

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

The cases of transcorporeal action of spirit which I published in *Human Nature* seven years ago have received large additions since. I myself added a number to those kindly noticed by "A.M.H.W.," and printed them in the same magazine in the following year. These cases were chiefly such as had already found their way into print, and I used them without any attempt at verification. In this respect my aim was different from that of the Society for Psychical Research. The Literary Committee of that Society has collected a great number of original cases (a mere sample of which found place in the *Fortnightly*), verified with infinite and minute pains at first hand, and these they are preparing to publish in a volume, or volumes, for one will by no means suffice. The narratives will go forth as accurate records of fact so far as the Society has been able to ascertain. I pretend to no such merit for my stories. They were selected for the purpose of arriving at some system of classification; and my aim was to establish a principle, if I could find one, and to arrange my records according to it. I see no reason to doubt that what I then wrote as to the governing causes was, so far as it went, true, and no subsequent familiarity with stories of a similar kind disturbs the belief I then entertained. If it were not that the welding of the two essays into one would make too large demands on my over-taxed time I should hope to reprint what is not now within public reach, and I am not without some faint belief that I may one day be enabled to do so. In that case I shall find such instances as "A. M. H. W." adds, and others that have appeared in "LIGHT," welcome additions.

It was, I suppose, a mere matter of time for the attempt to be made to fix on Zöllner the taint of insanity. His facts were not to be controverted. His scientific position was beyond cavil, and gave to the record of his reiterated experience a weight that was disastrous, and must be got rid of at any cost. But how? "Great wit to madness near allied." Happy thought! *Call him mad!* There was some slight justification on his own showing, for he had mentioned his brother's sad affliction. The opportunity was too good to be lost, and it was eagerly snatched at. So now, when Zöllner's work is quoted, we shall be told, with a shrug, that we are quoting a madman. Mr. C. C. Massey has done what he can to confute the

calumny, but it speaks very poorly for English fair-play that he is obliged to say that he has been "disappointed in his wish to challenge these imputations on Zöllner before a more general public than the readers of 'LIGHT.'"

The general meeting of the Society for Psychical Research was held at Willis' Rooms on the 25th, and was well attended. Reports were presented from the Reichenbach Committee, the Mesmeric Committee, and the Committee on Thought-transference. The experiments detailed were eminently satisfactory, and so numerous that a hyper-critical person might complain that the reports were, in some cases, overlaid with minute facts. This was especially the case with the Mesmeric Committee's report. The precautions taken against collusion were so elaborate, complicated, and complete; the various experiments were so often repeated, and with such unqualified success, that the protest of one very scientific sceptic that *he*, at any rate, was not satisfied that the results might not be explained by the use of a code of signals came upon the meeting with all the freshness of a new and unexpected joke. It is, perhaps, necessary to repeat experiments over and over again until even the most desperate sceptic has nothing left to say that is intelligent; until, in fact, he is driven to his last shift, "I can't find a flaw, though I am sure there is one;" but surely this is a dreary waste of time and effort when carried beyond a reasonable point. Only opinions will differ as to what is *reasonable*; and the Psychical Society exists for the very purpose of proving that what has been done in the past was well done and truly recorded, or the reverse. When they have done this they will, no doubt, go on to original work, as they have done, indeed, in the matter of Thought-transference.

Opinions, too, will differ as to the *reasonableness* of some of the experiments made by the Mesmeric Committee. It is true that the meeting was repeatedly assured that the boys on whom the experiments were made rather liked having their fingers turned till they were blistered, having them pinned to the table by a sharp carving fork, having a spoonful of pepper blown up the nostril, and so on. But really, except for the gratification of curiosity, or to emphasize the determination to ignore the great body of evidence that already exists, it is hard to see the practical use of repeating these rather cruel and quite repulsive experiments. Insensibility of the mesmerised patient to pain is as thoroughly established a fact as can well be desired. And when cancers have been extirpated, and limbs removed from patients in the mesmeric sleep, it is hardly necessary to gravely burn a finger-nail in order to see if the subject is sensitive to pain. Still it has been done, with the inevitable result, and, I suppose, need not be repeated. *The Zoiist* is packed with such facts, and with others of a deeper significance which, one hopes, will soon engage attention.

For the rest, the reproduction of Reichenbach's experiments with odylic flames is valuable, and should set at rest the long discussion as to the facts. The continued success of the Thought-transference experiments is complete. And the activity of the various committees, except, perhaps, that which deals with the special facts of Spiritualism, is phenomenal. Even the most hostile critic must admit that the Society is very much alive. Even the most

enthusiastic Spiritualist, if he regrets that his own pet truths are too much neglected, must see that the foundations of his faith are being very much strengthened, and that an attention is being paid to Spiritualism and its claims which his most strenuous efforts have hitherto failed to secure. He must, indeed, be churlish if he does not take what he gets with thankfulness.

The second part of the Proceedings of the Society were in the hands of members before the meeting. They contain Reports of Thought-transference, Reichenbach, and Haunted House Committees, and especially the long Report of the Literary Committee which appeared *in extenso* in the *Fortnightly Review*. Since Mr. A. R. Wallace published in the same magazine his "Defence of Spiritualism" no paper more striking, none more calculated to arrest and influence opinion has been before the public. The cases quoted, all accurately verified, are remarkable for their force, and are selected with admirable judgment. The reply to certain recurrent objections, with which the article closes, are conceived in the happiest manner, and are full of logical power and directness. If logic and literary merit are to influence public opinion, here they are. And if stolid prejudice will yield neither to fact, nor to argument, if it refuses to be enticed by a beauty of style that may well charm, it will, perhaps, wonder why our most ably conducted Reviews, the *Nineteenth Century* and the *Fortnightly*, eagerly catch at the chance of securing such articles; and so wondering, the sceptic may find that his prejudice is weakened.

It is impossible to deal with the wealth of matter in these Proceedings in the space at my command. They will repay minute perusal. The Society I may add, now numbers over 200 members, and is rapidly increasing.

M. A. (OXON.)

#### A SECOND SEANCE AT HOME WITH MISS WOOD.

Miss Wood has again been my visitor during the time she is sitting for the Committee of the C.A.S., and I think it only fair to Miss Wood, as it will be encouraging to the Committee, to give a very brief record of our séance at home last evening.

Besides our own family I had invited three of the said Committee to come and sit with us, which they did. We sat in our dining-room, having previously fitted up a cabinet formed by a three-sided strong clothes horse to which solid sides were fixed, and all held well together by a cap of deal about four feet square, covered with red glazed lining, which overlapped the cabinet to the depth of six or eight inches,—the only easily movable part when fixed being two curtains in front.

The following phenomena occurred, in light sufficient to see the time by, and with Miss Wood in an easy chair quite away from the cabinet, in full view of us all.

The curtains were first pushed out for about two feet. A chair, upon which was a small box and a cardboard tube, was then slowly dragged to the corner of the cabinet, outside, and some five or six feet from the medium. Now the tube was taken up, and moved upwards and downwards, then horizontally, clear of everything, by a spirit hand seen by the clairvoyants in our circle. The chair was then pushed over, and the things on it scattered about the floor.

Considerable commotion then occurred inside the cabinet, and the curtains again opened for about two feet from the ground upwards. In this aperture we all saw a glistening white drapery covering the lower part of the form, the whole of which, as well as *three other complete forms*, were seen by our clairvoyant member and recognised, two of them being familiar.

The curtains again shut, when the heavy cap on the top was lifted up and down, and at length the whole cabinet was bodily brought out of the recess, and turned completely round so as to be at a right angle to its former position. It was thus moved away five feet or more, and left standing clear of the walls of the room. It was getting late, and we broke up. There was no mistaking by any one the vast amount of abnormal power, and to Spiritualists considerably more.

I will not trouble you with much more that occurred, as it would need a longer description than I can now claim from your space.—Yours truly,

Blackheath, April 30th, 1883.

MORELL THEOBALD.

Mrs. HARDINGE BRITTEN will lecture at Gateshead-on-Tyne, May 5th. Rochdale, May 13th. Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 10th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

#### PSYCHOLOGY AND BIOGRAPHY.

That the world has become more observant of the operations of mind, and careful in recording facts of interest to the student of Psychology, almost every biography published within the last twenty years bears ample testimony.

Of this the following extracts from two lives of two very different persons are examples.

In the "Autobiography and Other Memorials of Mrs. Gilbert" (formerly Ann Taylor), one of the authoresses of "Nursery Rhymes and Original Poems for Infant Minds," so deservedly popular amongst children in the early portion of the century, edited by Josiah Gilbert (author of "Cadore, or Titian's Country:" Henry S. King and Co., 63, Cornhill,) we meet with the following curious things.

##### Singular Dream of a Child.

Mrs. Gilbert relates the following dream dreamed by her mother when a child of six. "On the night of her father's death (he died at the early age of nine-and-twenty) she dreamed that she was in a desolate and shattered dwelling, through the rents of which she could see the stars. Suddenly among them her father's form appeared, departing upward in a chariot, by gestures taking leave of her and encouraging her to follow. On waking she was told that he was dead; and to the excess of her grief her life was nearly sacrificed. Nor did she fail through her more than three-score years and ten to commemorate the 13th of February, the anniversary of her loss."

##### Wise Answer of a Nurse to a Child.

Writing of the deathbed of a very dear son, Mrs. Gilbert says:—"It has always seemed to me a mistake to deprive children of a sight and share in the last scenes. Dear, tender Herbert especially, I feel as if he had been deprived of his birth-right, not to have had his hand in J.'s at the sad time. He should have attended as chief mourner—as, in fact, he must ultimately be. He understands fully that 'dear papa is gone to Heaven,' but before long it will render the churchyard a strange enigma, which will probably be explained to him by some one not wise in such explanations. He asked nurse if she had seen Jesus when He took dear papa away? and under the circumstances she gave, I think, a very nice answer. 'No,' she said, 'He was in the room, but I did not see Him.'"

##### Involuntary Spirit Writing.

Writing to her brother, Isaac Taylor, the author of the "History of Enthusiasm," "Physical Theory of Another Life," &c., &c., at that time on the eve, as he anticipated, of the successful conclusion of a combined literary and artistic undertaking (the publication of a new translation of Josephus), the following curious circumstance is recorded by Mrs. Gilbert.

