

Light:

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"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.)"

Reverting to Dr. John Pordage and his instructive experiences, I may direct attention to an article upon him by "J. W. F." in the second volume of the *Psychological Review*, page 107. This details at length what I briefly related in a recent number of "LIGHT." He was the author of various books, the "Innocency Appearing" being that in which he related his spiritual experiences. One of his works has a preface by Jane Lead, whose amanuensis he was for some years, in consequence of her blindness. This remarkable woman testifies strongly to his deeply spiritual life. He wrote and spoke not as one who heard of these dark and light worlds, not as one who heard the din of conflict from afar, but as a dweller in those states, and as one who had borne his own part, and that not a small one, in the terrible conflict that was being waged, "His state of continuance in the dark world was for some years, not continuously but at intervals, during which," he says, "Heaven was closed to him."

The *Religio-Philosophical Journal* for March 24th ult. contains a striking report of a séance with Mrs. R. C. Simpson, who has so frequently shewn her ability to secure phenomena under depressing and deterrent conditions. The Rev. M. J. Savage, who has recently concerned himself with Spiritualism not altogether fairly and discreetly, was still possessed of candour sufficient to make him wish to see for himself this new thing. He therefore placed himself in communication with Colonel Bundy, and in his company and that of Mr. S. B. Perry visited Mrs. Simpson at her residence, 45, North Sheldon-street, Chicago. Mr. Savage brought his own slates, and took complete precautions against deception. I do not detail these, nor describe the plain table, nor the curtainless window through which the sunlight streamed. The test conditions were perfect. The way in which the experiments were made may be stated once for all:—

"Mr. Savage seated himself at one side of the rickety table, opposite the medium, who seated herself with her right side to the table, her whole person in full view of the three observers. A goblet, two-thirds full of water, was then placed upon Mr. Savage's slates, the medium then placed the slates upon her extended right hand, raised the table cover with the left, and passed her right, on which rested the slates and goblet, under the table, dropped the table cover, and placed her left hand upon her head. Here it may be said that in this and all

subsequent experiments the medium's left hand was constantly upon her head or left side, and always in sight while the slates were out of view. Sounds were at once heard, indicating that the top of the goblet was in contact with the under side of the table."

Nine trials were made, five of them with Mr. Savage's own slates. The first, successful in a slight degree; the second similar; the third was made with Mrs. Simpson's slate which all ascertained to be perfectly clean. The result was very striking.

"The medium then took her own slate, which had been lying on the table, and which all present saw was clean and free of writing; she dropped upon it a tiny bit of pencil about the size of the head of a common pin, placed the goblet of water over the pencil and carried the slate under the table in the usual manner. She then asked Mr. Savage to make some remark upon any subject. 'I left Boston,' said Mr. S., 'in the sunshine and,'—before he could utter another word, the medium looking toward the corner where she seems to see Ski, said, as though repeating the words of the spirit: 'Take it out,' and suiting her action accordingly, brought the slate to view. Upon the slate and under the goblet was found plainly written: 'And you found sunshine here.' 'Remarkable,' said Mr. Savage, 'and done as quick as a flash. Absurd to say she could have done it.'"

The fourth, fifth, and sixth experiments were made with Mr. Savage's slates, and, in all, results similar to that quoted above were obtained. The very impressive point in these séances is this: The words written were, in nearly all cases, comments on conversation actually then going on among the observers. I recorded, in describing a séance I had with Monck, a similar case of writing a prescribed word within closed slates.* The experiment was completely satisfactory, so far as it went; but these go further and are cogent to a degree seldom attained. Mr. Savage attests the satisfactory nature of the results in a frank letter to Colonel Bundy, after reading in proof the article describing the séance.

"To the Editor of the *Religio-Philosophical Journal*:—

"The above article, entitled, 'Minister and Medium,' I have just read in proof. It is more than true; for Colonel Bundy has made a careful under-statement of the facts. At the second sitting referred to at the end of the article, I was accompanied by a well-known business man of Chicago. So many and so remarkable things occurred that I cannot undertake to deal with them now. It very much surpassed the first day's sitting. The conditions seemed to be perfect. All was in plain daylight. The medium was frank and open. I got writing, over and over again, on such subjects, with such rapidity, and under such general conditions, that all talk of fraud or trickery appears to be absurd.

"I refrain from all further comment at this time, for the simple reason, that I have no time to write anything satisfactory before this proof must be returned. I may have something further to say hereafter. "M. J. SAVAGE.

"Boston, March 15th, 1883."

The *Brooklyn Eagle*, which boasts the largest circulation of any evening paper in the United States, has an article on the thirty-fifth anniversary of modern Spiritualism, which is, in many ways, remarkable. It puts, in a forcible and yet temperate manner, arguments that have always greatly impressed me, and which I have frequently endeavoured to enforce, especially in my "Higher Aspects of Spiritualism." I venture to reproduce for the benefit of

* "Psychography" (2nd edition), p. 17.

English readers what they will, I think, be glad to see. The cogency of the statements is in no way impaired by the fact that the writer concludes his able argument by an attack on the illiterate tomfooleries of the spurious Shakespeares and Bacons, who, as he well says, "talk intolerable bosh in English simply execrable." They do, indeed; but then who believes that the mighty dead are represented by these great names? It is aggravating, unquestionably, to have one's faith discredited by the ineptitudes and buffooneries of these "lying spirits." But then, does the *Brooklyn Eagle* reflect what a portentous fact, how far-reaching in its significance, is even the most foolish utterance from the silent land? A reverent mind would gladly think that there all is orderly and wise, that folly is dead and buffoonery finds no place. But when one reflects on the average character of those from whom the dwellers in that land are recruited, it is not surprising that this pious thought is not in accord with fact. Still the significance of any utterance remains, and is of tremendous import.

This is the main portion of the article to which I have referred:—

"If it be granted that there is a spirit in man independent in its origin, action, and destiny, of his physical machinery, then it is only reasonable to expect that it will assert its independence, if not continually at least upon adequate occasions. Intense affection for the dead would seem to be such an occasion, and therefore when one person or another of unimpeachable truthfulness and sanity declares that a loved voice has spoken to him or her from within the veil that screens the spiritual from the material universe, it is an animal sensualism rather than a careful reason which would at once discredit his assertion. Of visible appearances also, it is wiser to hold the judgment in equipoise than to say rashly that it could not be. Indeed, the observer of mental and moral as well as physical phenomena will, as his circle of experience and observation enlarges, be less and less inclined to dogmatise as to what is possible and what impossible. The agnostic will, of course, treat all such stories of dreams, apparitions, voices, whether of information, warning, or consolation, as so many isles and promontories of mist and haze of which his intellectual map of heaven and earth is made up. But if he cannot affirm that such things are, neither can he affirm that they are not. His mind must, if he be a rational agnostic, be as a sheet of white, unwritten paper in regard to them. But the case is otherwise with all those who accept Christianity as a revelation from God. To these it is allowable to doubt the fact but not to deny the possibility. A Christian who should say that there has never been anything in dreams may be confronted with the fact that but for a dream Christianity would never have existed as a religion, that the Son of Man would never have lived long enough to die that He might give life to the world, and that the mighty drama of the Passion would never have been written upon human history."

