

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

I have received from the executor of my late friend, Epes Sargent, the rough sketch of a book which he proposed to call "Devotional Spiritualism." A large part of the book was contributed during the course of 1878 and following year to the *Religio-Philosophical Journal*. The articles took the form of short Sunday readings, meditations, poetical extracts, and prayers adapted to the use of Spiritualists. Unquestionably they contain valuable matter, and would be useful to many Spiritualists who feel the want of a manual of devotion which makes recognition of their special beliefs. Whether it is possible so to adapt the considerable mass of material as to meet the general approval is another matter. I must see more of the book before I dare venture an opinion. Mr. Epes Sargent was a Theist in religious belief, and his devotional writings contain nothing dogmatic or in any way offensive, in the nature of their contents, to the religious prejudices of any man. If objection to them were raised on any hand it would be by reason of omission, and not because of any offence against good taste in their contents. That would be impossible in the writings of a man so temperate in expression, and so charitable in judgment, as was my lamented friend.

Among extracts not bearing on religious matters is an interesting letter of Tennyson's, addressed to one Mr. Benjamin Blood, of Amsterdam, N.Y. He had written a book bearing the extraordinary title of "Anæsthetic Revelations and the Gist of Prophecy," in which he sought to prove that "there is an invariable and reliable condition ensuing about the instant of recall from anæsthetic stupor to sensible observation in which the genius of being is revealed." That is to say he had directed his notice to the evidences for independent action of the spirit in man when the physical body was under the influence of anæsthetics. Dr. Wyld, I remember, addressed himself to this interesting subject some years since; and I have within my own experience some facts bearing upon it. A copy of this volume seems to have been sent to the Poet Laureate, and was acknowledged in the following letter, subsequently printed in the *Hartford Times*, from which I extract it. The allusion in the last paragraph but one is to his own poem, "Lucretius."

SIR,—I have to thank you for your essay and photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical and other, and the essay does not

believe the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anæsthetics.

But what need you my praise when you have secured the approval of him who is, by report, our greatest, or one of our greatest, Hegellians; whereas I, though I may have a gleam of Kant, have never turned a page of Hegel, all that I know of him having come to me *ab extra* and obscurely through the talk of others, nor have I ever vigorously delivered myself to dialectics.

I have never had any revelations through anæsthetics, but a kind of "waking trance" (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for æons of æons.

In "Lucretius," "What is Duty?" was the first reading. It was altered because Lucretius nowhere, I think, makes mention of duty in that sense; but it now stands again as at first.

If ever you come over to England I shall be glad to welcome you here.—Believe me, yours very truly,

A. TENNYSON.

Farringford, Freshwater, Isle of Wight.

May 7th, 1874.

The following lines, of which I wish I were competent to append a translation a hundredth part as graceful as the original, are from the pen of Victor Hugo. They are addressed "To the Angels who see us," and show us a glimpse of his Spiritualism.

Passant, qu'es-tu? Je te connais.  
Mais, étant spectre, ombre et nuage,  
Tu n'as plus de sexe ni d'âge.  
Je suis ta mère, et je venais.  
Et toi dont l'aile hésite et brille,  
Dont l'œil est noyé de douceur.  
Qu'es-tu, passant? Je suis ta sœur.  
Et toi, qu'es-tu? Je suis ta fille.  
Et toi, qu'es-tu, passant? Je suis  
Celle à qui tu disais, Je t'aime.  
Et toi? Je suis ton âme même.  
Oh! cachez moi, profondes nuits.

The following interesting case, which, too, is not without its comic aspect, is related by Baron Hellenbach in his "Birth and Death as a Change of Form of Perception," a work to which I have already directed attention. The Experimental Research Section of the London Spiritualist Alliance might well conduct some such psychometric experiments as Hellenbach here details. The first instance occurred in 1883, and the facts are extracted by the author from a Vienna newspaper:—

"A gentleman cut a lock of his fiancée's hair off, unknown to her, and took it to a modern 'Lenormand' in Aussig, who declared the owner of the hair to be, among other things, an infanticide. The lady then explained that the hair was cut

from some false hair she had bought at the hairdresser's, Abt, in Vienna; the gentleman investigated the matter, and the lock of hair was identified as that of a criminal, at that time confined in the Stein prison for infant murder. I made inquiries, and found the facts quite correct, and then sent some hair to the seeress through a third person. The description was for the most part right, and by one circumstance I found that it was not a gift of knowledge, but of sight, that this person possessed. The seeress declared that the owner of the hair was forty-five years of age, but looked much older; the fact, however, was that he was fifty-seven years old, very healthy, and looking much younger; she further said that at the age of thirty he had recovered from a very bad illness. With regard to the illness, that was quite correct, but as to the time, it would only have been right if the aforesaid person had been really forty-five years of age. She had no knowledge of the date of his birth according to the calendar, and yet the picture she saw of him was not only right, but she said also quite truly that he was born under Libra, &c. It is quite self-evident that such clairvoyance is not always at the command of these persons; their 'sight' being very often obscured."

Another case within Baron Hellenbach's own experience may be commended to the study of those inquirers who profess to find no good evidence for the identity of returning spirits. If Baron Henikstein, or what was left of him after death, was not present and did not give the information which purported to come from him, then I want to know where the Baroness von Vay got her facts, and how that signature was fashioned:—

"The following is a very remarkable instance. When in the country I paid a visit to the well-known Baroness Adelma Vay, and as she was occupied at that time with psychography, I asked her if she could obtain for me a communication from Baron Henikstein, recently deceased, who was a well-known member of the Vienna clubs; I got an answer quite in his usual style and turn of thought, and towards the end of the message the writing became more and more like his; at last the medium wrote the words *dobru noć*, a Slavonian 'good-night,' which he used to me especially, and the signature was the usual abbreviation with which he was accustomed to sign his notes of hand at our parties of *écarté*; he was quite unknown to the medium."

Zöllner was always a hard nut for men of science to crack, and so they characteristically got over the difficulty by affirming of him that he was mad—cracked already, but in a different sense. That libel has been rebutted often since Zöllner died, but never more forcibly and authoritatively than in the following words of Hellenbach. He does not love the methods of men of science when they come to deal with matters outside of the narrow groove in which most of them work, and he is very refreshingly outspoken; distinctly "round" with them:—

"The publication of such instructive and interesting facts, the importance of which was recognised by the two greatest thinkers of the eighteenth and nineteenth centuries,\* brought upon the courageous as well as gifted Zöllner the hatred and persecution of the learned professors, according to Schiller, as a matter of course; and as I stand in personal relationship to Zöllner, I have learnt to know the pitifulness of his opposers. There is no doubt that there are exceptions in every nation and every caste or religious sect; inasmuch, however, as no knowledge is possessed of particular individuals, so as to recognise them as exceptions, it is quite right to accept the rule as a general principle. This sets forth that the learned professors are on an average one-sided, vain, and arrogant men, to whom ignorance might be more justly attributed than learning, and it is the duty of all courageous and independent men to emancipate public opinion from their dominating influence; and since so many of these gentlemen did not hesitate to assert that Zöllner was crazy or imbecile, I here declare that I had frequent intercourse with this man, that I corresponded with him, that I received a letter from him a few days before his death on the subject of my 'Magic of Numbers'—an earnest and thoughtful theme; and that not the slightest foundation exists for the above-named stigma. Zöllner possessed great quickness of thought, an over-great liveliness of spirit, and was in his last days deeply wounded and

embittered by the treatment of his colleagues, whose assaults he took too much to heart (though I repeatedly said and wrote to him, that they were quite beneath his consideration); Zöllner, however, was in perfect possession of his intellect till his last breath. If Schopenhauer could not pardon the 'frock-coat professors of philosophy,' as he nicknamed them, for ignoring him, it is not astonishing that Zöllner felt himself injured by the treatment he received from his colleagues. To me the antagonism of the professors is a matter of as perfect indifference as their approbation or their silence would be; I am only of opinion that the mask should be torn from the faces of these Pharisees, with the help of which they impose upon public opinion."

### THE REV. T. ASHCROFT AND SPIRITUALISM.

The Rev. T. Ashcroft, of Chorley, has, at various times, sought notoriety by his lectures in opposition to Spiritualism. These utterances have no more distinguishing characteristic than the utter want of knowledge which they display with regard to the subject. Mr. Ashcroft has issued what he calls a "challenge." As our readers are well aware, we are utterly opposed to this method of settling any question, much less such an intricate and serious problem as Spiritualism. Mr. Ashcroft makes two challenges; the first is to the amount of £1,000. It is not needful for us to enter into particulars; we simply advise our country friends who are being troubled by his pretensions, to ask Mr. Ashcroft whether he will consent, in the event of the challenge being accepted, to deposit the money with some bank, or with some gentleman of repute. Until he consents to do this, we advise our friends to have nothing whatever to do with the matter.