Dec., 1846. "Nothing, I hope, will prevent your enjoying up to the safe side, a merry Christmas, and a happy New Year—happier than usual, I should suppose, if *Josephus* really looks at day-light on New Year's morning. May that be the prelude to much honourable—*word misspelt and lined out*. Only see!—the word *prosperity* would not allow itself to be *spelt*! So suppose we say success, which will do as well."

"The omen," writes the editor of Mrs. Gilbert's Memorials, was only too soon justified. Isaac Taylor, possessed of great mechanical as well as literary and artistic genius, had for some years been engaged in the perfection of complicated machinery with reference to line-engraving. Eventual success, we are told, seemed to have been secured by the workmanship by this means of plates executed for Dr. Traill's translation of Josephus, edited by Isaac Taylor, when the sudden death of Dr. Traill, who had embarked

large sums in the venture, brought everything to a standstill, and some of those concerned, to the verge of ruin. But for this failure a branch of art of which England has supplied some of the finest specimens might have been preserved from extinction. The time and labour required, when executed by hand alone, are too great in this age of quick production, and line-engraving is almost a lost art."

#### Magnetic Action of Life upon Death.

In describing the deathbed of Jefferys Taylor, at which Mrs. Gilbert was a devoted nurse, we read that the dying man's "deft hands were thrown out towards her whenever she entered the room, pressing hers, or drawing her down for prayer; while the nurse, with weird, old-wife notions, teased her with, 'When you take hold of his hand so, it just prevents his going when he would.'" This "weird old-world notion," however, probably was not so far wrong, in so far as the magnetic touch of the loving sister's hand would tend to hold back to earth, yet longer, the spirit wavering upon the threshold of the new life.

It is well to remember that experience has shewn to the student of Psychology that dying persons are become 'sensitives,' and have entered into that peculiar state which we for want of more accurate nomenclature designate "magnetic" or "mediumistic."

#### An Invisible Auditor.

Jane Taylor, sister to Mrs. Gilbert, and one of the authors of the "Nursery Rhymes," &c., is said to have conjured up in imagination the presence of some little child when composing her popular nursery poems, and repeated the verses to her whilst composing them, when she had finished, saying to her imaginary auditor, "Now, Love, you may go."

*Query.*—What invisible auditor had thus impressed the sensitive poetess with a conviction of the reality of a presence?

From the "Life of George Moore, Merchant and Philanthropist," written by Samuel Smiles, the popular author of "Self-Help," &c., &c., we glean the following facts:—

#### Ghostly Knockings.

"When George Moore (in his boyhood) slept at his aunt Dinah's at Bolton, he usually occupied the parlour. There were strange rumours about that room. It was thought to be haunted. Ghostly tappings were heard inside the wall. The little dog of the house would tremble all over on hearing the strange noises. George was in great dread of the bogle, though he himself never heard the tappings. The supposed cause of the tappings was ascertained long after George left Bolton. His uncle, when 'fair fresh' one night (that is, full of drink), heard the noises, and getting up, vowed that he would stand it no longer. He got a pick and broke into the wall. A hollow space was found, and a skeleton hand fell out. This terrified the discoverer so much that he immediately had the wall built up. How the skeleton had got in was never discovered. But a legend had been preserved which stated that a man was once seen to go into Bolton Hall, and that he never came out again."

#### A Premonitory Dream.

He was a man of great promptitude (was George Moore) and coolness in emergencies. One night he heard a hansom cab driving up to his door in Kensington Palace Gardens. He had been dreaming that Bow Churchyard was on fire; as it really was. Before the hansom stopped he had got on his boots, and in two minutes he was in the cab. Before starting, he asked the butler for a cigar and drove off as cool as if he had been going to breakfast—though such tremendous risks were at stake, as the premises could not at that time have been adequately insured."

#### Omens of his Death.

"The Grey Goat Inn (in Carlisle) was to have the sanctity, as it were, of comprising two of the greatest events of his life. He had slept there in 1824 on his way up to London, where he made his princely fortune. And now, in 1876, he was brought to die there. Neither of his homes was to have the memory of his death. From the little dark room, looking into the court of the small commercial inn, George Moore's spirit passed away into the hands of God who gave it." He died from the effects of an accident, having been knocked down in the street by one of two runaway horses. When the telegram arrived in London saying, "George Moore is dead," strong men broke down and wept. George Moore had gone to Carlisle to attend a meeting of the Nurses' Institution there. When the carriage came to the door to take him to Carlisle, from his country home, of Whitehall, before entering it, he said to his wife, who was descending the stairs, "What is that passage in St. Matthew?" "Do you mean," she asked, "'I was sick and ye visited me'?" "No," he said, "I remember—'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'" These were the last words that passed between husband and wife in that happy home.

It seemed that whilst in Carlisle waiting for the hour appointed for the public meeting, whilst Mrs. Moore went shopping George Moore with a friend went to a music-shop, and asked for a particular song for his wife. He could not remember the name, but he whistled and hummed the tune till they recognised it. The song was "The harp is now silent," by Kücken. Messrs. Scott, of Carlisle, afterwards sent the song thus ordered to Mrs. Moore. Various other singular presentiments are stated by Mr. Smiles to have preceded George Moore's death. A. M. H. W.

#### HINTS TO INEXPERIENCED MEDIUMS.

By F. J. THEOBALD.

A short time ago, I met with a young friend, whom I will call H. He was developing as a medium; and, as is usual in the majority of such cases, was greatly perplexed by receiving most extraordinary messages upon all kinds of subjects, and especially upon that of the development of his own medial powers. The wildest promises were made, that he should be the recipient of the most wonderful gifts. Large and vague prophecies of strange and extraordinary medial development, kept his mind in a state of bewildered and excited expectation. He would be a seer; a clairvoyant; a healer; a being transformed and exalted by mystic changes of flesh and spirit, till matter should be plastic to his touch, and obedient to his will. Once or twice he was sent upon errands which proved fruitless. At last, a definite time was fixed when he was to "die." Various details were given. After his death he was to "rise again" and to work miracles as a healer.

Strange to say, this prophecy of death seemed in no wise to depress or trouble H. The looked-for day arrived, and passed over, without anything unusual occurring. None of the prophecies were fulfilled, at least, not in the looked-for manner.

Naturally, my young friend was disgusted at the apparent deception or hoax which had been played upon him; and, as he told me, he was determined "to throw the whole matter up." This was a wise determination, unless he could learn to accept the spirit teachings, or declarations, with calmness and self-poised discernment of their important tendency. This is not always easy to do, especially when mediumship is developed amongst those who know but little of its intricate and mystic significance, and have no canon of interpretation to apply to its words and phenomena, except those of ordinary mundane experiences.

When H. left me that morning he asked if I thought

it likely that I might be able to receive a spirit message of direction for him.

The message did come; and is, I think, so very suitable for the many who are now in this same position, that I feel impelled to publish it, and sincerely hope it may prove useful and helpful.

This is what was given (by the spirit writing power):—

"My dear H.,—I, your spirit cousin, am much interested in every fresh development of Spiritualism in your home-circle. Let me only beg you, more and more, to devote yourself prayerfully to God's service. Lay yourself out to do the work He sets you to do, whether it be by direct, conscious mediumship, or only what you may perhaps look upon, as the uninteresting details of your daily business life, which are oftentimes so very prosaic. But every step in life must go on through much that is prosaic.

"Still, by your own seeking after all good, will this prosaic part of your daily life, be curved off into beautifully rounded circles, of God, and angel life.

"No business is to be despised, provided it comes to you, or every, or any one, as a duty. Small duties, well and consistently carried out, lead on to noble spiritual aspirations. And the one who walks closely to the Father, God, will receive the fullest help in the development of mediumship, or such like latent spiritual gifts.

"My dear cousin, *learn to discriminate*. This is a very common word, and piece of advice; but none the less true. Accept all that is given you by the spirit guides, but, before acting upon it, pray,—to be enabled to distinguish between the good, and the *not* good. I'll not say '*evil*,' because that gives a wrong idea of much that is often given to young, and firstly developing mediums. A vast deal of chaff, is mixed up with a very little grain. The chaff is *not* evil,—for it is the dress, as it were, of the good. But the little grain is well worth the sifting.

"As day by day you have these spiritual revealings, just hold them in your mind; watch and wait to carry out the good. Be ready to act up to all that is good. Receive it carefully and prayerfully; but on account of the wrappings of chaff, do not blow away too vehemently, and overlook the gem which it enshrines. Remember, spirits teach by symbolism, and it is true, as F. has discerned, that the prophecy of death is fulfilled in the very last way in which you looked for fulfilment.

"You have '*died*' to the dangerously full belief you were gradually yielding to. You find that spirits do not (and, as I can assure you, it is because they cannot) always carry out, to the letter, all they fain would do. They make great promises; the fulfilment is often so deferred that hope dies, and—as I know it frequently happens—when given, it is not recognised as the fulfilment of the promise, until a fuller knowledge of the intricate laws of correspondence, and of spiritual power, brings a subtle power of interpreting, that which the untaught materialist is absolutely incapable of solving. . . ."

Mr. James Gillingham, surgical mechanist of Chard, Somerset, and author of "*The Seat of the Soul*," is about to contribute a series of papers entitled "*The Lost Senses*" to the *Chard and Ilminster News*.

USE OF THE DIVINING ROD.—A valuable spring of water has been discovered at Avonmouth Docks by means, it is said, of the divining rod. A Mr. Lawrence made the search, the Dock Company having been given to understand that if a good supply of water could be found an American company for the manufacture of sugar from maize would establish a factory in the vicinity of the docks. The searcher held the ends of a piece of spring steel, which was bent to the shape of a horseshoe, and, placing his elbows close to his side, began to walk slowly about the field. After walking some distance the steel became violently agitated, and twisted itself into rings with such violence that one of the holder's fingers was cut. He then said that if those who were searching for water bored at that spot they would find a good spring. A hole has since been bored to the depth of 107ft., with the result that a spring has been discovered which flows at the rate of 1,000 gallons an hour.

## SOCIETY FOR PSYCHICAL RESEARCH.

The third general meeting of the members of this Society was held in Willis's Rooms, on Tuesday, the 24th April, at 4 p.m., Mr. Henry Sidgwick, president, in the chair. The President made a brief address, in which he apologised for the absence of a report from the committee appointed to deal with spiritualistic phenomena. The reason for this omission was that the Committee were desirous to conduct their investigations altogether apart from professional mediums; and under these conditions they had not yet been able to obtain an opportunity for such a systematic, prolonged, and searching investigation as the importance of the subject rendered necessary. He also apologised for the late appearance of Part II. of the Society's Proceedings, which had been delayed in order that the report of the Literary Committee might first appear in the shape of two articles in the *Fortnightly Review*.

