

# Light:

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

"WHATEVER DOTH 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.)"

### BARON HELLENBACH ON MATERIALISATIONS.\*

(Continued from p. 246.)

The idea of conscious personation being excluded as physically impossible, it remains conceivably possible that the body of the medium was in some way necessary, possibly for unconscious personation of some of the forms. For it is unquestionable that what I call the transfiguration of the medium—Hellenbach does not admit the term to be exact—is a proven fact in some cases. Those of my readers who have followed my argument in "Phases of Materialisation" during the past seventeen months, will have seen that I record there two classes of materialisation; one, where personation by the medium is impossible, *e.g.*, where a child or a girl is presented, the medium being a man of wholly different size and build; the other, a class of much variety, including cases in which personation by the medium is not impossible, and some where it has almost certainly taken place. The agencies at work seem to take the readiest means to their end; and I am disposed to believe that, when they find materialisation difficult or impossible under the conditions, they have the power of "transfiguring," or changing the facial appearance of the medium, and concealing his dress by the ever-present "drapery," which can apparently be materialised when nothing else can. Hellenbach would say that this is not the explanation of what, however, he would admit to be an observed fact. He would say that there was, in such cases, a true materialisation, but that its "severance" from the medium was incomplete. I am not disposed to wrangle over terms; but I incline to think that in cases observed very carefully by myself there has been what I prefer to call "transfiguration." But call the phenomenon what we may, it remains that the body of the medium is, I believe, used in the way I have described, abnormally changed both in countenance and dress. And this is probably the case when what I call a materialisation proper, or, as Hellenbach puts it, "the complete severance," between medium and form is not attainable.

Hellenbach's account of the séance at which the so-called "exposure" of Bastian was made in the presence of the Austrian Archduke John, is quite compatible with absolute innocence on the part of the incriminated medium.

\* "Birth and Death," by Lazar von Hellenbach. Price 6s. 6d., post free. The Psychological Press, 16, Craven-street, Strand, London, W.C.

As our knowledge grows from extended facilities for observation, we shall see that such methods of investigation prove simply nothing, and serve only to embitter an already heated controversy. It seems that four figures appeared, that the power was feeble, and that they were not able to come forward. The light, therefore, was diminished at Baron Hellenbach's suggestion by pushing the doors of the adjacent lighted room more closely together. This did not prevent, as the Archduke acknowledged, the most distinct view of the figures. This is Hellenbach's version of what then occurred:—

"When the fifth figure appeared, one of the company sprang forward, pulled a string, and the door between the cabinet and the figure shut. This was the work of a second; another of the company seized the figure, which had been concealed from me the whole time by the curtain; it seemed, however, to me as if it were not quite vertical, but had a somewhat backward-leaning position. The figure may have been concealed by the curtain from me from three to four seconds, and then I saw Bastian in his coat, with his waistcoat buttoned up, exactly as he had entered the cabinet, only he was without his shoes, which was not noticed till the cabinet was entered, where (excepting them) nothing was found. One shoe was close to the chair, the other at some distance. As Bastian, when seized, was not in the costume of the figure, and I doubted how a metamorphosis could be completed so quickly, I proposed that he should be undressed; this, however, was considered superfluous. I was told that one of the gentlemen had seen Bastian put the material away in his breast, which caused me to say, 'Well, if that was the case, we shall find it.' A member of the company and I, therefore, searched him, but found nothing but a pair of gloves and a porte-monnaie. I searched the whole of his coat and felt between his waistcoat and his shirt, but without avail. This is *species facti*.

"The evidence against Bastian consists in the following:—1. The identity of the figure and the person; 2. The taking off the shoes; 3. The figures not coming forward, and the short space of time they were visible; 4. The hanging of the coat over the shoulders according to the assertion of the person who seized him."

When the time comes that we can apply true knowledge gained from accurate observation to the explanation of these phenomena, I believe that we shall find these "exposures" most instructive. Already we can see glimpses of truth through them; but I confess the prevailing impression left on my mind by their study is one of disgust at the conditions of investigation which make such occurrences possible. What would be said to a cranky person with an ignorant prejudice against some form of science who should translate his prejudice into act by going into Professor Tyndall's laboratory and attempting to show how easily he could reduce all the Professor's experiments to nullity by means within the reach of any fatuous clodhopper, to whom the alphabet of science would be unknown? The truth is that a prolonged course of purely materialistic training and experiment has so affected the scientific mind that it cannot conceive of any other than the familiar tests and proofs; nor can it grasp the fact that these are wholly inapplicable to the subject under investigation. Of matters of this kind, things spiritual, men can have neither demonstration by means suitable to the investigations of physical science, nor proof by mathematical methods. The mechanical system of tests should be swept away, together with the methods of investigation to which they have been falsely considered

suitable. This most desirable end is being attained by slow degrees, at least in this country and on the Continent of Europe. The old methods cannot long survive in our present state of knowledge.

With the medium Frau Töpfer, of Leipzig, Baron Hellenbach had various instructive experiences tending to show that what superficially seemed to be fraud was not necessarily such. He tied her in various ways. He put her in a sack, and under a net nailed to the floor; and under all circumstances manifestations, more or less satisfactory, were obtained. One record is instructive:—

"A ribbon was fastened round Frau Töpfer's waist, and then was tied in double and triple knots about two inches apart, and both ends fastened to the floor by seals. It is perhaps possible that the medium could loosen these knots, and by so doing make the loops wider; this test may, therefore, not be considered severe enough. The figures appeared, and if previously there had been occasion for some suspicion, this séance at least may be described as perfectly successful, for the knots and seals were untouched. The first suspicious circumstance I had noticed was that the little figure, called Abilla, which usually stood in the opening of the curtains, once laid her hand on my shoulder, and that this hand was not that of a child, which was certainly in favour of the theory of imposture. The next was a most interesting circumstance; one of the tall figures once of itself raised the curtain, and, as it seemed to us, there were visible the black dress and the white fichu, as well as the white bandage of the medium; but the medium herself was invisible; one of the company, a sceptic, immediately rushed through the opening and felt the sofa through the clothes, which gave him enormous satisfaction. A minute after the curtain again opened, and disclosed the medium lying dressed on the sofa."

At length Hellenbach tried what could be done without these mechanical tests. I append the record, premising that, in spite of his success, Hellenbach is convinced that Frau Töpfer did often "appear bodily as the figure," supposed to be materialised. That is extremely likely. But in this case, at any rate, she did not:—

"I myself made the proposition not to bind the medium at the next sitting, because we were convinced that the bandages were not favourable to the production of the phenomena, and that we should have more chance of good manifestations if the medium were not bound. I made this proposition principally because it began to dawn upon me why the séances were accompanied by such different results. I found I was not deceived.

"A figure appeared with black hair, came out into the room, and allowed itself to be touched. As it disappeared behind the curtain, I asked if it would lead me to the medium. The curtain opened, and we went in. By the light which entered it was possible, not only to see the sleeping medium and the figure standing by her side, but to observe them for a long time. The latter moved the illuminating quicksilver tube before the medium's face. It was unusually pale, and the arms lay on the arms of the chair, the hands being distinctly visible! This was the first case, to my knowledge, in Europe of the figure and the medium being seen at the same time by several persons. The physician, who was named Dr. Fieber, is since dead; I will not tell the names of the two others, as it would be easy for them to lose their offices; terrorism is the only weapon at the command of the adversaries of truth, and certainly they use it unscrupulously."

Discussing the question whether certain facts can be reasonably accounted for by the action of the psychic force of the medium to the exclusion of the hypothesis of the intervention of an external agency, Hellenbach quotes the following story of Swedenborg, as related by Kant:—

"Madame Harteville, the widow of the Dutch ambassador in Stockholm, some time after the death of her husband, had a bill sent in by a goldsmith, named Croon, for a silver service which he had made for her husband. The widow was perfectly convinced that her husband was far too exact and orderly not to have paid this debt, but she had no receipt to show. In this dilemma, and because the price was considerable, she asked Herr von Swedenborg to come to her. After some apologies she put it to him, if, as all men said, he had the

extraordinary power of conversing with the spirits of the departed, he would have the extreme kindness to find out from her husband the truth about the demand for the silver service. Swedenborg had not much difficulty in obliging her in this matter. Three days later the lady was entertaining some friends at coffee, when Herr von Swedenborg entered, and in his cold-blooded manner told her that he had spoken with her husband; the debt had been paid seven months before his death, and the receipt was in a press standing in the room overhead. The lady replied that this press had been completely turned out, and that the receipt was not among the papers found in it. Swedenborg said that her husband had described to him how, by pulling out a drawer on the left side, a shelf would be seen, which must be pushed away, and then they would find a concealed drawer, in which his secret correspondence was kept; there the receipt would be discovered. On hearing this news, the lady went with all the company to the room overhead, &c." Everything was found as Swedenborg had described.