The argument is continued thus:—

"And, if this be so, *a fortiori* is the Christian precluded from denying the possibility of visible appearances after death, and of the resurrection of the dead, by the inspired story of the ten or twelve appearances of Christ after He left the sepulchre in the garden, as well as by the miracle of the raising of Lazarus after His three days' burial. He who rejects the miraculous portions of the New Testament is not, of course, bound by the necessities we speak of; but nothing is more certain than that the believer in historical Christianity is irrevocably committed to an assent to the possibility of all such gleamings and interventions of the supernatural as the Spiritualists believe in. Moreover, to a mind capable of philosophic comparison, it is clear that Christianity, and indeed all religions that recognise the soul of man as a separate entity from the body, are spiritualistic in the higher sense. Communion with God and the answer to prayer, whether in spiritual or physical relief, if they have any reality at all, are supernatural, and in the same order as the fundamental principles of the Spiritualists. One might go further and argue from many episodes, both of the Old and New Testament, that such miraculous occurrences as the most extravagant and incredible of those believed in by the modern Spiritualists are set down in the Scriptures as matters of positive fact. Elijah is caught up

in the fiery chariot, as Jesus in a cloud. 'The spirit of the Lord caught away Philip, and he was found at Azotus.' And the very evidence given by the Hebrew prophets of an enlightening work of God being diffused is that 'the sons and daughters shall prophesy, the old men shall see visions and the young men shall dream dreams.'"

And the writer concludes that "if Spiritualism is to be condemned upon *a priori* reasoning then *revealed religion must lie in the same grave.*" When newspapers with "largest circulation" write like this it need not be elaborately argued that Spiritualism, even though its vulgar aspects be condemned, is a power that must be reckoned with.

The *Contemporary Review* appends to its current number the following note:—"We have received letters from intimate friends of Professor Zöllner indignantly denying Dr. de Oyon's statement that he 'died mad,' and asking us to publish this contradiction. M. von Weber writes, 'I know that he was until his last hours of life in the most healthy state of mind.' M. von Weber speaks with the commanding authority of a close personal friend. The slander has got some start, but I hope the snake may be scotched by this statement."

Mr. John Yarker, a name very familiar in unorthodox Freemasonry, communicates to the *Theosophist* some mesmerism experiments of his own which are very remarkable. His entranced subject had the faculty of projecting the soul beyond the limits of the body, of travelling to a distance, and of describing what she saw even so far away as in India. Mr. Yarker thus describes some almost incredible results of what was claimed to be a treatment of the spiritual body for the healing of disease in the physical body:—

"On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in twenty-four hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would react on the material body;—I was astonished to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from 'Black Wilderness,' said to be Indian, which was burned and inhaled, bruised, and the juice drunk or otherwise applied, and my subject got entirely well without the aid of the medical men."

"It is noteworthy that in making the passes the following was the result. I made them slovenly and was informed, With one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—You send me away beyond where my friends are waiting, or you do not give me strength to go far enough."

"I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments."

"Withington, near Manchester."

"January 17th 1883."

M. A. (OXON.)

A NEW DEFINITION OF A "SHELL."—Mr. Morse is, we believe, responsible for the definition that "a 'shell' is something that walks about with nothing inside it."

Light for All, (St. Francisco), has been considerably improved in size and appearance. Amongst other interesting articles it now contains a series of chapters on the rise and progress of Modern Spiritualism.

MR. J. T. MARKLEY, who used to contribute occasionally to the *Spiritualist* newspaper, has issued a second volume of poems entitled "Songs of Humanity." They are full of refined feeling and exhibit a cultured literary taste.

"For ever! we are not—we cannot be—lost for ever; death is to us change and not consummation: the commencement of a new existence, corresponding in character to deeds we have done in the body."—*Sir Walter Scott*, "*Heart of Midlothian*."

A SEANCE AT LEIPZIG.

A new German journal, the *Spiritualistische Blätter*, devoted to popularising and elucidating the reality of modern Spiritualism, contains in a recent number the letter of a medium to the editor, relating the way by which he was led to discover his gift. He says:—

"I made the acquaintance of Mr. Fox, the prestidigitator, at Berlin, in 1882. He said he was desirous of extending his professional operations. His representations led me to become his partner, I bringing in 10,000 marks (£500). His intention was to make an extensive anti-spiritualist tour armed with all the latest secrets of the Spiritualists which, he said, we could obtain from dealers in conjurers' tricks, but at high prices. This I found to be the case for the charge for the cord with which to do what is called the rope-trick, with the secret how to use it, was 300 marks, and so in proportion for other more elaborate contrivance

"At the end of six months all was arranged, manager and assistants were engaged, when I met an old acquaintance, Herr Troll, who had been manager to Herr Hansen, the Danish professor of magnetism: he told me of a genuine spiritualist séance at Leipzig, the medium, whom he knew, being E. Schrap. I determined to go, for neither I nor my partner had ever been to such a séance. I had assumed with him that what were called spiritual phenomena were conjuring tricks. I went with Herr Troll. Before the séance I was invited to examine the medium. At my request he stripped completely, and I found that beyond ordinary coat, waistcoat, trousers and socks, he had nothing upon him except watch and chain. His boots were put outside the room. I was appointed to tie him which I did effectively while he sat in an ordinary cane chair. He was tied and the cords sealed to the entire satisfaction of all present. His manager was placed in the centre of those present, bound with a cord, the ends of which were held by an inquirer like myself, whose passivity we also made sure of. I surveyed everything and was satisfied. The light was then turned off.

"Presently the medium's watch and chain were flung into the circle without being injured: then followed in succession his coat and his waistcoat; and finally the medium himself was dropped into our laps. After each separate manifestation light was struck that the knots and seals might be examined. They were all intact. The medium was apparently unconscious and perfectly passive. His manager said he was in trance. He was carried and placed in his chair.

"During these manifestations phosphoric lights moved about; there were raps more or less loud in different parts of the room; a musical box was whirled rapidly about overhead with other musical instruments playing.

"A hand touched mine; I took hold of it; it was certainly a living hand, but it melted away in my grasp.

"Then I had the irresistible conviction that there were forces of which I did not understand the cause and effect.

"On reaching my hotel with Herr Troll, raps sounded about the table, the bed, the wall, everywhere. I went out of the room and ascertained that the noises accompanied me to any part of the building. And it was not illusion, for they also who were with me heard them. I became thus aware that I was myself a medium. Subsequently I learnt that I could hold communication with my departed relatives.

"I communicated these experiences to my partner in Berlin, and asked him to come to Leipzig, that he might have the same. He came and saw similar phenomena to those which I have described. He said they were beyond his comprehension, but could not believe them to be spiritual. I asked him to reproduce them. He said he could not. Before the public he goes on acting upon the assumption that Spiritualism is trickery, without which assumption he could not maintain his position. Of course my partnership with Mr. Fox is dissolved at the loss of my money. But I am the gainer in happiness, and in the conviction of the truth of spiritual and immortal existence.

"The magnetic gift with which God has endowed me I purpose to employ in relieving and healing my suffering brethren.

"WILHELM WEDER."

Chemnitz, Saxony.

"MODERN THOUGHT" for May contains a brief article on "Thought-reading," by Sarah Mason, in which she records a series of experiments both with and without contact. She expresses an opinion that to some persons the exercise of this faculty is both mentally and physically injurious, but gives no facts in support of the statement.

SPIRITUAL PHENOMENA IN A PRIVATE FAMILY.

In *Spiritisme*, a periodical recently established in Paris, the organ of *L'Union Spirite Française*, Dr. Chazarain has a paper written principally for new inquirers. He relates in it the occurrence of phenomena, the authenticity of which he vouches for. Similar phenomena are still occurring in the family with which he is intimately related not only as physician but as a friend. He himself has been present when phenomena have occurred similar to those here detailed. He says:—

"The family of Madame D. is remarkable for intelligence and sound instruction. She has a favourite housekeeper, Madame V. F., who is a medium of varied characteristics. Two nurses, through constant association with this medium, have mediumship developed in them. Two young ladies, the Demoiselles G., near relatives of Madame D., come and pass a part of every day and every evening with her. All are in harmony together, and thus manifestations come under favourable conditions.