The second report of the Committee on Reichenbach's Experiments was then read by Mr. W. H. Coffin. It stated that out of forty-five "*subjects*" tested three described luminous appearances in an absolutely darkened room, where the circuit of a large electro-magnet was made and unmade at irregular intervals unknown to them. Several series of numerous observations, conducted under conditions expressly devised to exclude chance, imagination, or deception, lead the Committee to conclude that "there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals." It was mentioned at the close of the report that the Committee proposed to hold meetings on Monday evenings, at 8.30 p.m., at the Society's Rooms, 14, Dean's-yard, which would be open to any members of the Society who would wish to attend.

In the discussion which followed, a gentleman mentioned that during a meeting of the British Association at Sheffield he had been sitting immediately under the great magnetic coil exhibited at that meeting, and on two occasions found himself suffering from peculiar shooting pains in the limbs, which otherwise were unknown to him, and which he attributed to the discharge of electricity from the coil.

Professor Barrett observed that some doubt had been thrown upon the reality of the luminous appearances described by the Committee, from the idea that the energy required to produce the light could not be accounted for. He said that the quantity of energy needed was almost inconceivably minute, and that it was impossible to say whether an electro-magnet permanently kept magnetised would not gradually lose its magnetism by some process of waste. It was not, however, necessary even to assume this; and he cited an important letter from Professor Fitzgerald, F.R.S., in which, referring to a paper of his read before the Royal Dublin Society, he suggested two physical causes which might account for such luminous appearances as these—both of them depending on the presence of air. It was naturally suggested that the same experiment ought to be tried with the magnet in a vacuum; but, as explained by Mr. Coffin, such isolation of a magnet of so large a size is a very difficult thing to accomplish.

"Professor Barrett then read a report on "*Thought-transference*." He referred to the experiments described in Part II. of the Proceedings as having been conducted with Mr. Blackburn and Mr. Smith, of Brighton. These experiments had since been renewed at the Society's own rooms under more stringent conditions. The *modus operandi* was described as follows: Mr. Smith sits blindfolded at a table with a paper before him and a pencil in his hand. A member of the committee draws some figure at random on a sheet of paper in another room. Then Mr. Blackburn is taken into the other room and shewn this figure. He returns to the first room, and standing about two feet behind Mr. Smith, but without touching him, concentrates his thoughts upon the figure he has seen. After a short time Mr. Smith puts pencil to paper, and produces something like a copy of the figure which Mr. Blackburn is thinking of. A number of enlarged copies of the reproduction, together with the originals, were exhibited to the meeting. Some of them had been done whilst Mr. Blackburn was touching Mr. Smith, others when there was no contact whatever. The former were somewhat the clearest of the two; but in all there was more or less resemblance, though of a very rough and uncertain character. It was found that better results were obtained when Mr. Blackburn had the figure shewn him during the time that he

was communicating his thoughts to Mr. Smith. Acting on this suggestion, Mr. Blackburn was asked to draw, from memory, some of the figures he had seen in the next room; and it was found that his drawings differed very considerably from the originals. The divergence in Mr. Smith's re-productions may, therefore, in part, at least, be ascribed to the imperfection of Mr. Blackburn's memory. Some special experiments were made to determine whether the figures as they appeared to Mr. Smith were in the same position as when seen by Mr. Blackburn, or whether they were reversed, like images in a looking-glass. Some of the preliminary experiments had indicated that the latter was the real state of the case. For this purpose, a sheet of paper, marked with a large arrow, was held before Mr. Blackburn, the arrow sometimes pointing upwards, sometimes downwards, sometimes horizontally, and after a short time, Mr. Smith, who was in the next room, called out his impression of the direction in which the arrow was held: 43 such experiments were made; in 24 of these the arrow was held vertically, and of these Mr. Smith gave 19 right and five wrong; 19 times the arrow was held horizontally, and of these Mr. Smith gave 7 right and 12 wrong. But of these 12 eight were inversions of right for left, such as would have occurred if the arrow had been seen by reflection in a mirror. There seems, therefore, some reason for concluding that these inversions do occur; but the point cannot be regarded as settled. It appeared that Mr. Smith saw the arrow as white on a black ground; and on one occasion a white arrow on a crimson ground was seen as a green arrow.

Mr. H. S. Smith mentioned in the discussion on this subject, that he had tried similar experiments with a friend. In this case the ideas sought to be transferred were simple numbers; his friend having visualised these as black figures on a white ground, he himself saw them in white on a black ground, so that there seems some ground at least for supposing that these complementary sensations are part of the phenomenon. He also mentioned that he had tried Planchette as a method of recording the transferred impressions; having selected it as the most delicate means known for reproducing very slight movements or excitations of the muscles. On one occasion he willed that a particular surname should be written by his friend who was sitting with the Planchette at some distance; the name written, however, was a different one, and it was found that this name had been at the moment very strongly before the mind of a lady present. It would, therefore, seem as if her very vivid impression of the name had exercised a more powerful effect than Mr. Smith's volition.

Mr. Edmund Gurney made some remarks on the possibility that Mr. Blackburn and Mr. Smith had held communication with each other by some code of signals. As there was no contact, as all conversation was prohibited, and as Mr. Smith was blindfolded, the only materials left for a code were such indications as might be given by very slight movements of the limbs, changes in the drawing of the breath, and so forth. To obviate any such possibility, an experiment had lately been tried in which Mr. Smith had had his ears stopped up with putty, a pillow-case drawn over his head, and a blanket swathed round his body, and it was still found that the transference of thought took place.

Mr. G. J. Romanes, F.R.S., observed that he had been present at this experiment, but was not completely satisfied with it, as he thought it not quite impossible that the putty might have been withdrawn from the ears after the experiment had commenced. Whilst therefore he was fully convinced that the experiments left only two alternatives, namely, either that thought-transference was a fact or that the two operators were in collusion, he did not feel perfectly satisfied that the latter solution had been disproved. At the same time he observed that he might fairly be taken to represent the extreme limit which reasonable scepticism could attain in such matters, and that he was hopeful that a further course of experiments would settle the question.

The President observed, in closing the discussion, that he thought much gratitude was due to Mr. Blackburn, who had no pecuniary interest whatever in the matter, for the time and trouble he had incurred in these experiments, and for the good humoured way in which he submitted to all the tests which the Committee had imposed upon him.

Mr. Podmore then read a report of the Committee on "Mesmerism." He observed that the Committee had made some experiments on the method of mesmerising without

passes, by simply putting the subject into a chair and causing him to fix his eyes on some object, such as a coin, about fifteen inches from his face. These experiments, however, led to no results. On the other hand, a number of experiments, in which Mr. Smith, of Brighton, was the operator, and a lad named Fred Wells the subject, proved eminently successful. The mode of mesmerising, by a system of passes lasting twenty minutes, was described. When this had succeeded, it was found that the limbs were made rigid and insensible by passes in one direction; and that sensibility could only be restored when they had been stroked in the reverse direction. When the leg, for example, had thus been numbed, it was found that there was an abrupt line of demarcation between the sensitive and non-sensitive parts, extending just across the knee-cap. Under the same conditions, the patient could be made subject to any hallucination which the operator suggested, and he then mimicked, in the most extraordinary manner, the motions and behaviour of any person or animal which he supposed himself to be for the moment. It was also found that if he was commanded to do some particular thing, and was then awakened from the mesmeric state, he obeyed the command almost directly afterwards, but at times with great apparent unwillingness. A number of experiments were made on the possibility of thought-transference during mesmerism, between the mesmeriser and the subject. The mesmeriser was pinched, or made to feel pain in some way, in some particular part of his body; and the subject, who could neither touch nor see him, then, in almost all cases, gave an indication of suffering the same pain in the same part. These experiments still continued to be satisfactory even when a screen was interposed or when the mesmeriser was in the next room. The only part of the body where failure occurred was the hair; and some experiments as to the transference of tastes were also unsatisfactory. In other cases experiments were tried which shewed that the subject was deaf to all noises except to the operator's voice; but to this he was singularly sensitive.

In the discussion a lady remarked that she had been for a long time in the habit of mesmerising fowls, which she had left for half-an-hour in a state of coma without their making any movement.

Mr. Romanes observed that such experiments had taken place as long as 200 years ago; and that Professor Fryer, of Jena, had extended those to other birds, especially to owls, to some animals, especially rabbits, and to some other creatures, as cray-fish. He observed that the experiments with Wells were fully confirmed by the experiments of Professor Heidelberg, who had had the advantage of having his own brother for a subject.

Mr. Myers remarked, in answer to a question, that the Committee were anxious to test the medical powers of mesmerism, and would be very glad to hear of any cases of disease, which seemed susceptible to such treatment. He also dwelt strongly on the fact that the Committee, which included three medical men, were conducting their experiments with all care for the health and welfare of the subjects; and that such experiments should not be undertaken by amateurs except under advice and with the assistance of experienced persons.

The hour was now late, and the proceedings were brought to a close—the two remaining papers on the list being taken as read. These were—one by Professor Barrett, "On Some Phenomena associated with Abnormal Conditions of Mind;" and another by Dr. Purdon "On Perturbed Vision in Sensitives."

"DICTIONARY OF COMMON WANTS."—The second number of this very novel and exceedingly useful dictionary has just been issued. It is a comprehensive alphabetical guide to purchasers—shewing at a glance where any one may most readily buy just what he wants. It is issued by the Ross Publishing Company, 4, Wine Office-court, E.C.

THE C. A. S. LIBRARY.—Other additions have been made to this library during the past week. Amongst these may be mentioned a gift from Mr. Thomas Shorter of a set of *Human Nature* and a few scarce books and pamphlets. As most of these books will find their way into the circulating section, we trust friends will not omit forwarding books through a fear that they may only send works already on the shelves of the library. Duplicates are very useful.

SPECIAL NOTICE.—Friends are reminded that under existing regulations tickets for the forthcoming lectures cannot be obtained at the doors of the hall. They must be applied for previously. For particulars, see advertisement on front page of cover.



## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## 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.

## ADVERTISEMENT CHARGES.

Five lines and under, 8s. One inch, 4s. 6d. Half-column, 2l. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to Mr. J. J. MORSE the business agent. All other communications should be sent to "The Editor." Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, MAY 5TH, 1883.

