

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way.....	181	"Twixt Two Worlds".....	185
M. Aksakow's Reply to Dr. von Hartmann.....	182	Transitions.....	186
The "Verification of Spirit Messages".....	184	The Nervous Zone of Physiologists.....	187
Tested Phenomena.....	184	Phases of Materialization.....	188
A Religious Service for Spiritualists.....	184	Dr. Slade in Paris.....	188
		The Spiritual Press at Home and Abroad.....	189
		The Second Coming of Christ.....	189

[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.)"

One or two points with regard to the working of the Experimental Research Section of the London Spiritualist Alliance seem to require more explanation than they have yet received. Assuming that all who are directly interested are in the habit of reading "LIGHT," I take this means of making certain explanations which seem from my correspondence to be needed. It is, indeed, nearly impossible that any one man, and he already busily engaged, should reply to every letter in detail, when correspondence reaches the magnitude which the Research Section correspondence has attained. Brief replies are all that can be made. And since this is so, I may perhaps profitably take up in this column any points of general interest that occur in my correspondence, and deal with them from time to time in a general way that may meet the wants and answer the inquiries of members of that section.

Some correspondents do not see the reasonableness of their being required to qualify for admission to the Research Section by becoming members of the Alliance. They say in effect that this is putting the cart before the horse, to ask them to avow themselves Spiritualists as a necessary preliminary to undertaking in the Research Section the investigation of Spiritualism. So put, this is obviously absurd. But the statement of the case is not accurate. The Research Section was devised and organised "primarily for promoting systematic research by experts" already members of the Alliance, and not at all novices in the matter of Spiritualism. Its formation arose from a desire to encourage more exact methods of investigation: to gather good and reliable evidence: and to furnish our members, if possible, with access to good and well-ordered circles. It was contemplated only as a subsidiary work, and as an after-thought, that the Committee which directs the work of the section might be useful to novices by directing them to published sources of information: by advising in the conduct of their own circles at home: and lastly, "when practicable, furnishing introductions to already organised circles." It was certainly not contemplated that any one would desire or claim as a right to enter this section of the Alliance, to which body he did not belong as a member.

Hence, no provision was made at the outset for such cases. Experience, however, has shown that there are persons who cannot claim to be Spiritualists, who indeed cannot profess themselves such by lack of experience and knowledge, who still are desirous of attending circles such as

those held by Mr. Price. They regard the Research Section as a field of investigation which should be open to all. A very cursory perusal of the column respecting the Experimental Research Section, its rules and regulations, which appears every week in "LIGHT" would show that, whatever in their opinion *ought to be*, this is not what *is*, according to the present constitution of the section. Though some members of the section have little experience, and are willing to describe themselves as inquirers, all are supposed to have had so much experience as to justify them in giving in adherence to the broad views of the Spiritualist, and describing themselves as such. The Council of the Alliance is awake to the difficulty felt by some who desire to enter on inquiry, and a plan has been hit upon which seems to meet the case. A new grade of Associateship has been created for the benefit of non-Spiritualists who desire to see the journals, consult the library, to join the Experimental Research Section, and to partake of the privileges that full membership offers, short of having a voice in the governance of the Society. Such persons, described as Associates, would pay the same minimum rate of subscription to the general funds of the Alliance as Members do, would be eligible for election to the Research Section on payment of the usual entrance fee, and would be understood not to be described or pledged as Spiritualists. If their researches led to conviction they would be at liberty to seek to be transferred to the list of Members. The Council did not feel at liberty to throw open the Research Section to any persons not either Associates or Members of its general body. If any present Member desires to be transferred to the list of Associates it is well that he should communicate with Mr. Morell Theobald, the Hon. Sec.

The Central Committee that directs this section is endeavouring to establish throughout Great Britain centres of information and direction by asking known and experienced Spiritualists to act as experts in their respective districts. Several ends are in view. It is thought very desirable that any inquirer who may need direction, information, or guidance should have someone near to whom he might apply. It by no means follows that such expert should be a person of deep experience or wide reading even. It is desired only that in the various provincial districts of England as well as in the large towns there should be persons who are willing to keep touch of Spiritualism in their districts; to give advice, if able; if not, to refer cases to the Central Committee, who will gladly advise and direct. No great knowledge is needed, only a willingness to help. It is further thought that such experts—the name need frighten no one, for we are all mere learners as yet, only some of us have more knowledge of our own ignorance, and more experience in empirical dealing with difficulties than others have—such experts would also form a valuable and useful channel of communication between the London Spiritualist Alliance and Provincial Societies, with whom it is most desirous of coming into confederated relationship. It is not proposed to publish the names of any who kindly assent to the request we make for help, but only to give in confidence the name of the district expert to any local inquirer. Nor is it desired that anyone who is kind enough to consent to act as expert should incur trouble in efforts at organisation. Some of my correspondents seem to be