In another challenge, Mr. Ashcroft offers "to forfeit £5 each night that he fails to produce, through the assistance of a non-Spiritualist, superior phenomena to those obtained by Spiritualists." Our readers will see the utterly clap-trap and shallow nature of these so-called challenges, and the whole matter would be utterly beneath contempt were it not for the sequel.

The facts are these. Mr. Ashcroft has pursued this business of exposer for many years. During a portion of that period he was dependent upon the services of a gentleman who possessed considerable "mediumistic" powers, but who for a long period could not obtain any evidence that disembodied spirits had anything to do with the phenomena obtained through his mediumship. This gentleman's name is Mr. James Lees, and, honestly enough, he associated himself with the Rev. T. Ashcroft to expose what he thought were unwarrantable pretensions on the part of Spiritualists. Now for the sequel. This gentleman has continued his investigations, and the result which we a few hours since learnt from his own lips is, that he now confesses himself a Spiritualist, and informs us that he has received abundant evidence to convince him that a portion at least of the phenomena are produced by the agencies to which Spiritualists mainly attribute these phenomena. His position is somewhat akin to our own. He by no means receives as the work of disembodied spiritual intelligences all the phenomena which occur. He recognises the fact that *we are spirits here and now*, and that there is no hard and fast line to be drawn between the action of mind embodied and mind disembodied—both possess the same powers, though in the majority of cases they are latent in the former.

Mr. Lees has promised us a statement for publication in next week's "LIGHT," in which he will briefly record the circumstances which have led to an advance in his position with regard to the matter, and our country friends—especially those amongst whom Mr. Ashcroft has pushed himself—will do well to widely circulate that number of "LIGHT." We will supply the next number of "LIGHT," which will also be a serviceable one for general circulation amongst our country friends, on special terms. Application for these special parcels must reach us *not later than Wednesday morning's post*.

We have to acknowledge with many thanks, the valuable services rendered us by several of our friends in summarising important articles which appear in our foreign contemporaries. We are indebted to Dr. Dixon for French translations, and to "V." "C. C. M." and Mr. A. Jackson, for German translations. As yet, we have not found any one able to undertake the Spanish and Italian. We state the fact in these columns in order to invite any friend possessing a knowledge of those languages, and sufficient leisure, to undertake the task.

NEVER, in the history of man's spiritual development, were clearly drawn lines, careful discrimination between facts and fancies, well-defined and heart-deep convictions, with the moral stamina to defend them, more needed than at the present time in relation to this last great white blossom on the tree of spiritual life,—this glory of our nineteenth-century-science called Spiritualism. It is the duty of its teachers, journalists, and lecturers to stand squarely on the side of true mediumship as against fraud; to lend their aid in exposing charlatanism—to call things by their right names—to have a high and steady moral standard, and earnestly endeavour to bring the masses up to it.

\* Kant and Schopenhauer.

## M. AKSAKOW'S REPLY TO DR. VON HARTMANN.

TRANSLATED FROM "PSYCHISCHE STUDIEN."

(Continued from p. 219.)

Mr. Beattie's general conclusion is as follows:—

"All that has been proved in my case is simply the following: That there is a fluid or ether in nature which, under conditions, becomes condensed, and in that state becomes visible to sensitives; and when its radiations strike a sensitized plate, the swing of its vibrations is such as to set up powerful chemical action, such as would be due to the most strong solar influence. . . . These substances are taken up by invisible intelligent beings, and moulded into shape like clay in the hands of the artist, which shapes, when exposed through a lens, can be photographed, whether they be likenesses of human beings or otherwise. By people whose retina can be impressed by these forms, they can be described exactly, before they are made visible to the common eye by development." (*Spiritual Magazine*, 1872, pp. 406-407.)

Let us here put aside the perhaps contested assumption of "invisible intelligent beings," and hold to the incontestable fact that we have obtained photographic proof of material formation, invisible for ordinary eyes, and produced under mediumistic conditions—formations bearing the character of an intelligent force, directed to a definite aim, in which is perceptible the process of a progressive development of a certain type.

It is important to remark that we have a double proof of this phenomenon, for at the moment of its production it was indicated by the sensitives or mediums of the circle, whereon first the photograph confirmed their testimony, as is not denied by Dr. von Hartmann at p. 46 of his work. We have thus here a beginning of the proof required by Dr. von Hartmann, namely, an apparition photographed simultaneously with the medium. Without this photographic result Herr von Hartmann would have had a perfect right to refer these subjective impressions of the medium to hallucination or sense-deception, as he does when he says, "If the medium has the illusion that from the pit of his stomach a mist develops, and out of the mist a spirit form, the fascinated spectator will also have the same illusion." (p. 91 of translation.) Compare with this the expression of Mr. Beattie's medium: "He saw 'a light behind him, which rose from the floor.' . . . It raises itself up over the arms of another person, and comes as if out of his own boot. . . . Now there is another column rising through the table," &c.

But as we have now the photographic proof that in all the numerous cases described by Mr. Beattie there were no hallucinations, we have herewith a fact of the highest importance, to which we shall recur in due course to make it available. It is also important to remark how the same fact proves that the result obtained on the photographic plates is not to be referred to the effect "of a system of lines of force" proceeding from the medium (as Dr. von Hartmann explains the mediumistic impressions of organic bodies), and which only affect the surface of the plates; that here the presence of a real object, the cause of the photographic effect, must be confessed.

Mr. Beattie's conclusion that we have to do here with an invisible worked-up material "moulded like clay," is certainly very worthy of consideration, for it is the same conclusion which has resulted from the innumerable observations of the phenomenon of visible materialisations; and when Mr. Beattie was led to it in the year 1872, the mediumistic phenomenon of visible materialisations of human faces, and later of full forms, was only just beginning. In speaking of this phenomenon by-and-bye, we shall also appreciate the value of this conclusion.

Nor was Mr. Beattie the only one who in consequence of reports of the sensation produced in America by the so-called spirit-photographs was led to experiment in private circles. Numerous accounts are to be found in the English journals (*Medium*, *Spiritual Magazine*, and the *Spiritualist*) of 1872 and 1873 of similar experiments made by private persons for their own satisfaction. The first photographs of this sort were attempted by Mr. Guppy, author of "Mary Jane," already known to our readers by the extracts above cited. As may be supposed, the medium in this case was Mrs. Guppy. The particulars may be seen in the *Spiritual Magazine* for 1872, p. 154, and in the "Defence of Modern Spiritualism," by Mr. Wallace, who was personally well acquainted with Mr. and Mrs. Guppy. Among others we have the experiments of Mr. Reeves, who knew nothing of the art of photography when he began, and who likewise obtained pictures of objects and of human figures (*Spiritual Magazine*, 1872, pp. 266 and 409, where mention is made of fifty-one photographs of this sort). We have the

experiments of Mr. Parkes, the interesting details of which are given in the already mentioned article of Mr. Stainton Moses, M.A. (*Human Nature*, 1874, pp. 147-157), and in *The Spiritualist*, 1875, Vol. VI., pp. 162-165, and Vol. VII., pp. 282-285. We have Mr. Russell, who likewise experimented with members of his family, and also with professional mediums in his own house (*Spiritualist Magazine*, 1873, p. 407). We have also the experiments of Mr. Slater, a London optician; his subjects were members of his family, and he performed all the manipulations himself; his evidence is to be found in the *Medium*, 1872, p. 239 *et passim*. By-and-bye we shall have to speak of this in more detail. Further, we have the attempts of Mr. Williams, of which Mr. Wallace makes the following mention: "A less successful, but for this reason possibly not less satisfactory confirmation has been obtained by another amateur, who, after eighteen months' experimentation, achieved only partial success. Mr. Williams, of Hayward's Heath, M.A. and Doctor of Philosophy, had the good fortune last summer to obtain three photographs, with part of a human form near the sitter, in one of which the features were distinctly marked. Later he got another, with the well-shaped figure of a man standing by the side of the sitter, but which faded completely away during the development of the picture. Mr. Williams assured me by letter that there was no opportunity in these experiments for the artificial production of these forms in any known way." We have, finally, the personally made experiments of the editor of the *British Journal of Photography*, Mr. Taylor. And as his testimony is that of a man, not only outside all Spiritualistic interests and tendencies, but who from the first had publicly stigmatised the whole thing, with the "spirit photographs," as contemptible charlatanry, we shall give it here. Mr. Taylor betook himself to the professional photographer, Mr. Hudson, in London (who was said to produce "spirit photographs"), performed the whole operation through-out himself with his own glass plates, and got indubitable results. The following are his own words:—

