

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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### CONTENTS.

Notes by the Way . . . . .	85	The Higher Life . . . . .	89
Edward von Hartmann on Spiritualism . . . . .	86	Memorandum on Confederation of Spiritualist Societies . . . . .	90
Conferences on Spiritual Healing . . . . .	88	Chiromancy . . . . .	91
The Verification of Spirit Messages . . . . .	88	Phases of Materialization . . . . .	92
The Rapid Growth of Spiritualism . . . . .	88	The Spiritual Press at Home and Abroad . . . . .	94
The "Secondary Self" and the "Newnham Case" . . . . .	89		

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

### NOTES BY THE WAY.

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

The *Lancet* (January 30th) has an account of a case of "Faith-healing," communicated to the Cambridge Medical Society by Dr. Ransom. A married woman, about forty-five years old, in comfortable circumstances, was operated on for cancer of the breast, in January, 1882. The disease returned in the cicatrix some twenty months later, and in other parts. Her health and strength gave way, and she became much depressed, and unfit for any ordinary duties. Her friends persuaded her to try faith-healing. After reading all she could get on the subject, she decided in June, 1885, to go to London and join the sect. "From June to September she went about proclaiming herself cured, and that her faith had made her whole. She gained flesh and strength, became cheerful, and resumed her household duties. In September, however, she sent for Dr. Ransom, being attacked with peritonitis, and she expressed the greatest disappointment at finding that she was not so well, and saying that she had fully believed herself to be cured." Dr. Ransom said this was a remarkable instance of the power of mind over matter. Yes: I suppose if the mind—the will, I would rather say—had been stronger the cure would have been permanent. I suspect that the alleviation of disease by these psychical methods is only temporary in a great number of cases.

In connection with this case, and especially with the meetings that have recently been held under the auspices of the Dowager Lady Sandhurst, I may give a more detailed account of some cases treated at the Cripples' Home, 7, Somerset-terrace, Carlton-road, Maida Vale, W. The account has been kindly written by the Dowager Lady Sandhurst, and I publish it as of deep interest to many of my readers, and in the hope, I confess, that the reading of it may induce those who can afford it to furnish the money essential for the prosecution of this noble work. Want of means cramps effort of this kind in a way that is saddening; as indeed it does much of the work that Spiritualists could undertake and carry through with ease and success, if only reasonable support were forthcoming. Applications for information, remittances of money, or promises of support addressed to the Dowager Lady Sandhurst, 18, Portland-place, W., or to myself, will be welcome.

The following is some account of the Cripples' Home and the treatment pursued there, called "Medical Magnetic Manipulation."

In July, 1884, two ladies, themselves possessing high

magnetic power, determined to commence a work which should eventually become an institution for the gratuitous healing of disease and deformity, under direct spiritual guidance of the highest kind. The treatment which they have been led to employ comprises not only the direct use of the spiritual power through human hands, but much wise instruction has been and is still spiritually given in the use of ordinary known remedies; these being frequently applied to achieve objects different from those for which they are ordinarily used. Vapour baths, electric baths, Turkish baths, douches of different kinds, some allopathic medicines, homœopathic medicines, and some of the Mattei preparations, herbs of different kinds, magnetic passes, and other methods purely spiritual, have all been recommended and taught, and when the conditions of sympathy, &c., are favourable, the most extraordinary results have been attained. It will be thought very remarkable that although the cases generally received are those of children, or persons pronounced incurable, and some said to be dying, in no case has death supervened, nor has one been dismissed without some measure of relief. In some cases the conditions have proved unconquerably antipathetic, so as to make it impossible to make use of the high spiritual means of cure; but this must occasionally be the case for a long time to come.\*

I will mention a few of the most remarkable cases.

One of the first was a little boy with caries of the spine: he was between three and four years old; cause of disease a fall when a baby. He had never walked; seemed half an idiot; could not speak; suffered much pain; was always either crying or moping; he had three large abscesses in his back, one knee contracted, and one hip-joint almost immovable; he wore a Sayer's jacket. He was handed over to the Home by two medical men, one of whom expressed the opinion that he might live six months, while both pronounced the case hopeless. In six months he was standing alone; in nine months he was running about, suffering no pain, laughing and trying to talk; as bright a child as any we had. The treatment of this case was very extraordinary. We took off the Sayer's jacket, and left him free; the whole body was daily rubbed; the child was well and carefully fed; one of the ladies was told to breathe on the little deformed back a few times each day for three days, and the muscles of the spine were gently manipulated. Then came a day when the contracted joints (adhesions) were to be broken down; no chloroform or other anæsthetic was used, but one lady held her hands passively on the little boy while the necessary movements were forcibly gone through, and in less time than it has taken to write this the deformed leg was laid out, as straight as the other. There was no pain, no sleep, no unconsciousness; the child lay still, turning his head, watching the strange things that were done to his leg, and sometimes laughing. The hands laid on had received power to still the otherwise inevitable agony. Dislocated bones and joints can also be set painlessly without anæsthetics; this has been done several times at the Cripples' Home. In addition to the symptoms named above, this child suffered from constant diarrhœa when first handed over to the Home, and together with the hip and back the lumbar region was affected. The child's name is William Hamlin. Partly for change, partly for his mother's sake, but mostly on account of want of funds, this child has lately been at home with her. It is intended to take him back as soon as possible. The acute curvature of the spine is very much improved, and only one abscess remains out of three.

Lily Hodges, aged three, was admitted July 5th, 1884. Hip joint disease; had been in several hospitals without benefit. In 1882 had the head of the femur removed. When she came to this Home she did so contrary to the advice of several surgeons, who recommended the removal of the entire leg as the

\* This throws light on the inner spiritual causes at work. I believe that in many cases faith-healing is wholly independent of the medicines exhibited, though I also think that the magnetic manipulation is ascertainably most serviceable.—"M.A. (Oxon.)"

only means of saving the child's life; but this her parents would not allow. When she was admitted there was one large wound and several smaller ones on the hip, discharging a great quantity of pus; she was in very low condition, with hectic fever; she was in considerable pain, and afraid to be moved, and Mr. Bernard Roth pronounced her "dying."

On October 27th of the same year, 1884, Mr. Bernard Roth pronounced her "cured." The sores were healed, the child was healthy, she could move the leg in every direction, and bear her weight on it without pain.

After this she was kept still a few months, and last summer was sent home, walking with a high-heeled boot and one stick.

The means used for this cure also were very wonderful. The wounds were syringed with very weak carbolic lotion; they were dressed with magnetic ointment and wool. The child was daily rubbed; a tumbler of magnetised water was sipped daily. (This has formed part of the treatment of every case.) Homœopathic Tinct: Acid: Citric: was given for a few days at a time, at intervals; and a purely spiritual remedy was also made use of. One of the ladies was directed to sit by the child, who was laid on a couch. The lady was further directed to place one hand on the child's head and the other in a basin of cold water, and so to sit for ten minutes; and after that to hold the feet in like manner with one hand, keeping the other in the cold water for the same length of time. By this means the scrofulous poison was removed from the constitution. When the operation was over the water appeared dirty, greasy almost, and there was a black oily sediment at the bottom of the basin. There were constant movements and manipulations of the hip and of the limb; occasionally for a few days other medicines were ordered, but the main agents of the cure are considered to have been the spiritual magnetic treatment, the rubbing and manipulation, the citric acid, the ointment and wool, and the carbolic lotion. No pain is ever given; the moment the patient complains the special treatment at that moment being pursued is stopped. The patient was not kept in a recumbent position, but as soon as she was able was allowed to move about. It need hardly be added that these ladies depend wholly on prayer, silent, faithful prayer.