under the impression that acceptance of our proposal that they should act as expert in a particular district involves the undertaking of organisation, attending and reporting results of séances, and so forth. It is not so. We do not desire to force any such labour on our friends, though we shall welcome any voluntary aid that may be given in these directions. Nor, once more, does the fact that there are few well-known Spiritualists in a given district operate against the appointment of an expert. It is desired that a Spiritualist of some experience—more or less as may be—should be available when needed throughout Great Britain. That is all. Onerous or delicate work will always be undertaken by the Central Committee of Control.

I hope that this explanation may remove the difficulty felt by some correspondents. Some fear publicity. None is proposed. Some profess ignorance, want of experience, and consequent incapacity. Such feeling is a sign of fitness in itself: for application has not been made to any but Spiritualists who are known to have experience of a certain kind. All doubtful cases can easily be referred to the Committee, and no responsibility is incurred. I hope that the day is not far distant when the whole of Great Britain may be dotted over with such centres of light and leading; and that in many cases these experts will represent societies confederated with the London Spiritualist Alliance. Such a bond of union so fabricated would be of the happiest omen for the extension of it to that wider confederation which we hope may eventually unite in a brotherhood of good fellowship and friendly intercourse all men, of whatever nation, who engage in the pursuit of that phase of truth to which we devote ourselves. This, surely, is a matter of vital importance, and as a preliminary I hope any whom I may be so fortunate as to be able to influence will not decline to help, if only in the slightest way convenient to themselves.

[We regret to say that Mr. Stainton Moses' health is in a very unsatisfactory state, and that he has left town for a necessary rest. During his absence the correspondence which the Experimental Research Section lays upon him, and which is of a very onerous nature, must necessarily be postponed. He trusts to return to London early in May, and meantime begs the indulgence of correspondents.—Ed. of "LIGHT."]

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, Regent Hotel, 31, Marylebone-road.—On Sunday, April 18th, at seven o'clock, Mr. J. Veitch will speak upon "Spiritualism: Some of its Evidences;" preceded by a reading from "Esoteric Buddhism." Mr. Tindall will be prepared to receive written questions to be answered by his guide on the following Sunday. First meeting of the occult members will take place at 8.30.—F. W. READ, Secretary.

THE facts of Spiritualism are fortified with an amount of evidence so voluminous and respectable in its character that it can no longer be ignored. Persecution, ridicule, and everything that bigotry could foster or bring to bear against it, has only acted like the boomerang of the New Zealander and recoiled to its hurlers. It is only a matter of time when the scientific (?) materialist will have to admit that there is a power and intelligence existing outside and independent of his materialistic matter that defies the scales of his laboratory.

MR. WILLIAM RICHMOND, of 64, Union Park-place, Chicago, has issued a circular stating that in order to meet a steadily increasing interest, indeed a demand, it is proposed that the discourses given through the organism of Mrs. Cora L. V. Richmond, by her spirit guides, shall be published in pamphlet form from week to week, as they are delivered, and in suitable shape to make a handsome volume when bound. Arrangements are pending to continue the publication during the year, provided suitable financial support is given. Any one desiring to aid in the work of thus preserving and distributing these discourses, will please forward their contributions, and all who desire copies will send their names and address as above.

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

TRANSLATED FROM "PSYCHISCHE STUDIEN,"

(Continued from p.118.)

HISTORICAL SURVEY OF ANTI-SPIRITIST THEORIES.

Exalted States of the Nervous System, in explanation of the mysteries of Modern Spiritualism, dreams, trance, somnambulism, vital photography, &c. By Robert H. Collyer, M.D. (London, 1873.) 140 pp. 8vo. There is nothing systematic in this work; it contains mere hints on different subjects relating to the matter. I cite some passages which have an historical place in the development of the natural theories of Spiritism:—

"Only when the brain is surcharged with the nervous-vital element, or in the state of *nervous-congestion*, are its functions exalted to such a degree as to astonish and confound the uninitiated. The recipient of magnetism who is often brought to a state of unconsciousness, is soon in possession of the force which of itself introduces a somnambulant state of the brain. It is this faculty which enables 'mediums' to produce phenomena not attainable in their normal state, nor is it necessary that this condition should be an unconscious one. The most celebrated mediums tested by the author have been in a half magnetic state of abstraction. The wonderful faculties evinced by these mediums result from the power of self-inducing this state of the brain." (p. 67.)