Hellenbach inclines to the opinion that the information came to Swedenborg *ab extra*. I think so too. It is "almost the simplest explanation, if one recognises the fact of individual existence after death." Yes; and if one does not, can one fabricate any reasonable explanation of such a fact? No, surely; denial is easiest.

To the question, Why do we learn so little from spirits? Hellenbach returns the following answer:—

"In the first place, we do not understand the greater part of the possible communications. Are we not somewhat in the position of a person trying to explain to the blind and to make clear to his understanding what light and colour are? His defective organisation puts insuperable difficulties in our way; and in the same manner we are unable to make deaf people comprehend music. On the other side, the cross-questioning to many questions receives no answers. Can the reader tell me how his digestive organs and his eyes are made? how he is nourished? or how he acts either physically or intellectually? We learn unconsciously to see, to walk, to speak, and have to develop all our faculties by means of using them, without knowing how it all takes place. Certainly philosophers and physiologists know somewhat more than the common herd, but how many are there of these? It is not probable that our dealings are with the most intelligent beings in the universe, or else it would be scarcely possible that the communications which reach us from these regions should be so divergent from one another. Just in this very discrepancy in the ideas received from that world lies the clearest and strongest proof that death is only a change of the form of existence, while the subject—ethical and intellectual—remains the same! It satisfies us for the present as to the certainty of the existence of the 'subject' in ourselves."

For myself I should not admit that our knowledge derived from spirits is insignificant. As Mr. Watts pointed out in his recent address, we have derived a most appreciable benefit from this spirit-communion. Efforts have been devoted to a specific end, and this has been an unmixed gain to us. Perhaps when circles are held under more carefully guarded conditions we may get more information. At present I know of few circles where the spirit of curiosity has been subordinated to the spirit of inquiry. Like seeks like; and the dark circle where phenomena reign supreme is not conducive to the giving of information. That is a phase of inquiry which has not yet been seriously entered upon. If I am not mistaken I see signs that it is about to be more generally taken up. Collaterally with it we may be expected to get increased attention to the philosophical explanations of what we now know empirically; and, I have no sort of doubt, assistance in that direction from our spiritual visitants.

What is a medium? How may one develop mediumship? Hellenbach essays an answer. The problem is not solved by his reply, but any light thrown on so dark a question is important. The substance of what is said is this. There are persons who have (1) a power of supersensuous

perception ; (2) a power of trans-corporeal action ; (3) a power of being magnetically influenced with ease ; (4) a power of absolute severance between the spiritual and physical bodies. All these points are probably capable of being summed up in one statement, viz., that a medium is a person in whom the connection between the physical and spiritual bodies is loosely compacted. He can be easily mesmerised, because his external shell—the physical body—is easily penetrated. His powers of supersensuous perception are great because his spiritual body can act independently of the natural body. His spiritual body, for the same reason, acts easily independently of the natural, and can, under certain conditions, act quite apart from it, and in “absolute severance” from it. A medium, therefore, according to Hellenbach is

“an individual in whom the indwelling transcendental or psychic force and manner of perception are not quite overpowered by the organic body, and who, in consequence of this, stands in closer, though not complete contact with other kinds of beings not perceptible to our normal senses. If we represent men to ourselves as transcendental beings, clothed in organic bodies, mediums might be described as such beings with their clothes torn, and therefore, more susceptible to the sun, wind, and rain.”

Put in another way, the same writer gives this explanation :—

“He is a man who succeeds through natural tendencies, sickness, or intentional change of organism, in making use of the metaphysical or transcendental faculties inherent in himself, and in other men, partly and always incompletely, and who, therefore, sees and does many things which other people cannot see or perform ; and in consequence of this he is able to establish a connection with the unseen world, through which connection phenomena take place under circumstances beyond the reach of his own metaphysical powers, to the completion or perfection of which he, like all other men, can only attain after the death of the body.”

As to the forced development of these latent faculties Hellenbach has a word of warning which is opportune :—

“It is quite evident that I do not recommend anybody to pursue the same course with Madame Blavatsky, because, in the first place, an enforcement of these faculties is injurious to the health, and in the second, men, as a rule, have not the capacity to lay down their normal tendencies in this way, otherwise they would not be men. If we were able to subjugate all earthly joys and sorrows in this violent manner, suicide would seem to be the best and right way to attain to it. In whatever vocation of life or organisation these faculties may exist, they will be sure to be developed without any particular aid, and it is quite unnecessary to strive after the violent mortifications of the flesh in the Hindoo fashion, which may very probably land one in a lunatic asylum.”

It is likely that Madame Blavatsky would not quite acquiesce in the view that Hellenbach makes her take ; but no experienced student of these obscure subjects would encourage the promiscuous developing of mediums. Such development should be under very cautiously guarded conditions, and with every care to avoid possession by undeveloped spirits.

TRUE happiness is founded upon wisdom and virtue, for we must first know what we ought to do and then live according to that knowledge.

TRUE religion is the heavenly side of science, the divinest motive power of philosophy, and yet it is the very angel of every day life which sanctifies and sweetens human love and tends to up even the humblest soul.

THE time has come when in the progress of enlightened thought, and in all reformatory efforts for the elevation of the race, all good men and women, of whatever race or religion, should stand shoulder to shoulder. Bickerings in the matter of creeds should cease ; and especially should Spiritualists be willing to recognise the good in all religions, and take by the hand whoever loves his fellow-men.

## DR. CARL DU PREL AND THE GERMAN PRESS.

Dr. du Prel seems to have drawn about his head a storm of abuse by the publication of his “Problem for Conjurers,” a translation of which appeared some months since in your columns, and, not unnaturally, he is very indignant with the editors of various German newspapers for publishing anonymous attacks upon him, containing, more or less, false statements. The following letter from him, which I have translated from the *Sphinx* of this month, may be interesting, as showing the animus existing in Germany with regard to Spiritualism, and, at the same time, the interest this subject is awaking in all classes of society ; the more it is ventilated, the better for the ultimate triumph of Truth !

“V.”

Du Prel's Defence.

“MEDIUMS AND CONJURERS.”

To the Editor of the “*Sphinx*.”

SIR,—I learn, from communications I have received, that an article in the Hamburg journal relative to the vexed question between mediums and conjurers has been reprinted in a large number of German and Austrian papers, the editors of whom, in accordance with their ideas of literary justice, think it justifiable to print the attacks upon me, without, however giving my reply to them. These attacks are enriched by their correspondents by inventions and exaggerations in such a manner that a whole network of falsehoods will soon be made public.

Since I feel not only contempt, but the greatest possible disgust, for anonymous communications, I should take no notice whatever of these, were they not combined with an attempt to throw the philosophical views set forth by me into discredit with my readers. This fact forces me to make a defence, and as I do not consider journals who publish anonymous attacks worthy of an answer, the only course open to me is to turn to a publication whose columns are distinguished by a high literary and moral tone, and to beg a courteous reception and publication of the following statement.

It is completely untrue that I have ever given vent to the assertion that mediums can work “miracles.” The correspondent of the *Neue Freie Presse*, who puts such nonsense into my mouth (evening edition, No. 7779), even adds an intentional misrepresentation by putting the word “miracles” in inverted commas, so as to make it appear as if he were quoting my own very words.

It is equally false that in a letter to the conjurer Schradieck, in Hamburg, I acknowledged myself vanquished in so far that I owned he could imitate spiritual slate-writing by artificial means. What I said was that at the best, the theory of imposture could only be imagined in the case of professional mediums, and must fail utterly as regards private mediums. And since I know families with whom this direct writing is an everyday occurrence, and have myself seen it with private mediums, the exposure of all the professional mediums living, as well as the proof given by conjurers, as a body, that they were also capable of producing similar writing by trickery, would not alter my opinion of the matter in the very least.

It is utterly untrue that I referred Herr Schradieck to the medium Slade, to be convinced of the difference between conjurers and mediums. I learnt, even before Slade came to Hamburg, that contrary to his custom in past days, he refused to submit to strict test conditions. Now, if I had the opportunity of bringing conviction on the subject to a conjurer, through a medium, I should certainly not have referred Herr Schradieck to one who by his refusal to submit to test conditions laid himself so much open to suspicion.

The correspondent Herr—von— of the *Bohemia* (of April 22nd) permits himself still greater untruths. This gentleman comments upon my “Problem for Conjurers,” without having even read it. I look upon this, however, as a *point in his favour*, otherwise I should have to declare him to be an intentional falsifier. In this essay I have described my experiments with the medium Eglinton. Now Herr—von— after having declared that the slate-writing produced by Slade without test conditions can be reproduced by the conjurer Schradieck, omits the name of Eglinton altogether, and states the fact, as though in my essay, I recounted experiments made with Slade. He speaks of Slade as “Baron du Prel's man of

miracles," and says "In the aforesaid essay, Du Prel sets this task as a problem for conjurers, viz., to reproduce themselves Slade's slate-writing, by which formerly Zöllner allowed himself to be duped, and by which Du Prel himself is now taken in."