"The fact being admitted the question arises: by what means are the figures formed upon the collodion deposit? What first suggests itself is a double exposure by the photographer, Mr. Hudson. But the difficulty here is that Mr. Hudson need not be present at all; in fact it is only just to him to say, that, when we undertook experiments in his studio for the purpose of testing the truth of the so-called spirit photographs, we took entire possession of his dark room, used our own collodion and our own glass plates, and that during neither preparation, exposure, nor development of the pictures was Mr. Hudson ever within ten feet of either camera or dark room. Appearances of an unusual character certainly came upon different plates, but however caused—though upon this we do not intend now to speak—the photographer himself had assuredly nothing to do with their production. Nor in this case is the theory of a previously prepared plate in the least applicable, for the plates were quite new and were drawn by Messrs. Rouch and Co., a few hours before use; and besides the fact that they never went out of our possession, the packet of glass plates was first cut open when the operation began." *British Journal of Photography*, August 22nd, 1873.

To this period belonged also the experiments of Herr Reimers, in his own private circle of intimate friends, all the photographic manipulations being carried out by himself, the results of which were in complete agreement with the sensitive perceptions of the medium during the exposure, and with the sense perceptions of Herr Reimers himself at materialisation séances, when the same forms appeared. (*Spiritualist*, 1874.) In this latter case the photographs were obtained in complete darkness.

Lastly, I may mention also Signor Damiani's account of photographic experiments of this sort at Naples:—

"A clever and energetic young German photographer, having seen my collection of spirit photographs, was so much struck with the marvellous fact, that he proposed to make experiments on the terrace of my house, provided I invited some mediums to be present. His offer was accepted, and in the middle of October I had six mediums awaiting the photographer, namely the Baroness Cerapica, Major Vigilante, Canon Fiore, and three lady mediums in addition. On the first plate there appeared a column of light; on the second, a globe of light over the head of one of the lady mediums; on the third, the same globe, with a spot in the middle; on the fourth, the spot more pronounced; on the fifth and last, a bold attempt at a head was visible in the middle of the light." (*Spiritualist*, December 3rd, 1875.) It is easy here to recognise the same characteristics as in the experiments of Mr. Beattie.

It is, of course, not possible for me to enter into the details

of all the experiments I have mentioned. For that a whole book would be requisite. For our purpose those of Mr. Beattie are *quite sufficient*, for here we have the proofs at hand, and the mode of their production corresponds to all conditions which the most rigorous criticism can demand. These experiments had for their sole aim the personal satisfaction of an enlightened man and investigator, a passed master in the art of photography, who made no trade in these results when he had obtained them: these photographs have never been for sale, only a small number of copies were taken for distribution among those interested, and have, we hope, been preserved in the editorial archives of the *British Journal of Photography*, and of the *Photographic News*, to which Mr. Beattie delivered them with his articles. Nor is it surprising that they are generally little known, and are now even almost forgotten, since interest has naturally transferred itself to the visible mediumistic figures. It would have been very important, on behalf of this study, to reproduce by light impressions the whole succession of Mr. Beattie's experiments in the order of their development; as he says himself: "The photographs should be seen in their succession to be fully understood; it is the process of growth that is so strange"—but I have not a complete set of them, and those which I have I unfortunately neglected to number according to Mr. Beattie's directions; I could easily have done that with his assistance, but unhappily he is no longer in this world.

Of the thirty-two which I possess I have now selected sixteen, which I have arranged in a certain order of their development as indicated by the printed articles, but the chronological order is not here specially important, for the degrees and phases of development do not correspond absolutely to the succession in time, but to conditions more or less favourable to the success of a particular experiment.

I will, in conclusion, add that according to Mr. Beattie's profound conviction the value of the results he obtained shows itself independent of all personal testimony, for these photographs, as products of true natural phenomena, carry in themselves the stamp of their genuine character. He thus expresses himself on this point:—

"In the experiments I am about to describe, you will find a great part of the evidence required exists in the registered results, and does not altogether depend upon the testimony of witnesses to one or more of the experiments.\* . . . . . Nebulous forms of definite shape and character . . . indicate length and breadth and thickness; they are self-luminous, and cast no natural shadow; the forms indicate purpose; they are such as could be imitated easily enough; but such as no one would conceive of as initial."† (*Spiritual Magazine*, 1872, pp. 403, 407.)

[The Beattie series of photographs referred to by M. Aksakof in this and following articles may be seen at the Chambers of the London Spiritualist Alliance, 16, Craven-street, Strand.]

(To be continued.)

THE meeting at 17, Upper Wimpole-street, will take place on Tuesday next, as usual, at 8.30 p.m.

THERE is no doubt that many of our friends and readers will, during the season, visit the Colonial and Indian Exhibition. We may be permitted to mention that Messrs. Clowes and Sons have issued a railway guide and route-book, containing a large amount of useful information for the benefit of those who intend visiting this exhibition.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARLBOROUGH ROAD.—On Sunday, May 16th, at seven p.m., Mr. T. B. Dale will lecture on "Astral Anatomy." The former lecture on "Astrology," by this gentleman, of which this is a continuation, was very interesting, and we hope to see a large attendance.—F. W. READ, Sec.

THOSE who are gone from you, you have. Those who departed loving you, love you still, and you love them always. They are not really gone, those dear hearts are true, they are only gone into the next room, and you will probably get up and follow them, and yonder doors will close upon you, and you will be no more seen.—THACKERAY.

\*"The German translation of the original English runs—*ganz und gar nicht abhängig ist*, &c. "Not altogether" dependent has been treated as though it meant "not at all" dependent. The true text of what Mr. Beattie wrote does not quite bear out the statement that he considered the value of the results he obtained to be "independent of all personal testimony" (*Von aller persönlichen Zeugenschaft unabhängig*).—Tr.

† What Mr. Beattie meant here by "initial" (so in the original) is rather obscure, and has evidently so seemed to the German translator, who has rendered this passage *schwerlich von irgend Jemandem ausgedacht werden konnten* (as could scarcely be devised—invented—by any one).—Tr.

## SLADE'S MEDIUMSHIP.

In "LIGHT" for April 17th we summarised a report of sésances with Slade from the pen of M. Victor Meunier the editor of the well-known Parisian newspaper *Le Rappel*. This report eulogistically endorsed the genuineness of Slade's mediumship. Further experience, however, seems to have shown M. Meunier that something was wrong, and a few days afterwards two more letters from his pen appeared in *Le Rappel*, in which he completely reversed his former decision. Simultaneously we received letters from a correspondent, making very grave charges against Slade. Somewhat perplexed in arriving at the truth, we availed ourselves of the presence in Paris of Mr. J. G. Keulemans, and asked him to visit Slade on our behalf, and report to us. Mr. Keulemans' qualifications as an investigator are beyond all question, and as he is a Spiritualist, we considered ourselves fortunate in obtaining the services of so well-qualified a representative. We have now received his report, and give it herewith.

Slade's mediumship having been called in question, a short account of my experience obtained at four sésances with Slade may perhaps be of some interest to the readers of your paper.

The sésances were held at the residence of Monsieur X. Another gentleman well known to Spiritualists in England but who for reasons stated in my private communication wishes also to remain anonymous, and whom I will therefore call Monsieur Z., was present on three occasions.

Unfortunately Slade was caught cheating on the last two occasions, which somewhat minimises the value of the phenomena previously witnessed and considered to be genuine. However, some very good results were obtained on all occasions and it appears that Slade often resorts to cheating in order to induce the "power" to manifest itself in a more regular way. In how far such manifestations can be considered as being produced by "spirits of deceased human beings," I must leave to your readers to decide. To those present it seemed that spirit intervention seemed probable only on such occasions when no tricks on the part of the medium were noticed; whilst, on the other hand, when Slade indulged in his usual *hocus pocus*, or was "fidgetting" uneasily, or trying to divert our attention to something else, the manifestations were such as would lead one to suppose that either some strange magnetic force peculiar to himself or else some skilful "manœuvre" with his feet would account for it all. As to undoubted trickery, it was noticed (1) that raps were produced by his right foot, his legs being crossed underneath the table. (2) That the table was moved by Slade pushing the leg with his left foot. (3) That a couch was "hooked" and drawn forward by his left foot. (4) That on the last occasion he was seen to hide a thin black thread about fifteen inches long underneath the table, and bring it in connection with his left foot (having more than once put his hand to his shoe, which seemed to "hurt his corn"). The phenomenon produced shortly afterwards consisted in the sudden projection of a table bell, which stood on the carpet underneath the table and near Slade's feet. Besides, Slade always arranged the circle on one half of the table, keeping the other half entirely to himself. He invariably wore low, loose fitting shoes, he rarely kept his legs quiet, and, it must be added, the majority of manifestations occurred underneath the table just at the moment when our attention was directed to something above it.