## THOUGHT-TRANSFERENCE.

*Proceedings of the Society for Psychical Research, Part II.*  
London : Trübner and Co., Ludgate Hill. Price 2s. 6d.

The second part of the Proceedings of this Society has just been issued, and forms a very valuable contribution to the literature of the subjects with which it deals. Considerations of time and space will only allow us before going to press briefly to draw attention to the various papers and make one or two quotations. Indeed, were it otherwise, we do not think a summary would give any fair idea of the pamphlet under consideration: each paper requires to be read in detail to be properly appreciated. The contents of this part comprise amongst other items the (1) Second Report of Committee on Thought-Transference—with illustrations; (2) Preliminary Report of the "Reichenbach" Committee; (3) First Report of the Committee on "Haunted Houses"; (4) Report of the Literary Committee; (5) on "Clairvoyance," by G. Wyld, M.D. (Abstract.)

We shall at present confine ourselves to the first-named report, reserving the others for future attention. The Thought-transference Committee have pursued their inquiry with much zeal and discretion. Their report is not only valuable and interesting, but to our mind very clearly indicates the direction in which their researches are tending, viz., the establishment, in another and may be more desirable manner, of the general conclusions at which educated Spiritualists have arrived long since. We simply place that fact on record.

Experiments have been made in various places and with various individuals, but by far the most remarkable results have been obtained through Mr. G. A. Smith, a mesmerist, living at Brighton. The experiments are described in the following extract, and through the courtesy of the Council of the Society for Psychical Research, we are able to reproduce some of the illustrations referred to in the note of the experiments which took place on December 4th. (See opposite page.) They are sufficiently clear to speak for themselves, and we would simply add that a note is appended to the report, stating that the experiments have been continued and improved, no contact whatever being found necessary between Mr. Blackburn and his sensitive Mr. Smith.

"In the last Report (p. 63) a letter is quoted from Mr. Blackburn, of Brighton, who is now an associate of our Society, and who is a very painstaking and accurate observer, to the effect that he had obtained remarkable results in thought-reading, or will-impression, with a Mr. G. A. Smith, a young mesmerist living at Brighton.

"We entered into correspondence with Mr. Blackburn, who thereupon took the trouble to send us a paper recording in detail his experiments with Mr. Smith. These statements appeared to be so carefully made that two of our number, Mr. Myers and Mr. Gurney (Mr. Barrett being unable to go at the time), arranged to pay a visit to Brighton personally to investigate the joint experiments of Mr. Blackburn and Mr. Smith. These gentlemen most obligingly placed themselves at our service, and a series of trials were made in our own lodgings at Brighton. The results of these trials give us the most important and valuable insight into the manner of the mental transfer of a picture which we have yet obtained.

"Mr. Blackburn has frequently practised thought-reading with Mr. Smith; but at the time when our first experiments were made, he had been accustomed to hold Mr. Smith's hand, or touch his forehead, with a view to communicating the impression. No unconscious pressure, however, could have communicated to the subject the definite words and picture enumerated below. Though some of the early experiments are not striking, we prefer to give the whole series, that a due estimate may be formed of the chances against mere coincidence as an explanation.

"We next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that B. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c.

"Next day (December 4) we varied this experiment, thus:—

"One of us, completely out of sight of S., drew some figure at random, the figure being of such a character that its shape could not be easily conveyed in words; this was done in order to meet the assumption that some code—such as the Morse alphabet—was used by S. and B. The figure drawn by us was then shewn to B. for a few moments,—S. being seated all the time with his back to us and blindfolded, in a distant part of the same room, and subsequently in an adjoining room.

"B. looked at the figure drawn; then held S.'s hand for a while; then released it. *After being released*, S. (who remained blindfolded) drew the impression of a figure which he had received. It was generally about as like the original as a child's blindfold drawing of a pig is like a pig; that is to say, it was a scrawl, but recognisable as intended to represent the original figure. In no case was there the smallest possibility that S. could have seen the original figure; and in no case did B. touch S. even in the slightest manner, while the figure was being drawn.

"In one case, No. 6 in the series, the copy may be said to be as exact as S. could have drawn it blindfolded if he had previously seen the original. The figures were not reversed on this day, as they had been on the previous one."

THE FORTHCOMING LECTURES ON  
PSYCHOLOGICAL SCIENCE.

## SPECIAL LECTURE FUND.

The following donations have been received:—

	£	s.	d.
An Inquirer ... ..	5	5	0
Mrs. M. A. Stack ... ..	3	3	0
The Hon. Percy Wyndham, M.P. ...	2	2	0
Mrs. E. M. James ... ..	2	2	0
J. F. Haskins ... ..	2	2	0
Dr. Dixon ... ..	2	2	0
E. Dawson Rogers ... ..	1	1	0
Mrs. Parrick ... ..	1	1	0
J. S. Farmer ... ..	1	1	0
Morell Theobald ... ..	1	1	0
Rev. W. Miall ... ..	1	1	0
B. Petersen ... ..	1	1	0
H. Wedgwood ... ..	1	1	0
R. Donaldson ... ..	1	1	0
Sandys Britton ... ..	1	1	0
W. Theobald ... ..	1	1	0
Miss H. Withall ... ..	1	1	0
Mrs. Strawbridge ... ..	1	1	0
G. Damiani ... ..	1	1	0
W. E. Surtees, D.C.L. ... ..	1	1	0
Mrs. Sainsbury ... ..	0	10	6
Thomas Stocking ... ..	0	10	0
A Friend ... ..	0	10	0

[Particulars of the first three lectures will be found in our advertisement columns.]

# METROPOLITAN SPIRITUAL LYCEUM.

## PRELIMINARY ORGANISATION.

*Report and Statements of Account upon the work of the trial period, from January 7th, to April 1st, 1883, inclusive.*

1. The promoters of this Association, in pursuance of the plan described in their prospectus, convened a meeting of the members on the 14th November, 1882, for the purpose of electing a provisional Council, when the names appended to this report were submitted and approved.

2. As the action of this Council has been mainly governed by the terms of the same document, which imposes upon them the duty, at this date, of reviewing alike the course of the experiment and the present situation, it is now necessary—

1st. To compare the promise and suggestion of work with the performance.

2nd. To quote the cash cost.

3rd. To submit some reflections upon the facts, and to indicate their bearing upon the immediate future of the Lyceum.

3. In conformity with clauses 3 and 10 of the prospectus, the Council promptly secured the use, for Sunday services, of St. Andrew's Hall, Newman-street, Oxford-street, and engaged Mr. J. J. Morse as permanent lecturer. The opening services of January 7th and 14th were attended by Mrs. Hardinge Britten, who addressed large audiences upon "Spiritualism in the Nineteenth Century," and "What do we *know* concerning the origin and destiny of Man;" while, between those dates, she kindly and generously assisted at one public meeting, at one gathering of the members and friends of the Central Association of Spiritualists, and held one private reception: in all, doing excellent work for the cause. The subjects selected by the Controls of Mr. Morse, were:—

"The Spiritual Platform: its Place and Work to-day."

"Immortal Life: Miraculous or Sequential."

"Humanity: its Birth; its Life; its Death; its Resurrection." (Four lectures.)

"Spiritualism: its Dangers."

"The Coming Priest."

"Spiritualism as a Personal Need."

"The Divine Revelation."

"Day Cometh."

We have not yet had opportunity "to encourage the occasional ministrations of other lecturers," because the series named has proved of such commanding interest, and been sustained with such consummate ability and exhaustive resource that any interruption would have been indefensible. Upon the action and work of these powerful Controls we have the pleasure to annex copy of a memorandum prepared by their accomplished medium: it merits attentive perusal, and most assuredly conveys an expression of the common thought of the small body of workers associated with him. The readings have been selected from the Jewish, Christian, Persian and Parsi Scriptures; from the following prose authors: R. D. Owen, C. Darwin, Judge Edmonds, A. R. Wallace, Dr. Bridges, and Frederic Harrison; and from the following poets, Lizzie Doten, Pope, Wordsworth, Milton, Longfellow, Tennyson, Hemans, and Shelley. During the thirteen weeks, as many as eleven anthems were introduced, shewing repetition of two only. A small special collection of hymns of high literary merit, free from dogma, while sufficiently positive morally, and of varied and instructive character, was prepared and printed, and has so far sufficed for a perfectly appropriate choice each Sunday, in illustration, like the readings, of the topics of the several lectures. Upon the work of these two departments we are concerned to mention that we have been largely and effectively assisted by the cordial and self-denying exertions of a few friends outside of the Council, because it will be a relief to us, on our own account, to anticipate the thanks which we are quite sure will be heartily accorded to them: but we must add that the work is sufficiently heavy to justify an appeal for further volunteer help, if only to release some of us who have other and still more needful duties to discharge.

4. We have broken ground also with the "contingent range of work" referred to in clause 4 of prospectus. Three experimental circles, nominal and select, with a view to individual conviction, have been organised, and are making fair progress, preserving careful minutes of their proceedings. Systematic efforts, based upon the allocation of a minimum of 10 per cent. of our gross collections—all too little, unhappily—are being gradually elaborated for the aid of the sick and poor, utterly regardless of religious belief. A number of ladies are associated with this branch, and personally

work with a zealous persistence and fulness of sympathy quite delightful to witness and to record. They are teaching us practically that Spiritualism means universal brotherhood. The special form of relief to this date—not, however, designed to be exclusive—has been the preparation of clothing for sick women and children in the East of London, care being taken not to weaken independence of character by giving absolutely when a small payment on account can be exacted. Other details will be cheerfully furnished to all inquirers, and every kind of help welcomed. Time will be saved by addressing Mrs. Williams direct at 87, Highbury New Park, N.

The further work contemplated by clause 4, namely, week-day lectures and discussions, with associated library and reading-rooms, is never absent from our thoughts, but awaits pecuniary and other support.

5. The order of the Sunday services, as prescribed by clause 7, and the precautionary arrangements of clauses 6 and 8, as these affect some details of our plans, have been scrupulously followed, and with fair success.