To this falsehood I reply that I never saw Slade in my life, still less experimented with him; and just because he no longer submits to test conditions, I have not considered it worth my while to seek him out.

It is equally untrue, what Herr—von— asserts, that my "confidence has been shaken by Schradieck's conjuring," as I have shown "in a letter written to him afterwards." My confidence has never been shaken in the least, and I have explained above why in relation to these facts it never can be.

Herr—von— thinks to bring me into discredit with his readers by speaking of me as the "quondam Bavarian captain." But as Cartesius was a lieutenant in the Bavarian army, Eduard von Hartmann is a Prussian lieutenant, and even Schopenhauer was a commissary, the proof of my being a bad philosopher can only be adduced from my writings, certainly not *a priori* from the fact of my having been a captain. I will even risk throwing grist to Herr—von—'s mill by confessing that I am still a captain in the army, though not on active service. In reference to this fact, however, I have one thing to say to him. If I ever allowed myself to be guilty of attacking another person anonymously in the newspapers, and of mixing untruths with such an attack, the military authorities under whom I am placed would certainly take care very speedily that I did become a "quondam" captain.

Begging that you will be so good as to allow the above justification to appear in your columns,—I am, sir, yours most faithfully,

(Dr.) CARL DU PREL.

München, April 28th, 1886.

OLDHAM, 176, UNION-STREET.—On Sunday, June 6th, 1886, Mr. Johnson of Hyde, a trance medium, was the speaker. In the afternoon the service was devoted to answering questions, which were all dealt with and explained to the satisfaction of the meeting.—In the evening, the subject was "The Mission of Spiritualism." The speaker said that Spiritualism was not (as some people thought) a new thing, but that it was as old as the hills, and had existed at all times and in all countries ever since man had an existence upon the earth's sphere. He traced its mission in the past, pointing out how it had always been suppressed whenever it had made its presence known, and how its instruments or mediums had been persecuted as witches and wizards, and put to all sorts of torture and even to death by the "powers that were." He then went on to show that the mission of Spiritualism was to open the eyes of humanity to the fact that man was immortal; that there was a life after the death of the body; that the life beyond the grave was but a continuation of this; that we should find ourselves in the same condition on entering the spirit world as that in which we had left this world; that Spiritualism had come to sweep away the dust and cobwebs of ignorance, superstition, prejudice, and bigotry. Its mission was to teach man to recognise his manhood; to show him that he was a child of God and the heir of an immortal and eternal life beyond the grave. It taught him that life was progressive, and that man instead of suffering an eternity in punishment for the ignorant lives lived upon the earth had a life of progress before him, in which he could atone for, and undo, that which he had often ignorantly wrongly done; that he could raise himself nearer to his Father God. The controls urged their hearers to be acting; to be upright and honest to themselves and their fellow men. The discourse was listened to with the utmost attention.—Mrs. Bailey, of Halifax, clairvoyant medium, will be the speaker on Sunday next.—JAMES MURRAY, President O.S.S.

THE existence of spirits and the law of spirit progression, which are among the cardinal facts of Modern Spiritualism, are data from which the existence of a supreme spiritual Being may surely be inferred. What can be the objective point of the immortal soul's aspiration but to come into nearer relationship with such a Being, having the essential elements of personality, who continuously beckons his children on and up to higher attainments and greater spiritual perfection? The theory of evolution does not explain this; for if everything, from the lowest animal organism to the archangel, has been evolved from the protoplasmic cell, what mysterious power and intelligence gave to the cell that wondrous capacity of evolution? The principles referred to show that Modern Spiritualism, in its demonstrated facts, its rational philosophy, and the spiritual intuitions to which it leads, has, beyond all else as yet, vouchsafed to mankind the two chief elements of the highest religion—God and immortality.—HENRY KIDDLE.

## SATURN AND THE HOME RULE BILL.

That the significance of the following facts may be appreciated it must be premised that the transit of Saturn over the place of the sun or moon at birth, or over the opposition to those places, is accounted in astrology to be of most evil omen for any business set on foot, advanced, or concluded at such time. Similarly to be avoided is the time of transit of the moon over the place or opposition of Saturn at birth. So also the transit of Saturn over the "house," and especially the "cusp" (or first point) of the house, or opposition to the house, to which the business in question belongs, is of very evil signification when that is the time of any important step or stage in the undertaking.\* The evil influence of the transit is of course worse as the planet is closer to the actual points of conjunction or opposition, but it is considered to begin at some seven degrees before arrival at, and after passage of those points, when it is said to be in "application" or in "separation."†

At 4.35 p.m. on the 8th April Mr. Gladstone began his speech on the introduction of the Home Rule Bill. At that time the moon was in 8° 3' of Gemini, within 2° of the opposition of the place of Saturn at his birth—9° 54' of Sagittarius. Saturn was at the time named in 2° 29' of Cancer, within 5° of opposition to the place of the sun at Mr. Gladstone's birth—7° 27' of Capricorn.

On the night of the 7-8th June, when the division on the Bill was taken, Saturn was in 8° 40' of Cancer, having thus just passed the exact opposition to Mr Gladstone's sun.

Mr. Gladstone began his final speech for the second reading at 11.25 p.m. on that night, when the 9th degree of Sagittarius—within 1° of the place of Saturn at his birth—was on the mid-heaven, the cusp of the 10th house, the house of government, honour, and success.

The division was concluded, and the numbers were announced, at 1.30 a.m., when Saturn was almost exactly on the cusp of the fourth house, that is, in opposition to the mid-heaven. In horary astrology the fourth house denotes the end of anything, and to the astrologer nothing can be more striking than the presence of Saturn on its very cusp at the moment of the great defeat of the Government.

But that is not all. It is an axiom in astrology that the new or full moon last preceding any important event will give indications of its nature and issue. Now the new moon, at 1.55 p.m. on the 2nd June, fell in 11° 54' of Gemini, thus only 2° from the opposition to Saturn in Mr. Gladstone's nativity. And Saturn at the new moon was but 1° from the very cusp of the mid-heaven—the place of government—in 7° 58' of Cancer, in opposition as aforesaid to Mr. Gladstone's sun. And at this place he received the evil square of Uranus (retrograde), then just ascended.

Turning again to the figure for the introduction of the Bill—4.35 p.m. on 8th April—we find another indication not yet mentioned. This is that the lord of the meridian or 10th house in that figure (house of government) is found in close conjunction with the sun—the general co-significator of government on the very cusp of the 8th house, the house of death. Furthermore, the very degree of that fatal place was rising at 1.30 a.m. on the night of the division just as the numbers were declared. A more remarkable coincidence can hardly be imagined, when considered in connection with the already mentioned position of Saturn at that time.

It may be asked: Well, then, why didn't you predict the result nearly two months ago? I answer that I should assuredly have done so a fortnight ago (when it was generally supposed that the meeting of the Liberal party at Mr. Gladstone's house had secured a majority for the

\* To the above rules there are exceptions and qualifications, but with these we are not here concerned.

† The square is also bad, but conjunction or opposition worst.

second reading of the Bill), had I then compared my figure for the 8th April with that for the new moon on the 2nd June, and with the planetary positions on Mr. Gladstone's birthday. But it was not known that the division would be postponed till after the new moon of the 2nd June; and unfortunately it did not occur to me to compare my figure with the planetary places for the 29th December, 1809, till a few days before the division, when the fate of the Bill was hardly any longer doubtful, and when no credit could be claimed for astrology in the prediction of a foregone conclusion. Taking my figure of the 8th April by itself, I did not regard it as quite conclusive, because Jupiter—retrograde, indeed, and in his “detriment”—was actually rising, and I thought he might save the Government (as an astrologer would say) after a very great and difficult struggle.

It is much to be regretted that we have not the hour of Mr. Gladstone's birth, as it is probable that his 10th house would show an “affliction” at this time. At noon of the birthday the moon was in  $2^{\circ} 10'$  of Libra, and at the new moon of the 2nd of this June the great malefic Uranus was retrograde in  $3^{\circ} 37'$  of Libra—in Libra  $5^{\circ} 8'$  R. on 8th April—but as the moon moves swiftly, we cannot say how close the transit was without knowledge of the hour of birth. But she must have been within a very few degrees of the places occupied by Uranus on 8th April and 2nd of June, and of the square aspect of Saturn on the 8th April.

I am informed that an astrological prediction of the result was actually forwarded some time ago to the *Globe* newspaper by Mr. Alfred J. Pearce, author of “The Text Book of Astrology.”

June 9th.

C. C. M.

### REVIEW.

“HISTORIC AND OTHER DOUBTS,”\* is a translation by “Lily,” from the French of M. J. B. Pérès, to which Dr. Garnett, late Assistant Keeper of Printed Works at the British Museum, has contributed an introductory chapter. Its republication is very opportune at the present time, when so many strained attempts are being made to bring into prominence the mythical theory as regards the Central Figure of the Gospels. These endeavours to prove that the religions of the Old and New Testament are simply petrifications of the solar and other myths may well be deemed invincible until they are subjected to the test of the *reductio ad absurdum*. It does not, however, suffice to carry these canons of criticism so far and no farther; a consistent or hostile thinker giving them a wider application would fall into the indiscretion of proving that these mythical lines of interpretation would prove too much.