THE following notice of "Twixt Two Worlds" will be read with interest, as showing how much attention the book is receiving at the hands of the secular papers:—"The columns of *Society* have before now been thrown open to Spiritualistic argument *pro* and *con*, and, therefore, Mr. Editor, you will perhaps permit me to mention the sentiments which have been aroused in me through the perusal of the remarkable volume entitled 'Twixt Two Worlds,' which has just been issued by the Psychological Press, and which professes to be a circumstantial account of the principal sêances where William Eglinton has been the central mediumistic figure. That the book contains the most marvellous statements, goes without the saying, and I am only sorry—keenly sorry—that it is not issued at a price which can reach the million. A great many works have at various times seen the light on the entrancing subject of Spiritualism, but never has the matter been treated with the same detail and absence of ambiguity as in the present instance. A part from various circumstantial accounts of sêances by living eye-witnesses, whose names are appended, there is given a list, including some of the leading people in society, who have, through Mr. Eglinton, become testifiers to the truth of these wonderful revelations. A point arises when one closes the volume, which is this—is it possible that so many people can be deceiving themselves? That no jugglery can account for the higher manifestations is undeniable. For example, Messrs. Maskelyne and Cooke are no doubt clever enough to make a table turn; and under certain very loose test conditions, they may even (as I believe they have) produce slate-writing; but could they do these things without apparatus in the broad daylight at a friend's house? Mr. Eglinton seems to have even succeeded in producing vivid figures of the dead in a garden, under conditions one would have deemed well-nigh impossible. The whole thing requires carefully going into; and if Spiritualism is the true belief, and the one which is to govern the future ideas of mankind, publicity of the strongest kind should be given to the movements of this the greatest medium of the nineteenth century. I should propose that twenty well-known Pressmen be invited by Mr. Eglinton to a sêance. Let them be all journalists, without bias, yet with sufficient worldly wisdom not to be gulled, and then, if he can produce the phenomena which 'Twixt Two Worlds' teems with, let the whole world know it. This must be acknowledged as a fair proposition. What does the medium say to it?" To our certain knowledge Mr. Eglinton has given a large number of sêances to the members of the Press, but only in a few instances have they had the courage to state exactly what took place. The majority preferred silence for fear of losing subscribers.

## EDWARD VON HARTMANN ON SPIRITUALISM.

BY CARL DU PREL.

TRANSLATED BY "V."

Important questions of the day should always be brought before the forum of philosophy as soon as possible in order that they may be raised above the various opinions of different parties who can never by themselves be brought to know that they are often only half in the right, and their adversaries only half in the wrong. Acting in this spirit, Hartmann has recently undertaken the objective inquiry of the Jewish question, and in his latest pamphlet he discusses the subject of Spiritualism.\* The witness of history, and the accounts of his contemporaries, leave Hartmann in no doubt that there are forces in human beings which science has not yet examined. He himself has no experience in Spiritualistic phenomena, and, therefore, only gives an opinion of conditional value upon the conclusions to be drawn from these phenomena, supposing that they are genuine. Natural science has unfortunately hitherto neglected its duty in co-operating with philosophy to establish Spiritualistic facts. Hartmann is perfectly right in pressing on the attention of official science the inquiry into these facts; but he, a pessimist, is betrayed into a, to me, quite incomprehensible optimism if he thinks that this inquiry will lead to any results. New truths must be, at least, 100 years old, and have become quite common-place before members of the Academy trouble themselves about them. History proves that this always has been the case; and shows, on psychological grounds, why it always will be so. For instance, it is somewhere about 100 years since Mesmer re-discovered animal magnetism; but only quite recently, and since Hansen has given thousands of proofs, by public representations in numberless towns in Germany that animal magnetism really does exist, have a few physiologists and physicians taken the subject into consideration; and in a short time these good intentions have again died a natural death. Now, however, without a preliminary knowledge of magnetism and somnambulism, Spiritualism cannot be understood; it may, therefore, be calculated pretty closely how long a time our Academicians will need to prepare for the work set before them by Hartmann. Before that time, perhaps, the governing powers whom Hartmann invites to institute a scientific research commission will step in.

Hartmann is convinced that the Spiritualistic theory of Spiritists is untenable, and that all the phenomena proceed from the medium. He assumes a peculiar kind of nerve-force which issues from the medium when he is in a state of auto-somnambulism. This can transform itself into light and heat vibrations, can be collected into a mass in the organism, and possesses the capability of being set free, and can also be directed by the will. In this wise many physical phenomena in the presence of mediums may be accounted for, such as rappings, moving of material objects, appearances of lights, and operating at a distance. Hartmann brings this nerve-power, as an intelligent force, into connection with the middle strata of the brain, which may be regarded as a conductor of the somnambulist's consciousness. The medium, he says, also produces his manifestations partly through thought-reading. Hartmann does not deny, however, that other manifestations of the medium can only be produced by him from a metaphysical source. Often a true clairvoyance (clear-seeing and far-seeing) takes place. Hartmann is, however, a Pantheist and, as such, only recognises the natural earthly human form of man and the world-substance (*Weltsubstanz*), from which we are immediately derived, and not the intermediate link, namely, the transcendental subject of man with its supernormal consciousness and powers. Hartmann therefore finds it necessary to explain all clairvoyance by inspiration: since individuals are rooted in the absolute, so they have in this way a connection with each other; telepathy or seeing at a distance of time and space may exist because in the absolute knowledge of the absolute spirit the threads of all kinds of causes of one single collective perception are entwined. It certainly is quite within the bounds of comprehension that Hartmann should desire to bring these phenomena into agreement with the philosophy of the unknown; and yet I think that Kant in his "Dreams of a Spirit Seer," has come to a more just conclusion; namely, that if a case of clairvoyance were established we should be obligated to discriminate between the person and the subject in man. Indeed, such metaphysical individualism throws much light upon the phenomena of somnambulism and Spirit-

\* "Die Gegenwart" (The Present Time), No. 27, 1885.



ualism, and these are thus proved to be very good tests of philosophical systems.

The somnambulist's imagination of the medium transfers the performances arising during his unconsciousness, by means of a sort of dramatic division of himself to a foreign source, and the images created by himself appear to him in the form of hallucinations.

These are the spirits of whom the medium speaks, and indeed he does so in all good faith. The medium, however, says Hartmann, acts upon the persons taking part in the séance as a strong magnetiser, who, as Hansen has frequently shown, can impose upon his subjects ideas or representations at his pleasure; he transfers his hallucinations to the spectators, and thus it happens that they also see these spirits.

When this, in the case of the medium, is a simple illusion, he takes himself for the spirit, and his somnambulist's imagination only adopts some metamorphoses of figure and clothing; when, on the contrary, a complete hallucination takes place, the medium sees the phantom outside or apart from himself. Corresponding to these different conditions on the part of the medium, there are equally two kinds of transference of the hallucinations on the side of the spectators. The medium's illusion corresponds with transfiguration, in which state he steps out of the cabinet as a somnambulist's lay figure upon which the spirit garments are displayed. Now, in this case, if an enlightened sceptic seizes the phantom he naturally finds the medium in its place; he then believes that he has unmasked an imposture, but he really has only exposed his own ignorance of Spiritualistic matters, besides having risked doing the medium a great injury, since it is very dangerous to awaken a somnambulist by violence. Now, however, since, according to Hartmann, the clothing of the somnambulist's lay figure only exists in the hallucination conveyed by the medium to the spectators, when such an exposure takes place, a search for the supposed disguise in the shape of garments will be of course fruitless. If on the other hand it is a case of genuine hallucination on the part of the medium, then the spectators see a real materialisation, that is, they see a phantom of the medium set free, while the latter is in a state of trance.

This theory of Hartmann's is in the highest degree complicated, and I am thoroughly convinced he himself will abandon it when he has had some personal experience of the subject, which cannot be dispensed with in investigating Spiritualistic matters. A magnetiser is no doubt able to impose upon others the ideas he conjures up in the form of hallucinations—for examples of this, Richet's "L'Homme et l'Intelligence," and Du Potet's "La Magique Dévoilée" may be consulted; but the photographic plate cannot depict hallucinations, and phantoms have frequently been photographed. Hartmann himself is aware of the fact that Crookes photographed both medium and phantom on the same plate; he puts this on one side, however, with the assertion that one of the two figures appeared only as the cushion dressed up in the medium's clothes. Such assertions as these will doubtless command the approval of ignorant persons, but no thoughtful reader will credit that one of the first scientific men and experimentalists of England, who had for four years carried on his experiments in Spiritualism in his own study, with a young girl, could be deceived by her in broad daylight by such a clumsy trick.

The photographic plates prove therefore that the phantoms are objective, and therefore there can be no question of hallucination. The Pantheist will indeed be inclined to deny the fact of objective phantoms of human beings as long as he can, because they prove that we are other than an aggregation of molecules (*nicht unmittelbar im Ding an sich wurzeln*), and that we survive our earthly human bodies individually.