"Last February 24th—writes Madame D.,—V. F., my housekeeper, was searching in a drawer for something; while I looked also, immediately over her shoulder, a quantity of violets, perfectly fresh, fell upon my head and then upon her. In the afternoon, violets fell upon her when in another room with the nurses. This manifestation of flowers was supposed to have reference to the day, it being V. F.'s *jour de fête*. In the evening, at our usual circle, immediately upon the extinction of the gas, came rapping on the table, and then we felt a fine shower of perfume upon us; then a white light floated around; finally flowers were distributed among us. When we lighted up we found flowers strewn over the carpet.

"25th.—We sat in the afternoon. To obscure the daylight the curtains were closed. After our singing, a luminous hand placed upon the table a quantity of flowers, and then presented a spig to each of us; we were five in number.

"26th.—Not being well, I kept my bed to-day. V. F., while she did some needlework at my bedside, laid her baby near her. The baby's christening had been appointed for to-day, but was postponed on account of my indisposition; for I wished to stand as godmother. While working, V. F. passed into trance. She rose, her countenance no longer her own, but radiant and beautiful. The spiritual personage controlling her asked for water. One of the nurses brought some. The spirit, through the medium, sprinkled the child's face, pronouncing the words "In the name of the Father I baptise thee!" then stooped and kissed the child's forehead. Then fell, in full light, a shower of violets upon the child. The medium sat down as the controlling spirit withdrew. The sprinkling and the violets caused the child to cry loudly, so I lifted her into the medium's lap, where she at once became quiet. The medium, recovering from her trance, was astonished and happy at what we had to tell her, and at the sight of the flowers covering her baby.

"At our séance in the evening, visible hands appeared and tapped the table in answer to our questions. Our little table bell was whirled round and round, sounding over our heads, and also my fan, which was used in such a way as to imitate the sound of a bird in flight. A visible hand put sweetmeats between our lips, but with the Demoiselles G. it teasingly put them to their lips, and drew them away again several times. Through the medium it was said that the hand was that of their deceased father, and they said that this used to be a way with him. A vaporous mass was seen at the medium's side. Then through her it was said that their father had endeavoured to materialise himself; that he hoped to be able to do so at a subsequent séance, and even to talk to them."

The notes of Madame D. end here. Dr. Chazarain tells the readers of *Spiritisme* that although such phenomena are inexplicable to all except to patient students of spiritualistic philosophy, yet it will be found on steady investigation that the operating forces in their production are not supernatural in the sense of miracle, but are analogous to those which are recognised in the science of the day.

A CURIOUS VISION.

The following account of a vision which occurred twice within a period of a few weeks was given me by Miss Schau, the lady whose narrative of the appearance of her brother's wraith was published in your number of April 28th. In respect of intelligence as well as of scrupulous truth she is an unexceptionable witness. The visions may of course have been purely subjective, but the fact that, on the last occasion at least, they seem to have lighted up the room, and that they ceased to be visible on shutting the eyes, would look like the intervention of some external agency.

H. WEDGWOOD.

"I am not a very good sleeper. One night, a few months ago, I was lying in my bed as usual waiting for sleep with my eyes shut. I was not ill, nor had I any mental troubles to prevent me. At last, weary, I turned round to alter my position, and to my great surprise I saw the room lighted up and something strange floating about. (I don't remember whether there was any moon or not.) "What can this mean?" I said aloud, and raised myself upright in my bed. I then perceived distinctly the whole space between me and the window filled with an infinite number of little winged heads, slowly moving up and down. At the same moment that I spoke a huge shadow beside my bed made a commanding gesture, and seized with awe I sank back. For a little while I lay quietly with shut eyes, and thought over the strange phantasmagoria I had just witnessed; then curiosity got the upper hand. I tried stealthily to look up, but great was my terror when I discovered the little heads quite close to my face, peeping under my eyelids, as if to ascertain whether my sleep was feigned or not. I was as ashamed as if I had been caught in a deceit; quickly I pressed my eyelids together, and thus probably soon fell asleep.

"Some weeks afterwards the vision was repeated, only with the difference that this time I know for certain that there was no moon. The light seemed to come from the little winged heads grouped together in one corner of the room. The same wavy movements were going on, but I involuntarily shut my eyes for a moment, and when again I looked, light and heads had vanished."

The Baroness von Vay has written a book entitled "Tagebuch eines Kleinen Mädchens," the profits on which are to be given to the Red Cross Society of Gonobitz.

THE BRAHMA SOMAJ.—This remarkable religious movement is steadily gaining in power and usefulness in India. Any system of belief and practice that leads men to open their consciences, their intellects and their faculties to the revelation of Divine truth, thereby stimulating spiritual and true worship of God and a pure and noble life, cannot fail to win the hearts and sympathies of all who are interested in religious progress.

"THE OLD ORDER CHANGETH, GIVING PLACE TO NEW."—A certain bishop in the North country recently deplored the lack of enthusiasm and zeal amongst religious organisations of all grades of opinion. Bearing in mind the fact that when Christianity was introduced, the Romans and Greeks had lost all enthusiasm for Paganism, may we not see in this a sign of the times and reasonably look for the gradual advent of that higher and truer ideal of religious faith and practice which so many hopefully and trustfully look for? And, turning our eyes nearer home, may not the Spiritualist discern in the present apathy of those who once were full of zeal and earnestness, an indication that the old Spiritualism is moribund—its work done—and also find comfort in the thought that when the higher Spiritualism, which is slowly yet surely being evolved, stands revealed in its beauty and power, the old zeal and earnestness will again make itself felt as in the days that are even now beginning to seem distant. There is sometimes much to be learnt by reading between the lines.

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

PIÈCES JUSTIFICATIVES

OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH

CLAIRVOYANCE.

I find among my papers one or two more cases of clairvoyance which may be of use to put on record. The first case came to me from Mr. Glendinning, of Stockport, in answer to my letter in the *Times* in 1876. The subject in this case was a boy about ten years of age, named Frank M.

"I mesmerised him by making passes down from the head. I asked him to look in my father's house in Birkdale, Southport; where his father and mother and baby were also staying. We were at Aintree, sixteen miles from them. He described his father leaning against the fire-place, reading a railway time-table, but he said he would not come home that evening. He saw his mother reading on a couch; my father, he said, had a book with a black back; the baby was in bed; he described the room and contents—though he had not been in the room before; also my sister in another room playing the piano; another upstairs brushing her hair, with her dress off. He said the servant girl was taking out the tea-tray, &c., and then described the servants sitting down to their tea, afterwards washing up, &c. Strange as this may seem, all the details were verified. Unless he had seen them he could not have given such minute details. He is a very delicate boy, and very backward. He can learn nothing at school—in fact, he cannot repeat the alphabet. I have repeated these experiments several times, but only on this occasion with satisfactory results. Sometimes he was very dull and stupid, which caused me to be displeased with him; then all became clouded, and he could see nothing clear. Any further information about this boy I shall be happy to give."

The next case is of a different kind. It is one of those wherein an exaltation of the ordinary sense perceptions is brought about by illness. The lady who sent me the case, and who is an acute and careful observer, gave me full particulars as to name, &c., but which I am not at liberty to mention. Two or three cases of an exactly similar kind have reached me; and doubtless others are known to some of your readers.

"Some years ago I was acquainted with a Miss B., an elderly lady, active in all good works, but who suffered occasionally from 'very bad headaches.' During such times she was dull and depressed, but her senses were quickened in a strange and altogether abnormal way. Two instances of this I remember distinctly, and my impression is that her sister Mrs. X., with whom she and I were staying, spoke of both as having occurred frequently; but of this I am not quite sure. Miss B.'s room looked out on the garden at the back of the house, and whilst sitting there working she suddenly said to her sister, 'Annie, I hear the fisherwoman coming up to the front door; she has (so many) soles, and (so many) mackerel, in her basket, but don't buy the mackerel, for one of them is bad!' After a minute or two, the front door bell rang, and a servant came up to say the fisherwoman was there, and Mrs. X. going down found the contents of the basket as her sister had said. On another occasion (I think more than once), Mrs. X. entered the room, saying, 'Here is a letter for you,' and placed it in her sister's hand, with the address downwards. Miss B. closed her fingers over it, and remarked quietly, 'It is from so-and-so, and he says such-and-such things.' Items of news, messages, &c., all which, on opening the letter, they found to be written in it as she had said."