6. The promised accounts, to shew the disposal of the funds entrusted to us, are introduced at foot. It will be seen that after applying the whole of the small membership subscription and the guarantee fund, there is a deficiency upon the working of £48 4s. 5d. This has been met by cash advances from members of Council, so that all claims by third parties have been promptly discharged. In any ordinary commercial enterprise, the deficiency quoted would be regarded as preliminary establishment expenses, to be liquidated gradually from the later resources of the going concern, and for the present we look at the situation in the same light. It will be understood, too, that an experiment of this nature, however economically conducted, presently discloses forms of disbursement which appear to have been unproductive, and must therefore be revised, and, perhaps, abandoned. The Council has kept constant and anxious watch upon all outgoings, and now beg leave, for the legitimate satisfaction of the members and other friends, to submit a brief analysis of the principal items. The cost of Mrs. Britten's visit, after crediting the collections of two Sundays, was about £20, and one effect of that visit certainly was to make our proposed work known to a large number of Spiritualists whom we should not otherwise have so readily reached. With some very kind and highly appreciated exceptions, however, including more particularly a few of the leading members of the Central Association, with whom we are in friendly alliance, and to whom we are indebted for much considerate attention and opportune assistance, they have not since supported us in any way; but the expenditure may yet be productive, although it must be remembered that we are seeking more particularly to influence outsiders.

The hall rent was £2 10s. weekly, subject to reduction to £2 2s. if continued. When taken we could learn of no other available place in a convenient situation upon equally favourable terms, but we have recently secured the Cavendish Rooms at a rate which promises a weekly saving of about £1. While these rooms would not have sufficed for the audiences of January 7th and 14th they would have answered very well for our general requirements so far; but apart from the fact that a higher price was then asked, we had to gauge our need by experience. The experiment may, at the worst, be said to have cost us £13 in excess of the now current rate, actual or contingent. In the next place we have spent in printing and advertising, through the Press and by circular and otherwise, and in distributive literature, from £7 to £10 (according to the classification adopted) in a purely tentative way. All will feel the absolute necessity of such outlay when the purpose is to introduce to general notice an untried organisation. We doubt, indeed, if we have spent enough in this department. Well, these amounts, giving a total of over £40, go a long way towards explaining our deficiency, and we hope will be held to justify the outlay under review. It will be noticed that the collections after the services have averaged £1 16s. 4d. weekly. Of this amount as much as 6s. was, on average, contributed in coppers, while the receipts for the sick and poor never exceeded a few pence unless private and personal appeal was made, by the energetic ladies in charge of that branch. In that way the result has been encouraging, because while the sum entrusted to us is not large, it exhibits the comparative success of 17 per cent. of the total general income.

Some of these facts, which seem to reflect upon the liberality of our friends, and upon Spiritualists more particularly, do really supply a very forcible argument for the unflinching prosecution of the work in hand, if only to bring our practice into greater conformity with our professions, and to honour our cause by shewing how little the cost affects us in the presence of its urgent need. We shall go on steadily in that spirit.

7. The last observation must be taken as subject to the continuance of your confidence in us. In compliance with the provisions of our prospectus we now severally resign our offices.

8. To guide your judgment and to assist the work of our successors, we remind you that the original proposal was that you should now appoint a committee to prepare a "Constitution or rules and regulations for the future management of the Lyceum." Pending the presentation of a scheme by such a committee, which, it is also provided, shall be made to a specially convened general meeting, we advise that the same committee shall, as a council, be entrusted with the duties which we now relinquish, that the current work of the preliminary organisation may be pursued without interruption; and that the more enduring effort contemplated may be assisted by the experience they will thus acquire.

We advise that such committee shall be left to its own discretion as to the date for calling this prescribed general meeting, provided only that it be not unduly delayed.

9. We conclude with a few "reflections upon the facts," and proceed to indicate generally, "their bearing upon the immediate future of the Lyceum." Naturally the first thought with all must be—has the work or effort we have just briefly described been conducted in conformity with the spirit of our organisation and sustained by the best available methods? Is that spirit worthy of support; are these methods susceptible of improvement? We would modestly reply to each of these questions in the affirmative. Upon the well considered purpose of the Lyceum we have no misgiving. We are deliberately and always of opinion that in providing an agency for instruction upon the nature and obligations of life, of a sufficiently comprehensive character to reach alike the believer in, and the scoffer at, our own elevating faith, we cannot fail of good results; practically wholesome here, and abundantly efficacious hereafter. *Can not fail.* Associated with this main purpose, there is necessarily, from our point of view, an earnest desire to assist all inquirers, and untiringly to urge investigation into the cardinal fact, or principle of Spirit Communion; and we are supremely happy in the knowledge, born of constant intercourse, that the exalted character, profound ability, and unflinching readiness and resource of the always eloquent and earnest and skilful Controls of our worthy permanent lecturer, are ungrudgingly at our service in each department. To guide the life, then, and to supply an adequate motive for self-culture is, in a word, our purpose. But as to the details of our methods? Quite obviously these are largely affected by our means, pecuniary and personal, so that the absolute best, however clearly apparent, is not always available. Take some illustrations of this position. We are sure that we cannot be even suspected of disloyalty to our lecturer, or to his Controls, who have so recently inaugurated that convincing and valuable form of personal instruction which we have agreed to describe as "Questions and Answers"; but we shall presently advise the occasional introduction of other speakers, with the view of attracting another order of mind and feeling to our services, in the hope of beneficially affecting thus the lives of a larger number. In like manner we shall seek opportunities for the public application of test evidences as soon as we can discover the needful combination of clairvoyant and descriptive faculty with unimpeachable personal character. The further development of inquiry circles, their judicious supervision, and systematic operation cannot be described otherwise than as a measure of absolute necessity, if we are to create the motive power which is so essential to our success. And lectures and discussions upon other departments of the daily life of humanity are equally within our conception of the range of action of our organisation; but all alike, you will perceive, demand pecuniary and personal support. We have hitherto refrained from pressing our claim for such support, because it has seemed to us to be more consistent with our own self-respect to wait until we could shew that, apart from mere talk, we were doing good work, and were prepared to do more in a clearly defined way. Perhaps the time has now come to say that the great need of the situation is, a Regular Subscription List, which shall guarantee a certain annual income, and bring into active co-operation with us,—or if it is preferred without us, we are quite willing to give place to better men,—a large number of sympathetic minds, of varied ability, fully resolved upon steady work. We now invite such support from all; from those of small means, not less than from those more favoured (as the phrase goes) by fortune, for the smallest contributions periodically renewed will be very welcome, especially if the heart comes with them. Finally, at the risk of unduly prolonging this already lengthy report, we must submit one or two specific recommendations. We wish first to repeat the expression of our desire to make the Sunday services absolutely free to the congregation, as such. Our meetings are held in a fairly central position; but it is clear to us that many come from long distances and cannot afford to add much to their travelling expenses; hence both the coppers we receive and the limitation of our numbers. We wish next, without further delay, to arrange for the publication of verbatim reports of the valuable discourses which it is our individual privilege to hear weekly, and to distribute copies broadcast at the nominal rate of one penny each. We think that a vast amount of good would be accomplished in that way. Then a large field for discriminating charity is opening before us, and we should like to cultivate it promptly, while we really must get to work soon with our library and reading-room. We mention these departments separately because it may happen that some would prefer to assist special branches by subscribing, let us say, for a free services

or lectures publication fund, for the library and reading-room, or again, in support of unsectarian charity. In either case we would encourage the preference, and accurately account for all disbursements under the heads named, subject to the one condition, that if the totals contributed are insufficient for a specific purpose, they may, at the discretion of the Council, be applied to the most deserving object. We must add that to start these various divisions of the work, with promise of satisfaction to the subscribers, we need a minimum income of £5 or £6 a week. If we cannot at once get that small sum, the best shall be done, on the lines indicated, with so much as may be supplied on account.

There would then, for the moment, only remain the further need (which we would again respectfully urge upon the competent) of *personal* help, especially in the musical and readings departments, and in active work for the sick and poor, because some of us, under prolonged strain, do too frequently find that while the spirit is willing enough, the flesh is weak indeed.

On behalf of the Council,

JOSH. GREENWELL, } Joint Hon. Secs.  
THOS. BLYTON, }

#### MEMBERS OF COUNCIL.

Allan, G. P., 184, St. George-street, E.  
Blyton, Thomas, 38, Great Russell-street, W.C.  
Britton, Sandys, 73, St. Paul's-road, Highbury, N.  
Greenwell, Jos. N., 15, Pakenham-street, W.C.  
Morse, J. J., 53, Sigdon-road, Dalston, E.  
Thompson, W., 8, Kersley-road, Stoke Newington, N.  
Williams, Mrs., 87, Highbury New-park, N.

#### THE METROPOLITAN SPIRITUAL LYCEUM.

##### General Working Account.

Dr.	£ s. d.	Cr.	£ s. d.
Rent of Hall .. ..	32 10 0	Membership Subscriptions ..	12 0 0
Lecturers—fees, and expenses		Collections after services ..	23 12 9
—Hire of Organ and Choir		Special Donations, as Guar-	
Incidentals .. ..	27 9 0	antee Fund .. ..	16 1 0
Special Reception of Mrs.			
Britton .. ..	8 19 4	Deficiency .. ..	£51 13 9
Printing, Stationery, and			48 4 5
Advertising .. ..	22 18 1		
Books and Papers—balance			
of account .. ..	1 8 1		
Sundries, including Postage,			
Insurance and petty dis-			
bursements .. ..	5 11 2		
Furniture and Fixtures—de-			
preciation .. ..	1 2 6		
	£39 18 2		£39 18 2

##### Balance Sheet.

Dr.	£ s. d.	Cr.	£ s. d.
Sundry Creditors—		Estimated Values—	
Members of Coun-		Furniture and	
cil .. ..	41 2 3	Fixtures .. ..	3 0 0
Current Accounts ..	15 4 4	Books and Papers ..	7 15 3
	56 6 7		10 15 3
Poor Relief Fund—		Petty Cash in hand ..	0 13 6
Subscribed .. ..	7 6 7	Deficiency upon Working	
Applied .. ..	4 0 0	Account .. ..	48 4 5
	3 6 7		
	£50 13 2		£50 13 2

I have examined the above Statements of Account by the books and vouchers, and certify to their correctness.

CORNELIUS PEARSON.