Hartmann accuses those philosophers who have adopted the Spiritualistic hypothesis of want of critical precaution in not having previously sought how far the nerve power of the medium suffices for an explanation of the phenomena. This accusation, which is especially directed against Ulrici, Perty, Hoffmann, the younger Fichte, and Hellenbach, is certainly not justified. Anyone who undertakes to inquire into this subject commences naturally by attributing these manifestations to the medium himself. Perty throughout almost the whole of his life held fast to the explanation of their being produced through the magic power of the medium; at last, however, he was forced to give up this theory, urged by the facts of nature and his own experience. Hartmann would come to the same result if he could only resolve to collect experiences for himself.

In order to set forth my views as opposed to those of Hartmann, I must, therefore, say that Hartmann takes the medium for the cause—*causa*—of the phenomena; he says that the medium operates *psychically*, in that he causes hallucinations and acts upon the spectators. In my opinion, on the contrary, the medium is only the condition—*conditio sine quâ non*—of the phenomena; he does not operate psychically but only *organically* by the physical aura (*Stoffabgabe*) which he gives forth for the formation of the phantoms. Hartmann's view is contradicted by the testimony of the photographic plate; mine is strengthened by the circumstance that the medium may be dispensed with; he may be replaced, or his co-operation at least be increased by organic substances. This was known to necromancers even in the days of Homer, and in the Middle Ages, who on this account made use of suitable fumigations. When Hellenbach in some of his experiments placed organic substances in different vessels, the contents of these were found to be partly consumed after the séance was over.

Therefore, I think that Hartmann has drawn the line with regard to Spiritualistic phenomena between the subjective and objective, in the wrong place. This may, however, prove of great use in the cause, for those whose province it should be to inquire into these matters may be roused from their indolence by the prospect of following in the way pointed out by Hartmann, and thus dealing a death-blow to superstition. It is, however, on the other side advisable, in view of the uncritical zeal of Spiritualists, to remind them that Spiritualism has its subjective as well as objective side, and that by drawing the line of separation too much in the wrong direction they reject the subjective as much as Hartmann does the objective phases.

Under all circumstances Hartmann deserves lasting credit for having had the courage to declare Spiritualism at least greatly in need of being investigated.

#### "LIGHT" SUSTENTATION FUND

For 1886.

	£	s.	d.
Remittances and promises already announced ...	206	8	10
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Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

REGENT HOTEL, 31, MARYLEBONE-ROAD, N.W.—On Sunday, February 21st, at 7 p.m., prior to the usual lecture, a spirit communication will be read.—F. W. Read, 79, Upper Gloucester-place.

SPECIAL NOTICE.—We earnestly request our readers when remitting money to cross their cheques, Post Office orders, or postal orders, and in the case of the latter taking a note of the number appearing on their face. Stamps, unless enclosed in a registered letter, should under no circumstances be sent. Remittances are invariably acknowledged on the day of receipt. If any of our readers have, during the last six weeks, sent remittances, the receipt of which has not been acknowledged, we shall be obliged by being informed of the same, together with any particulars which may lead to identification. We are desired by the Manager of the Psychological Press (same office) to ask that the same rules shall be observed in forwarding money for books. He also desires similar information with regard to unacknowledged remittances during the period named.

*Mind in Nature* (an American monthly "popular journal of psychical, medical, and scientific information") has completed its first volume. It is directed by Mr. J. E. Woodhead, manager of the Cosmic Publishing Company, who is also largely concerned with the Western Society for Psychical Research. The magazine may be regarded as the organ of this Society, though it is expressly committed to no psychical "ism." It possesses an imposing list of contributors including Dr. Elliot Coues, and no less than five specialists in mental and nervous diseases. In the list are to be found also the names of two Bishops, long known to be interested in psychical subjects:—Bishop Fallows (who first started the ideas of the Society and journal) and Bishop Cleveland Cox (who communicates to the current number an excellent article on "The Preternatural"—"the penumbral region which implies the deeper shade of mystery called the supernatural"). *Mind in Nature* is wholesomely free from blots that have defiled some journals that have dealt with the psychical and occult. If it does not touch the special subjects that belong to Spiritualism proper, it deals with matters that may well interest us in a style that we may cordially approve.

## CONFERENCES ON SPIRITUAL HEALING.

A second drawing-room meeting was held at the house of Lord Mount-Temple, at 15, Great Stanhope-street, Mayfair, on Wednesday, February 3rd. There were present among others, Lady Mount-Temple, the Dowager Lady Sandhurst, Mrs. Wm. Tebb, Mrs. Hamilton, Mr. and Mrs. Duncan, Mr. Stainton Moses, Mr. and Mrs. Stack, Mrs. Pearsall Smith, Rev. J. Page Hopps, Mr. Murray Templeton, Mr. Walker, Mrs. Cowley, &c.

Lord Mount-Temple was unable to be present on account of serious illness.

The meeting was opened with prayer.

Mr. Stainton Moses then briefly alluded to the objects of these meetings, viz., the ultimate formation of a society devoted to spirit communion in its highest sense; he also spoke of spiritual healing as one of the results of spiritual communion and one of the gifts of God. He expressed himself deeply interested in the work of spiritual healing, which had been begun and carried on by the exertions and under the direction of Lady Sandhurst and Mrs. Duncan.

Lady Sandhurst said that having heard there had been a slight misapprehension at the last meeting, she wished to explain that, in giving utterance to her own religious convictions as learnt from Spiritual teaching, she had not the smallest intention of conveying the idea that none were welcome unless they held the same views; on the contrary, she would gladly welcome all who were prepared to treat with reverence all holy things, all things that might be held to be holy by any one present. This reverence and an earnest desire to learn more of God and of His ways were the only qualifications necessary. All she knew was taught by those to whom the Lord Jesus was "the Alpha and the Omega," and if her friends approached the subject earnestly they would learn all things by degrees as she had done herself. Another remark she wished to make. In the event of any friends being good enough in the future to lend a room for these meetings, it was much wished that they should not be put to any inconvenience or their houses unnecessarily disturbed; the one room would be all sufficient. On the first occasion the meeting was chiefly a social one, and refreshments had been provided, but in the future as the meetings assumed a more regular character, it was considered that this would be quite unnecessary. She also desired to say that applications for invitations should be made to Mr. Stainton Moses, Mrs. Duncan, or herself.

Lady Sandhurst then gave a few particulars of the "Cripples' Home," and mentioned some cases pronounced by the faculty hopeless and incurable which had been either cured or treated with remarkable success by means of the great power of magnetism. She particularly mentioned a child who had been considered dying of hip disease, and a poor woman who had been in St. Bartholomew's Hospital, on whom the same verdict had been passed, owing to a complication of diseases, both of whom are practically cured. In answer to questions put to her, Lady Sandhurst said that the human magnetism is made the vehicle of a higher magnetism, and whatever good is done is not done by, but through the healer. She was aware that a certain receptive condition of the patients was necessary to enable them to receive the cure.

Mr. Stainton Moses thought that spiritual healing depended largely on the receptive state of the patient, also that there was a common basis between faith healing and spiritual magnetic healing. The *Lancet* had recently recorded a wonderful case of faith healing in a woman suffering from cancer, which the neighbouring doctors were unable to relieve. She determined to try the faith cure and came to London. For seven months she had been wasting away, had lost all interest in her life, being unable to perform its ordinary duties; but under the influence of the faith cure she rapidly improved, resumed her ordinary avocations, and eventually declared herself perfectly well.

Mrs. Pearsall Smith gave some particulars of the mind cure as practised in America. There is a regular school which profess to have discovered an absolute law by which healing is accomplished. Wonderful cures are made. The healers sit by the patients without speaking to or touching them; they imprint, they say, on the mind of the patient a picture of health, the result being, that in a little while, the mind of the patient takes hold of the picture of health, and works it out on the body—their theory being that all disease is in the thought-current, and that if one can only keep the thoughts on health disease can be cured.

Mr. Stainton Moses said he recollected cases in which the exertion of will on the part of the patient had been held to effect a cure, and others where the same result was believed to have been attained by the will of the operator. There were also cases, the most interesting of all, where a simple faith on the part of the patient in the power of God, had alone been sufficient to restore health, as in the beautiful words of Scripture, "Oh, woman, great is thy faith, be it unto thee even as thou wilt." He believed we were on the verge of great discoveries in all branches of spiritual influence.

The Rev. J. Page Hopps then spoke a few words attributing many cures to the courage and hopefulness of both doctors and patients.

An interesting and general conversation then ensued, after which the meeting broke up.