"If we recognise the fact that inanimate matter not only takes the nerve-fluid, but that even its character is altered, as in the case of needles of soft iron,* it is not difficult to admit that a table has obtained this nerve-fluid from a number of persons who have laid their hands, and have thereby directed their wills upon it; which is sufficient to explain its movements, for once charged with nerve atmosphere, it is subject to the will-power." (p. 110.)

"For those who desire sensible evidence of the nerve-fluid, the proof of its presence is easy to obtain. A rapid backward and forward movement of the hand with the wrist, accompanied by a great force of will, after a few seconds will occasion such an accumulation of the nerve-fluid in and about the hand, that it is clearly distinguishable as a ball, which (if the eyes are closed) seems to the feeling solid. Physiologically, this is one of the most important experiments, showing that the nerve-fluid is thrown off by the brain, and is governed by the will." (p. 109.)

"It is the necromantic part of the so-called 'spiritual manifestations,' the conjuring up the dead, that has brought discredit on the whole subject. There is every reason to expect a rational solution without the intervention of spirits. The mutually related phenomena of somnambulism, unconscious cerebration, double consciousness, vital photography, so-called ghostly illusions, thought-embodiment, electro-biology offer material sufficient to explain these 'manifestations.' *Thought-embodiment* is the cerebral presentation or production of the thought form. If the medium has sufficient nerve-vital fluid, he is able to produce an embodiment manifesting for the moment, under the influence of the will-power, all conditions of an independent existence. If the fakir cerebrally elicits the presentation of a child recognised by the spectators, there is no real child, but only an embodiment of life-force, possessing during the presentation the attributes of life; it is a ghostly illusion in the sense that the organs of sight perceive the palpable form of a child. This is a gift only attainable by constant exercise of the brain during a condition of mental abstraction. We must allow that, if the vital element can be accumulated in sufficient quantity, a will-power governing it would be able so to utilise it that the so-called physical phenomenon of the raps, and even music, result. We know that in the *vital photography* of the impression by the mother upon the child, there is no mere image on an object, but an actual embodiment." (pp. 105-106.)†

* See "needles rendered magnetic by the nervous fluid." *Comptes Rendus* of 2nd January, 1838.

† I have been obliged to give an awkward retranslation of these passages of Dr. Collyer's book, as I have been unable to find it at the British Museum or elsewhere.

Dr. Collyer has been recognised by the *Lancet*, in an article on the "History of Anæsthetic Discovery" (June 11th, 1870), as the first discoverer of anæsthetics. ("Dr. Collyer is, to our minds, the true pioneer after all—the man who ran first.") Although a pronounced materialist, Dr. Collyer early convinced himself of the reality of mediumistic phenomena, and in 1876 he published a forcible protest against the stupid and ignorant prosecution of Slade, with whom he had had some highly satisfactory sittings. He sent me a copy of this pamphlet, which is before me. It contains his personal experiences with Slade—writing obtained on his own slates, above the table,—and says: "I am as satisfied of the genuineness of the automatic writing [by which he means the 'direct' writing, regarded by him as 'automatic'] as I am of my own existence, or that the sun gives light, or is the cause of light, or of any other physical phenomenon, universally admitted. . . . It is the will-power, during an abnormal or exalted state of the brain which produces all these varied phenomena, no matter how diversified or apparently complicated. *Absolute blind faith* (not exercisable during the

Spiritualism and Allied Causes and Conditions of Nervous Derangement. By William A. Hammond, M.D., Professor of diseases of the mind and nervous system in the Medical Department of the University of the City of New York. (New York, 1876.) A thick book of 366 pages 8vo., with a very meagre result. The author's point of view is clearly apparent from the following words in his "Conclusion":—"My main object has been to show that so far as the matters which have engaged our attention are concerned, there are no phenomena connected with them which are not readily explicable by well-known physiological, pathological laws, and that many assertions made in reference to them are fraudulent and false." (p. 363.) These "well-known laws" are "sense deception, concentrated attention, hallucinations and illusions, unintentional exaggeration, misinterpretation and inaccuracy of statement, insufficient evidence, legerdemain, somnambulism, hypnotism, automatism, suggestion, hysteria, ecstasy, hysterical epilepsy," &c.

As regards the phenomena to the explanation of which "the very well-known laws" are unsuitable, Dr. Hammond does not bother himself further with them. "As to the other alleged Spiritualistic performances of physical mediums, such as the so-called materialisation of the body—Katie King's—the ringing of bells, getting loose from cords and bands, moving of tables, knockings, and many other juggling tricks of similar character, they are to be regarded in the light of what has been already said, and time would be wasted in taking them up and dealing with them separately."