Yet, some very good examples of direct writing, the slates in full view and in a well lighted room, were obtained. Writing was even produced between two slates upon the table and by Slade merely placing the tips of his fingers upon the hand of the person holding the frame. Also the message in perfect French and signed with the initials of a deceased friend of M. X. between closed slates held against the chest of M. X., cannot but be considered as a genuine and very satisfactory manifestation, no matter whether Slade's "somnambule omnipotence" or the intervention of some spirit of a deceased human being were the actual cause of it. Then again, the travelling of slates underneath the table from the hand of the medium to that of the person sitting opposite, and the stream of extremely cold air which was felt to accompany the trajet, is certainly a highly important feature of his strange mediumship. Of the more interesting phenomena witnessed with Slade, I must also mention the movement and agitation of the magnetic needle placed on the table at some distance (varying from two and a-half feet to about



five inches) from Slade's hands. The needle turned round twice before Slade had placed his hands near it, he being at least two feet away from it. I think it would require a very powerful magnet (in the shape of sleeve-links) to produce a similar effect. Once, a slate held by Slade underneath the table suddenly burst into fragments, frame included, the most mysterious part of the explosion being its perfect noiselessness.

On another occasion a small chess-table rose one foot from the ground by Slade merely putting his two fingers on it.

I think that but for his strange behaviour Slade would be an exceedingly useful subject for scientific experimentation, because, unlike mediums in general, he does not mind scepticism, and even direct opposition on the part of his visitors. It seems certainly inexplicable that with his unusual powers, he should indulge in bare-faced trickery. The remarks of Mr. Robert Wiesendanger, (p. 197) that "*these apparent*" (why apparent?) "*frauds are a necessity from which the mediums cannot escape,*" may perhaps tend to exonerate the mediums, who, as intermediaries between the two worlds, are mere toys or instruments, and, as such, not accountable for their actions, premeditated imposture included. But it certainly does not speak much in favour of the beings who are working behind the scenes.

Paris, May 3rd, 1886.

J. G. KEULEMANS.

We refrain from comment at the present moment, and simply state that there are other circumstances of a private nature of which those who may be intending to conduct experiments with Slade should be made aware. We shall be very willing to communicate privately with any whom this last-named matter may concern.

### 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.]

#### Spiritualism at Home.

To the Editor of "LIGHT."

SIR,—May I ask you to find space for a few lines in reference to the experiment with the sealed envelopes to which Mr. Theobald refers in his article in your issue for May 8th?

In the first place, he has not done full justice to the writing of his "spirit-friends" on Envelope No. 1. I enclose a fac-simile of the writing inside the envelope, and also of that outside, when it was returned. The Hebrew word, as a whole, is a fair imitation by a hand evidently unfamiliar with Hebrew letters, sufficiently so to be recognisable by anyone acquainted with the language.

I was, at first, exceedingly impressed on seeing this writing outside the still sealed envelope, which had certainly not been opened. It was vexatious and mortifying in the extreme to discover, as I presently did, that although the writing was on a piece of paper between two blank slips inside the envelope, yet it could be deciphered by the aid of an ordinary lamp, the precaution being taken to shut off the surrounding light.

Envelope No. 2., as Mr. Theobald says, is written on in two distinct handwritings, one of them beautifully minute. When this was returned to me, sealed as at first, I determined to try to read my wife's writing inside, not knowing in the least what it was. With a little patience, by the aid of a lamp as aforesaid, I succeeded, without any hint from my wife, in writing out a sentence which proved to be exactly identical with what she had written inside. This disposes of Mr. Theobald's remark, "*sotto voce*—I doubt it!"

The question is not whether the writing was or was not done by "spirit-agency." It is no part of my present purpose to express an opinion as to that. The essential point is that the experiment, so far as the sealing is concerned, does not afford the least evidence in either direction. It is absolutely valueless. And I cannot help thinking it is a pity that it should be brought forward as if it possessed some value of this kind. For all evidential purposes the envelopes were open and unsealed. Another lesson has been afforded as to the great care necessary in arranging conditions when special tests are desired.

Mr. Theobald kindly proposed my sending him another envelope more carefully guarded. This has been done. If this should be returned to me intact, with the inside writing repeated on the outside, the circumstances are such that I think it will be admitted to be a phenomenon of great interest and value.

I am waiting in patience and hope, for the result.

May 9th, 1886.

E. T. B.

### 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 (Crowell); New Basis of Belief in Immortality (Farmer); Hints for the Evidences of Spiritualism (M.P.); Theosophy and the Higher Life (Dr. G. Wyld); Mechanism of Man, 2 vols. (Mr. Serjeant Cox); Startling Facts in Modern Spiritualism (N. Wolffe); 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.

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**Light:**

SATURDAY, MAY 15TH, 1886.

### THE SOCIETY FOR PSYCHICAL RESEARCH.

We owe a word of explanation to our many friends and readers who complain that we do not give attention to the reports of meetings of this Society. This is no fault of ours; we have persistently endeavoured to induce the Council to allow their public meetings to be reported in the same way as the gatherings of other societies. Many restrictions, however, have always been placed in our way, and we have on several occasions gone to considerable trouble and expense in order to obtain reports, after all to find that from some cause or other the management of the Society have rendered useless our expenditure of time and money. However, we have persevered, and had so far succeeded that we were informed that the Council at their last meeting had decided to withdraw the restrictions spoken of, and had given the word "to report as we liked." Thereupon, we attended the last general meeting of the Society, and took a verbatim report of Mrs. Sidgwick's paper on "Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some critical remarks on the evidence for the genuineness of such Phenomena." We did this, anticipating that some light might thereby be thrown upon the methods favoured by the Society for Psychical Research in conducting their investigations. In this we were not mistaken, and it seemed desirable that the paper should be published *in extenso*, as no *précis* of it could give any correct idea of its scope and tendency. To this, however, the writer of the paper demurred, and we must assume that the Council had not given its permission for publication *after* consulting with Mrs. Sidgwick, as ought to have been the case. We have, therefore, abandoned our undoubted right to report a general meeting, such as that at which this paper was read, in deference to the expressed wish of the lady in question. While doing this, we must express grave regret that the Society for Psychical Research has not seen its way to favour open discussion and free publication of papers submitted to it. As at present conducted, such discussions as take place at its meetings are almost valueless, and, as a matter of fact, there are few people who would care to stand up, especially if they spoke with any weight, of authority, after the reading of an elaborate paper, the statements in which they had not had time to master. In no instance was this more apparent than at the last general meeting. Mrs. Sidgwick's paper required not only to be dealt with as a whole, but also in detail, and we insist that, as the points raised concerned Spiritualists to the last degree, they should have an opportunity of fairly and carefully dealing with the matter. The statements, as made by Mrs.

Sidgwick, had in many instances a very damaging tendency. Notwithstanding this, we were fully prepared to give them publicity in "LIGHT," and to allow the points raised to be thoroughly threshed out. Since the opportunity of doing this has not been given us we cannot but express first, a renewed regret at the fact, and second, a hope that the Society for Psychical Research will publish the paper *in extenso* in such a manner as to give it the widest publicity amongst Spiritualists.

Since the above was prepared for press we have received a communication by which it is quite clear that the Council had *not* communicated with Mrs. Sidgwick, and from which we also learn that the paper in question is to be published in the *Proceedings* of the Society. It is only fair to state that Mrs. Sidgwick withdraws her objection on condition that the Council have sanctioned its publication. There is no doubt whatever as to the verbal message conveyed to us by the secretary, but in view of the hesitancy which seems to exist amongst the managers of the Society in reference to this matter, we prefer now to await a formal communication of the resolution on the subject. The Council, for the credit of the Society at large and its work, should, we think, make it quite clear that they do not in any way desire anything but the fullest publicity and discussion; and also, what is more important still, show that they have no desire to fetter the freedom of the Press, or to attempt indirectly to curtail the undoubted rights possessed by a public journal to report the general meetings of a public body.