## CORRESPONDENCE.

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

### The Verification of Spirit Messages.

To the Editor of "LIGHT."

SIR,—Mr. Massey tells us in a recent number of "LIGHT" that the messages given at the *Banner* circled do not meet with verification. That remark is wanting in exactitude. There is a column devoted in every number of the *Banner* to "Verifications of Spirit Messages." I enclose the one from the last paper just come to me. There are people who write from all parts, far away from Boston, to whom messages have unexpectedly come through Miss Shelhamer, gratefully acknowledging the evident genuineness of the communications. One lady in a late number says she has been a subscriber for twenty years, and considers herself amply repaid by hearing from a dear friend, to her great joy, through this source. Had not Mr. Massey given up reading the *Banner*, as he tells us, he would have seen how many communications are acknowledged and appreciated.

I came across a passage in a book called "Primeval Man Unveiled," which I quote, as it is a case of matter passing through matter by means of electricity (p. 164). The following is a report of a meeting of the Meteorological Society in the spring of 1858: "Photographic Effects of Lightning.—At the last meeting of the Meteorological Society there was read a paper on the 'Photographic Effects of Lightning.' To corroborate this view Mr. Poey mentioned an instance of lightning falling down a chimney, and passing into a trunk in which was found an inch of soot which must have passed through the wood itself." You may like perhaps to refer to this.—Yours truly,

72, Cours de Tourny, Bordeaux.

J. H. GLEDSTANES.

February 9th, 1886.

### "The Rapid Growth of Spiritualism."

To the Editor of "LIGHT."

SIR,—Under the above heading a clergyman is reported, in your last issue, to have made a communication to the *Religio-Philosophical Journal*, in certain statements, to which I ask permission to reply.

1. "Its converts used to be entirely from the infidel and atheist classes, so much so that Spiritualism itself was ranked, and rightly so,\* as a species of infidelity."

Those who classed Spiritualism with infidelity were, I suppose, the Churches amongst whom it is now spreading rapidly. But their estimate of Spiritualism did not make it infidel then; neither does their reception of Spiritualism make it other than infidel now, if it ever were so. Spiritualism is not, and never was, rightly ranked as a species of infidelity. It is a development of the spiritual side of humanity, sent to supply a great need in the world, and also in the Church, which to a great extent has lost hold of the truth; sent to bear witness, and give demonstrative evidence of the reality of a future life, and of the presence amongst us of the departed for good or evil, according to the inclination or bent of those who seek or obtain intercourse with them. It is no new departure in our relations with the spirit-world. Human history and Divine revelation are full of the records. The enlargement of the manifestations at this time is in apparent fulfilment of the Divine purposes of wisdom and righteousness, power and love, toward the human family, whose

\* Italics mine.



transition to the higher or lower spheres is hereby being promoted.

2. "But now vast numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism."

Happily there is no need to abandon Spiritualism or give up Christianity. There are evils in the former to be guarded against or overcome, and there are defects in the latter, to be given up. Where the relative estimate of Spiritualism and Christianity is such that "vast numbers . . . would rather give up their Christianity than abandon their Spiritualism," I conclude that the Christianity of such could never have been to them much more than a name. "Their Christianity," having the name of Catholic or Protestant, they might give up, in many cases probably with advantage, for the more reliable evidences and certainties of Spiritualism. But no one who has ever known, or now knows Christ, would for one moment think of giving Him up for all the spirit manifestations and communications recently granted to men in all parts of the world—men of all sorts, both in and out of the Churches.

This low estimate of Christ, and of Christianity as presented to us in the records of His teaching and His life, is one of those ominously and manifestly evil features which Spiritualists must abandon. Is there any communication from the spirit-world worthy of comparison with the teaching of Christ? Is there presented from the spirit-world any ideal of perfect manhood such as that of Christ? Is there from the spirit-world any such inculcation of love, and obedience, and purity as that which Christ taught, and enforced with His example? As between the sun and the stars of heaven, these are in contrast. Let no one abandon the greater light for the lesser. Christ is the Sun of Righteousness, and whatsoever Divine light proceeds from any one of the many spirits who visit us, is from Him—sent by Him for our good, or the dark and the evil are permitted by Him—it may be, for purposes of trial of our faith and love, or for our chastisement.—Yours faithfully,

M.D.

#### The "Secondary Self" and the "Newnham Case."

To the Editor of "LIGHT."

SIR,—Mr. Roden Noel does me the honour to refer to my letter in "LIGHT," of the 6th inst., and to desire that I would express an opinion on his contention "that the case of Mr. and Mrs. Newnham supplies good evidence of the agency of some intelligence foreign to the automatic writer and her husband."

Thus called upon, I cannot hesitate to avow my agreement with Mr. Noel thus far: that a process of intelligence, apprehending and reacting upon questions, is inconceivable without an appropriating self-consciousness which in this case was certainly not that of the "normal" Mrs. Newnham. I have nothing to add to Mr. Noel's clear and, to me, convincing argument on this point.

On the other hand, this agreement does not lead me necessarily to the conclusion of a "foreign" intelligence. I cannot, indeed, attach any clear meaning to the distinction suggested by Mr. Myers between actual and "potential" consciousness, at least in reference to what Mr. Noel well describes as the "full-blown, mature, self-identifying, self-remembering system of consciousness," which I think with him that his opponent's argument has to include. But then Mr. Myers' "second focus" of consciousness (or as he, evading that term, prefers to call it, "mentation") is not therefore, for me, meaningless or contradictory. It would, I think, necessarily result from the functional activity of an organism such, for instance, as may condition sensibility behind the normal "threshold." It is only when this threshold is displaced that there is a merger of consciousness, and a consequent external recognition of the perceptions—such as the clairvoyant—which we then call abnormal. Or rather, this merger of consciousness is just what may be signified by the figurative expression "displacement of the threshold."

Now an organic susceptibility, if it exists for impressions which cannot come under the conditions of the known physical organism, implies, it seems to me (agreeing as I do that there is no true "unconscious"), an inner centre or focus of consciousness, identifying the outer consciousness, but not itself identified by the latter. Mr. Noel will observe that this is not to have recourse to a transcendental subject, or Ego, such as we both believe in "as necessary to account for, and give a basis to, our changing and transitory experience." Transcendental, in-

deed, in relation to the outer sense, the hypothetical meta-organic consciousness certainly is, since its susceptibility is independent of the limitative laws which define the possibilities of the former. But its percepts do not differ modally; a hidden or far distant object is seen, but still it is the same phenomenal object that ordinary sense would perceive under its own conditions. It is conversant with the things of time and space, and therefore testifies to a consciousness which represents nature still phenomenally, and not *sub specie eternitatis*. Hence the possibility of "open" or recognised clairvoyance, which may be a presentation by the inner to the outer sense, resulting in an "hallucination" of the latter. As Hartmann has well observed, no one has ever inferred a second intelligence, or alien "spirit" from the fact of clairvoyance, and yet how significant is that fact, and how wide its bearing, upon many phenomena which are interpreted in entire ignorance of the mystery of our own Psyche! I agree with von Hartmann that the occasional manifestation of a faculty implies its constant existence, that "masked" somnambulism is inferable from "open" somnambulism, and I believe that the consciousness of this state includes more than that of the physically conditioned one, but may yet be homogeneous with that. The question, "What am I?" can only be adequately answered from the highest and most interior states of the Ego, but least of all from its lowest and most external. To require that the self-consciousness of the latter should identify all the manifestations of the wider circuit of our being, or else refer them to "extraneous" intelligence, is a position which I am nearly sure Mr. Noel would not deliberately adopt. It must be added that in the Newnham case the intelligence itself was very decided as to its identity with Mrs. Newnham, answering "No, never" ("written very large and emphatically") to Mr. Newnham's question, "Does a spirit, or do spirits, exercise these influences?"

C. C. M.

#### The Higher Life.

To the Editor of "LIGHT."

SIR,—I must defend my good friend, Mr. Eglinton, against the objection raised by "E. M." in your current number, to an expression used by the former in "LIGHT" of January 30th. It appears that Mr. Eglinton calls the change generally known as "death," "passing to a higher life." Spiritualists generally call it so. "E. M." says: "The higher life is one not of place, but of condition; and that condition is an interior one, no less possible *here* than *hereafter*, and impossible *hereafter* if not first attained *here*. At least, if entered upon *hereafter*, it is as a consequence, not of losing the body, but of an advance made in interior purification."