W. F. BARRETT.

Monkstown, Dublin.

PROFESSOR ZÖLLNER.—Another refutation of the assertion of the Rev. Joseph Cook that Professor Zöllner was indignant at being denominated a Spiritualist reaches us; this time from Germany. The *Spiritualistische Blätter* for March 8th contains a statement that from letters received from the Professor previous to 1881, and from frequent conversations with him since that time, the writer can testify that "it was in no way disagreeable to him if his name was used in connection with Spiritualism," and that he (Professor Z.) never expressed the least doubt of the verity of the phenomena. The same paper also presents an interesting account of some most satisfactory physical manifestations occurring in Chemnitz, under strictly "fraud-proof" conditions, through the mediumship of Mr. Emil Schrappe.

LETTER FROM A SPIRITUALIST IN MEXICO.

The *Révue Spirite* gives the following from a letter which it has received from one of its old correspondents:—

"Mexico, which has had so many spiritualist journals, has only one at present. Do not imagine, however, that Spiritualism is fading out from among us. The reason is that men's minds have been for some years past strongly diverted into new channels. Our Government has granted various concessions to wealthy American companies, who have extended our railway system and constructed new lines, besides which we have had a vast immigration from Europe and the United States. All this has drawn the minds of people to worldly affairs, and Spiritualists have been left much to themselves. But circles continue to meet; and I know spiritualist families who, like my own, keep out of the business vortex. We have had some instances of Spiritualists being misled in their affairs by certain spirits who, while preaching ecclesiastical doctrine, have shewn a love of homage and a desire to rule, and who have injured those who trusted to them instead of exercising their own reason and judgment.

"In one of your numbers to hand I see an account of the doings of disorderly spirits. We had an instance here not long ago. In one of our suburbs was the tenement of a woman who had a retail business in wood and charcoal. After retiring to rest, her place used to resound with noises as of her stock being thrown about. On rising after sleepless nights she found things undisturbed. She told her neighbour, a shoemaker. He volunteered to fathom the mystery. At night she went to sleep with a relation close at hand, and the shoemaker gave his mind to watching in her place. His report in the morning was that, after fastening up, all being quiet, he laid down on the mattress, with a stout stick by his side, and blew out his light. Presently came sounds of all the wood in the place being thrown about. Starting up, with threats against the invaders, he reached for his stick, and felt it, not with his hand but on his shoulders, on which in the dark was dexterously dealt, blow after blow, until he called out Mercy! He then found his way out. He declined watching again. The woman had to give up the tenement.

"I have also an experience. It may be due to one of our domestics being a strong medium. One night, at my house half a league from the city, I was roused from sleep by sounds as of men knocking down the court-yard wall. Then the sounds shifted to the parapet of the house, as if that were being knocked down. That subsiding, I thought my horse must really be loose and kicking everything to ruin in his stable, which opens upon the court-yard. By this time I had got my clothes on, when suddenly all noise ceased, and I returned to bed. In the morning the horse and stable were all right, so also the walls. All this seems to have been done just to disturb us in the house.

"In the immediate vicinity of our medium, Nina, we are often made aware of the action of some spirit, not, perhaps, of an elevated character, but occasioning reflection. One day, coming in from the city, she took her new silk kerchief from her shoulders, and hung it across a chair while she went to the kitchen; when she came back it was gone. Wanting fruit, I told her to follow me into the garden with a basket. Not far from the house is an orange-tree; looking among its branches for fruit I espied Nina's fine kerchief tied, cravat-fashion, on a high branch out of reach without the ladder.

"One day I had laid my watch on my writing table, and presently I saw on the face of it a thimble. I called Nina's attention to it, and she recognised it as belonging to her sister, who lives in the city. I went into the town next day, and purposely took the thimble to her sister. She claimed it and had been charging a neighbour with having taken it. She now ran to the neighbour and begged her pardon. The sister is a medium.

"But they can do things not mischievous. Having to be in the city very early one morning, I asked at a séance that I might be awakened at a certain hour. At the precise time loud raps awoke me and also the servants.

"At our séances in town we sometimes place the medium behind a curtain seated in a chair with a high back of open cane work. Once, so placed, the spirits, through the medium, asked for my little boy's india-rubber ball, four inches in diameter. It was put behind the curtain. The ball was beaten about while a guitar at the top of a wardrobe was loudly thrummed in accompaniment to its bounds. The séance over

we found the medium immovably fixed by her hair, separated into strands, being passed through the open cane work and tied together at the back of the chair. A puzzle for a conjurer. It took us a quarter-of-an-hour to liberate her.

"Nina can neither read nor write. She is a medium of various characteristics, and is easily controlled by spirits. Under certain conditions these are of an elevated character, immeasurably beyond her own. We have séances at which one of our neighbours, a physician, takes part, which are of great interest, and which, under more propitious circumstances, I propose to publish.

"Mexico, 1883.

"ALPHONSE DENNÉ."

THOUGHT-TRANSFERENCE v. CLAIRVOYANCE.

By JOHN S. FARMER.

On Saturday, April 27th, I had a séance of half-an-hour's duration, with Miss C. E. Wood, at which I tested "Pocha's" power of reading clairvoyantly the names of cards hidden both from myself and the medium. Before commencing, the latter informed me she had a very bad headache and was not therefore, I presume, in the best of conditions for obtaining satisfactory results. She was, however, very desirous that the trial should be made, and the sitting commenced at 9.15.

I had previously obtained a new pack of cards, and having shuffled them well placed them face downwards on the table. As an additional precaution I bandaged Miss Wood's eyes with a silk handkerchief, but even had this not been done it would have been impossible for her to have seen the cards, as during the whole of the sitting their faces were never turned up until after the cards selected had been named, when, of course it was exposed to view in order to ascertain whether it had been correctly designated or not.

"Pocha" controlled Miss Wood five minutes after the séance commenced and placed the medium's hands upon the cards, but, as I have said, never attempting to "face" them. After the lapse of ten minutes she drew one card from the pack, and laying it on the table apart from the others and still back upward, her hands being placed over it, attempted to name it. The card was then turned and I then, seeing it for the first time, informed "Pocha" whether she had been successful or the reverse. Five experiments were made with the following results:—

- Ex. 1. Card as named, eight of diamonds; proved to be the six of diamonds.
- Ex. 2. Card as named, Queen then correcting herself immediately, "Pocha" said, "No; it is the Knave." "What suit?" I asked. "A black suit, but I cannot see which." The card proved to be the Knave of clubs.
- Ex. 3. Card as named, two of hearts; proved to be the three of clubs.
- Ex. 4. Card as named, Knave of spades. Correct.
- Ex. 5. Card as named, King of clubs. Correct.

Although these experiments are not by any means conclusive they seem to establish a *prima facie* case for further experiments. It will be seen that two of the readings were correct on the first trial; one reading was correct on the second trial as regards the name and colour of the suit; and that two experiments were nearly correct in the number and quite so as regards the suit of the card selected—under the circumstances a very satisfactory result. I hope Miss Wood will cultivate this phase of her mediumship.

PROGRESS IN BRAZIL.—The *Moniteur Spirite* (Belgium) informs us that a new Spiritualist Review, the *Reformador, Organ Evolucionista*, has made its appearance with the new year at Rio de Janeiro. One department of it is devoted to Science and its relations, and to the discussion of new ideas. In his introductory article the editor says:—"It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion."

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NOTICE TO THE PUBLIC.