Of the English authors, only Carpenter and Cox remain to be mentioned; but I need not enter into details with respect to them, since they are already well-known to our readers by the translations published in *Psychische Studien* in 1874. But what is not known to our readers, and what I can inform them of upon the testimony of Mr. C. C. Massey, is that Cox, towards the close of his life, accepted the Spiritist hypothesis. (See the translator's note at p. 18 of the English edition of Dr. Hartmann's "Spiritism.")*

I now pass to the French works. They are not many. The first was published in Paris in 1854 by Count Agenon de Gasparin under the title "*Des Tables tournantes, du surnaturel en général et des esprits.*" Two vols. 8vo. of 500 pp., giving full details of a large series of physical experiments undertaken by him with some intimate friends, in whom the *psychic force* was found to be strongly developed. His experiments were very numerous, and were carried out under the strictest test conditions. The fact of motion of heavy bodies without mechanical contact was constantly redemonstrated. Careful experiments were made to measure the force, as well of gravitation as of levitation, thus communicated to the substances under trial, and an ingenious plan was adopted, by which Count de Gasparin was able to obtain an approximate numerical estimate of each individual's endowment of psychic force. The author finally arrives at the conclusion that all these phenomena are to be ascribed to the operation of natural causes, and do not in the least require the admission either of miracles, or of the intervention of spirits, or of diabolical influences. He considered it to be a fact completely established by his experiments that the will in certain states of the organism can act at a distance on inert matter, and most of his work is devoted to ascertaining the laws under which this action manifests itself.

In 1855, M. Thury, a Professor at the University of Geneva, published a work under the title, "*Les tables parlantes*" (*Genève, S. Kessmann*), in which he passed in review Count de Gasparin's experiments, and described with fullest detail the investigations simultaneously undertaken by himself. Here likewise the trials were made with private friends, and carried out with all the care which a man of science could bring to the subject. Space, unfortunately, does not suffice for citation of the numerous valuable results obtained by M. Thury; but it will be seen from the following headings of some chapters that the investigation was not superficial!

"Facts which establish the reality of the New Phenomenon.—Mechanical Action rendered impossible.—Movements effected without contact.—The causes.—Conditions requisite for the

normal state of existence) is necessary to the full development of *will-power*. Doubt your own capacity, and it ceases to exist," &c. In the year 1843, Dr. Collyer published a work entitled "The Embodiment of Thought." In 1862, he published an article in the *Spiritual Magazine*, entitled "Phrenography, or Mind Writing."—Tr.

* The last time I met Serjeant Cox, very shortly before his sudden and unexpected death, he certainly used language admitting of no other interpretation, but I conceive that this was quite without prejudice to his well-founded belief in a mediumistic "psychic," or "nerve" force.—Tr.

production and action of the force.—Conditions of its action with respect to the operators (mediums).—The Will.—Are several operators necessary?—Pre-requisites.—Mental condition of the operators.—Meteorological conditions.—Conditions with respect to the instruments operated upon.—Conditions relative to the mode of action of the operators on the instruments.—Action of Substances interposed.—Production and transmission of the force.—Examination of the assigned causes.—Fraud.—Unconscious muscular action produced in a particular nervous state.—Electricity.—Nerve-magnetism.—M. de Gasparin's theory of a Special Fluid.—General question as to the action of mind on matter.—First proposition: In the ordinary state of the "body the will acts directly only within the sphere of the organism.—Second proposition: Within the organism itself there is a series of mediate acts.—Third proposition: The substance, on which the mind acts directly—the Psychode—is only susceptible of very simple modification under the influence of the mind.—Explanations based on the intervention of spirits." M. Thury controverts all these explanations, and ascribes the effects to a peculiar substance, a fluid or agent which, like the luminiferous ether of the physicist, penetrates all matter, nervous, organic, or inorganic, which substance he names "Psychode." He discusses fully the properties of this condition or of this form of matter, and suggests the term "ectenic" for the force (from *ἐκτείνω*, extension) exerted, when the mind acts at a distance by the influence of Psychode. (Compare *Spiritualism and Science. Experimental investigations in psychic force.* By William Crookes, F.R.S.)