Now I always learned from Spiritual teaching that our imperfect state *here* was the result of our conditions; heavily weighted with a material body, we are kept down among the fogs of earth, and to use the words of St. Paul, "we do groan, being burdened." And I think our progress *here* or *hereafter* is no more "independent of our exterior capsule" (I thank "E. M." for *that word*) than is a butterfly's progress from chrysalis to winged state, independent of its "exterior capsule." The great prophets of that greater law of our Creator—evolution—teach us that beings, if they survive at all, *must* go from lower to higher, never from higher downwards. Poor news, indeed, were it for the many walking the weary road of life to be told that the great transition "Tod und Geburt," was not to be, in its very conditions of *disembodiment*, an enormous rise in the scale of being. On this subject, most conveniently, appears a paragraph (I know not whether original or not) in your current number which makes a better answer to "E. M." than I could construct myself. I will therefore copy it. "The advantages of the spirit-life, as described by spirits, are a far greater sweep of vision; immense rapidity of motion, like the speed of thought; great facilities for hearing all they wish to know. To this their testimony is clear, and they demonstrate in many ways their power over matter, time, and space. What we call solid matter is no obstacle. They not only pass easily through it, but in many ways make one solid mass pass through another solid mass without apparent change. In the time occupied by us in walking a mile, a spirit brings a message or a manuscript from Calcutta to London."

Very good conditions these, I think, for the spirit to rise higher and attain its proper destiny. I will not run into the error of saying too much, but subscribe myself,—Yours,

Bolton, February 12th.

E. C.

OFFICE OF "LIGHT,"  
16, CRAVEN STREET,  
CHARING CROSS, S.W.

#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

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

**Light:**

SATURDAY, FEBRUARY 20TH, 1886.

### MEMORANDUM ON THE CONFEDERATION OF SPIRITUALIST SOCIETIES.

[The President of the London Spiritualist Alliance begs to forward for publication a preliminary memorandum on Confederation, which has been separately considered by, and has received the approval of, every member of the Council. He believes that the suggestions there made are of general interest to the readers of "LIGHT," and he will be glad to receive from members of the Alliance any suggestions that may occur to them. It is proposed to draft a plan of Confederation on the bases laid down in the subjoined memorandum, embodying in a more precise form the suggestions made therein. This plan will eventually be forwarded for approval to the various societies and journals, whom it is proposed to approach with a view to Confederation. The present memorandum is tentative, and is published as foreshadowing what the Alliance hopes to carry into effect.]

In the course of my address to the London Spiritualist Alliance, on November 13th last I stated, in referring to the subject of Confederation, that it seemed desirable\* to formulate some simple plan for carrying into effect the objects which I briefly indicated, viz., to aim at "a grand confederation between societies of repute in various countries, in defence and for the advancement of the central principles of our common faith." I further expressed an opinion that "were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated."

On considering what was desirable, attainable, and immediately profitable, I have been led to exclude any idea of an elaborate scheme, which, in my opinion, would meet with considerable criticism, and would require a complex machinery to carry it into effect.

When it is considered that the societies which we hope to unite into a common bond are of very divergent beliefs and customs in matters non-essential, though they are happily at one in respect of the essentials of our common faith, it will, I think, be agreed that any proposal made by us should be characterised by simplicity in the first instance.

A common bond of sympathy once established, we may

\* See "Spiritualism at Home and Abroad," pp. 19, 20.

hope that in the ordinary course of events, an organisation will be developed more elaborate and complex than we can now venture to propose.

We have already explicitly declined to be bound ourselves, or to seek to bind others, by any but the very simplest confession of faith, which we have reason to believe that all Spiritualists will unhesitatingly accept.

Beyond this, what is to be aimed at? Briefly, to break down the existing condition of isolation, and to substitute for it sympathetic and friendly relations between Spiritualists in all countries; to promote a strengthening of the bonds of sympathy, an interchange of experiences published and unpublished, a reciprocation of confidential information which may be useful for the guidance of the respective managers of societies; and a yearly report to this Council from each society of interesting and important events within its ken, such reports to be tabulated by us, and the results published for the common information.

By these means we should obtain a broad foundation on which a substantial superstructure might, in due time, be raised. We should set forth a scheme elastic enough to be sufficiently comprehensive. We should not evoke minute criticism on details, where divergence of opinion might conceivably crop up. We should secure not only a bond of sympathy by the interchange of ideas, but also a mass of information from the most various sources, a knowledge of the difficulties and perplexities which occur to the most divergent types of mind, and materials for an estimate of the general condition of Spiritualism throughout the world, which could not fail to be valuable and instructive.

I would submit, then, with the sanction of the Council, to societies, journals, and prominent Spiritualists throughout the world for preliminary criticism prior to final adoption,

#### A PLAN OF CONFEDERATION ON THE BASIS OF THE FOLLOWING OBLIGATIONS, TO BE CARRIED OUT WITH SUCH NECESSARY MODIFICATIONS AS SPECIAL CIRCUMSTANCES REQUIRE.

##### 1. A general interchange of views and opinions as occasion serves.

- (a) Accounts of noteworthy facts and phenomena, published or otherwise, within the knowledge of the society communicating them.
- (b) Statements or discussions of points of difficulty that may have arisen.
- (c) Particulars of new books or pamphlets of interest.

[From such an interchange of free opinion, I should expect that we might get profitable public discussion in our journals; and as all records and papers would come to this Council in the end, I should expect to get interesting matter for "LIGHT," and gradually to secure for it a regular system of foreign correspondence. I should also expect that the difficulties of those who view matters differently from ourselves would be instructive. And as English-speaking people have approached the subject in a more experimental and practical way than, e.g., the Latin races have, while they, on the other hand, have been more theoretical and philosophical in their handling of it, I should hope that a free interchange of views might be mutually beneficial.]

##### 2. An exchange of journals, published in various countries, with "Light," and a systematic endeavour to acquaint the readers of them with the progress of Spiritualism in all lands.

[What I contemplate is more than a mere exchange of journals. I want an interchange of matter; a systematic attempt, e.g., to let us know what French Spiritism is doing, and to let French Spiritists know what we are doing. If it were found that "LIGHT" contained regular matter of universal interest, it would add to its weight and importance, and, in the end, to its circulation. The question of expense, and how far an exchange with the most important papers only is desirable, would need consideration. The great aim should be to get a common interest in the common work developed, so as further to break down isolation.]

##### 3. Once during each year, at the beginning, or at the end, a Report of the progress of Spiritualism during the year, so far as it comes within the knowledge of each journal or society, to be sent to this Council. These to be tabulated, and a yearly summary published in "Light" for the benefit of all confederated societies.

[Possibly the Alliance might in time see its way to publications in another form, e.g., as *Proceedings*. But for the time being it



would be easy to utilise the various journals for the publication of these matters of common interest. Or, if preferred, a MS. report might be sent direct to the Council, and a brief digest of it, and others of a like nature, might be published in "LIGHT." We should thus give a mass of interesting matter. And again we should strike a blow at isolation, and stimulate sympathetic interest. To facilitate this interchange of Reports, it might be suggested that Presidents of confederated societies should be made hon. associates or members of the London Spiritualist Alliance, and its President in turn be made hon. associate or member of each of them.]

**4. Interchange of confidential information desirable for the private guidance of managers of societies and journals.**

- (a) Formal introduction of visitors, who should be vouched for by Spiritualists of repute, or officially by officers of societies, so as to give them facilities for intercourse with Spiritualists in the countries they may visit, and the *entrée* to any available séances.
- (b) Definite information as to mediums who may go from one country to another, and confidential recommendation or the reverse, with facts for the guidance of Spiritualists in dealing with them.
- (c) Definite information from knowledge acquired on the spot of any occurrence such (*e.g.*) as an alleged exposure of a certain medium, which it is desirable to get at first-hand.

This plan, with such modifications and additions as the Council may make in it, I propose to embody in a memorandum to be sent to all journals and societies who have received my address on "Spiritualism at Home and Abroad," with a request that they will express an opinion on its proposals, and, if approved, adopt them and send in their formal adhesion as soon as possible.

On receipt of these suggestions I would lay before the Council a draft plan embodying all such as seemed workable. This would then include the definite and well-considered opinion of Home and Foreign Spiritualists.

It may be added that this plan, if carried out in any complete manner, would involve a great deal of secretarial and literary work in French and German. I have reason to believe that, at any rate until the duties become very onerous, I can get this undertaken by competent hands. By this division of labour I trust that no heavier load would be laid on the willing shoulders of our present hon. sec.