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Light :

SATURDAY, MAY 12TH, 1883.

HINTS AND SUGGESTIONS FOR INQUIRERS
INTO SPIRITUALISM.

In view of the current issue of "LIGHT" being brought to the notice of many who will be more or less new to the subject of Spiritualism it may not be altogether out of place to throw out a few suggestions for their guidance.

We will assume that the attention of the inquirer has been arrested, possibly by hearing a lecture, and that a desire exists to pursue the subject further. The first question that will present itself will probably be, What is Spiritualism? To this we may answer that the fundamental principle of modern Spiritualism is that there is a possibility of communion between this world and the unseen world of spirit, whereby through the medium of certain abnormal phenomena as yet little understood, evidence of a life to come is afforded. This statement will, no doubt, at once fully arouse the curiosity of the inquirer, and in reply to the next query which will, without fail, spring to his lips, viz., How can I satisfy myself of this? we would counsel all who wish to investigate the matter, to read a few of the standard books on the subject, which have been published, before attempting to get practical demonstration of the facts. The time so occupied will be well spent, and will save the new beginner from stumbling into many a pitfall. The Central Association of Spiritualists, 38, Great Russell-street, W.C., has the finest library of such works in the world, and inquirers cannot do better than communicate personally or by letter with the resident secretary, Mr. T. Blyton, who will, we are sure, most willingly give all who seek information any assistance in his power. Persons presenting a satisfactory reference can have the use of the circulating library upon the payment of a nominal monthly fee for two or three months, it being understood that at the expiration of that period they will affiliate themselves more closely with the Association if they desire to continue their researches. No publicity whatever is given to the names of those who attend the rooms of the Association or use its library.

The inquirer having, to some extent, grounded himself in the general principles, and got, as it were, a bird's-eye view of the rise, progress, and aims of modern Spiritualism, and become acquainted with a broad outline of the different phases of the phenomena which he may expect to see, and also learnt the views of the many eminent men who have satisfied themselves of the reality of the phenomena, will then probably be in a better position to understand the facts when he receives palpable demonstration of their existence through the aid of the physical senses, than if he had been thrust without previous preparation into the midst of phenomena, strange in themselves, and the import of which he would not in the least understand. At this stage we should recommend the formation of home experimental circles, proper directions for which will be

found on page 224; or if the inquirer is, through circumstances, unable to follow this course, he may be able to obtain personal conviction through the use of the Planchette or Psychograph. Many who were unable to form circles for investigation have been convinced in this way. The Psychograph is a small, heart-shaped piece of wood, mounted on legs or castors at the widest part, while at the point is a hole for a pencil to be inserted. The hands are then placed on the top of the little instrument, which, if the inquirer is himself a sensitive, will, after a time, commence to move. An hour a-day should be devoted to the trial for, say a month, at the end of which period, if no indications of external power are perceptible, the investigator would have reasonable ground for supposing that he was not a psychic, or rather that he was not possessed of sufficient power as a sensitive to make it of any practical value for strictly personal and private investigation. Failure to obtain results in the time mentioned could not, however, be taken as absolute evidence that the power did not exist. With a protracted trial it is not improbable that success would attend the efforts of the inquirer. In the event of the trial being made with the Planchette, a considerable amount of weariness may be avoided if the inquirer peruses a book or paper while he is sitting with his hand (right or left as preferred) on the little instrument in question. Such a course, too, is useful in producing a frame of mind somewhat favourable to success, viz., an attitude of unexpectancy. In many instances the Psychograph will after a time begin to move across the paper, tracing at first lines and strokes with no apparent meaning in them. Do not trouble about that—the meaning of it all will appear in good time. Do not interrupt until fluency of motion is attained, when the power moving the instrument may be questioned. Often directions will then be given how best to facilitate the manifestations; also messages on personal and other topics. Address the "power," or "force," or "intelligence"—whatever you may prefer to call it—in the same way as you would any stranger you met, listening courteously, but keeping your eyes and ears open. Above all, use your reason. Never for one moment surrender it.

If, however, the inquirer can induce one or two friends to join him the chances of success are increased in proportion. The plan suggested for "table movements" and "rappings" could then be tried. It is impossible to say what number is best for a circle. Sometimes two or three would obtain better results than seven or eight; it is a matter of experiment, and a great deal depends upon those forming the circle. As a rule, however, eight or nine is a very good number, although the party may be limited to three or four or five persons with good effect.

Such are a few hints that it occurs to us may be useful to investigators. The "Testimony of Eminent Persons" and the "Rules for forming Circles" given on page 224 should be attentively read. If, however, any difficulty arises we shall be very happy to answer inquirers either privately or through these columns if communications are accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

We append a list of a few books that will prove useful to inquirers:—

How to Investigate Spiritualism (*Farmer*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey*, 2nd Ed.); Psychography (*M.A., Oxon.*); Spirit Identity (*M.A., Oxon.*); Higher Aspects of Spiritualism (*M.A., Oxon.*); Judge Edmond's Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Farmer*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wyld*); Mechanism of Man, 2 vols. (*Mr. Serjeant Cox*); The Occult World (*A. P. Sinnett*); Startling Facts in Modern Spiritualism (*N. Wolffe*); Arcana of Spiritualism (*Tuttle*).

THE FORTHCOMING LECTURES ON PSYCHOLOGICAL SCIENCE.

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

LECTURE NOTES.

It will be seen by a reference to our advertisement columns that the first lecture of this series takes place at Langham Hall on Tuesday evening, May 15th, when the Rev. John Page Hopps, of Leicester, and the editor of the *Truthseeker*, will deliver a lecture on "A Scientific and Spiritual Basis of Belief in a Future Life." The chair will be taken at eight p.m. by the Hon. Percy Wyndham, M.P. The lecturer has so many friends in London, both amongst Spiritualists and the general public, that there will no doubt be a large attendance. Spiritualists are not only invited to attend themselves, but are also requested to bring these lectures to the notice of any of their friends who are interested in Spiritualism.

Admission is free to certain parts of the hall, but there will be a limited number of reserved seats, tickets for which can be obtained of Mr. T. Blyton, 38, Great Russell-street, W.C., or of Mr. J. J. Morse, 4, New Bridge-street, E.C. They will also, through the courtesy of Mr. Sandys Britton, be on sale at the bookstall at Cavendish Rooms, on Sunday evening next, or application may be made to the office of this paper. There are three sets of tickets, viz. :—Specially reserved numbered sofa stalls, for the course of six lectures, one guinea each, single tickets, 4s. ; reserved seats, 2s. and 1s. each lecture, or 10s. and 5s. for the course.

We are requested to state that no money can be taken for tickets at the doors on the evening in question, a clause in the lease under which Langham Hall is held prohibiting their sale in the approaches of the building. It is, therefore, absolutely necessary that applications for reserved seat tickets should be made before the day of the lecture. Will friends please bear this in mind ?

We have also much pleasure in announcing that the Rev. S. E. Bengough, M.A., has kindly consented to lecture on June 26th, his subject being :—"The Oldest Psychology Extant." Mr. Bengough's name will be familiar to many Spiritualists as that of a contributor to the old *Spiritual Magazine* from its commencement in 1860. We are sure London Spiritualists will be glad of an opportunity of welcoming Mr. Bengough once more in public.

The cost of the series of six lectures is estimated at £70. Friends who intend contributing to this fund are requested to communicate as early as possible with Mr. T. Blyton, 38, Great Russell-street, W.C. Only half the requisite amount has, as yet, been subscribed.

"SPIRIT TEACHINGS," BY "M. A. (OXON.)."—The first series will shortly be issued in book form. Those who make immediate application for copies can be supplied at the subscription price.

AN EVENING WITH EPES SARGENT.

y Robert Cooper.