“Such a marplot,” says Dr. Garnett, “was found in M. Pérès, who, in his little brochure, the work of a few days, effectually blew up M. Dupuis' theory by demonstrating that, whatever its apparent applicability to the Patriarchs, it is ten times more applicable to Napoleon. No candid reader can doubt that if the history of Napoleon had come down to us on the sole authority of the Old Testament, M. Dupuis could, and would, have converted him into a solar myth without the shadow of misgiving, and that none who accepted his general principle would have been entitled to quarrel with this particular application of it. The inference was obvious, and the effect deadly. M. Pérès was not a mere parodist, but had actually launched a shaft which had gone straight to the mortal spot. It would be easy to exaggerate the importance of his work. He has not shown that there is no such thing as a myth, or even as a solar myth. This may not improbably have been his private opinion at the time: but, in the face of the incontestable results of comparative philology, and comparative mythology, it would now be as reasonable to contend that there was no such person as Napoleon. And, granting the existence of myths, it would be a begging of the question to affirm that there cannot possibly be any in the Hebrew Scriptures. What he has done is to show that a narrative may look very mythical, and yet be perfectly historical.” We heartily commend the work to the attention of our readers.

\* London: The Psychological Press, 16, Craven-street, Strand. Price 1s. 1d.; post free.

### 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.]

#### Correction.

To the Editor of “LIGHT.”

SIR,—An omission in the press of a line of my letter last week on “The Society for Psychical Research and Psychography” having made nonsense of the last sentence, I beg to say that what I wrote was: “Meanwhile, however, it would be well if those who are aware how utterly futile must be all attempts to explain the accumulated and systematic observations by mal-observation would come within the Society,” &c.

C. C. M.

#### “C.C.M.” and the Psychical Society.

To the Editor of “LIGHT.”

SIR,—“C.C.M.” is certainly the finest example I know of that Christian charity which “hopeth all things, believeth all things, endureth all things.” His patience and hope are quite inexhaustible. But surely his all-condoning amiability impairs the clearness of his vision, and makes him blind to obvious facts? He is not “aware that even the doubts of individual members, however honoured or distinguished, have any claim to be accepted as characteristic of the Society.” What! not when two members in especial—to wit, Messrs. Myers and Gurney, and one or two more in a lesser degree—have been selected by the Society to conduct their investigations; have been allowed to monopolise the platform at the meetings of the Society, almost to the exclusion of everybody else; have been permitted to have the lion's share in the printed *Proceedings* of the Society, and to ventilate their theories as often as they please, and without stint of space; in short, to appropriate to themselves well-nigh the whole visible arena of the Society. After all this has been going on since the Society started, some four years ago, we are informed by “C.C.M.” that all this special favour and indulgence has “no claim to be accepted as characteristic of the Society.” It would be truer to say that Messrs. Myers and Gurney, with some few others, have constituted the Society itself. They have spent its funds, they have conducted its correspondence, they have issued in its name countless thousands of letters, and yet all this is nothing in “C.C.M.'s” estimation, and by no means “characteristic of the Society.” Nay, it is the Society itself in action; it is its very form and presence. We must be thankful for small mercies, and I congratulate “C.C.M.” on his being graciously permitted to review “Mrs. Sidgwick's judgment.” But I trust that he will express himself on this unlooked for occasion with modesty and discretion, and not blurt out any rude opinions which might try too far the forbearance of the Society.

“C.C.M.” is very hopeful. He feels assured that “his sceptical colleagues are bound, by the inherent potency and cogency of truth,” to come over sooner or later. Now, this assurance is in flat contradiction to an axiom of his own, that the mind is never convinced against its will and reigning affections; that a belief is never accepted except by the light of a received theory and underlying persuasion. I quite forget the terms in which he expressed it, but this was the sense. He seems to me far too confident. Mr. Myers' theory of the duality or plurality of human consciousness, and his purely physical conception of the soul as existing in separated spheres or compartments in accordance with the organism of the brain, rather points to a tendency to plunge deeper and deeper into the darkness of materialism.

The mind which steels itself against fair and full evidence, in obedience to an obstinate predetermination, becomes gradually more obtuse and more impervious to the rays of light. This is the Nemesis of unfairness and want of candour. Add to this that pride comes to the aid of error. One is ashamed to confess a long-cherished error, to acknowledge

“That after a search so weary and so long  
That all these years one has been in the wrong.”

I by no means share in “C.C.M.'s” too hopeful anticipations.

G. D. HAUGHTON.

4, Belmont-street, Southport.



OFFICE OF "LIGHT,"  
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#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

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**Light :**

SATURDAY, JUNE 12TH, 1886.

### THE CONFEDERATION OF HOME AND FOREIGN SPIRITUALIST SOCIETIES.

The London Spiritualist Alliance is actively engaged in formulating the scheme of Confederation between Home and Foreign Societies which has been already accepted in principle by so many bodies of Spiritists in every quarter of the globe. The time seems to be near when a comprehensive scheme, with details duly worked out, can be propounded. The Council has desired to give full time for societies to consider and offer suggestions as to details; but it will not hesitate in the autumn—and the season is so far advanced that no profitable action can now be taken before the autumn, when the work of the winter session will commence—to put forth an organised plan which may be expected to carry general acquiescence. The London Alliance leads in this matter only in the way of suggestion; but its Council is so far possessed of the views of other societies that it will have no difficulty in drawing up a plan which will be generally acceptable.

Home Confederation is proceeding *pari passu*. It is a healthy sign that Spiritualists generally are growing alive to the benefits of organisation as they see the paralysing effect of disunion and isolation. Nothing more important ever engaged the attention of Spiritualists than this question of Confederation. There is a singular fitness in the time when it comes before us. The question of the future as regards our Empire and its interests is Federation. Growing opinion is in the direction of united conclave and action in Imperial matters, and autonomy in local questions: the integrity of the Empire with a liberal concession of Home Rule. It is not our business to profess any opinion with regard to the special phase of this question that now occupies public attention. But it is a happy coincidence that we can take what now fills the public mind and apply its terminology to organisation in Spiritualism. It is desired to quicken each existing society into the fulness of life, to stimulate its activity, to leave to it the most absolute freedom of action and government:—that is Home Rule. At the same time it is desired to weld together into one coherent whole these various societies the world over, without interfering with details of belief—as, for instance, between Spiritualism and Spiritism—or exacting any sort of affiliation as from a lower to a higher organisation:—that is Imperial Federation.

It is, in view of the very general, the almost universal, acceptance of the principle herein laid down, unnecessary to expatiate on the benefits of united action. One does not

go on proving that two and two make four. But it may be well to point out that the benefits that will accrue to Spiritualism generally by what the Council of the London Spiritualist Alliance proposes are of such importance, are indeed so vitally essential to anything like organic life in the cause which we desire to further, that it is not easy to overstate them. United action of the kind proposed will lift Spiritualism into a condition that it has never yet attained. It will give the various members of the body corporate a common interest. If one suffers, other members will suffer with it. If one contributes to the general fund of knowledge, others will profit. It will bind us into a coherent bundle. It will give us articulated organised life in place of what we now have—isolated existence, self-centred and selfish too often, giving little or nothing and in nothing benefited: a life which, compared to that which should be organised, is as that of the worm to the articulate organisation of the human body.

Some little time must pass before the numerous organisations throughout Great Britain can have opportunity of expressing their opinion on this question, and of formulating their views. But the work goes on, and there is no pressing need to hurry. He builds most thoroughly who builds with care and at leisure. If these words perchance should fall under the eye of any of our friends in foreign countries, we may venture to assure them that no unnecessary delay is taking place. If the close of the year sees progress, no time will have been really lost.

### THE LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE.

The following books, exclusive of many duplicates, have been added since the publication of the catalogue.

Animal Magnetism	...	J. P. F. Deleuze
Beyond the Sunrise	...	Anon
Birth and Death (3 copies)	...	Baron Lazar von Hellenbach
Bringing it to Book (2 copies)	...	H. Cholmondeley Pennell
Christian Spiritualism	...	W. R. Bertolacci
Comus	...	Milton
Esoteric Buddhism	...	A. P. Sinnett
Fireside Stories	...	Edith Saville
Hundred Sonnets	...	J. C. Earle, B.A.
Lyric of the Fairy Land, and other Poems	...	A. E. Watte
Master's Field, The	...	J. C. Earle, B.A.
Medical Electricity, The Practice of	...	G. D. Powell, M.D., L.R.C.S.I.
Missing Link of Modern Spiritualism, The	...	Leah Underhill, née Fox
Mysteries of the Border Land, The, and Other Stories	...	Mrs. Nettie Pease Fox
Other Life, The	...	W. H. Holcombe, M.D.
Phantom Form, The	...	Mrs. Nettie Pease Fox
Shall I say, Yes?	...	C. Somerset
Spiritualism at Home (4 copies)	...	Morell Theobald
"Twist Will and Fate	...	Miss Corner
Victor; or, Lesson of Life	...	