### THE DISSEMINATION FUND.

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

**SUBSCRIPTIONS AND DONATIONS PROMISED OR RECEIVED.**

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Hon. P. Wyndham ... ..	10	0	0
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A Friend ... ..	0	10	0
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Remittances may be sent to John S. Farmer, 16, Craven-street, Strand.

DR. J. R. BUCHANAN, the author of the "Manual of Psychometry," desires us to notify his change of address. He is now located at 6, James-street, Boston, Mass., U.S.A.

### CHIROMANCY.

Some few months since a very curious experience befel us in connection with this much tabooed, and, therefore, probably, little understood branch of occult research. The results of the séance, held with a gentleman in private life, who had himself studied under Desbarrolles, the great master of the subject, were of an exceedingly surprising character. Not only, as far as we could judge, were distinguishing features of character, tastes, and disposition correctly portrayed, but events in the past, and predictions for the future, as results have proved, were also correctly stated. The predictions, especially, have been curiously fulfilled. What made the matter more inexplicable was the fact that the statements made on that occasion were subsequently, and entirely independently, corroborated by astrology and clairvoyance, thus raising the question as to a possible connection in some way between each and all. Without in any way expressing an opinion on the subject, we may remark, that assuming a basis of truth in chiromancy, this would naturally be expected.

M. Desbarrolles, who has done more than any one else to raise the subject out of the region of charlatanry, has just passed away, his funeral having taken place last Saturday in Paris. The younger Dumas delivered a funeral oration beside the grave, in the course of which he said that M. Desbarrolles had done for the hand what Gall and Spurzheim had done for the brain. He worked out the science of chiromancy as they had done that of phrenology, and taught us to know our aptitudes by the indications which the hand furnished of them. M. Desbarrolles was first upon this track forty years ago, when the travelling companion in Spain of the elder and younger Dumas. He was led to it by the shrewd guesses made by fortune-telling gipsy women who examined his palms and those of his fellow travellers. His chief work was "Les Mystères de la Main,"\* an octavo of upwards of 600 pages, which treats of the subject very exhaustively. The following sketch of M. Desbarrolles and his surroundings first appeared in the *World* :—

If, starting from the Fontaine St. Michel, in Paris, you ascend the Boulevard of that name to its culminating point, leaving the Palais des Thermes on the left and the Jardin du Luxembourg on the right, you come to a plain-looking house enclosed in a high wall, and bearing No. 95. Cross the courtyard, lined all round with creeping plants, proceed to the rear of the buildings, go up to the second floor, and you will find a cosy artistic nest perched, as it were, in the midst of verdant trees, which form its only outlook. A smiling, vivacious, youthful octogenarian will tender you a welcoming hand, and introduce you into his sanctum. This is Monsieur Desbarrolles. Monsieur Desbarrolles is not quite a stranger to the British public. Some thirty years ago, a very graphic description of a pedestrian journey, which he performed through Spain with Giraud the painter, appeared in Paris under the title of "Deux Artistes en Espagne," and was translated into English by Mr. Charles MacFarlane, and published by Routledge. Mr. MacFarlane states in his preface that his work had been recommended to him by "a distinguished Englishman, a veteran in literature and politics." This was no other than Lord Beaconsfield, then simple Mr. Disraeli. At that time Desbarrolles was, like Giraud, a painter, and one of no mean talent; but this Spanish tour was destined to turn the aims of his life into a totally different channel. In the course of their peregrinations over hill and dale, the two comrades of the studio often encountered tribes of wandering Gitanos, with whom they gladly associated for a time in their thirst for the picturesque. Palmistry still forms one of the chief avocations of those gipsies, who claim to hold their mystic science handed down by tradition from their direct ancestors, the Egyptian priests of Isis. This could not fail to interest Desbarrolles, who was so struck with the frequent accuracy of their divinations that he sought and easily obtained the favour of being initiated.

In the course of the same journey he met Alexandre Dumas the elder, who was an intimate friend of his; and they agreed

\* The Psychological Press, 16, Craven-street, Strand. Price 6s. 6d.

to finish the tour together, as is duly recorded in the latter's amusing recital, "De Paris à Cadix." The great novelist's lively imagination was naturally much excited by what Desbarrolles related to him of his experiments in chiromancy, and on his return to Paris he introduced him to Captain d'Arpentigny, who had also studied the hand, but who drew his inferences from its external shape, and not from the lines in the palm—a system which he called "chirognomy." After becoming acquainted with it, Desbarrolles found that it could be perfectly reconciled with chiromancy—in fact, that one corroborated the other on every point. From that time he gave up every other pursuit, and devoted all his time and attention to the investigation of the great problem. He commenced by reading the celebrated "Kabbala," and the chief ancient and mediæval works treating of astral influences, manual signs, and other natural wonders, and thus laid in a great store of valuable information. Then, rightly judging that theories require to be confirmed by practice, he courted public inquiry, and for two years he gave gratuitous consultations, observing most carefully all outward symptoms denoting certain physical or mental dispositions, and finding them to be identical in almost every subject. When once convinced of the correctness of chiromancy, he wished to see if its indications coincided with those of physiognomy and phrenology; and to his great satisfaction he found that Lavater's and Gall's systems coincided with his own. One stone was still wanting to strengthen the edifice, and that was graphology, or the art of delineating character by the form and style of the handwriting. A. M. Adolph Henze, of Leipzig, had already started his theory, founded on the influence exercised by the brain on the hand. Desbarrolles went over to Germany to see him, and, being well acquainted with the language of the country, he soon became well versed in this new branch of learning. The result of his researches was a fresh victory; and in the book he recently produced, "Révélations Complètes," he clearly demonstrates the correlations existing between chiromancy, chirognomy, physiognomy, phrenology, and graphology.

This work of above 1,000 pages, profusely illustrated, sums up Desbarrolles' labours in the mystic sciences for the last thirty years. To the lovers of the marvellous—and their name is legion—it cannot fail to prove interesting, whatever faith may be placed in its oracles. He does not admit for a moment that his system is a simple pastime; he claims for it a much higher scope, that of enabling us to direct children's education into the course most suitable to their tendencies, and of forming an accurate judgment of the nature and dispositions of our fellow-creatures.

That every one should be sceptical about such matters is perfectly natural; Desbarrolles knows that full well, and nothing pleases him more than to encounter people who are staunch non-believers. Such was the case once when Alexandre Dumas fils took him to Dr. Charcot, who was entertaining a circle of medical *confrères*. Undaunted by the derisive smile which curled every lip on his entrance, he went round the learned assembly, drew the horoscope of each doctor in turn, and those who were not convinced were at all events much surprised. A like success attended him at Stockholm three years ago. Having heard that King Oscar, who is of an inquiring mind, wished to have some explanation of his system, he started at once for Sweden, and soon made an adept of the learned monarch, who presented him with a decoration as a mark of his appreciation. He obtained a further triumph at Upsala, where he met a cénacle of professors, and made several converts among them.

When Desbarrolles has shown you his gallery of trophies, which he is always ready to do, he will make you sit opposite to him; he will take both your hands in his and closely examine them; then, fixing his piercing glance on your face, and scanning your features and the shape of your head, he will tell you your character, your tastes, your dispositions, your ailments. He will also relate to you the chief incidents of your past life, and slightly descant on the probabilities of the future. It will be for you to judge if his accuracy in the former is sufficient to induce credence in the latter. You may not rise convinced, but you will probably be surprised or at least interested. At all events you will have to admit that he is a very genial man and a witty causeur, and that the pleasure of interviewing him is well worth the trouble of a journey even to such a distance as the Boulevard St. Michael.

We regret to learn that Lord Mount-Temple is lying seriously ill at his town house.

## PHASES OF MATERIALIZATION.

### A CHAPTER OF RESEARCH

IN THE

### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 82.)

While furnishing me with these particulars, Mr. Rees Lewis further sent me a *résumé* of his observations on Mr Spriggs' mediumship, which consideration of space leads me to condense.

Mr. Rees Lewis states that during the séances held in his house upwards of twenty separate and distinct forms have been seen, under conditions that admitted of exact observation, at a single sitting. One of these materialized forms ("Charity"), draped in what appeared to be fine lace, would occasionally dance round the room with Mr. Lewis's grandson in her arms, having previously taken the child from his bed. She displayed several very remarkable feats of muscular power, lifting a heavy man—upwards of sixteen stone in weight—in his chair.