During my residence in Boston I was in the habit of visiting Mr. Epes Sargent, whose acquaintance I made soon after my arrival in that city, having a letter of introduction to him from the late Mr. B. Coleman, who made Mr. Sargent's personal acquaintance when he visited America on a spiritual mission, about the year 1860.

Epes Sargent at Home.

Mr. Sargent's residence was in the suburbs of Boston, a locality known as Roxbury, and readily reached by tram-car. It was a handsome villa, with extensive grounds, delightfully situated. The time I generally chose for calling was in the evening, when I was almost sure to find him in his library engaged in his literary work. This, on my arrival, he would set aside, and begin to converse on the subject in which we were mutually interested, Spiritualism. He was anxious to hear what I had to tell him in connection with the movement, not being accustomed himself to attend any of the meetings, and only occasionally visiting mediums. He was, however, a studious reader of the spiritual papers, and was well posted in all that transpired both in England and America. An hour or two was very pleasantly passed in discoursing on these themes, Mr. Sargent being a very agreeable conversationalist, very genial and unassuming in his manner, and one with whom you always felt at ease. He had an extensive collection of books in his library, and would very often get up and take one from the shelf and find out something relative to the subject we were discussing. He seemed to have everything at his finger's ends. The last time I saw him he was employed in revising the proofs of a work on which he was engaged for Harper Brothers, the well-known publishers, an encyclopædia of English poetry, and at his request I called upon the Rev. Minot J. Savage, a popular Boston clergyman, to ascertain whether he had published any poetry in a collected form. Mr. Savage informed me he had published a small volume, and provided me with a copy for Mr. Sargent's use. The MS. of "The Scientific Basis of Spiritualism," I had the opportunity of looking through some two years before it was published. The words of the once popular song, "A Life on the Ocean Wave," Mr. Sargent informed me he was the author of. I told him I had set some of his poetry to music and afterwards submitted it to him ; whereupon he wrote to Mr. Oliver Ditson, the principal American music publisher, who, he said, was an old schoolfellow of his, and got him to publish it. The title of this song is, "In our hearts is summer still."

Thinking it would be of interest to our English friends to hear this much of Mr. Sargent, whose name is a household word amongst Spiritualists, I have thought well to introduce the foregoing remarks, but my object in writing this article is to give an account of some interesting and remarkable phenomena that occurred in my presence at Mr. Sargent's residence.

A New Kind of Abnormal Writing.

Some three or four years ago, a medium, W. H. Powell, came to Boston, whose manifestations were of an original and unique character—in fact I do not know of any other who possesses his peculiar phase of mediumship. The first I heard of him was at a lecture by Mr. E. S. Wheeler, of Philadelphia, who, in the course of his address, referred to a new medium who possessed the remarkable power of writing with his bare finger, and at times could produce writing on a wall by motioning his hand in front of it without coming in contact with it; the letters in fact would appear following the motion of the hand. This statement, of course, appeared rather incredible, but an opportunity soon occurred of receiving ocular demonstration of the fact. In due course, Mr. Powell arrived in Boston, and I took an early opportunity of witnessing his phenomenal powers, and soon became satisfied that the writing was produced in the way described. Not

only was writing produced by the medium's bare finger, but when my own finger was used, my hand being held by the medium, the same effect was produced. But on this occasion I saw no writing produced without contact, as described by Mr. Wheeler. I, however, saw writing produced by the gloved finger of a lady; also when a hand was enclosed in a handkerchief. I accompanied the medium to the offices of the *Boston Herald*, when he exhibited his peculiar powers before two of the staff.

It occurred to me that this novel and singular phase of spirit-power would be of interest to Mr. Sargent, and I accordingly suggested to Mr. Powell to pay him a visit, undertaking to accompany and introduce him. It was ultimately arranged to make up a party selected from the "Spiritualists' Home," where Mr. Powell was located. The party consisted of Mr. Powell and his wife, Mrs. Thayer, the wonderful flower-medium, Mr. W. J. Colville, and myself. I entered the house in advance to ascertain whether it would be agreeable to Mr. Sargent to receive the intended visitors, and finding it would be so, signalled them to enter. After a little preliminary conversation respecting Mr. Powell's mediumship, slates were produced and the medium became entranced and spoke under the alleged influence of an Indian spirit named Tecumsch. Before this happened Mr. Powell drank copiously of cold water, which, I believe, is his usual custom on these occasions. After a due examination of the medium's fore-finger by all present it was placed direct upon the slate and wrote in letters about half-an-inch in height as if done by a blunt slate-pencil. The communication sometimes occupied both sides of two or three slates; and one or more spare slates were held by the person sitting next, in order that there might be no break in the continuity of the messages. These were for the most part common-place and unimportant. Mr. Sargent, however, received one or two communications that purported to come from a deceased relative and which seemed to greatly interest him. Experiments were next made with writing with other persons' fingers, Mrs. Sargent's and another lady's being used for that purpose. It was now intimated that an experiment of a different character would be tried and the medium suggested that a slate belonging to Mr. Sargent should be used for the purpose, and he went out of the room to obtain one. After being requested to examine it to see there was nothing on it, we were asked to hold the slate in a horizontal position. Accordingly Mr. and Mrs. Sargent and myself, standing in the centre of the room, took hold of the slate, each with one hand. The medium, standing behind us, asked what we would like to have drawn on the slate. One suggested a flower, and I followed by saying, "Draw a rose." Hereupon Mr. Powell, stretching his hand over our shoulders, moved it about over the slate, but not in contact with it, for the space of a few seconds, and then told us to look on the under side, where we found the representation of a rose, and underneath it the word "Winona." We were, of course, all very much astonished at such an unexpected result, and Mr. Sargent, particularly, regarded it with great interest, and seemed to attach great importance to it. An account of the manifestation was published by him in the *Banner of Light*, and is also referred to in a foot-note in his work, "The Scientific Basis of Spiritualism."

This was the first occasion on which Mr. W. J. Colville and Mr. Sargent had met, and a conversation followed between them relative to the mediumship of the latter. Mr. Sargent said he had recently been studying the subject of "Double Consciousness," and desired further information on the subject. Hereupon Mr. Colville was controlled, and gave a lucid dissertation on this theme, and further, replied to queries that were put by our host. An impromptu poem, the subject suggested by Mr. Sargent, closed the proceedings, and all seemed well satisfied with what had taken place.

With respect to Mr. Powell's peculiar form of mediumship, I would remark that, with one exception, I have never heard of any other medium possessing the like powers. There was a report of a lad at Philadelphia who was said to possess the power of writing in the same way as Mr. Powell, differing in this respect, that the writing produced was in colours. I never heard any authentication of the report. Mr. Powell's mediumship was investigated by a committee of scientists at Philadelphia, who certified to the genuineness of the phenomena and made an analysis of the substance of which the writing was composed. When my finger was used I could feel a small particle like a grain of sand under it; but what was most extraordinary, on one occasion, when I was writing a line with my finger, a second one seemed to form of itself underneath, not so clear but perfectly distinct, and as it were, a reflex of the original.

Mr. Powell's mediumship, taking place as it always does, in full light, is very useful in confounding and convincing sceptics, and he appears to be doing a good work in this way. I frequently notice accounts of him in the American spiritual journals, and the reports are uniformly favourable. In a recent number of the *Religio-Philosophical Journal* is the following from a correspondent at Terre Haute, Ind. :— "He is without doubt a wonderful medium, and though he has been under the scrutiny of observant Spiritualists and critical sceptics, nothing like fraud has been charged or detected." I also accompanied Mr. Sargent on a visit to the remarkable slate-writing medium Watkins, and may at some future time give an account of his doings, if acceptable to the readers of "LIGHT."

SPIRITUALISM IN BELGIUM.