THE report of the last meeting of the Hermetic Society is held over till next week.

WANTED, a complete copy of Vol. I of "LIGHT." A reasonable price will be paid. Address, Editor of "LIGHT."

FOR Sale, a copy of "A true and faithful relation of what passed for many years between Dr. John Dee and some spirits." Printed by Merie Casaubon, D.D. 1659. Price £5.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday, 13th June, there will be no meeting; these gatherings will be resumed on 20th June.—F. W. READ, Secretary.

MR. EGLINTON.—We are pleased to learn that Mr. Eglinton arrived safely in London from St. Petersburg on the morning of the 8th inst. This will enable the large number of friends who have been desirous of have sances with him to carry out their wishes. He should be addressed at 6, Nottingham-place, W.

## THE SOCIETY FOR PSYCHICAL RESEARCH, AND ITS INVESTIGATION OF SPIRITUALISM.

The Society for Psychical Research does not appear to have made any great progress in its investigations and conclusions. With the exception of recognising the reality of some phenomena long known to psychologists, and traceable to the fact that two or more persons sometimes share in an unexpressed impression, the paper read by Mrs. Sidgwick on the 3rd inst., although not professedly the utterance of the Society, represents the opinions of its leading members, and contains simply a story of deception and failures.

As no one can deny, or fail to respect, the great patience and candour evinced in the prosecution of these inquiries, we are led to suppose that there must be some distinct reason why such honest investigations should have led to such different conclusions in the minds of equally qualified observers.

On the one hand are persons of various degrees of intellectual power, good perceptions, and absolute integrity, some of whom have been trained in habits of observation, who declare that under circumstances which preclude mistake and imposture, in the full light of day, they, being in full possession of their sober senses, have repeatedly witnessed the phenomena accepted as genuine by Spiritualists.

On the other hand are persons skilled in scientific experimentation and in logical deduction, who declare that after having examined the question as they would any other scientific one, and having in their experiments excluded all causes of failure, and applied all needful tests during years of patient investigation, they cannot find any confirmation of the facts asserted.

There is every reason to believe that both parties are equally desirous to find the truth. But how is the great discrepancy to be explained?

It is certain that there must be something which either deceives the believers, leading them to mistake sham for reality, or throws some obstacle in the way of sceptics, which may bar the entrance of an unaccustomed truth.

As there is possibly something in the methods pursued by the two parties which may lead us to discover this unknown element, I will speak of these methods in turn, first describing the manner in which believers attained to their state of unquestioning conviction.

When the account of the Rochester rappings came from America thirty-five years ago, a few persons were prepared to receive it without ridicule; for, shortly before that time, Baron Dupôtet had visited London, and had excited general interest by showing the wonderful phenomena of mesmerism and the real cures made by its means. His treatment of disease was adopted by Dr. Elliotson, and practised by many clergymen and others. Those whose patients became clairvoyant learnt something from them of the relations of matter and spirit; and, from the general consistence and agreement of their statements, were led to believe that the condition of lucidity enabled them to perceive the presence of the departed. And all these highly-developed clairvoyants agreed in asserting that spirits who had not long left this world had the power of making sounds and of moving material objects. Many books too, were sought for and read, which, like the "Seeress of Prevorst" and Dr. Haddock's "Somnolism and Psychism." In "Notices of Swedenborg," &c., was given the *rationale* of spirit communication by sounds, movements, and otherwise. The first revelations of Andrew Jackson Davis, too, excited attention.

Accordingly, persons thus prepared, partly informed and ready to believe, gladly joined circles, and in many cases threw the whole power of their hope and wonder into the medium's part of the work. The séances were almost always held in full light, and, if a paid or professional

medium was in the first instance the instrument through whom manifestations, wonderful enough to secure belief, had come, her or his presence was soon dispensed with; and family groups, meeting in full trust and sympathy, soon attained an abiding belief in the genuineness of the communications. The reality of the sounds with the name of the spirit and the purport of the message was far more effective in producing this conviction than any contrivance suggested by scientific ingenuity.

When these séances had gone on for some time, scientific friends and acquaintances wished to be admitted to them. This introduced a difficulty. If the medium were shy or sensitive, nothing happened; but if a few sounds or movements were perceived, scrutinising glances were generally directed all round the company, and especially upon the medium, with the effect of weakening or stopping what had already begun very well. I have seen this many times. And I have seen men with large active brains—men conversant with philosophic reasoning and used to scientific \* observation—giving the full power of their mediumship by mere absence of suspicion and real interest in what was going on. As far as I have observed, the larger the brain is, the more power will it have to help or to hinder. And the experimenters of whom I speak soon found, *somehow*, that everything implying real suspicion presented an obstacle to success. This being so, it would have been *unscientific* in the highest degree to admit it, for the truly scientific inquirer will not satisfy himself that an experiment has been fairly tried until every one of the requisite conditions has been scrupulously fulfilled, and every chance of error excluded. So, in the early circles which I remember, *tests* were discouraged, but *proofs* innumerable were given to us.

There were other reasons, beside those I have mentioned, why the first séances were successful. When table-turning came into notice, it was a game, a fashionable pastime—more exciting and mysterious than any that had been known for a long time, and when the movements showed intelligence it became still more weird and interesting. In vain Mr. Faraday exhorted and explained. Those who had seen more of the matter than he had, said his Indicator was ingenious, but not to the purpose. And so the tables whirled round, ran along, and rose in the air, while those whose fingers touched them did not stop to consider that "they ought to set out with *clear ideas* concerning the naturally possible and impossible."

But the *savants* for the most part held aloof. Having, as I have said, barred out the light which would have helped them to judge fairly, they settled that spirits could have nothing to do with the work. Spirits—if any such beings exist—would not have been so silly. They would have been serious and sublime, &c., &c.

But those who were directing the movement seem to have followed a different plan; and perhaps in keeping at our level they in reality "went over the heads" of the scientific societies. If they had been more solemn and appalling they might have frightened us all, and given us no experiences to narrate.

In comparison, perhaps in contrast, with the way in which the first séances, out of which Spiritualism arose, were carried on, may be placed the more rigid and systematic method pursued by the Psychical Research Society. This comparison must not be held as implying censure or approbation of either method. The first Spiritualists could not deserve blame or praise for their reception of phenomena which appeared almost spontaneously, and would not assume any different aspect when dictated to. And, from the point of view of persons accustomed to scientific inquiry, the strict examination and rigid tests applied by the Society for Psychical Research are the fitting and orthodox means to

\* *E.g.*, Dr. Robert Chambers, Dr. William Gregory, Chief Baron Pollock, Mr. De Morgan, and others.

detect error. Whether, in the case of the phenomena, the wisdom of the spirits or the wisdom of the *savants* is the most truly wise, will be a problem for future psychologists to determine.

From Mrs. Sidgwick's statement, the earnest and candid spirit of which must have excited all our interest, it appeared that the most important trials were made with professional mediums. In such cases, without thinking all such mediums untrustworthy, it is certain that unquestioning faith and full sympathy could not be given in the measure in which they were present in our first circles. So far, then, as this strong element was absent, did the experiments lack scientific completeness.

If I understood Mrs. Sidgwick aright, her experience has led her to divide the phenomena into two classes:—

1. The purely subjective, psychical, or non-material.
2. The material, or physical.

I gather that the first class was held by the Society to be worthy of examination, as being purely psychical and independent of any physical process. In it are found the phenomena of dreams, clairvoyance, &c., &c., and these were, I think, in many cases supposed to be traceable to *telepathy*.

But as far as the second class, or the so-called physical phenomena, including raps, table moving, or writing without hands, &c., &c., had been inquired into, no reason had been found for believing them to be the result of anything but imposture or exaggeration, going hand in hand with credulity.

Now I think that Spiritualists who have been in the habit of witnessing such phenomena as were common thirty years ago, will hesitate to accept the classification into physical and psychical, unless it could be shown that the two are *not* closely correlated. In the circles at which I have been present, nothing was more frequent than the proofs of this correlation and interchangeableness.

For instance, I have heard, through the unpaid mediumship of one person present, raps which spelt out, "Let ———, a new member of the circle, look steadily, and she will see me." Then the promise has been fulfilled, the seer recognising and describing the spirit.\* But the sounds have ceased, while the vision went on; this change affording a strong presumption that the variety in the manifestations was caused by a difference in the direction of the power at work. Or a promise made by the automatic (?) writing has been fulfilled months later, when it was almost forgotten, by a vision seen by another person in a crystal.† Every kind of interchange and interaction has, to my certain knowledge, repeatedly occurred.