Another materialized form ("Hopeful"), would step into the middle of a circle of twenty sitters, and deliver a closely-reasoned address, lasting about twenty minutes, standing all this time under a clear gaslight.

On several occasions Mr. and Mrs. Lewis were requested to go down to the front door (the séance being held on the first floor) and the materialized form came down to them, and afterwards returned to the séance-room. From a magenta-coloured scarf which he wore, Mr. Rees Lewis was permitted to cut a fragment. I have a portion of this before me. It differs in no way, so far as I can discern, from what might be purchased in the ordinary course of trade.

Another materialized form, said to be that of an Indian girl ("Snowdrop"), manufactured lace shawls, after the manner of the Indian girl at the Eddy séances recorded by Colonel Olcott in his "People from the other World."\* She would apparently pluck them out of the air, and gradually manipulate them until they grew to three yards or more in length.

"Zion," a stalwart form of some six feet in height, whose hand-grip was a thing to be remembered, and whose sudden bound into the middle of the circle was excessively trying to a nervous person, used to go from the séance-room on the first-floor to the front room downstairs, and carry back articles from that room to the circle sitting upstairs. He had his own playful habits, and, for instance, together with two or three other materialized forms, would twirl the curtain that divided the séance-room from that in which the medium was placed; and these four forms would follow each other at almost imperceptible intervals round the curtain; so that four materialized forms were visible at so short an interval as to be, considered as a question of evidence, practically equivalent to a simultaneous appearance. This was a repeated occurrence.

"Peter," whose manifestations through other mediums are well-known, and whose curiously shrill voice is familiar to those who have frequented the public séances held in London during the past ten years, used to manifest through Mr. Spriggs. On one occasion he went with Mr. Lewis and his grandson to the greenhouse in the garden, and took a bunch of grapes, which he carried back to the séance-room and distributed to the circle.

"John Cobham," a form representing an aged and crippled man, was accustomed to request that the gaslight should be turned on to full power. He would then walk about the room, inspect the pictures, and show a general interest in all that met his eye. His hair and beard were

\* See also an account of a similar kind in Brackett's "Materialized Apparitions," reviewed in "LIGHT," February 6th and 13th, pp. 62, 73.



quite white, and his features perfectly distinct. On many occasions his wife showed herself, clad in beautiful gauzy drapery.

Mr. Nicolson (whose evidence I give separately) was on several occasions requested to go with Mr. Rees Lewis to the front of the house. Whilst they were there these materialized forms would show themselves at the windows of the séance-room, and even throw out small articles to the front garden.

One of the most impressive forms was that which purported to be an Egyptian priest. He was clothed in rich, gauzy lace, with a wide and very rich scarf of various colours. The dress appeared to be trimmed with coloured satin, and decked with jewels. He was accustomed to show himself in full gaslight between the parted curtains that divided the séance-room from that in which the medium was placed.

There are other facts of a similar character in the record, which Mr. Rees Lewis has obligingly placed in my hands: but I have quoted as much as space permits. The record bears the autograph attestation of

REES LEWIS,	}	7, Montgomery-terrace, Cardiff.
ELIZABETH LEWIS,		
TALIESIN WILLIAMS,	}	19, Wyndham-street, Cardiff.
ELIZA WILLIAMS,		
MOSES WILLIAMS,		Roath.
E. LLOYD,	}	2, Wordsworth-street, Cardiff.
ANNIE LLOYD,		
E. G. SADLER,	}	Dunraven House, Cathays,
M. A. SADLER,		
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THOS. JOYCE,		Fern Villa, Cathays, Cardiff.
JAS. A. HOGG,	}	35, Rawdon-place, Canton,
MARY HOGG,		
ISABELLA HOGG,		Cardiff.
M. A. FERRIER,		Roath

Corroborative testimony, in addition to the above attestations, reaches us from Mr. A. J. Smart, an old member of Mr. Lewis's circle, who went with Mr. Spriggs to Australia. The letter requires no comment:—

DEAR SIR,—Mr. Rees Lewis, of Cardiff, in a recent letter, requested me to communicate with you, and add my testimony to his own in regard to the materialization phenomena observed by us, and others forming the Cardiff circle, through the mediumship of Mr. George Spriggs. To this request I gladly accede, and the more so as it will not be ungratifying to you (having already seen fit to make use, in the course of your public comments upon this phase, of some of the facts furnished you, and having avowed your intention of further utilising the information supplied, in forthcoming papers on the subject), to have your confidence in the genuineness of these particular phenomena strengthened, in order that you may feel a greater degree of security in drawing from them such practical conclusions as you may see to arise.

As you will probably have access to Mr. Denovan's work, "Evidences of Spiritualism," I may refer you to an article of mine at page 645, which will furnish you with some particulars on the same theme.

In looking back upon my own experiences, the proofs of genuineness naturally divide themselves into two classes. 1. Those comprehended in the character of the medium, the absence of any adequate motive for deception, and the existence in him and the entire circle of no purpose other than that of reaching the truth. 2. Those arising from the fact of the phenomena themselves being such as under the conditions were beyond the unaided power of medium or sitters, leaving character and motive out of the question.

As to the kind of proof first mentioned, after a friendship with the medium of the most intimate character, extending over a period of seven and a-half years, I am able to speak confidently on this point when I say that it is unimpeachable; a statement which you would find fully borne out by any of those who have been acquainted for any length of time with Mr. Spriggs, whom you might consult. While on this head, too, and in reference to the discussions which have taken place as to the

alleged deterioration of mediums for spirit-materialization in course of time, I would like to say that, although it is now close upon seven years since Mr. Spriggs first sat for the initial phenomena—since which time he has given continuously (with the exception of the past six months, and a few occasional intervals of several weeks each), two, and for a time three, sittings per week,—I am unable now, at the end of that long period of mediumistic activity, to lay my finger upon any moral defect warranting in the slightest the severe condemnation that has been levelled against this form of mediumship on account of its supposed injurious results. It is true, however, that from first to last, his own good sense and intuitive perception, and the care of his immediate friends, have been in operation to protect his mediumship from hurtful influences on this side—though these have not always been absent—as also have the care and efforts of the "intelligent operators," on the other side, who have habitually manifested through his mediumship. The fact of all his services having been rendered without the need of taking fees, he having preferred to earn his living otherwise, and having been inspired by an elevated motive—that solely of demonstrating truth for the benefit of such as really appreciated it—doubtless contributed to the same end.

Joining the circle in its early days, as I did, with no other feeling than an earnest desire to know the truth of the matter, I found there no element that clashed with this feeling, or that did not thoroughly harmonise with and strengthen it. From that first sitting until the present time, the séances from which I have been absent number probably little more than a dozen or so. Were I to give you a detailed statement of what I witnessed, from the feeble and uncertain stages of the phenomena, through the gradual growth onward to the bolder and more striking manifestations (this gradual growth and development, week after week, being a most convincing and instructive portion of my experience), I should be laying upon both you and myself a formidable task. But this is not necessary, nor is it my intention. A great deal of what occurred has been paralleled over and over again in the experiences of others, which you already have before you in overwhelming quantity.