#### APPENDIX BY OUR LECTURER.

Have our spirit friends any message for humanity beyond the demonstration of their own existence, and the giving us evidences of life beyond the grave? To my mind, yes, and for nearly sixteen years, it has been my privilege to do my small part in helping our immortal friends carry the message throughout the length of the land. Ask me what the message is, and my reply is: "Peace on earth and goodwill to men," as a result of higher knowledge concerning our nature, relations, duty and destiny here, and hereafter. We are taught by our spirit friends that *we* are spirits also, encased in matter, that all our acts have an eternal relation, that right and wrong are stern realities, and they also tell us that that alone which ennoble men's lives, frees their thoughts, and makes peoples truly great is the one great aim we should ever hold in view. What can help us better than a truer knowledge of ourselves, inspiring, as it does, a truer reverence for the All that is around us. For thirty-five years our teachers have been the spirits. In that time their pleading for reform and liberal thought, in matters of religion, and spiritual truth, have resounded throughout the world, and seeing how much our lives have been blessed by the truths Spiritualism has brought to us, we should consider whether we cannot do something in return. What has been attempted lately the accompanying report will shew, and in shewing will in part answer the foregoing query.

I appeal to the reader to help the earnest and devoted men and women that have held up my hands during the past three months to sustain my work, which has no other basis than a desire to place at the service of the world a gift that may help to further our common work—spiritual reform. Let there be one platform, at least, in this teeming city where the truth in regard to God, man, and a future life can be heard in free unfettered terms. I plead not for myself; I am not vain enough to think that, unaided, my voice would be of much avail; but I ask in the name of truth and the spirit world—by whom I was called to the work in the opening of that manhood which has since been wholly given up to it—that we have a free and open platform whereon our best workers can bear with me their share in the service of the spirit-world and the worship of truth.

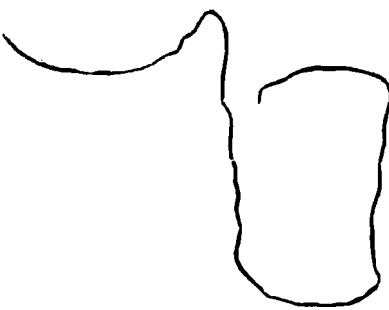
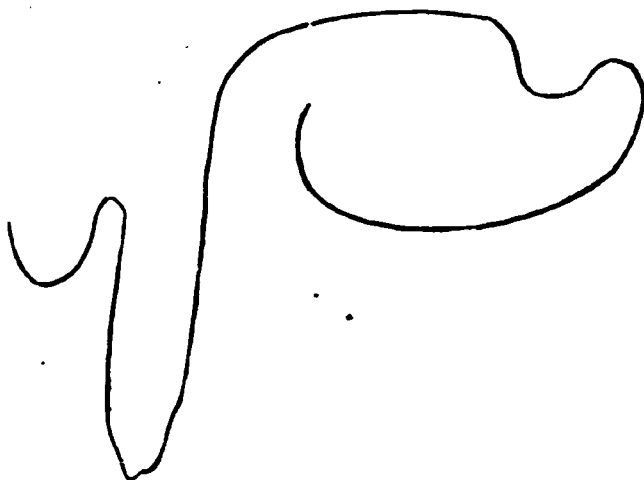
J. J. MORSE.



ORIGINAL DRAWING.

No. 3.

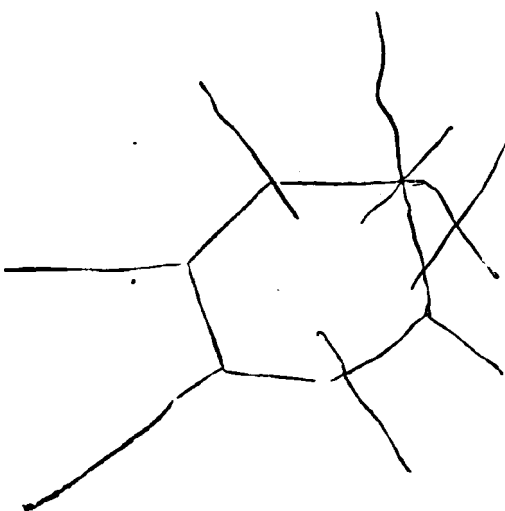
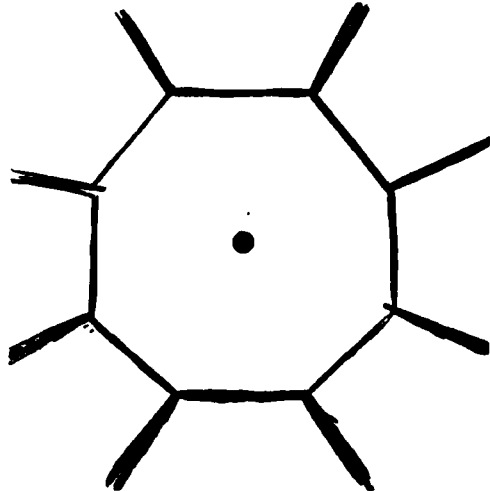
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ORIGINAL DRAWING.

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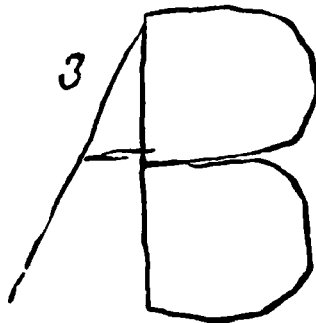
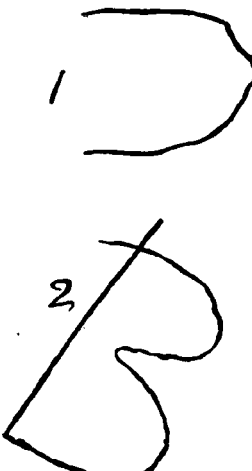
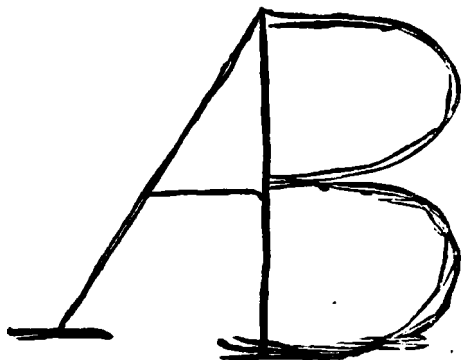
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ORIGINAL DRAWING

No. 6.

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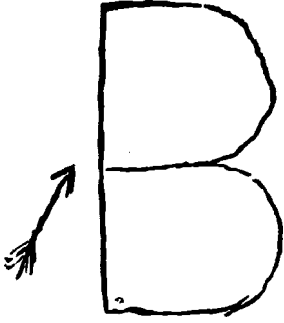
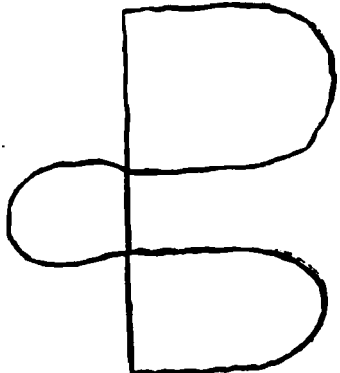


The figures in this drawing indicate successive attempts, as if the mental picture was "glimpsed" piecemeal.

ORIGINAL DRAWING.

No. 9.

REPRODUCTION.



Mr. S. touched the spot to which the arrow points, and said: "There is something more there, but I cannot tell what it is."



## CORRESPONDENCE.

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

## The Preparation of Inquirers and the Graduation of the Phenomena.

To the Editor of "LIGHT."

SIR,—The new generations ever mount upon the experiences of the old, and thus the world advances,—provided the old have really gained wisdom, and the coming "golden youth" are diligent to profit by it. In view of what you call an infusion of "new blood" in Spiritualism, permit me, as representative of the "old," to offer some remarks which I trust may prove useful in that "preparation" you would inaugurate for the "coming race" of inquirers and students of psychological science.

You speak of a "change" having passed over the spiritual movement; a change, indeed, for it is that of death and decay. Not of the *Truth*, but of the old body, or "shell"—the external presentment, or form which Spiritualism—call it a science, a fanaticism, a delusion, a "movement," or magic, what you will—was made to assume by the motley multitude who seized upon it in the beginning as a novelty, whether in knowledge, or religion, or mere sensationalism. A better shape and form, or "method," could probably not be expected from the nature of the world's population at this stage of its evolution in the nineteenth century,—the cultivated, intellectual animal merely presenting the spiritual type as the *rarest* "efflorescence of the age."

What would be expected of such a multitude but that, in many instances, it would degrade to a base and evil use the pearl of great price cast at its feet? Had it not been for the few really spiritually minded who were ready to receive it in its inner and higher import, this knowledge of the mystic powers inherent in man, would have been lost in the mire of utter depravity and animalism. We have only to review the history of Spiritualism for the last thirty years, and recall some of the excesses of certain individuals in America, and perhaps also in England, who ranked themselves under our banners, to verify the truth of my words.

This noblest of sciences, so pregnant of good to man, but so easily perverted to his injury, has been rescued by the few good and true, who have worn it upon their breasts as a light, shining out for the benefit of their fellow-men; and because of these, men and women who have, so far, evolved an innate divinity, Spiritualism alone deserves to still bear a name on the earth, to the sound of which the pure, the good, and the wise, may assemble together with the praiseworthy intention of doing their little towards the advancement of mankind. For is not Spiritualism very much what each man makes it for himself? It is a very Proteus, and assumes the shape of the mind which receives it. With the fanatical religionist it will become a fanaticism; with the man of science merely a field for experimental research, speaking nought to his inner, higher nature, when peradventure that is still dormant,—a germ hidden beneath the adamant mental soil of mere materiality belonging to the intellectual animal. With the vulgar seeker after novel sensations or amusement to fill up an idle hour, it will produce indeed some extremely novel sensations, and be as amusing as any other show got up for money. With those whose mediocre intellects are ever seeking the pleasing titillation of the marvellous, it will be prolific of all that is wonderful and seemingly miraculous, until they stand trembling in their shoes: and if they be egotistically self-righteous, they will end by imagining Heaven itself to have opened to their especially favoured gaze, and the "highest aristocracy" of the supernal realms to have descended for their sole and isolated benefit—perchance materialising, and taking away bouquets, and otherwise disporting themselves in these lower regions, regardless of all spiritual laws to the contrary. My words may seem severe and caustic, but I am only depicting, with the calm irony the subject deserves, a few of the follies into which some very good, well-meaning people have drifted in their pursuit of Spiritualism—follies which never would have had birth had they possessed that real modesty and humility which characterises the unegotistic mind. We have all had abundant experiences of the painfully distorted shapes Spiritualism has been made to assume by those fanatics whose egotism has led them to expect their special selection for the signal favour of Heaven, a delusion which leads sooner or

later to self-absorption, a species of "*morbidezza*," isolation from their families, and insanity more or less declared, which always ensues where the mind becomes unhealthily fixed upon one subject, of whatsoever nature it may be. It is owing to such, and other distortions, that Spiritualism has been made for some of the best and highest intellects the world possesses, a folly and a shame. These, looking only at the surface, do not feel themselves attracted, but repelled by the miserable harlequinade of human eccentricity presented to their gaze; in some of its aspects broadly vulgar, toying with sacred things to the extent of what is blasphemy to minds of religious refinement; and again, wearing the appearance of a species of transcendental fanaticism which savours strongly of insanity. Of course I depict extremes: the sober-minded *juste milieu* of the only real upholders of Spiritualism needs no setting forth, and although it may be unpleasant to have the mirror so held up to our errors and follies, I trust it may be excused for the wholesome lesson to be gained by seeing ourselves "as others see us."