It was not stated, I think, in Mrs. Sidgwick's narrative whether the Society has gone through a prolonged series of sittings without the presence of a professional medium. Until they have done so, some important conditions will probably be unfulfilled, and the experiments rendered so far incomplete. It is certain that long-continued and frequent séances are found exhausting even, I believe, if no phenomena appear. They are sometimes so to the medium.

If my impression is correct, the full belief and confidence which prevailed in our first circles have been absent in the recent investigations. We may then consider the unknown element, whose absence has caused all the failures, to be discovered. How is it to be replaced? I cannot conjecture, nor whether it will be replaced at all, in our time, in the scientific world.

Our first circles were *experiences* rather than *experiments*, and the element which I imagine ensured their success is just that one which cannot be secured in a repetition of the same trials for testing and scrutiny.

After the paper on whose contents I have commented had been read, a gentleman in the audience spoke of the difference of testimony between the witnesses. It had

occurred to him,\* he said, that there might be some persons not endowed with the faculty of receiving and understanding impressions of spiritual things. I do not think he implied that they were deficient in comprehension of spiritual action *in their own minds*. But the relation between the internal and external—the more "material" phases of spirit action—or the things which on one side are of the spiritual, and on the other of the phenomenal world, are not apprehended by them. And unless these hidden things could become clear to their mental vision, they cannot be held blameable for not perceiving them, any more than one who has not his eyesight can be blamed for not seeing a landscape. I have heard more than one Spiritualist express an opinion like the above.

There is, however, a view of the question which has not been hitherto much considered.

As I have hinted at the possibility of the movements being under direction, I may presume that those who direct them have their own reasons for what they do. And if they arranged the time and circumstances in which the phenomena would meet with ready acceptance, we can understand why, just at the juncture when thinking minds had been prepared by the introduction of mesmerism and clairvoyance, and the writings of seers, the first striking, simple proofs of the presence of the unseen powers were given through merry, laughing young people. And, years after this time, when the philosophy which it was the design of the unseen directors to raise and reform, sat in judgment on their doings, and pronounced them null and void, how, as in the days of the Tower of Babel, confusion came upon the work!

On the Spiritualist theory this is not only possible but probable.

In the words of a speaker who understood the subject in all its aspects, "These things have been hidden from the wise and prudent, but have been revealed unto babes."

S. E. De M.

#### ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office no later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

E. M. — "Nizida," on inquiry, we find prefers to remain unknown.

C. G. Has a copy of "Art Magic" for sale. Offers requested to Editor of "LIGHT."

JOHN ROUSE.—Will you kindly quote lowest price for Vol. I. ? Vol. II. we have no use for.

I. J.—"The Old Man's Story," without revision, is hardly suitable for our columns. In several places the metre and rhyme are faulty.

F. S.—MS. to hand. It seems, however, incomplete. If you will forward the remainder we shall then be a position to read it with a view to publication.

"LET THE DEAD BURY THEIR DEAD."—The true way of human progress is to look to the front, and march straightforward in the path of duty. Leave the dead past along with its dead—alone with its hideous shapes of error that have been buried for ever. We know how terrible has been the struggle with ignorance and superstition that poor, benighted humanity has been compelled to endure in its outreaching for the light. The path of progression, all along the ages, has been ensanguined with the blood of martyrs innumerable. But that is all in the past; let it be forgotten—as the spiritually unfolded man would forget the follies and sins of his youth.—*Golden Gate*.

EDISON, AND HIS "MYSTERIOUS FORCE."—Five or six years ago, Thomas A. Edison, the great medium-inventor, announced that he thought he had discovered a way to telegraph across the Atlantic without a wire. His idea was that the electric current would follow a direct chain of molecular connections, which was to stand in the place of a wire. The difficulty suggested was the small one of finding the exact point of connection on the opposite coast. The matter dropped with the mere announcement, and we suppose it was generally dismissed from mind as a *canard*. Now the great medium-inventor announces that he has been "mysteriously informed" (by spirits) of "a new force," compared to which all known forces sink into insignificance.

\* See letter of Dr. Robert Chambers, in "LIGHT," May 1st.

† See "From Matter to Spirit," Chapter VII.

\* I can only give the substance of this speaker's words.



## PHASES OF MATERIALIZATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 264.)

## 7.—DIFFERENCE IN BUILD AND COUNTENANCE BETWEEN FORMS AND MEDIUM.

"A little while after 'Zion' retired behind the curtain, there appeared at the opening the form of a black girl about thirty-six to forty inches high, the blackness of her hands and face being intensified by contrast with the white drapery in which she was enveloped. She bowed, smiled, and reached out her hand for some flowers that were offered her; and having obtained possession of them, carried them to and fro with expressions of delight." [February, 1881.]

"'Zion' was followed by the form of a veiled lady who lifted her veil, disclosing dark hair and eyes." [February, 1881.]

"'Zion' was quickly followed by the veiled lady, who lifted her veil disclosing a face of dark complexion, her black hair hanging loosely over her shoulders." [March, 1881.]

"A female form appeared dressed in black, who intimated that she had known a lady present many years ago." [August, 1881.]

"The child 'Lily' is now a constant visitor, and the contrast of her diminutive form with the tall figure of 'Zion,' or the more muscular-looking one of 'Geordie' is very marked." [October, 1881.]

"On the 21st 'Geordie' stood with the direct light from the candle on his face, which is a very characteristic one, and distinct from the medium in every particular." [November, 1881.]

"After 'Peter' retired 'Geordie' came out, stood in the full light, opened the window, leaned on the sill, and looked out into the moonlight. While shaking hands he placed his face within a foot of the visitors' eyes, so that every lineament could be clearly seen; he bears no resemblance to the medium. The female form, known as the 'Nun,' appeared stronger than usual on this occasion, showing her face and long dark hair plainly. Some remark being made in reference to her hand, she extended it towards the sitters, the difference between it and the medium's being apparent to all. 'John Wright' followed and came out well, and his fair face and wavy grey beard were in marked contrast with the dark complexion and dense black beard of 'Geordie.' The graceful form of 'Charity' was a feature of the evening; her poses were beautiful." [December, 1881.]

"The active muscular form of 'Geordie,' with his close, dark, heavy beard, affords a complete contrast to the more slenderly-built form of 'John Wright,' with his thinner, wavy grey beard and dignified demeanour." [April, 1882.]

"This form (new and unfamiliar) was tall and gaunt, with small head and long thin arms, which were moved about with great energy." [June, 1882.]

## 8.—DIFFERENCE IN HEIGHT.

"On February 10th, the controls tried the experiment of materializing in more rapid succession than usual, the contrast between their respective heights thus being brought out more strikingly. Thus 'Geordie' (five feet five inches), was succeeded in twenty-five seconds by 'Mrs. Cobham' (five feet two and a-half inches); and she, in another twenty-five seconds, by 'Zion' (five feet seven and a-half inches). At various times, which will be found more exactly noted above, the heights registered have ranged from five feet eleven inches to four feet. The medium's height is five feet six and a-quarter inches."

## 9.—DIFFERENCE IN WEIGHT.

"The weight of the medium is recorded at 148½lb. The highest weight of a materialized form was found to be 139½lb.; the lowest, 33lb. 10oz. A very noteworthy fact was the diminution in weight of the same form at successive weighings immediately following one another. Thus 'Lily,' on her first appearance, weighed 56½lb.; on a second trial, 45lb.; then 34½lb.; and lastly 33lb. 10oz."

## 10.—MEDIUM AND SPIRIT FORM SEEN AT THE SAME TIME.

The reports are crowded with instances of this which occurred at almost every sitting.

The sésances during the past month, October, have been very interesting, the improved light enabling the sitters to see the medium and materialized forms simultaneously. [November, 1881.]

"On several occasions the medium has been shown at the same time as the materialized spirit-form, so that considerably more than the lower half of his body, with the hand lying on the knees, was distinctly visible." [March, 1882.]

"Still more encouraging is the fact that the controls are accustoming the medium to the endurance while entranced of increased light. 'Geordie' pulled the curtain aside to show him while the light was withdrawn from its recess and held unshaded in Mr. Terry's hand." [April, 1882.]

"The other special feature of the evening was as follows:— 'Geordie' had been manifesting with great power and freedom, walking about the room and showing the medium repeatedly. After a time he walked behind the medium and drew the curtains back until somewhat more than the lower half of the medium's form, including his hand, was plainly visible. He then so arranged the curtain that it remained stationary in the 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. This visit he repeated several times, bringing back with him at once various objects into the circle room. The point to be borne in mind is that during all these visits of 'Geordie' to the front portion of the premises, bringing back first one object and then another, the curtains remained disposed as above stated, drawn back and exposing the medium during the whole time to view." [May, 1881.]

## 11.—MEDIUM TOUCHED AT SAME TIME AS FORM WAS VISIBLE.

"On May 3rd, 'Peter' took Mr. Carson by the hand, and leading him to the medium, placed his (Mr. Carson's) other hand upon the medium's head, and there he stood with one hand on the form of the medium and the other in the hand of the spirit, in full view of all." [June, 1881.]