In regard to the other class of proof above-mentioned, you have within your recollection or reach the evidences of genuineness, arising out of the phenomena intrinsically, which are afforded by the reports of séances held here for two years. These appeared in the *Harbinger of Light*, and the Summary of July, 1882, is important. The principal difference between the Cardiff series of séances and the Melbourne, is that the latter have been more of a strictly experimental and scientific character, while the former were of what I may term a more "domestic" or friendly character; for though the circle was ultimately enlarged from three to ten or twelve persons, all came regularly, and the circle was at first never, and latterly but rarely, opened to admit complete strangers. Thus, generally speaking, all the sitters were in sympathy with each other, the medium, and the controls, and the latter were enabled to manifest (from the operation of the well-known law governing these relations) with great ease and freedom. It is indeed the boldness and vigour of these manifestations—of which Mr. Lewis' statements will have given you a good idea, and which were not spasmodic but regular, and continued for a long time—that differentiates them from most others. My present purpose is, as an eye-witness, to support Mr. Lewis' testimony as to the conditions under which the phenomena were obtained; the setting apart of the séance-room; the abstinence from flesh food; the amount of light; the absence of any "cabinet"; the medium retiring to a small back room to which there was no entrance save through the séance-room, both rooms being on the first-floor (and all the premises familiar to me); the frequent strong manifestation of "John Cobham" in the light of a fully turned up gas-jet; the instances of dematerialization, and building up of forms of different size and appearance; the rapid succession of different forms, their familiarity in roaming through house and garden to great distances from the séance-room; the removal of a portion of the circle to the lower floor, or to the garden, or to the greenhouse, and the presentation to them whilst there of these forms in the light of a summer evening. The building up of different forms, even on the ground floor, as though from each other instead of from the medium in the usual way, was very striking; and once or twice when I remained with a portion of the circle up stairs I have seen one form pass through and down-stairs, and a different one return. I also remember the visit of "Charity," our graceful dancing friend, to the child's bedside, from whence she brought him in

her arms. Mr. Lewis does not seem to have referred to the feats of strength performed by this control, who possessed a very slender, distinctly feminine figure. She would lift fairly from the floor a chair with a person sitting in it weighing twelve or fourteen stone, standing right behind the chair to do this. I saw this done by her many times, while the physique of the medium was by no means equal to the task. A Hindoo control, "Shicu," manifested a remarkable degree of power in contact with material objects. I saw him lift up on to a chair by one end, with the aid of the knee, a tolerably large harmonium in the room, supporting it on the chair. It was not so much that these feats of strength were performed, as that they were done with an ease and calmness that indicated real power.

Referring to the "materialization of inanimate objects," this same "Charity" once materialized a gold ring, the hardness of which she demonstrated by clinking it against the gas-globe, and pressing it against our hands; the curious thing about this being that in order to assist the process of materializing, she borrowed a gold chain from a sitter, laid it on the table, and made passes from it towards her hand, as though abstracting some of its subtler elements. A control, "Snowdrop" used to manufacture shawls, some thick and heavy, others filmy and of beautiful appearance. I have seen these get larger before our eyes. The drapery clothing the forms was most profuse in quantity, sometimes extending in a train behind, as they walked, for several yards, and without crease or fold, and so white that we used to say in a homely way that if the medium provided it he must have a good laundress. Mr. Lewis once cut off a piece of silk of a rich crimson colour from a girdle worn by one of the forms, which he still preserves. It began to fade, but was carried to the séance-room again, and manipulated by the controlling spirit. I have noticed that the male forms generally have a drapery of a coarser kind than the female, which is often of a beautiful, gauzy, semi-transparent appearance.

I well remember the occasion when a visitor, a stranger to the phenomena, uttered the exclamation which resulted in that shock to the medium the consequence of which was the spectacle of blood covering mouth, nose, and breast; and our extreme difficulty in restoring him to consciousness. I think the controlling spirits ascribed this to the disturbance of the whole mental atmosphere of the circle, consequent upon being startled by the abrupt and unexpected assertion—a disturbance which reacted with prejudicial violence upon the medium in his then highly sensitive condition of body and brain.

From time to time reports of the phenomena were furnished by myself to the *Medium and Daybreak*, which, however, amid the exigencies of a busy life probably did not come under your notice; and in case you should desire to refer thereto, I give you the dates, viz., June 15th, 1877, December 21st, 1877 (this one is authenticated by the autograph signatures of sixteen witnesses testifying to having seen medium and form at the same time), August 2nd, 1878, October 11th, 1878. In the *Christian World* of March 3rd, 1878, I made a statement that at one recent séance of two and a half hours twenty-one different forms materialized.

As you aptly say, the idea is inconceivable that there could have been any organised system of imposture in these bold and vigorous manifestations, without the conscious complicity of all concerned, who would thus be meeting regularly for years to perpetrate on each other an elaborate and silly practical joke, purposeless and criminally foolish.

Not to further tax your time and patience, I will only say that if you should desire any information which I may be capable of imparting, or an amplification of any points, or a fuller statement of my experiences, or any special portion of them, I shall be happy to attend to your request.—I beg to remain, yours sincerely,

84, Russell-street, Melbourne, Australia. A. J. SMART.  
July 24th, 1883.

(To be continued.)

MONTREAL.—An association has been formed in this city for the purpose of investigating Spiritualism. A hall has been secured and fitted up for public meetings. We believe this is the first time Spiritualism has obtained a firm foothold in the capital of Canada East.

SWEDEN.—We learn from the *Banner of Light* that the well-known Dr. Carl von Bergen has been won over to Spiritualism, and that he intends shortly to lecture on the subject. Dr. Bergen, it will be remembered, is the founder of a widespread Protestant missionary organisation in Sweden.

## THE SPIRITUAL PRESS AT HOME AND ABROAD.

*Banner of Light* (Boston, January 30th, 1886).

Attention having recently been drawn to the *Banner's* "Message Department," it may not be out of place to refer briefly to this remarkable feature of our Boston contemporary. For many years it has been the practice of the proprietors of the *Banner* to hold, with few intermissions, free public circles every Tuesday and Friday afternoon. To these meetings the public are freely admitted. Proceedings commence punctually at the advertised time; the doors are closed, and no one is allowed, except in cases of necessity, either ingress or egress during the progress of the séance. The medium, Miss Shelhamer, devotes herself entirely to this special work, and only exercises her gift on these occasions. The meeting is opened by an invocation, after which questions are answered by the controlling spirit. These inquiries relate to every conceivable subject, and are answered impromptu by the medium, the replies being apt, to the point, and in many cases clever—the all-round knowledge displayed being in itself phenomenal, and such as few mortals could display if approached without notice for information on any subject whatever. The chief interest of the proceedings, however, lies in the messages which claim to be the utterances of spirits anxious to communicate with their friends. Message after message is given, each with its peculiar characteristics, and the communicants are anxious for recognition by friends scattered all over the world. This has been going on for years. Hardly a week passes without the publication in the *Banner* of letters from persons who have recognised the communicating spirits. If we take the last issue as a representative one we find no less than four cases of recognition, the particulars of which appear to have been spontaneously given; indeed, we understand no effort is made by the editors of the *Banner* to obtain confirmation of the messages. In one of the cases referred to the spirit had given a personal test to his wife in the course of his communication:—

"Tell my wife I read the endearing message written to me when the first great grief was upon her—read and understood, and have answered her prayer."

The widow acknowledged the truth of the statement as follows:—

"I wrote a letter to him after his death, and put it in his bosom after the body had been laid in the casket. In this letter I bade him a last farewell. I told him of my great sorrow, which seemed more than I could bear, and prayed to God that I might be blessed with his spirit presence. This is the message he refers to. . . ."

The "test," though simple, was one which it was very unlikely the medium or any of those present could have been aware of, and yet hardly a more conclusive incident could have been chosen by the spirit for the purpose of identification. It seems to us a pity that a systematic effort is not made to sift the evidence for spirit identity given in these circles. However, the *Banner* is probably wise not to attempt it itself.

STUART CUMBERLAND, the "thought-reader," is in Calcutta.

MR. GERALD MASSEY purposes giving a series of lectures during March and April, at the St. George's Hall, Langham-places, W.

A SPECIAL "Eglinton number" of the *Medium and Daybreak* will be issued on March 5th, containing Mr. Eglinton's portrait and several illustrations of recent phenomena.

MRS. WILLIAMS protests in the *Beacon Light* against our warning to use more discrimination as to who she admits to her séances. Whilst submitting ourselves to her correction in this particular, we cannot but consider ourselves right in repeating the statement we have so often made that indiscriminate audiences at séances for the higher phases of manifestations tend to lower the movement, and bring disaster upon the medium, although in her case this was happily prevented by the course taken by her guides.

*Modern Society* is furious. Mediums who receive payment for their services are considered by its intelligent editor to be more deserving of punishment than the crafty woman who steals down area steps, and under the pretence of telling fortunes robs unsuspecting servant girls of money and clothes. He does not reason why this should be the case, unless it is that his animus is directed against the respectable and intelligent persons who interest themselves in Spiritualism rather than in the travelling pedlars for whom he evidently caters.



## THE EXPERIMENTAL RESEARCH SECTION

OF THE

## LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
- all under the direction of
4. A CENTRAL COMMITTEE OF CONTROL.

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

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

## GENERAL RULES.

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

## PLEDGES REQUIRED.

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

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

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

## CENTRAL COMMITTEE OF CONTROL.

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

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . Nevertheless, loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism and has steadily set himself to solve this supreme question with

all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

## CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated one slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”