The second quarterly number of the *Bulletin de la Fédération Spirite Belge* (Brussels) is just to hand. From it we learn that various local societies, called *groupes*, in all parts of the country, send delegates to constitute a central conference to consider questions affecting them individually and collectively as Spiritualists. They bring reports and communications. At the second meeting of the Confederation there were delegates from thirty-two *groupes*. As a specimen of the reports we take the following from that of Ostend.

"Spiritualism made its appearance in Ostend in the form of a book. One of us passing a bookseller's saw in the window the 'Livre des Esprits.' He bought it and was captivated by it. Through his zeal a dozen copies were soon in circulation. He with his friends and other readers, used to meet and discuss it in a private room in the Hotel Mertian. This was in 1867. In 1873 we engaged convenient rooms in a private house. In 1875 we formally organised ourselves and met regularly. We had a dozen writing mediums and one seeing medium. After a time we established a little journal and appointed a lecturer. This our first group we called the Kring de Rots, the Rock group. We kept this chiefly for new disciples, in which we taught the efficacy of prayer in behalf of undeveloped spirits. Then the Dupuis group was formed, through the activity of one of us of that name, for Spiritualists of some experience. In this group are mediums for healing, writing, drawing, and for physical manifestations. Every Sunday we have a lecture, and we have published translations and tracts. Our healing medium, Galeyn, is remarkable for the rapidity of the cures through him; he is clairvoyant; he sees the effect produced by the fluid from his hands. One of his cures is in the person of one of our local physicians, who said while under treatment 'This man cannot have been always a workman: he must have studied at hospitals.'

"Our drawing medium, Vanhereke, has no notion of what is coming through his hand, which works by making a series of rapid dots, his pen, dipped in ink, being held perpendicularly. The ink never makes blots. His hand is moved rapidly from one part of the paper to another, even while the medium looks at and talks to those around him. In this way six drawings have been executed by his hand, admired by artists equally on account of design and rapidity of work.

"We have not reached the present point of our history without trials. We used to be intruded upon by false, frivolous, and perverse spirits, and we have had some obsessions. These trials have contributed to our steady progress. The spirits who come to us now have to come through the door of prayer."

THE VISIT OF MRS. FOX JENCKEN TO RUSSIA.

By S. C. Hall.

Mrs. Fox Jencken has returned in good health from her visit to Russia, where she had been invited by M. Aksakof, by whom all her arrangements for "sittings" were made. Her residence in St. Petersburg lasted for seven weeks, on every day of which she met some persons (most of them of high social, professional, or political rank) to whom she manifested the marvels of Spiritualism. Her mission was entirely successful, although it does not appear that any peculiar "novelties" attended, or arose out of it. The result was, however, to convince the hundreds who attended her sittings; and, undoubtedly, belief in Spiritualism and thoroughly confirmed faith in the verity of the phenomena, have resulted from the lady's visit to the Imperial city.

Mrs. Jencken expresses warm gratitude to M. Aksakof. Rooms were provided for her at the principal hotel; a carriage was placed at her disposal; her two orphan boys, who accompanied her, were placed at a temporary school; her daily callers were very numerous; in a word, the result was far more than merely satisfactory to her, while gratifying, convincing, and happy to her sitters, on every occasion for which appointments and arrangements had been made.

The manifestations were sometimes by night and as often by day—in full light: forms were occasionally visible, messages were written in Russian, both by the hand of Mrs. Jencken, and in "direct writing." Several names were communicated of persons "gone before." The raps on the table, floor and walls were even more than usually loud and strong: lights were seen in various parts of the room: a small bell was rung repeatedly in various parts of it: palpable "touchings" were numerous, with clear evidence as to the identity of the "touchers": in short, all the usual phenomena familiar to advanced Spiritualists, were communicated to the sitters—such evidence being fully and entirely accepted by several of the most learned professors of the Russian capital. And, although there does not seem to have been any marked or peculiar manifestations, the result was eminently and entirely satisfactory, confirming the very general belief in Spiritualism that prevails in the great city of Northern Europe: the acceptance of Spiritualism as a solemn, impressive, and happy truth.

It would be of little value to go at length into a history of the exceedingly satisfactory visit of Mrs. Jencken; she expresses much gratitude to the ladies and gentlemen, the men of science and letters, leading professors and renowned physicians, who were present at her sittings. No single unpleasant incident occurred during the seven weeks of her residence. Everything was in every way made pleasant to her. A warm invitation to "come again" was conveyed to her, and we, as well as Mrs. Jencken, may repeat the words "it is a sweet memory to look back upon."

She can relate facts far more effectually and emphatically than they can be recorded by written words. Her account of her residence is of very great interest. But space may be better occupied than in giving details.

SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.

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

The evening of Sunday, the 6th inst., at these rooms, was appropriated to "Question and Answer"; a form of instruction and evidence which is introduced periodically as a test of the quality and resources of trance-speaking under the skilful and experienced charge of the controls of Mr. Morse. The opportunity thus afforded for the relief of personal doubts, if these are of a character likely to interest generally an intelligent audience, and for a brief but judicious and cogent exhibition of some of the prominent aspects of the Spiritualist's philosophy, is so largely appreciated that the difficulty of dealing adequately with all the points raised increases with each meeting. Upwards of twenty questions were proposed and answered, and we would gladly supply at once an abstract of the answers, if by any possibility we could fairly reproduce their pertinent and searching character within the limits allotted to this report. Nor can we attempt a selection of special points, for our sense of exact justice to all inquirers restrains us. Under the circumstances we can only repeat the announcement made from the platform, that if a sufficient number of subscribers will give in their names and addresses for the purchase of a verbatim report of the proceedings this shall be supplied within a week or two.

Names can be received by the secretary at 53, Sigdon-road, Dalston, E., or at the rooms, not later than Tuesday, the 15th inst. The price will be the same as that for the number already printed and in circulation, namely, 4d. for one copy, 10d. for three, 1s. 6d. for six, with gratuitous distribution of Farmer's pamphlet, "How to Investigate."

The consultation with the controls closed with the expression of the cordial thanks of the meeting and their amiable acknowledgment. They were also sufficiently considerate to announce (and to bespeak a large attendance for the occasion) that on Sunday, the 13th, Mr. E. W. Wallis, from Nottingham, will occupy the platform and speak upon the question, "After Death, What?"—S.B.

NOTICES TO CORRESPONDENTS.

A. J. C.—Received. Will appear.

NORTHUMBRIA.—Will appear next week. We have been obliged to postpone the publication of all intelligence this week.

THE VEGETARIAN "APPLE TREE."—Mr. Glendinning, the well-known Spiritualist, has been, for some time past, proprietor of the "Apple Tree" Restaurant, in London Wall. The following lines written on the subject give a new turn to an old legend. The initials will reveal the poet.

Said He—

"You are fair—you always were;
And yet your beauty shews,
A dawn to-day more dainty-rare
Than any tint of rose!"

Said She—

"Pure living makes pure blood,
And, if you will follow me
As tempter to a healthier food,
Just try the 'Apple Tree!'"

G. M.

SHAKESPEARE AND THE SUPERNATURAL.—In his address at the Shakespeare soirée, at Birkenhead, the other evening, the Rev. W. Binns said:—"Shakespeare had a supernatural theory, such as it was, of the ordinary sort. In Shakespeare's mind the things every day evident to the senses, constituted the kingdom of nature. Of these things God was the author. Behind all that we saw God existed, and out of the fulness of His life He poured forth the forms of finite being, and yet did not exhaust Himself by what He poured forth. There was always an infinite in the background. Nineteen persons out of twenty would agree with this. But this was not all. What we might call the natural supernaturalism of Shakespeare included a belief in mysterious powers which only made their appearances in the world on rare occasions, or when our own minds were so tuned that we could perceive the presence of spiritual realities which were always there. Shakespeare had a genuine faith in ghosts, witches, and fairies. They were by no means to him, as they were to modern science, the relics of superstition, or the creation of a vagrant imagination abandoning itself to the despotism of subjectivity, and bodying forth in the world without that which only existed in the world within. If we ask, do ghosts, witches, and fairies really exist, he had no answer to give. He had never met with any himself. But there were more things in heaven and earth than were dreamt of in our philosophy. Shakespeare believed in them, and the belief of such a man was not to be contemptuously dismissed as an effete superstition."—*The Christian Life*.