"On the 12th ult., the force being apparently much stronger, 'Peter' stepped on the scale, and turned the beam at 139lb. He then took Mr. Carson's hand and, leading him forward, placed it on the medium's shoulder." [September, 1881.]

"'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. The five remaining members of the circle were in succession called forward for the same purpose. (This was verified by the names and addresses of the six sitters.)" [June, 1882.]

## 12.—THE COLOUR TEST.

"To the most experienced students of materialization phenomena, it has long been known that colouring matter placed upon a genuine materialized form, or upon materialized hands, would be sometimes transferred to a corresponding or a different part of the person of the medium. This, however, is not always the case. The truth seems to be not that such colouring matter *must* be, but that it *may* be, so transferred. On this point I extract the following from the June *Harbinger*:—"One of the tests applied this month may be considered more valuable by outsiders because applied by a sceptic without the knowledge of the circle, and with the expectation of detecting fraud. One of the visitors, taking an unfair advantage of two positions, contrived to smear his hands 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, therefore, that the medium's hand was perfectly free from any trace of the ink is another important evidence of the distinct identity of the form." [June, 1882.]

## 13.—RECOGNITION OF DECEASED FRIENDS.

"I have been present (says Mr. Terry\*) at, at least, fifty sésances, and have personally recognised friends. One whom I had known intimately in the body I recognised distinctly, with-

\* His testimony is confirmed by Mr. J. Carson, who adds that "an old spirit-friend, whose acquaintance he made through Miss Fairlamb, in Newcastle and Edinburgh, renews his acquaintance through Mr. Spriggs" at the Antipodes.

out any intimation being given as to who she was, and without any previous expectation of seeing her."

"The earlier sittings of the month 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 this spirit-friend were his son, daughter, and nephew (should have been *grandson*). He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relative and friends. 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." [May, 1882.]

"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." [May, 1882.]

"For the sake of completeness it is well to repeat the statements made at the foot of the March Report, that all the séances have been carried on in the library of the Victorian Association of Spiritualists; that this room is situated on the solid ground floor, with no cellar or apartments beneath; that there was no 'cabinet' in the usual sense of the word, but only two curtains suspended from a rod extending from wall to wall (which are of solid brick, and built many years since), in one corner of the room; and that the only door is completely cut off from that part of the room where the materialization takes place by the chairs of the sitters."

(To be continued.)

### AKASA.

Whence is the source of power? We observe its results both in ourselves and in the varied operations of nature around us. The material world is but the outward expression of power; matter, utilised by spirit in order to manifest itself.

All men love power. But they seek to secure it where true power can never be attained. The innate desire to control others is the greatest bar that exists to individual spiritual development in which alone the source of all power is to be found.

As the physical sun is the fountain of all physical light, so the Divine ray in the human soul, the light that lighteth every man that cometh into the world, remains the centre of all enlightenment, and source from whence true power is alone derived. The Kingdom of Heaven is within; he who would attain this true power must first become master of his own spirit. To know oneself is ever the highest wisdom, and in the conquest of self rests the secret of conversion. Yielding of the *will* to the unseen and the Infinite is that second birth of the spirit without which no man can see the Kingdom of God. Before the Neophyte can acquire soul-power he must be born again. Regeneration of spirit, whether accomplished in this sphere of the soul's passage through matter, or neglected until the next, is the only door through which the Divine emanation within can pass to the narrow way that leadeth unto life. The natural man, the scientist of the age, absorbed in an atmosphere of intellectual materialism, discerneth not the things of the spirit, but concludes that power is an attribute of matter on which it depends for its existence. He is blind to the fact that matter is but the temporary outward expression only of power. The life principle behind matter escape his observation, so science joins hands with the educated Greeks of old in condemning spirit as "foolishness." Probably no saying of the Master has constituted a greater stumbling block of offence than the Beatitude on the "poor in spirit." The Secularist regards it as a glorification of moral decrepitude and weakness. Misreading both the expression and its antithesis he can find no words sufficiently strong to express his contempt. But he is destroying an idol of his own erection, a creation of his own mind. It was *humility* as opposed to *pride*, not *weakness* as opposed to *strength*, that received the commendation of the great Heirophant in the words "Blessed are the poor in spirit for theirs is

the Kingdom of God." Poverty of spirit belongs to those who seek power from without, not those who obtain it from within. Weakness and violence have nothing in common. The great Gnostic who was taught of God, as all may be who listen to the voice within, said "The Kingdom of Heaven suffereth violence, and the violent" (that is the morally powerful) "take it by force." Here is no poverty of spirit applauded; no glorification of weakness. Knowledge is power if it be true knowledge gained from that absolute source where nothing is secret that shall not be made manifest, nor anything hid that shall not be revealed.

J. H. M.

### A SONG OF HEAVEN.

I would sing you a song of Heaven,  
If my soul could chant the hymn;  
I would sing of skies whose gorgeous dyes  
Would make our own grow dim.

I would sing of mountains, bathed in light,  
That never will fade away,  
Of the murmuring breeze, through whispering trees,  
That never will know decay;

Of glorious birds, that trill strange words,  
With a mystery in their flow,  
Till the scented airs grow holy with prayers  
That only they can know.

I would sing of its lakes, for the lilies' sakes,  
The purest God has given  
Of all the flowers that we call ours—  
How white they must be in Heaven

I would sing to you of the violet blue,  
That watches the loving sky,  
But droops its head when it hears the tread  
Of an angel's footstep nigh.

I would sing of love in that land above,  
Till I could not hush the strain  
Of its perfect bliss, till the joys of this  
Would shrink to immortal pain.

But my soul is mute, like a tuneless lute  
That has been forsaken long;  
Its pulses thrill, but its voice is still,  
And I cannot sing the song.

Sweet land! I have dreamed of thee  
When the summer's moonlight fell  
In silvery showers on nestling flowers  
Asleep in the greenwood dell.

And I awoke, when the vision broke,  
With a pang in heart and brain,  
That I should stray from that shining way  
Back to this world again.

But I know I shall see thee again, sweet land,  
When earth's dark hours have fled;  
When the flowers are low, where they used to blow,  
And the sky in the west grows red.

I shall steer my bark where the waves roll dark;  
I shall cross a stranger sea;  
But I know I shall land on the beautiful strand,  
Where the loved ones wait for me.

There are faces there divinely fair,  
That the earth lost long ago,  
And foreheads white, where curls lay bright,  
Like sunbeams over snow.

And there are eyes, like their own blue skies—  
Eyes I have seen before—  
Will grow as bright as the stars of night,  
When I near the welcome shore.

And those little feet I loved to meet  
When the world was sweet to me,  
I know will bound when the rippling sound  
Of my boat comes over the sea.

I shall see them stand on the gleaming sand,  
With white arms o'er the tide,  
Waiting to twine their hands in mine,  
When I reach the other side.

Baldwin's Monthly.

OUR great thoughts, our great affections, the truths of our life, never leave us. Surely, they cannot separate from our consciousness, shall follow it whithersoever they shall go, and are of their nature divine and immortal.—THACKERAY.

## 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 sances, 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 sance.

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 what 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*); *Starting Facts in Modern Spiritualism* (N. Wolfe); *Arcana of Spiritualism* (Tuttle); *Spirit Teachings* ("M.A., Oxon."); *The Use of Spiritualism* (S. C. Hall); *Spiritualism at Home* (Morell Theobald); *Pioneers of the Spiritual Reformation* (Howitt Watts).

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

## BAD BLOOD.

## A FEW PLAIN WORDS ON A SUBJECT OF WHICH THE PUBLIC IS IGNORANT.

Can't you understand why you always feel so dull, tired and weary, at this season of the year?

It is not to be wondered at that you can't.

Thousands are just as much perplexed by it as you are. It is a fact, too, that if this feeling is not gotten rid of, the summer will break you down completely, and bring on chronic disease, suffering, and death.

Now, then, listen a few minutes, and we will tell you all about it, in very simple phrase and words.

We have about 10 quarts of blood in the average-sized man. It is constantly undergoing change, and is manufactured from the food we daily consume by a chemical process Nature has. She selects only that portion which, after digestion, is found to be proper, and takes it up by a tube called the thoracic duct, emptying it into the large vein, near the left collar bone, from which it is at once carried to the kidneys to be strained of all the deleterious matter which is left by the bowels.

If the kidneys are in healthy condition, the blood is in an absolutely pure state, contains all the elements for repairing waste, returns at once to the heart, and is thrown by that organ to every part of the living body, to give up its nourishment and take up all the worn-out material.

Contrary to the general belief, the liver is not a blood-purifying organ; its purpose is only for nutrition and digestion and it secretes daily many pounds of bile, some being used in digestion and nutrition, and the balance as a cathartic.