### NATURAL AND SUPERNATURAL.

The distinction between the natural and supernatural is the distinction which has been preserved from an age in which the usual was supposed to be the natural, and the unusual or unexplainable to be the supernatural. An anthropomorphic view of God, as a being subject to human jealousies, passions, and caprices, has been more or less associated with the view of the supernatural, even until a late day. Thus, in Increase Mather's book on "Comets," we find that every appearance of a comet was regarded as the prediction or sign of some judgment from the hands of God. Modern astronomy has reduced such a book to a mere curiosity of religious literature. The supernatural is now better designated by the unknown or the mysterious. And it is important to note that the enlargement of our knowledge of the natural order of the world is only increasing the sense of the mystery which lies behind it. It is probable that by and by, through a greater knowledge of psychic forces, those apparitions, visions, and other phenomena which now seem lawless, will have a distinct place in the natural chain of cause and effect. But, however human knowledge may be enlarged, the indications are, from such books as Mr. John Fiske's "Idea of God," Mr. F. E. Abbott's "Scientific Theism," and, indeed, the whole trend of modern philosophy, that the Infinite Intelligence and the Infinite Goodness will be recognised as universally operating in the things that are seen as well as in those that are unseen.—*Christian Register*.

WE are extremely glad to be able to report that Colonel Bundy, the Editor of the *Religio-Philosophical Journal*, has returned from his Californian trip greatly benefited in health.

EVERY suicide, however good his intentions may be, is obliged to pay the penalty of his unlawful (spiritual law) act, by going to the very bottom of Zion's hill before he dare presume to aspire to the society of the good and true.

PSEUDO-SCIENTISTS.—There exist men who live in the erroneous opinion that they know and understand everything; therefore, what at first sight they cannot comprehend, they declare conveniently to be impossible, and the facts or narration of the same to be a fraud. This kind of men forget, or more probably do not know, the saying of a learned man—I think the mathematician Gauss—that if a book is thrown at a head and a hollow sound is heard, it is not always from the book, but more likely from the head that this hollow sound proceeds.—BARON HELLENBACH.

## LONDON SPIRITUALIST ALLIANCE.

On Thursday, May 6th, the London Spiritualist Alliance held a conversazione in the Banqueting Hall, St. James's Hall, when there was an attendance of upwards of 200 members and their friends. Many well-known faces at these gatherings were absent, mainly owing no doubt to the meeting being held so close upon the Easter vacation.

The President, who was supported on the platform by Mr. E. Dawson Rogers, introduced Mr. A. A. Watts, the speaker of the evening. He spoke as follows on

### "SPIRITUALISM—SOME ASPECTS OF COMFORT."

In an Address read before this Alliance on the 19th December, 1884, on some of the difficulties of Spiritualism, I expressed my regret that it had not fallen to my lot to dwell, as I should have preferred, on its comforts and consolations, some aspects of which I ventured then to epitomize. Upon these, or some of these, I am now to ask your permission to suggest some subjects for thought.

Among the comforts of Spiritualism to which I then referred was "the knowledge which it had been the instrument of affording us of things which many prophets and wise men had desired to know and had not known."

In order to realise what,—and the value of what,—Spiritualism has given to us in the way of knowledge of the previously unknown, and in the way of comfort from such knowledge, I must invite you to recal the condition in this country of those classes,—the more purely intellectual, or *quasi* intellectual,—who claim to be the especial depositaries of its culture at the time at which Spiritualism, in its present practical shape and form, presented itself to London society in the year 1853.

At that time, the age, in so far as it was represented by those classes,—I am far from saying it was wholly so represented,—was subsisting for its theology or doctrine of things spiritual or immaterial (in so far as it recognised any), on hereditary beliefs, clothed largely in, to them, outward forms. Its highest creed was represented by the "Lamentations" of the Laureate's "In Memoriam," a wail of despondency in which, like a drowning man, Belief was flinging wide its arms, in all directions, to catch at Hope; and what was even more sad—for surely sad this was—the age was losing, year by year, the modicum of assurance involved even in that.

So distinctly was this the case that years afterwards it was thankful to be assured by one of its own prophets—I am alluding to an essay entitled "Literature and Dogma," by Mr. Matthew Arnold, (a writer of whom, at the present moment, certainly, I am desirous of speaking with respect and gratitude)—that in his opinion it really might venture to believe, in what would you suppose?—not in a God of whom we could know nothing, if such there were; not in a future state of existence of which we were equally ignorant, but possibly in "a stream of tendency," "a power not ourselves that makes for righteousness." It will scarcely be believed by those who cannot remember it that London society received this surely pitiful formula, into which its beliefs had been gradually whittled down, from the great critic, as though it had been a revelation; and over such embers as this,—like old winter in a picture,—it cowered for years, in the faint hope of keeping what of the innermost life yet remained to it from being frozen to death.

Whence came, or, I should say, had come, the remedy for this disastrous condition of the human mind? It did not come through the Universities. At the risk of being misconstrued, I shall not hesitate to say, because I believe it to be true and needful to be borne in mind,—no salvation ever came to any age through universities. It was not developed in our midst through culture—though culture of the highest class was one of its gifts to man. The worship of beauty did not endow us with it, though its innermost revelations are instinct with the spirit of beauty. Science did not discover it. Nor can the priests of any system of theology claim it as their contribution to the needs of a suffering humanity.

It presented itself, of its own accord, to the family of an obscure farmer residing at Hydesville, Wayne County, New York; and the society for psychical research, which found itself capable of determining whether or not it was—what shall I say?—"a mere hallucination," was the common-sense of these humble people, formulated in the expressive if irreverent utterance of its youngest member: "Now then, Mr. Splitfoot, do as I do," clapping her hands twice. It rapped as the child invited it to do twice—and the worlds were united.

This was Spiritualism! It owed nothing for its birth to the wise of its age, and sparse were the gifts which they brought to its cradle. It struggled into life under every discouragement. It was received everywhere with scorn and derision. Contempt and obloquy, the missiles of the fool, were hurled at it unsparingly; and even at this day, after nearly forty years of its beneficent action in the world, societies of cultivated and presumably reflective men and women—psychological, theological, psychical—are wasting their lives in devising far-fetched hypotheses to warrant them in rejecting it.

I have said that when the youngest member of the Fox family established the intelligence, and I may say humanity of the operator of the rapping sounds which were perplexing her parents, by applying to it the simple Science of Common-Sense, the worlds spiritual and natural were united, and I might have added the former for the first time authoritatively and conclusively manifested to exist by evidence at the command of all willing to seek it.

What good was this? I have heard seriously inquired. I will seriously reply. Its primal, fundamental good, its most abundant source of all comfort, out of which all its benefits in detail will be found to arise,—I am not in what I am about to say employing the language of hyperbole, but am affirming a simple fact,—is that it has disestablished Time, and that it has disarmed Death! It has revealed for the first time to our reason, by evidence at the command of all, what Jesus the Saviour revealed for the first time to our faith, that Time has not the power to imprison us, or Death (in the sense of dissolution of the body) to destroy. It has dethroned these twin tyrants of human existence; has thus enlarged life into a liberty which it never knew before; a liberty of which all temporal freedom for which men yearn and battle is but a shadow and a similitude. The effect of this has been to endow us with the inestimable comfort of being able to realise, as a fact and not merely as an act of faith, that means exist of which previously we had had no certain knowledge, in another condition of existence, for balancing the inequalities, and thus remedying the injustice of the life of time, inequalities and injustice that press so weightily in this our day upon the conscience and moral sensibility of cultivated humanity. It has shown us that a margin of opportunity exists of which we had before no certain knowledge, to redress,—to repair,—to fulfil,—to complete,—to obviate errors,—sins if you will,—and insufficiencies which, viewed merely in the temporal aspect of things in which previously to the advent of Spiritualism we had no rational alternative but to regard them, would be irremediable,—irreparable,—inadequate,—and incomplete. In a word, it has given to those who could not receive it upon trust a Future as well as a Present and a Past.

