. 5. Under some unknown conditions, of which darkness more or less complete is one, the members of the human body become sensible to hearing, touch, and partially, at least, to eye-sight. 6. It possesses memory, reason, and voice, frequently correcting the erroneous judgments of the medium. 7. It exhibits emotion, professes affection, and demonstrates it by caresses. 8. And under all circumstances it declares itself to be of spiritual origin.—"Recollections of Foster" by Archibald Gordon, extracted

from the *New York World*, bears clear and distinct testimony to this medium's wonderful powers.

The Banner of Light (Boston, January 9th, 1886).

From the last issue of the *Banner* we note that the work of the Seybert Commission is still in progress. The committee have had sances with various mediums, amongst others with Dr. Slade, and Mr. A. W. S. Rothermell, of Brooklyn. The experiments, so far, have been entirely satisfactory.—Mr. Morse seems to be fully employed in the lecture field. At the date of last advices he was speaking in and around Boston with much success.—A glance at the *Banner's* "Intelligence Department" reveals the fact that in Boston alone no less than ten Sunday services are held in various parts of the city, besides several week-day lectures. We also learn that New York boasts four regular meetings for Spiritualists, while Brooklyn follows suit with three. This, taking into account the difference in size, is a long way ahead of our own Metropolis. Our difficulty here, however, has always been the vast distance people have to travel in London to any given point.

The Sphinx (Berlin, January, 1886).

This is a new monthly journal, devoted to historical and experimental proofs of the supersensuous* (*über sinnliche*) aspect of the world, on a monistic basis. It is edited by Dr. J. U. Hübbe-Schleiden, and amongst the staff of contributors may be mentioned Baron Dr. Carl du Prel (Munich), Alfred Russel Wallace, F.R.G.S. (England), W. F. Barrett, F.R.S.E., Professor of Physics (Dublin), Elliott Coues, Doctor of Medicine and Philosophy, Professor of Anatomy and Biology (Washington, U.S.A.), as well as other native and foreign men of learning and science.

The following extract from the first number sufficiently explains its aim:—"Mysticism is as old as humanity; but up to the present time modern science has shrunk back terrified before the task of exploring this supersensuous (*über sinnlichen*) domain. And yet prominent men in every country have devoted themselves to experimental inquiry in this department, and circles of all classes of society up to the very highest, have obtained satisfying proofs of the truth of mysticism and magic. If, however, these 'supersensuous facts' should, on further inquiry, be proved to be untrue or unworthy of credit, a belief in them must evidently be regarded as a public calamity, and those men of learning and influence who make them the subject of study, would be free from blame. Should, on the contrary, such facts be proved to be really 'supersensuous' or beyond the ordinary senses, the materialistic views upon which, at the present day, nearly all scientific labours are based must be recognised as insufficient; our conceptions of force and matter, of soul and brain, must be overturned, and—which is the most important of all—the deleterious and customary basis of our present system of education can and must be replaced by a new one. It is, therefore, a pressing necessity in our development of culture that official science should enter upon the investigation of these facts; and the organisation of such an inquiry in Germany is what the *Sphinx* aims at." Farther on we learn that the *Sphinx* is dedicated in an impartial and scientific spirit:—1. To the report of facts, which belong either in themselves or in the causes which produce them to the domain of the "supersensuous," that is, which are not immediately perceptible to the normal senses, and, therefore, have hitherto been neglected by scientific inquiry. 2. To making public all attempts at explanation and theories of such facts and their causes, as well as the further results which arise from them. 3. To giving a right value to these experiences, and everything relating to them in the interest of culture at the present time.

Some of the articles brought forward in the first number of the *Sphinx* to which we shall revert in an early issue are "Monistic Teachings of the Soul," Carl du Prel; "Scientific and Supersensuous Views," A. R. Wallace; "Abnormal Exhibitions of Soul Power," Professor Barrett; "Are Apparitions Confirmed by Scientific Inquiry?" Professor Elliott Coues; "Spiritualism and Science in Germany," Professor Carl Sellin; "Ed. v. Hartmann and Materialisations," the same; "Sankhya Philosophy," Mohini M. Chatterji; "Experiments of the Society for Psychological Research in London; with seven pages of illustrations"; "The Rosicrucians" (illustrated), by Carl Kiesewetter; "Supersensuous Thought-transference" (illustrated); "The Witch Neitschinne," J. S. Haussen; "Can a Ghost (*Düppelgänger*) commit Murder?" H.P.B.; "The Elixir of Life, an Indian Study," by Morad Ali Beg.—V.

* I use this word in preference to "supernatural."

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.