SOCIETY FOR PSYCHICAL RESEARCH.—(To the Editor of the *Daily News*).—Sir,—The learned writer of your Saturday's leader on our "proceedings" (whose active co-operation in the department of the research to which he so earnestly directs us would be even more welcome than his admonitions) has not wholly avoided the common confusion between "collective illusion" and "collective hallucination." It of course often happens that two or more people, usually under the influence of suggestion, misinterpret in the same way the signs presented to their senses, and so agree in mis-seeing or mis-hearing some real object. On the other hand, I know of no evidence to prove that two or more persons have ever simultaneously perceived, and mistaken for reality, some unsuggested and purely subjective image having no external basis. But, your critic urges, such an occurrence should at any rate present no difficulties to us, who believe in the possibility of thought-transference; for why should not the image, however subjective in origin, be transferred from one mind to another? This is an acute and pertinent observation; and the answer to it would need more space than I can ask for. I will only remark that to those whose chief aim for some time has been to establish the simpler facts of thought-transference, it is a fair (and now by no means a rare) ground of satisfaction to find the reality of that power, so lately wholly unrecognised by science, suggested as a plausible scientific explanation for various further classes of doubtful or discredited phenomena. I would ask, in conclusion, whether it is quite fair to describe, in a way which implies that we have treated them as credible and valuable cases, stories which we have expressly quoted to illustrate the manner in which evidence is apt to break down under strict examination?—Yours obediently, EDMUND GURNEY.—Devonshire Club, May 6th.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; *H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler of, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 38, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its impossibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable “communion with the dead.” But it is open to grave question whether—even in the case of family circles—inquirers should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous séances for physical manifestations.

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

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

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

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

Edwin Adams, Cardiff
W. P. Adshead, Derby
Alexander Aksakof, St. Petersburg
G. P. Allan, London
W. R. Armstrong, Newcastle-on-Tyne
R. Baikie, M.D., late H.E.I.C.S., Edinburgh
*T. P. Barkas, F.G.S., Newcastle-on-Tyne
Frederick A. Binney, Manchester
*Anna Blackwell, Paris
John L. Bland, President of Hull Psychological Society
Hannah Blundell, Manchester
John James Bodmer, London
Hugh Booth, Sowerby Bridge
Eliza Boucher, Minehead
Colonel Joshua Brayn, Jersey
Emma Hardinge-Britten, Manchester
William Brown, Burnley
Henry Burton, Newcastle-on-Tyne
Alexander Calder, London

†Robert Redgrave Cann, Harleston, Norfolk
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley, Hon. Sec. Birmingham Christian Spiritualist Society
John Cowie, Dumbarton
John Crane, Houghton-le-Spring
William Day, Ipswich
James Dawbarn, London
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society
David Duguid, Glasgow
T. H. Edmands, Sunbury-on-Thames
§W. Eglinton, London
J. Crossley Eno, Dulwich
Thomas Everitt, London
John S. Farmer, London
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society
Richard Fitton, Manchester
Charlotte FitzGerald, London
D. G. FitzGerald, M.S.Tel.E., London
Elizabeth FitzGerald, London
*Hannah Ford, Leeds
George Forster, Hon. Sec. Seghill Spiritualist Association
H. E. Frances, Hon. Sec. Brixton Psychological Society
William Gill, Brighton
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists
Thomas Grant, Maidstone
G. F. Green, London
Joseph N. Greenwell, Hon. Sec. Dalston Association
S. C. Hall, F.S.A., London
*Mrs. F. V. Hallock, Chiswick, London
William Hardy, Hon. Sec. Sheffield Psychological Association
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists
Georgiana Houghton, London
H. T. Humphreys, London.
Berks T. Hutchinson, L.D.S., R.C.S.I., Cape Town, South Africa.
Hugh Hutchinson, President Islington Home Circle
John Enmore Jones, London
H. A. Kersey, Newcastle-on-Tyne
W. F. Kirby, London
Edward Larrad, President Leicester Spiritualist Society
John Lamont, Liverpool
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris
J.E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.
“M.A. (Oxon.),” London
Iver MacDonnell, London
John McG. Munro, Hon. Sec. Glasgow Association of Spiritualists
Thomas McKinney, Peterborough
*C. C. Massey, London
William Miall, London
William Morris, London
J. J. Morse, London
Hay Nisbet, Glasgow
Roden Noel, London
W. G. Pickersgill, London
Thomas Pinkey, Durham
Richard Pearce, London
Cornelius Pearson, London
*Edward R. Pease, London
*Frank Podmore, London.
*Thomas Pole, Clifton
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists
John Pringle, Hon. Sec. Hetton Spiritual Society
S. R. Redman, London
George Ridley, Hon. Sec. North Durham Spiritualist Society
A. J. Riko, The Hague
W. C. Robson, Newcastle-on-Tyne
James Robertson, Glasgow
E. Dawson Rogers, London
George Rogers, President Macclesfield Society of Spiritualists
John Rouse, Croydon
Adam Rushton, Minister, Macclesfield Society of Spiritualists
Rev. Dr. Sexton, London.
†Thos Shorter, London
J. Bowring Sloman, Plympton
S. T. Speer, M.D. (Edin.), London
M. A. Stack, London
Lucia C. Stone, Bridport
Edith L. Stone, Bridport
Morell Theobald, London
Ellen Miall Theobald, London
A. Teague, Hon. Sec. South African Spiritual Evidence Society
E. A. Tietkens, London
I. Thompson, Manchester
*E. Louisa Thompson Nosworthy, Liverpool
Charles Tomlinson, London
George Tommy, Bristol
Jno. P. Turner, Leamington
Mary Wainwright, London
†Alfred Russel Wallace, F.R.G.S., Godalming
E. W. Wallis, Nottingham
*Rev. W. Whitear, London
A. S. Winchester, San Francisco.
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland
Oswald Wirth, Paris
George Wyld, M.D., London
J. F. Young, Llanelly

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 38, Great Russell-street, W.C.]

* Is of opinion that public miscellaneous séances for physical manifestations should be altogether discontinued.

† Would prefer that the word “conscious” should be omitted from the last sentence of the second paragraph.

‡ Is of opinion that public miscellaneous séances and professional mediumship for physical manifestations should be altogether discouraged.

§ Is opposed to all public séances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

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 Room is 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, Stances 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 £ s. d.

TERMS OF MEMBERSHIP.		£ 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.

- Adshad, W. P., Dorby House, Belper, Derbyshire.
 Allan, G. P., 184, St. George's-street, E.
 Arundale, Miss F., 77, Elgin-crescent, Notting Hill, W.
 Barrett, F., Hawthornden, Leamford, Staines.
 Bennett, E. T., 8, The Green, Richmond.
 Bowman, J., 45, Jamaica-street, Glasgow.
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Business for Ensuing Week:—

TUESDAY, MAY 15th.—Lecture at Langham Hall, Subject: "A Scientific and Spiritual Basis of Belief in a Future Life," by the Rev. JOHN PAGE HOPPS. Chair to be taken at 8 p.m. by the Hon. FRANK WYNDHAM, M.P.

THURSDAY, MAY 17th.—General Purposes Committee Meeting, at 6.30 p.m. Members' Subscription Sance, Mr. J. CECIL HUSK, Medium. Tickets of Admission, 2s. 6d. each. Commence at 7.30 p.m. prompt.

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