If it be inquired of me what it has given to those who, trusting in the promises of the Gospel of Jesus of Nazareth, already realise that blessed truth, I will answer—it has given to them the justification of their faith. It has made them the first of many brethren in an acceptance of the word which they had never ventured to give to it. It has established that they have not believed cunningly devised fables. By its introduction to us of the knowledge of the nature and quality of what we call mediumship, it has given a reality, a practical signification, to the doctrine of the Mediatorial Life,—of the *at-one-ment* of the two lives or beings spiritual and natural—which to its intellect it never possessed before. It has revealed that doctrine in a depth and fulness needless to the simple Galilean country folk to whom it first addressed itself, indispensable to the advanced knowledge and more complicated intellect with which Divine Wisdom has endowed the humanity of to-day.

But on this aspect of the subject it is not my purpose this evening to enlarge. Spiritualism, as I have said, has revealed to individual man a future; and in doing so it has swept away for humanity at large the limitations of Time. I repeat, it has disestablished Time!

But, as I have said, it has done more. While it has thus loosened the bonds which bound us to this life, it has likewise obliterated the divisions which have separated us from the other life, even here. It has established that, in the sense in which we have hitherto been accustomed to regard it, there is no Death, no division between us and those whom we love—those who love us—and who have passed into the more purely spiritual condition of existence before us. In a word—that so long as there is affinity by love, there is propinquity by law. I repeat, it has disarmed Death!

These two aspects of comfort, viz., the more enlarged and accurate realisation of the true scope of Time and Death, repre-

sent, I think, the essential, fundamental comfort with which the world has been endowed by the revealments of Spiritualism. From this spring innumerable consolations—by which I mean specific operations of comfort applicable to specific occasions—to humanity individually.

There is, I will venture to say, in this large assemblage hardly an individual practically conversant with Spiritualism who is without some measure of consolation,—reasonable and practical consolation,—from this source, and whose heart does not burn in recalling it. The husband,—the wife,—the parent,—the child,—the brother,—the sister,—the friend, have experienced through its beneficent intermediation a sense of re-union which the highest flights of human imagination, quickened by the promises and revelations of religion, had previously only dared to anticipate at some remote, incalculable great day which was to wipe away the tears from all eyes,—that state of peace and re-union of which Spiritualism has given us such ample earnest to-day.

Nor is this all ! Far more, and, to the nobler sort among us, far better. It has not only enabled us in the most grievous afflictions associated with human existence to take comfort, but it has endowed us with the priceless gift of being able to communicate it to others in similar moments of trial and tribulation. Some,—many probably,—of my hearers can enjoy the happiness of recalling the moment when they have been permitted to see the light of hope overpowering the scarcely suppressed tears of the bereaved friend, and been able to reply to the doubting question : Do you really believe they yet live to love us ?—I do not believe : I *know* it !

Again, I referred in my former Address to the comfort afforded by Spiritualism by “the light cast by its revelations of the action on matter of unembodied spirits, on the causes underlying much of the action of man.”

If we reflect upon the power of spirits—as visibly and tangibly manifested in the experiences of Spiritualism—on matter, we cannot escape, and should not desire to escape, from the conviction that their power is likely to be infinitely greater and more universally operative for good and ill upon the individual mind and the individual will. Illuminated by this light, we shall find ourselves in a position to account for many of the inconsistencies and aberrations which so painfully perplex us at times in the actions of naturally well-willing men and women, and surely also of ourselves, in the affairs of life. We shall find an intelligible ground, as we would so willingly do, for making many allowances for our neighbours, and for increased watchfulness as respects ourselves, over the impulses and desires by which so much of the action of human life is directed : many of which we shall begin increasingly to perceive do not originate in ourselves but in powers behind us. I believe that Spiritualism has thrown a light upon the real nature of what we call temptation, by the instruction it affords us of the nature of many of the influences working on the human will by the operation of spirits, the value of which in the development of virtue it is impossible to overestimate. So long as we are without this knowledge, we are not only “fighting with beasts at Ephesus,” but are fighting *blindfold*. I believe that the time is coming to many of us, because I know that to some it has come already, when we may be able absolutely to identify the temptation of the moment with its original source, to see the infesting spirit, to enforce its departure, and to feel the malign influence passing away with it like a cloud before the sun.

Again, in my former Address I instanced another element of comfort for which we are indebted to Spiritualism, in its “having circumscribed the area of human error by its vindication of many long discredited truths.”

To all real lovers of truth there is no greater pleasure or comfort than to see it vindicated when unexpected. To confirm truths denied, is to extend human knowledge in as great and valuable degree as to discover truths hitherto unknown. It is only insufficient, negative minds,—and out of negation comes not progress,—who *prefer* to disbelieve the statements of others. We may be compelled to disbelieve such by lack of reasonable evidence, or the inefficiency of our own capability for determining what rational evidence is ; but no real lover of truth *prefers* to disbelieve the representations of others on matters of fact. To healthy intellects it is a pleasure and comfort from the experiences of Spiritualism to rectify belief by knowledge on many matters.

To such natures, for example, it is comforting in a high degree to possess evidence to warrant us in believing that when Socrates assured his friends that he received advice constantly

from a friendly spirit, he spoke the simple truth, and was neither seeking to impose upon others nor deceiving himself. It is comfortable to be able to believe, from knowledge and experience of our own, that the visions and voices which lit up the patriotic fire in the heart of the Maid of Domremi were real visions and real voices, and not merely the hysterical delusion of an ignorant peasant girl. It is comfortable to be able to believe that Martin Luther had not really taken leave of his senses when he threw his inkstand at the devil in the Castle of Warburg—though I must admit that there is another aspect of the subject in which one would almost prefer to wish that he had. It is comfortable to know that sturdy sagacious Sam Johnson is not to be regarded to all time as a superstitious idiot because he believed in the supernatural knockings of the ghost at Cock Lane.

I might pursue these illustrations indefinitely ; but the reading and recollections of us all will afford adequate matter for the individual consideration of this aspect of the subject. I may, however, perhaps be permitted to refer, in illustration of it, to the translation by the late Mrs. Crowe of the “Seeress of Prevorst” of Dr. Kerner, to Howitt’s “History of the Supernatural,” to my friend Mr. Shorter’s “Two Worlds,” and above, far above, and beyond all to the treatise entitled “Heaven and Hell,” and to the other works of Emanuel Swedenborg. These will abundantly testify to the enormous value of Spiritualism in the vindication of discredited truth.

But the most supreme comfort of Spiritualism in this direction, indeed, in all directions, is that with which I concluded my enumeration of its blessings in the Address to which I have before referred, viz., the “comfort arising from the confirmations afforded by it of much contained in all the sacred books of the world ; and of the especial singleness, purity, freedom from all spiritual adulteration of those held in especial veneration by Christian races and communities ; and finally and above all, by the assistance afforded by it to Theosophy—truly so called—by which I mean the more intellectual apprehension of Divine things,—the cultus of the Holy Spirit or Divine Wisdom of God.”

Into these high themes it is not my purpose now to enter. This is not the hour, nor am I the man. To have led up to it,—so as to place it in the foreground for some happier expositor, for it is the true promised land of Spiritualism,—by these remarks is my modest ambition ; to stimulate imagination, to awaken thought ; not to enforce opinions or proclaim dogma.

The President of the Alliance then briefly addressed the meeting, after which votes of thanks, proposed by Mr. J. H. Stack and seconded by Mr. J. H. Gledstanes, were unanimously accorded.

The musical arrangements were all that could be desired. Our kind friends, Miss Jessie Dixon and Miss Wade, with their usual willingness, gave some charming solos, and Mr. Crawley and a party of friends delighted the audience with unaccompanied quartetts ; the well-known “Sweet and Low,” and “Sleep gentle lady,” eliciting much applause. Signor Salomone also kindly contributed two pianoforte pieces, and showed, by the masterly manner in which they were played, his thorough command of the instrument.

#### THE OTHER SIDE.

We go our ways in life too much alone,

We hold ourselves too far from all our kind ;

Too often, we are dead to sigh and moan ;

Too often to the weak and helpless blind ;

Too often, where distress and want abide,

We turn, and pass upon the other side.

The other side is trodden smooth and worn

By footsteps passing idly all the day.

Where lie the bruised ones that faint and mourn

Is seldom more than untrodden way :

Our selfish hearts are for our feet the guide,

They lead us by upon the other side.

It should be ours the oil and wine to pour

Into the bleeding wounds of stricken ones ;

To take the smitten and the sick and sore,

And bear them where a stream of blessing runs.

Instead, we look about, the way is wide ;

And so we pass upon the other side.

O friends and brothers, gliding down the years,

Humanity is calling each and all,

In tender accents, born of grief and tears !

I pray you listen to the thrilling call.