It behoves us, who would set ourselves up as world-teachers and the exponents of psychological science, not to blind our eyes to the follies and abuses which sprang up in our ranks, and may shew themselves again, if we, from the lessons gained through painful experience, do not administer to those who seek for information, the antidote to that bane which has ever dwelt in the very heart and core of mysticism. Spiritualism, as we may call it, may be a blessing or a curse. It may be sorcery, magic, or witchcraft, or it may be the legitimate exercise of a knowledge truly divine—the knowledge of the mystic powers of the spirit—the only thing which lifts man above the brute. But who is prepared to enter that holy and divine temple of knowledge—by no means newly opened to man? Not the *oi polloi* whose desecrating feet only soil the outer precincts; but those rare products of the age, who, even if they number some few hundreds, are still the select few, whose minds have gone in advance of the world's thousands. And of these many will die, to return again and pick up the thread broken off, ere they penetrate to the sacred inmost, and thus complete the lesson of their lives.

A work so grand, so prolific of stupendous results to our race, which would make or mar its destinies, which would bring pandemonium or Heaven upon the earth, should not by any means be lightly taken up; but with a due sense of its importance, and the responsibility attaching to those who would be introducers of neophytes to a field of research which, without due precautions, may become the scene of a moral and physical wreck. Has it not been so, Mr. Editor? Have we not seen many instances of such dire mishaps, not only in America but in England, and other countries, making us draw back aghast and trembling, with conscience severely scrutinising the right or the wrong of Spiritualism? It needs not that we point to folly and weakness of mind on the part of those who blindly rush into the abuse of a thing they have never rightly learned to use; but it is essential that we recognise the cause of these misfortunes, and that cause lies in those "methods" of which you speak in your editorial of April 14th. In the same paper the remarks of "Imperator" to his medium, give a very precise answer to your request for a "free and representative" expression of opinion upon the "Preparation of Inquirers for Investigation," &c. In that communication, given in 1875, the dangers of some of our long upheld "methods" are plainly set forth. Many of us, who were in the thick of the battle at that time, were painfully and slowly learning these facts; for not at once and by a flash may the lessons of experience come, but by the oft-repeated sufferings of days, weeks, months, and years. How many have retired sorely wounded from the conflict, through which "M.A." was safely piloted (not the only one), will never be known. In the secrecy of their own chambers, in the awful, cold, unsympathetic, and relentless silence of the night, their agonising struggles with the "adversaries" have taken place, with no eye to see, no ear to hear, but the Spirit of Justice above. These have remained unwritten and unexpressed to mortal ears, but are indelibly recorded in the Astral Light—for good, let us hope, to our fellow men.

I will quote a few of "Imperator's" most eloquent and forcible remarks, italicising what I wish to make more impressive still: "In proportion as mediumship is diverted into strange and abnormal channels, it becomes dangerous. Any repeated and constant exercise of the power for physical purposes other than mere equilibration, is fraught with risk, inasmuch as it develops that which is unnatural and abnormal, and in the

end must deprave the medium. *Deprave*, we say, and the word is not too strong"!! (*Deprave!* Yes, we have, through all these years, publicly proved the truth of these words, and suffered in sympathy with the unhappy victims who have too plainly shewn it.) "Either the vital forces will be sapped, and physical health destroyed, or, more frequently, the mental balance will be destroyed, or, most frequently of all, the medium will become the instrument of intelligences devoid of high moral consciousness, and so his *morals will be deteriorated*. (!) In one or more of these ways harm will sooner or later ensue. This is the *perversion* of mediumship, and should only be *tolerated* (!) in the case of those who are *sacrificed* for the public good in spreading conviction to those who can be reached in no other way." Are such *sacrifices* any longer essential? Are we to consent to provide victims to be offered up on the altar of vulgar curiosity veiled under the pretence of investigation? Is it not our duty to take care of, protect, and do all we can to educate and elevate those who consent to use their abnormal powers in our service? If we do not, we shall soon have no such helpful instruments for research, for the mediums will learn to take care of themselves, and refuse to be *sacrificed* morally as well as physically, for the benefit of the ruthless public who would trample even upon their simple rights as human beings.

"Imperator" also alludes to the "*dangerous conditions of trance*:" (unconscious) — there is another of our mistaken "*methods*." Every man and woman should be in the full uncontrolled exercise of his or her own intellect and will, and the *chooser* of what may be done to them.

Again "Imperator":—"It is necessary that you learn the *nature of the spirits who surround your earth*, in order that you may *dominate*, and keep them at bay,"—not that they may dominate you, which certainly takes place with those mediums who ignorantly yield themselves to unconscious "*control*," as it is called.

"The work best worth doing," says "Imperator," "is the cultivation of your highest powers, the development of your own spirit"—noble words of advice, given through other mediums as well, and which should be printed in letters of gold; but advice it is simply impossible to follow when wasted and exhausted, brain and body, by the constant, uninterrupted exercise of mediumship, whether of trance, clairvoyance, healing, or physical manifestations, and especially those most injurious materialisations. Nature has to be wholly engaged, during the periods of rest, in the work of recuperation. It is our mistake not only to permit, but to encourage this sort of thing. I have known persons, in their greed for manifestations, to permit mediums, whom they knew to be suffering from chronic disease, to give them long and fatiguing materialisation sances; thus exposing the medium and themselves to untold dangers of body and spirit. Diseases are communicable; but if you do not take them on, you take on the conditions, and attract the presence of low, unwholesome entities. Those mediums who are ignorant of what is due to themselves, should be kindly taught their highest necessities, if they would escape the painful catastrophes which the neglect of those duties brings upon them.

Change implies progression: "*The new life reaps what the old life did sow*." Old states and conditions cramp the soul, which is ever struggling to liberate itself from the narrow and straitened habits of the past, which, if it be really living and healthy, it continually outgrows. So with Spiritualism, and the minds which have, up to the present day, expanded by its aid, and enlarged the boundaries of their thoughts to the realm of the spiritual. The field is infinite in extent, and inexhaustible of treasures, but it is essential to cast aside the old implements of cultivation, and invent safer and more certain methods. Heretofore our progress has been marked by more or less grovelling in materiality. Unable to reach higher, the majority have degraded Spiritualism in cultivating exclusively those manifestations which appeal to the senses; hence the grosser form of physical sance, with its loud buffoonery, its bare escape of blasphemy in dealing with sacred things; and the too frequently very evident manifested presence of an order of disembodied entities one might safely style "*roughs from Hades*." Surely all the better class of minds amongst Spiritualists, will admit that the day for this sort of thing is past. It was the outgrowth entirely of the ignorance that attended the pursuit of this science in the beginning, and, in some respects, was an importation from America. Let us hope that it will now become a relic of the "*dark ages*" of Spiritualism. To suggest any particular methods or forms is not necessary; these will grow out of the minds of those desirous of making

improvements; of getting rid of ignorance, stupidity, and vulgarity; and of having something more acceptable to the mental cultivation and refinement of the period.

It is surprising that the higher and more intellectual psychic powers are not more cultivated in this country. I do not mean the form of trance address, which is too often "*more honoured in the breach than the observance*"; nor the incessant drivel of inane doggerel, called "*Inspirational Poems*," and supposed to come from very exalted beings, both of which only succeed, at times, in amusingly displaying the ignorance of the medium; I mean rather those rarer forms which include clairvoyance, the penetration of the spirit behind the veil into things occult, or hidden from ordinary sight. I do not believe there is a single good Psychometrist in all England. I mean of the type so admirably exemplified in the person of Mrs. Buchanan, of New York, and a few others. For even this most subtle and delicate science is invaded by ignorance, pretension, and deceit.

If we seek to teach we must be prepared and ready to point out that which is error, and attended with danger. We must be willing to revise our "*methods*," and desirous to take such a stand before the world as shall command the respect of the wise and good. We must prove that we have something worthy of their attention, and that "*the science of the powers of the soul*," is not the plaything of fools, the infatuation of imbecile dupes, nor the vulgar claptrap of impostors, but a knowledge of the divinest powers of human kind, which rightly pursued, must lead to the elevation of humanity.

If we wish for the conjurer, the low-class magician, or sorcerer, it is very possible we may have them in scores, but it is for us to discourage the cultivation of such base and destructive powers of perverted human nature. Let us, for instance, be quite sure that what we have termed "*physical sances*," do not resemble the incantations employed by ignorant and barbarous tribes, who indulge in "*Spirit-Worship*," like the lower class Shamans of Siberia. With these, noises and frenzy attract a low type of those entities who more immediately "*surround our earth*," as "*Imperator*" says.

There is a right and a wrong; we must pursue the right, and relentlessly crush out the wrong, or again will the strong hand of the priesthood or the law arrest and forbid the legitimate inquiry of man in a field bristling with the most diabolical dangers to the human race, but which, on the other hand, undoubtedly opens to the pure-minded, humble, self-conquering student, an *apotheosis* like that of the only divine men the world has ever known—the "*great souls*" who have entered upon their glory, whose light, like that of Jesus, shines undimmed along the ages.

There is something *higher than mediumship*. Let us encourage our mediums to seek that, and we shall have a body of men and women all may not only trust but revere.

April 17th, 1883.