Now after being housed up all the winter, with meat largely composing the diet for the purpose of producing heat, the liver increases one-third of its supply of bile, and in the spring, nature not having use for the excess, it is thrown into the blood, carried to the skin (for it must be got rid of in some way) and causes that condition known as "bilious," when the person is dull, lethargic, restless, well to-day and half sick to-morrow; because the blood is loaded with this substance, which is just as foreign to it as so much dirt or corruption, and poisons the entire body, making your blood impure. You know there is something out of gear, and the natural impulse is to take cathartics—but drastic cathartics do not remove the cause—they make matters worse.

You ask, why? Because, my friend, the liver is a sluggish, lethargic organ that cannot be relieved of any ailment except by medicine which acts upon it in a quiet, easy manner, producing permanent effects, and assisting, not goading, its normal action. The kidneys do the purifying. Always remember that! No other organ in the body can take their place in this respect, and they attend to over 9,000 hogshead of blood in a year! Think of it, and wonder that they are able to do so large an amount of work!

A healthy kidney to purify, and a healthy liver, emptying its poison into the bowels, and not into the blood, are the true and only givers of pure blood.

The interior of the kidneys have few nerves of sensation, and disease often is present without any indication until it reaches a fatal stage or condition.

Do you see the moral of this? A healthy liver and kidney is all there is to this question of pure blood. Keep them in order. Don't wait until you find they are diseased, for then it may be too late. Do this, and you are bound to have pure blood. WARNER'S SAFE CURE has a direct action upon the kidneys and liver, and has become a recognised agent for its health-preserving and blood-purifying properties, and as such is used by many physicians. A few bottles will positively prevent disease, and we are certain that disease of either organ is prevented by its use, if taken in time.

The most trying season of the year is upon us, and nature needs help. Nothing can assist her like WARNER'S SAFE CURE. Take it at once and save sickness and expense. Hundreds of thousands have used it and been restored to health by it when every other means failed. As you value life, health, society and family, don't put off its use another hour. Mrs. E. S. Gale, Kingston Vicarage, Taunton, says:—"I have pleasure in testifying to the benefit I have received from the use of WARNER'S SAFE CURE. It has been effectual in relieving pain and discomfort of many years' standing, and in improving my general health."

There are hundreds of thousands of such cases.

This great remedy can be procured from all chemists and druggists at 4s. 6d. per bottle. If your chemist does not keep it, and will not order it, send direct to H. H. WARNER and Co., 47, Farringdon-street, London, E.C.

## Standard Works on Spiritualism.

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

"Mesmerism is the Keystone of all the Occult Sciences."  
**"Animal Magnetism."** By the late WM. GREGORY, M.D., F.R.S.E. Professor Gregory's Book has long been recognised as being one of the best Standard Works on Mesmerism and its Phenomena, and also as a thoroughly practical guide to this Science. [Price Five Shillings.]

**Planchette; or. The Despair of Science. Being** a full account of Modern Spiritualism, its phenomena and the various theories regarding it. With a survey of French Spiritism. The work contains chapters on the following subjects:—What Science says of it—The Phenomena of 1847—Manifestations through Miss Fox—Manifestations through Mr. Home—The Salem Phenomena, &c.—Various Mediums and Manifestations—The Seeress of Prevorst—Kerner—Stilling—Somnambulism, Mesmerism, &c.—Miscellaneous Phenomena—Theories—Common Objections—Teachings—Spiritism, Pre-Existence, &c.—Psychometry—Cognate Facts and Phenomena. [Cloth. Five Shillings and Sixpence.]

A New and Revised Edition.  
**Miracles and Modern Spiritualism.** By ALFRED R. WALLACE, F.R.G.S., F.Z.S. Embracing: I.—"An Answer to the Arguments of Hume, Lecky, and others against Miracles."—II. The Scientific Aspects of the Supernatural; much enlarged, and with an Appendix of Personal Evidence.—III. "A Defence of Modern Spiritualism." Reprinted from the *Fortnightly Review*. [Five Shillings.] (Postage 6d.)

A New Edition.  
**Researches into the Phenomena of Spiritualism.** By WILLIAM CROOKES, F.R.S., &c. I. Spiritualism viewed by the Light of Modern Science, and Experimental Investigations in Psychic Force.—II. "Psychic Force and Modern Spiritualism: a Reply to the *Quarterly Review* and other critics."—III. Notes on an inquiry into the Phenomena called Spiritual, during the years 1870-1873. 16 Illustrations. [Five Shillings.] (Postage 3d.)

"Deals with the most striking of the Phenomena of Spiritualism."—*Banner of Light*.

**Psychography.** By "M.A. (Oxon.)" Second edition, with a new introductory chapter and other additional matter. Revised and brought down to date. Illustrated with diagrams. A collection of evidence of the reality of the phenomenon of writing without human agency, in a closed slate or other space, access to which by ordinary means is precluded. Cloth, demy 8vo. [Three Shillings.]

"Striking testimony."—*Whitehall Review*.  
**"Bringing it to Book"; or, Facts in Psychography.** Through the Mediumship of Mr. EGLINTON. Edited by H. CHOLMONDELEY-PENNELL. Evidence of the Hon. Percy Wyndham, M.P., the Hon. Roden Noel, Charles Carleton Massey, Esq., Barrister-at-Law, Dr. Geo. Wyld, and the Editor. [Sixpence.] (Postage 1d.)

**Spirit Identity.** An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some difficulties that beset the inquirer. [Five Shillings.]

**Hints for the Evidences of Spiritualism.** A statement of considerations which render spiritual manifestations probable, and strengthen the evidence in their favour, with remarks upon objections commonly made. [Two Shillings and Sixpence.]

**Scientific Basis of Spiritualism.** The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical, and literary denouncers of Spiritualism, ever since 1847, are answered with that penetrating force which only arguments, winged with incisive facts, can impart. [Third edition. Post free, Six Shillings and Sixpence.]

**Transcendental Physics.** By Professor ZOLLNER. One of the most celebrated works on the scientific aspect of Spiritualism, being experimental investigations carried on through the mediumship of Henry Slade with startling success, on lines pre-arranged by Professor Zollner, and other eminent scientists of Germany, a consideration of the phenomena in their bearing upon Gauss's and Kant's theory of space, extraordinary phenomena of a spontaneous character, and much other valuable and suggestive matter. 11 Illustrations. [Three Shillings and Sixpence.] (Postage 3d.)

**Spiritualism: Some Difficulties with some Suggestions.** An address delivered before the London Spiritualist Alliance at St. James's Hall, by MR. ALARIO A. WATTS. Reprinted from "LIGHT." [Price Threepence.]

**Manual of Psychometry.** By JOSEPH RHODES BUCHANAN, M.D. As a science and philosophy, Psychometry shows the nature, the scope, and the *modus operandi* of the divine powers in man, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilising these psychic faculties in the investigation of character, disease, physiology, biography, history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology and supernal life and destiny. [Eight Shillings and Sixpence.]

The Psychological Press, 16, Craven-street, CHARING CROSS, S.W.

## Standard Works on Spiritualism.

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

"The writer argues the case with considerable power."—*Spectator*.  
**The Higher Aspects of Spiritualism.** By "M.A. (Oxon.)" A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ. [Two Shillings and Sixpence.]

"Clearly and forcibly written."—*Literary World*.  
**A New Basis of Belief in Immortality.** By JOHN S. FARMER. This book was specially mentioned by Canon B. Wilberforce at the Church Congress. He said:—"The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, published by E. W. Allen, and called, 'A New Basis of Belief,' which, without necessarily endorsing, I commend to the perusal of my brethren." [Price Three Shillings.]

"M.A. (Oxon.)" new work.  
**Spirit Teachings.** The work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical, and Social subjects of general interest. Among the subjects thus treated may be mentioned Mediumship and Spirit Control. Spheres and States of Spiritual Existence. The Spirit Creed: God, Heaven, Hell, Faith, Belief, Inspiration, Revelation. Orthodox Theology and Spirit Teaching. The Old Faith and the New. Spiritualised Christianity. Suicide and its Consequences. The Final Judgment of Souls. Capital Punishment. The Treatment of the Insane. The True Philanthropist, &c., &c., &c. The volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the message by an autobiographical narrative, giving many details of personal experience. [Six Shillings.] (Postage 6d.)

**The Debatable Land between this World and the Next,** by ROBERT DALE OWEN, affords conclusive proof, aside from historical evidence, of immortality. [Seven Shillings and Sixpence.] (Postage 6d.)

**Identity of Primitive Christianity and Modern Spiritualism.** By EUGENE CROWELL, M.D. Vols. I. and II., 10s. each. His great work, a standard one on Spiritualism, especially suited for the perusal of the orthodox Christian, demonstrating the unity of the "miraculous" phenomena and the teachings of the Bible with those of Spiritualism. (Postage 1s.)

## Miscellaneous.

"Simple—Effective."  
**The Psychograph (Registered).** Supersedes the old-fashioned Planchette. Moves easily. Writes rapidly. Is better suited to its work than the more expensive instrument. Invaluable for Writing Mediums. [Price Two Shillings and Sixpence.] (Postage 3d.)

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

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