You cannot, in your cold and selfish pride,

Pass guiltlessly by on the other side.



### OLDHAM.

On Sunday last Mr. J. S. Farmer visited Oldham. In the afternoon a conference of Spiritualists was held, at which was considered the advisability and practicability of Spiritualistic Confederation at Home and Abroad. Mr. Farmer spoke at length on the subject, and after referring to previous attempts in this direction and the causes which led to failure, pointed out the lines upon which the London Spiritualist Alliance hoped to succeed. "The failures of the past are the stepping-stones to the successes of to-day," and this was true in Spiritualism as in other branches of human life and thought. Valuable lessons were to be learnt from past failures, which, if rightly apprehended, would lead to the establishment of true bases of union. These bases were passed in review, and were claimed to be such that all Spiritualists could endorse. The method by which it was proposed to carry out the idea of International Confederation was then discussed, and the difference which existed between the present proposals and those formerly advocated emphasised. A lively interchange of views then took place, in which various local Spiritualists took part, amongst whom may be mentioned Messrs. J. Emmot, Fitton, Barstow, Savage and Tetlow. In the end a resolution, moved by Mr. Fitton, seconded by Mr. Barstow (the late president of the Society), and supported by Mr. Tetlow, to the following effect was passed without dissent: "That this meeting of Spiritualists, convened by the Oldham Spiritualists' Society, approves of the efforts being made by the London Spiritualist Alliance in the direction of Confederation between Spiritualist societies at home and abroad, and hereby refers the question to the earnest attention of the Executive of the Society, with a view to find, if possible, a sound mutual basis of co-operation for the strengthening and benefit of our movement." Mr. Farmer explained that after he had visited other places a draft detailed scheme would be printed and sent for consideration to the various societies who had approved of the general principles as propounded by him on behalf of the London Spiritualist Alliance.—In the evening Mr. Farmer addressed a crowded audience on "The Influence of Spiritualism upon Modern Life and Thought," and also, after an interval, he exhibited the remarkable series of pictures in his possession, illustrating the phenomena of materialisation, briefly describing them. At the conclusion of his remarks catalogues were distributed amongst the audience, and the meeting then took an informal character. Much interest was displayed in the drawings, and many confessed that the whole matter had been placed in a different light to them.—Organised Spiritualistic effort in Oldham dates back some fourteen years. The Society at present numbers upwards of sixty members under the presidency of Mr. J. Murray. There is, however, a considerable following and interest outside the Society, and their Sunday evening meetings are always crowded. The hall in which they meet is a bright cheerful room capable of holding upwards of 300 people. Recently two free libraries have been established in Oldham, in one of which "LIGHT" and *The Medium* are, through the efforts of Mr. J. Murray, regularly received for the reading-room table, and the Town Clerk has expressed his willingness to receive any of the standard works on Spiritualism; Mr. J. S. Farmer has therefore promised eight or ten volumes on the condition that they shall be included in the catalogue.

### THE HERMETIC SOCIETY.

At the meeting of this Society, on the 4th instant, a paper on the philosophy of Jacob Boehme was read by the Hon. Roden Noel, of which we are unable to give a report. The paper excited much interest, and, with the discussion which followed, served to exhibit the substantial identity of Boehme's doctrine with that of all genuine systems of mysticism.

The next meeting will take place on Tuesday, May 18th, when Mr. Arthur Lillie will read a paper on the Indian Rāma.

WHEN will people learn that every unkind or uncharitable thought they indulge in is so barbed as to wound the spirit that sends it forth, far more grievously, often, than the one to whom it is sent? We cannot indulge in such thoughts—we cannot even think unkindly of a fellow-being, be he ever so great a sinner,—without dwarfing our own souls, and thereby retarding our spiritual unfoldment.

### PHASES OF MATERIALIZATION.

#### A CHAPTER OF RESEARCH

IN THE

#### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 220.)

The subsequent sittings, recorded at regular intervals during the remainder of the year, *i.e.*, up to December, 1882, show some very interesting phenomena. The record is specially valuable as showing the effect which these prolonged experiments had on the medium's health. That is a question but little understood, and one eminently worthy of study.

The chief points that seem worthy of note are here given in chronological order\* :—

"The earlier sittings of the month (April) were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition, by five different sitters, including one of the visitors, simultaneously and independently of each other, of a spirit-form (never before materialized in the experience of the circle) as being that of an old colonist and well-known energetic pioneer in the cause of Spiritualism, who passed over some five years ago. Amongst those who recognised him were his son, daughter, and nephew. He came on two occasions. . . . On the second occasion he shook hands with Mr. Carson, who stood up for the purpose, and who consequently had a better view, not only of the full form, but also of the wrinkled features and thin beard."

"On April 21st the manifestations were exceedingly good, and were marked by several noteworthy incidents, indicating a distinct advance. A female spirit materialized, with a profusion of long dark hair falling over both shoulders." Her form was unfamiliar to the regular members of the circle, but she was spontaneously recognised by one of the visitors present by the name of "Emily," to which she responded.

On the same evening "'Geordie' had been manifesting with great power and freedom, walking about the room and showing the medium repeatedly. After a time he went behind the medium, and drew the curtains back until somewhat more than the lower half of the medium's form, including his hands, was plainly visible. He then so arranged the curtain that it remained stationary in this position, and advanced into the circle. Passing by the sitters, he proceeded to the door, which he opened and passed through into the front portion of the premises, as he has so frequently done before." This visit he repeated several times. On the first occasion he brought back with him two volumes from the book-shelves, which were found to be rather appropriately, 'Spiritualism as a New Basis of Belief.' On another occasion he brought back with him a die-stamp, set in a heavy frame work, to reach which he must have traversed the entire length of the shop. He again went out, and returned bearing more books. He then showed a bunch of flowers to the sitters so that they might identify them again, and passed out of the circle-room bearing the flowers with him, leaving them, as was afterwards ascertained, at the extreme end of the counter. On his returning to the séance-room it was suggested that he should take a pencil with him and write something. This 'Geordie' accordingly did, and on his return proceeded to the desk and wrote a few words, stating where he had been writing, namely, on a contents bill posted up against the glass door leading into the street. This was immediately verified. Mr. Terry proceeded outside, followed by 'Geordie,' and found the name 'Geordie' written in bold characters on the spot indicated. The point, however, which our readers are requested to bear in mind is, that during all these visits of 'Geordie' to the front portions of the premises, bringing back thence first one object, then another, the curtains remained disposed as above stated, drawn back and exposing the medium during the whole time to view. The distance between the chair occupied by the medium and the glass door on which the name was written has been measured, and the shortest distance between the two points that could have been traversed by 'Geordie' is found to be forty-two feet (42ft.)."

At the séance on April 25th, "a very striking figure, quite unfamiliar to the members of the circle, materialized most distinctly and strongly, although for the first time. The form

\* *Harbinger of Light*, May 1st, 1882.

was tall and gaunt, with small head and long thin arms, which were moved about with great energy, the body being at the same time bent to and fro with great flexibility. It was remarkably *different* in character to any before seen by the circle, but was recognised by one of the visitors as one who had previously promised to show himself if possible in the material form."

"On May 23rd, eight forms materialized. 'Peter' stated that the controls were about to place the medium in a 'dead trance.' He then came out into the circle and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the latter doing so 'Peter' took one of Mr. Terry's hands in his own, as they stood side by side, requesting him to place the other through the curtains upon the medium's hand. This Mr. Terry did, and stated to the other sitters that he had hold of the fingers of the medium's hand. Inadvertently he grasped the fingers of the medium's hand somewhat tightly, which instantly produced a curious and marked effect upon 'Peter' (still standing by his side in full view of sitters), as he seemed to receive an unpleasant shock and complained of pain." The five other members of the circle did the same with a like result, 'Peter' shrinking and in evident pain." Six forms this evening.

On May 26th, seven different forms materialized. Increased light, the rays falling direct on the form. "Geordie" again showed the medium. Female form materialized strongly.

"One of the tests applied this month (May) may be considered more valuable by outsiders, because applied by a sceptic without the knowledge of the circle and with the expectation of detecting a fraud. One of the sitters, taking an unfair advantage of his position, contrived to smear his hand with printer's ink before grasping that of the materialized form. When the medium came into full light, the sceptic was grievously disappointed to find no trace whatever of the ink which he had impressed upon the hand of the form. The printer of this journal informs us that the stain of printer's ink could not be erased even with soap and water in a single washing. The fact that the medium's hand was perfectly free from any printer's ink is another important evidence of the distinct individuality of the form."