VERA.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"Death: its Beauty and Utility." Is not this a little exacting, or is it poetical license merely? As things go, a plébiscite upon the question, unless manipulated from his present standpoint by the skilful and experienced shade of the last of the Emperors of the French, would probably negative absolutely the whole of the proposition involved in this locution; and if, by judicious skirmishing, a fairly respectable minority could be brought to admit the *utility* of the process which conducts its victims to an advanced form of life, it might yet be prudent to avoid the risk of a distressing revulsion of feeling by not insisting too emphatically upon its *beauty*. But this is to omit from the reckoning the uncompromising Spiritualist who will not even accept the aid of the refining logic of the schools, and say that beauty and utility are interchangeable terms; he knows of the utility of Death, and is fully persuaded of its abstract beauty. To him the grim monster, the paralysing incubus of the world, is a bright-robed messenger, an ambassador from God, bringing gladness and hope and sunshine. He accepts the terse definition of the controls of Mr. Morse—death is change, simply that; and following up their introductory argument of the essential identity of the form of transition, in every department of being, can say—

"The presence of perpetual change  
Is ever on the earth,  
To-day is only as the soil  
That gives to-morrow birth.

While in all changes brighter things,  
And better, have their birth."

The grand secret is that Spiritualism, apart from its univer-

sally "bright belongings," proves the fact of the continuity of life, and the orderly sequence of its conditions.

The fear of death being thus removed, the spirit is liberated for the cheerful discharge of current duties, absolutely assured that a present righteousness is the only real foundation for future happiness, and that alike in purpose and plan his God rules all things wisely and well. With special reference to the utility of death, the lecturer referred in some detail to the analogous operation, of the principle of change, everywhere in organic and inorganic nature. We are ourselves evolved from precedent conditions, every one of which must have died, and the ruins of one age are the bases of the reforms, or growth of the next, alike in the mineral, the vegetable, and the animal departments.

If the change is approached by man in disregard or disbelief of the fact that, as in Nature generally, so with him, death is but a brighter birth, and not "the end of all things," the outlook is unquestionably melancholy, and most conspicuously so in the case of the trained intellect and otherwise well-ordered life, because suggestive of the lapse of personal powers at the period of their apparently highest capacity. If such men would but recognise that earth-life is the very workshop of God, where immortal beings are simply set upon their career, for all eternity, as so many models for His manipulative skill through the agencies of nature, how much would be gained! For all alike, for the Spiritualist and the sceptic, the first duties are, truly enough, here and now always; but in their very nature they produce or affect and characterise the future. One of the most important of these earlier duties is a careful cultivation of the physical life to prevent undue or premature death. To die naturally is to "shuffle off this mortal coil," losing each sense gradually, as each is worn out, and that with no more sorrow or distress than is experienced in sleep. The exciting suggestion was made that when once we learn fully the nature of our being, and of our surroundings, and thus command a position of absolute mastery of our own innate powers and resources, we may voluntarily transfer our existence from one to another stage of life. The idea may seem extravagant, said the controls, but the time for its realisation shall come. Consciousness is always dependent upon some form of machinery for its expression. Hence death, as an incident of life, must involve the supply of appropriate powers for new conditions. And in truth, the development of the spiritual is concurrent with the use of the natural body; and such an envelope is fully and regularly formed when, one by one, the limbs which have bound your conscious life to the physical frame are separately severed. Thereupon the enfranchised soul shall wing its way to the immortal realms beyond, to an eternity of interior grace and goodness. But, if the dead do thus survive, surely, it may be said, they can disclose the fact? The suggestion is perfectly rational; for although the philosophy and the religion of the world at large are inadequate to the solution of the mystery, Spiritualists assert positively, and with abundant reason, that these so-called dead return to them. Not that they have reached this assurance of conviction with ready acquiescence. It is indeed usually only after much turmoil of mind, and struggling with facts, that the position is so far clear, that if the results of accumulated experiment are to be ignored, then the ordinary application of the senses to the concerns of our daily physical lives must be abandoned also. Presently the assurance is too definite to be further questioned, and then the old terror of death is promptly dissipated, its beauty and utility are fully grasped, there is no further limit to the horizon of being; with each ascending change we amend our thoughts, abandon our speculations, reconstruct our lives. We perceive that Nature is always glad,—glad at birth, glad at so-called death—and that the grave is only a laboratory where the body is draped with spiritual garments, and clothed with light. There may remain, if you like, a sadness of sweetness, a sadness of parting, but even that shall be gradually overcome; for when the world has advanced to that common apprehension of all the conditions of life, to which reference has been already made, the "open vision" shall return, and men shall see the blessedness of the souls around them.

"Scatter the germs of the beautiful  
In the depths of every soul,  
They shall bud and blossom and bear the fruit  
While the endless ages roll."

Hail then to Death, to death which is ever the precursor of Birth!

S.B.

The evening of Sunday next, May 6th, at these rooms, will be devoted to "Questions and Answers." See the advertisement on front advertisement page.

#### QUEBEC HALL.

On Monday evening last, the 30th ult., the first of a series of three public entertainments in aid of the Mansion House Fund for the bereaved families of the 400 fishermen who were drowned during the great storm of March last in the present year, was held in this hall. The object in view is to raise an amount of money to be sent to the fund in the name of the Spiritualists of the Metropolis—thereby illustrating the fact that they are fully alive to the duty of practising that charity and sympathy which their philosophy inculcates. The performance consisted of songs and recitations, and the burden of the evening fell

mainly upon the Misses Dale and Freeman, and Messrs. Iver MacDonnell, Handwork, Wilson, Greenwell, and Brown. Mr. J. J. Morse presided, and the amount obtained will constitute an acceptable nucleus to the fund proposed to be raised.

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Wednesday evening, April 25th, the members and friends of Spiritualism on Tyneside gave a reception to Mrs. E. H. Britten, under the auspices of the N. S. E. S., and we are glad to say the large and enthusiastic gathering on that occasion was equal to the worthiness of the object. About one hundred sat down to tea, which had been most generously provided by the ladies of the Society, after which followed some vocal and instrumental music. About nine o'clock, Mr. H. A. Kersey, chairman of the meeting, called upon Mr. Thomas Thompson to move the following resolution: "That this meeting of Tyneside Spiritualists embraces this opportunity to express to Mrs. Emma Hardinge Britten their deep sense of the valuable aid which she has conferred on the movement of Spiritualism by her untiring devotion to the practical work connected therewith; and their profound gratitude for the same. She has, both by tongue and pen, rendered such eloquent and powerful support, and has also striven ever zealously to maintain the higher aspects of the movement, thereby commanding the love and esteem of all true-hearted Spiritualists, whether in England, America, or other English-speaking countries. This meeting also desires to express their heartfelt acknowledgment to her spirit guides for the highly-important part which they have played in the development of so valuable a medium for the education and enlightenment of humanity on the facts and philosophy of our movement, and for their subsequent faithful charge over her. Whilst wishing our dear friend God-speed in her great work, we sincerely hope that so valuable a life may long be spared to bless the world, and that the ministration of angel friends may ever guard, cheer, and strengthen her till she, herself, passes the bright and shining portals of the Summer Land." In moving this resolution, Mr. Thompson supported it with a few warm and eulogistic remarks upon the value of woman's work, and its far-reaching tendencies, especially as demonstrated in the valuable life of the lady they had met to honour. Mr. Henry Burton seconded the resolution in a few earnest words. He indicated how, in these days, the tendency of human thought was shewn in its craving for facts; and, how many, finding the creeds were unable to satisfy them as to the vital point of immortality, were drifting towards a scientific materialism that, to all intents, was a practical atheism. Spiritualism, however, with its God-given light has brought unto the world a glorious truth which is destined to revolutionise the ages and brighten the souls of men with the surety of immortality, and that in the promulgation of this great truth this good and eloquent lady stood forth as one of its earliest, its foremost, its ablest, and its most courageous propounders and defenders. She was worthy of all our commendation, and he trusted she would long be spared to labour for the cause. Mr. Henry Appleby, of North Shields, also spoke in support of the resolution, after which Mr. Kersey put the resolution to the meeting, which was carried with enthusiastic applause. Mrs. Britten, in her reply, tendered her inexpressible gratitude to the friends of Tyneside for the deep and grateful appreciation they had expressed that evening towards her and the good masters (her guides) for her labours of love in the ranks of our great and good cause. She followed with an able and instructive address, in which the expression of her gratitude and her solicitude for the greatness and goodness of our cause sank deep into the hearts of all present. The second part of the programme having been carried out the gathering broke up. On Sunday last, morning and evening, Mrs. Britten lectured to overflowing audiences at the N.S.E.S. Hall, Weirs-court; in the morning on "Who are the Infidels?" and in the evening, "Who are the World's Saviours?" Mr. T. P. Barkas, F.G.S., occupied the chair, and was supported on the platform by Messrs. Kersey, Burton, Thompson, and other well-known Spiritualists of the North country.

NORTHUMBRIA.

*Word and Work* continues its articles on "Probation in Death," in which the editor, and the Revs. Messrs. Aitken and Joseph Cook have figured prominently. They are in the main another example of the power of mere textual criticism adding another shock to unreasoning faith.

SEANCES WITH MR. J. CECIL HUSK.—On Thursday evening next, the 10th inst., at 7.30 o'clock, the first of a series of weekly subscription seances with Mr. Husk, will be held on the premises of the Central Association of Spiritualists, 38, Great Russell-street, Bloomsbury, to which members of the Association only are entitled to admittance. Tickets, price 2s. 6d. each, can be obtained on application to the resident secretary, prior to the date of each seance.

#### NOTICE TO CORRESPONDENTS.

We are compelled to defer publication of several communications owing to the pressure on our space this week.



# CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists, Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free, Séances are held on Wednesday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments:

	Per annum	2 s. d.
Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London	0 10 6	
Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library	1 1 0	
Town members to be understood as those residing within the Metropolitan postal district.		

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

## COUNCIL.

- Adshood, W. P., Derby House, Belper, Derbyshire.  
Allan, G. P., 194, St. George's-street, E.  
Arncliffe, Miss F., 77, Elgin-crescent, Notting Hill, W.  
Barrett, E., Hawthornden, Leicestershire.  
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TUESDAY, MAY 8th.—Finance Committee Meeting, at 8 p.m. Council Meeting, at 8.30 p.m.

THURSDAY, MAY 10th.—Members' Subscription Séance, Mr. J. CECIL HUGH, Medium. Tickets of Admission, 2s. 6d. each. Commence at 7.30 p.m. prompt.

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