On June 6th, further progress was made. The medium was shown as far up as the breast while forms were outside and the light was increased.

On the 16th, a graceful female figure materialized strongly.

On the 23rd, "Geordie" showed the medium, stood in the full light, walked to the desk and wrote a message.

"The séance on June 27th was an excellent one. Eleven different forms were materialized, including two new ones. . . 'Geordie' presented himself, called for increased light, and pushed the curtain back to show the medium. The 'Nun' materialized with distinctness, extended her hand towards the sitters, and placed it against the dark background, so that its shape might be more plainly seen for comparison with the hand of the medium. 'Charity,' the Eastern spirit, also materialized strongly, and advanced close to the sitters, extending her hand towards them several times. She also placed it in Mr. Terry's hand so that he could examine it closely. He stated it to be of a somewhat dark shade of colour." . . . At another sitting a form "attempted to show himself, but only partially succeeded, being unable to gain sufficient control over the forces. The form kept sinking, rising, and again sinking, as though making strong but fruitless efforts to retain substantiality."

"At the first sitting in July, the 4th, the Indian control, 'Swift-water,' materialized. The face and hands were black. He placed his hand against the light-coloured wall, the contrast with which brought it out very distinctly. On being requested to do so, he showed his foot, which was also observed to be black. Immediately afterwards 'Zion' materialized strongly, and placing himself in the angle formed by the two walls, drew back both curtains so that he could be seen with great distinctness bending over the medium."

"'Geordie' then came and sat down in the chair beside Mr. Carson, then rose and wrote a message at the desk. He showed both himself and the medium in a good light, Mr. Terry holding the light in his hand so as to strike directly upon the form. Taking hold of Mr. Terry's hand, 'Geordie' passed the tip of the finger over his teeth, which Mr. Terry stated were perfect. The 'Nun' followed."

On the 7th "Peter" and "Geordie," the latter calling for more light, came. A new female form materialized, with long

light hair. She wrote a message, and sank down. "Charity" and others.

On the 11th "Peter" and "Zion" materialized vigorously. "Peter" gave at length an account of the process of materialization. "'Geordie' shook hands. It was noticed that the hands were cold, the forehead warm. He again sat down by the circle, rose and motioned for increased light, and showed himself with great distinctness, standing with the curtains drawn back whilst Mr. Terry held the light. In a few seconds six other forms in succession came, 'Charity' showing her hand and foot, the difference between the latter and that of 'Geordie' being particularly noticeable."

"On the 13th 'Zion' stood in the angle of the walls on the opposite side of the medium to the circle, and drew the curtain well back so that some of the sitters, more favourably situated, stated that they could perceive the medium's face." Two other forms.

On the 18th "Geordie" put Dr. Rohner's hand on his breast to feel the heart's action. Then he took leave of the circle for some time.

"At the end of last month séances resumed. Two forms materialized and shook hands with the circle. 'Charity' came well forward and showed her foot and ankle plainly."

"The last sitting of the month (September) was the best of the series, with three sitters present. 'Zion' manifested with great vigour, swinging a heavy wooden chair high over his head in one hand, and was then seen very distinctly standing in the angle formed by the walls across which the curtain stretches. While in this position he several times drew the curtain back to show the medium. 'Geordie' was also very active and showed his features very distinctly. He repeatedly pushed back the curtain and showed the medium, and did several actions in the room. 'Charity's' slender form and small feminine foot presented a contrast to the muscular form of 'Geordie,' as did her graceful movements to his masculine bearing. The drapery in which she is enveloped is distinguishable for its beautiful semi-transparency, which is the case with the female forms generally, while that pertaining to the male forms seems of thicker texture." Two other forms.

"In October only two séances were held; at one of them satisfactory tests were obtained. Mr. Spriggs' health having been indifferent for some time it has been determined to discontinue the sittings for the present. The long course of sittings has apparently exhausted the medium."

(To be continued.)

### ANIMAL MAGNETISM.

Under this heading *Le Messenger* calls attention to an article in the Paris daily journal, *La Nation*, of April 10th. After enlarging upon the interest exhibited in the subject of Animal Magnetism by modern European savants, the writer in *La Nation* says:—

"Numerous experiments of late years have been made in demonstrating the existence of the faculty of what is called the second sight (*double vue*), and the perception of persons and objects more or less distant, and through bodies which refract light, or which are quite opaque. The following striking experiment has been communicated to us:—

"A Viennese professor has founded an institution for the treatment of nervous disorders, whose subjects are especially proper for experimenting in magnetism. This professor at his clinical class one evening drew from his pocket a letter addressed to him by an English correspondent residing in London. This letter, which he had not yet opened, he placed in the hand of one of his subjects after putting her into the magnetic sleep, and asked her to tell him the contents of the letter contained in the unopened envelope. She said that she saw the writing, but it was English, which she did not understand. The professor said, 'I will that you know English.' The subject then read the letter in English, and as well as an English person might do. 'Now,' said he, 'translate into German.'

"The translation was exact and lucid. The subject of the letter was upon a certain point in physiology, and it abounded in technical terms.

"He then told the subject to describe the writer of the letter. She did so, saying that he was seated at a table in a study, which she also described.

"The professor wrote to his English correspondent, asking him to send him his photograph, and also a photograph of his study; and the description by the magnetised subject was found to be exact.

"Experiments with this faculty of the subject have been made ten times without failure."

## THE EXPERIMENTAL RESEARCH SECTION OF THE LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

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

And secondarily of—

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

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

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

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,

all under the direction of

4. A CENTRAL COMMITTEE OF CONTROL.

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

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

### GENERAL RULES.

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

### PLEDGES REQUIRED.

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

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

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

### CENTRAL COMMITTEE OF CONTROL.

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

## A SCEPTICAL CLERGYMAN

THROWS ASIDE HIS DOUBTS AND BEARS STRONG TESTIMONY TO THE TRUTH.

Scepticism is a deplorable thing, especially when it leaves the mind on a stormy sea without anchor or hope of haven. It does not probably prevail any more in these days than it did in the past, but we hear more of it because of the publicity given by the secular Press. Some minds are so constituted that they cannot accept anything without proof, and yet they do not necessarily demand that the proof shall have the stamp of highest authority. They recognise merit for itself, and accept it gladly, knowing that eventually it must gain general recognition. The legal and medical professions, as well as the ecclesiastical, are slow to adopt what may conflict with their notions of self-interest and right. New ideas are almost always disturbing, but eventually they become assimilated, and are warmly commended.

The case of Rev. George Waterman, a talented clergyman of Berwyn Lodge, Broadstone, Winborne, England, suggests these observations. He got into a desperate condition, which thoroughly unfitted him for ministerial work. His mind, sympathising with his body, became very much depressed. As the mind is, so the thoughts are. He finally put himself under the care of the best London specialists. For several years he pursued the ever-fleeting phantom, but at last they told him his case was beyond amendment. Still more thoroughly depressed, he grew sceptical to a degree, and believed himself doomed. Providentially, however, he had his attention drawn to a widely-reported means of restoration in cases like his own. He reluctantly began its use. Every few weeks he had chemical analysis made, and finding constant improvement, he eagerly persevered; and when 26 bottles had been used, the analyst reported :—"No trace of either albumen or sugar by the severest tests." In other words, he exclaimed with rapture, "I was cured!" He had Bright's disease of the kidneys. That was in 1882; and from the day he put away his scepticism at the use of an unauthorised remedy until to-day he has been strong and well in body and mind; and contrary to the boast of his friends has had no relapse. It is only fair to remark, though it may be unusual for papers editorially to do so, that "Warner's Safe Cure" is the remedy that saved Mr. Waterman's life, to which he bears ever willing testimony. And when we see it publicly endorsed by such eminent persons of quality as the Right Rev. Bishop Edward Wilson, of Canada, Rev. Henry Davis, Missionary of Kobe, Japan, R. D. A. Brown, of Aultsville, Canada, the Rev. Thomas J. Bryant, of 1. Myrtle-place, London-road, Bognor, Sussex, the Rev. James Brierley, M.A., Congleton, and others equally well-known, we unhesitatingly commend it to the favour of our readers.

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### COLOURED MAPS—United Kingdom.

1. Scotland and Adjacent Islands (squares 1 to 36).
2. Scotland and England (squares 37 to 38).
3. England and Wales (squares 79 to 139).
4. Ireland (squares 139 to 187).

## Standard Works on Spiritualism.

The Works enumerated in this column deal with the subject mainly in its scientific aspect.

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