Études expérimentales sur certains phénomènes nerveux et solution rationnelle du problème spirite. By Chevillard, Professor at the National School of the Fine Arts. (Paris, 1872.) 90 pp. 8vo. The following is the substance of his theory, which is concerned only with the raps and movements of objects:—

"The vibrations of the table, when its particles are in equilibrium with the temperature, are nothing else than the fluidic vibrations sent out by the morbid function forming the nervous state of the medium. Every one in the normal state sends out a nerve-fluid, but not so as to shake perceptibly the surface of a solid body which is touched. Doubtless, the medium is also reinforced by the natural emanation of the circle; for every even very weak emanation towards the table must at once be distributed in it owing to the already tolerably heightened temperature. The table is really magnetic in consequence of the emanation (*Aufstrahlung*) from the medium; and the word 'magnetised' has here no other sense than that it is covered or impregnated with vibratory nerve-fluid, *i.e.*, with the vitality of the medium. The table is then comparable to a harmonica which awaits the stroke of the hammer of his thought, who has impregnated it. This impact is made by the medium at a self-given moment, as he watches the passage of the pencil over the alphabet, and the suddenly confirmed thought produces a nervous brain impulse, which is immediately thrown back by the mediation of the nerves upon the vibrating surface of the table. The rap resounds, because it supplements the vibrations of the table with a strong blow or with invisible sparks whose noise is the result of the momentary condensation of the adjacent air." (pp. 25, 26.) "In every typological (rap-producing) or nervo-static act there are only condensations or integrations (conversions) of vibrations into invisible sparks." (p. 38.)†

As regards the movement of objects, the author formulates his theory as follows:—"The so-called Spiritistic movements of an inanimate object are a real, but nerve-dynamical action of the so-called mediums, who convert the object momentarily into an external organ, without being conscious of doing so." (p. 54.) Later on the author gives the following more elaborate formula:—"The idea of the voluntary mechanical action transfers itself by the nerve-fluid of the brain to the sufficiently warmed inanimate object, whereupon the latter quickly carries out the action so represented with the peculiarity of an automatic organ, connected by the fluid with the willing being in immediate contact or at a short distance, but this being has no perception of his action, because that is not executed by a muscular contraction." (p. 62.) In sum: "The so-called Spiritist phenomena are only unconscious manifestations of the magnetic-dynamic action of the nerve-fluid." (p. 86.)

(To be continued.)

* "Professor Thury's 'ectenic' and my 'psychic' force are evidently equivalent terms. Had I seen his work three months ago I should have adopted his term. The suggestion of a similar hypothetical nervous fluid has now reached us from another and quite different source, expounded with distinct views, and couched in the language of one of the most important professions—I allude to the theory of a nervous atmosphere advanced by Dr. Benjamin W. Richardson, M.D. F.R.S., in the *Medical Times*, No. 1088, May 6th, 1871."—Note by Mr. Crookes.

† I have, of course, had to follow, as nearly as I could, the words of my text; but the above statement seems to me about the worst and least intelligible of all the many presentations of the idea intended to be conveyed.—Tr.

CORRESPONDENCE.

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

The Verification of Spirit Messages.
To the Editor of "LIGHT."

SIR,—To readers of my letter on the above subject in "LIGHT" of April 3rd, it will have been already apparent that Mr. Newton's denunciation of me, which you published last week, is largely based on misapprehension. Even if the language of the letter he refers to, coming from an enemy of Spiritualism, might be suggestive of a suspicion which, in the particular case of the *Banner* messages, I have no ground for entertaining, I submit that my known antecedents and sympathies should have secured a more liberal construction of my meaning. I do not, however, ask for liberality of construction, but I think it is to be regretted that a Spiritualist so well known and so highly esteemed as Mr. Newton should fail to distinguish between a critical position in relation to evidence, and the presumptions of malevolent prejudice.

Mr. Newton's letter is in one respect curious. It states the two conditions of verification substantially as I stated them myself; viz., (1) that it should be "ascertained" that the messages were "not in any degree concocted from information received from any external source," and (2) "ascertaining" if the particulars given are in fact correct. "This," he says, "is all the verification the case seems to admit of, and when both of these particulars are settled in the affirmative," the strong presumptive evidence which is exactly what Mr. Myers desiderates would arise. But the odd thing is that with this explicit recognition of the exigencies of the case, Mr. Newton should either fail to see that they have not in the least been complied with in regard to these *Banner* messages, or should think it matter of complaint that a foreign critic should treat the messages, and the letters purporting to corroborate them, as evidentially worthless without authentication. He gravely assumes that I have not myself taken any steps to verify the messages, and suggests that it is as much my business to do so as that of anybody else. I think not. In the first place, it is not I who adduce the "evidence" to the public, and moreover I am, as Mr. Newton elsewhere observes, 3,000 miles away. And whether it is or is not the duty of anyone in particular to make the evidence presentable, my remark, that in as it stands it is not presentable, has equal validity. Mr. Newton does not, it seems, object to my having doubts, but only to my "parading" them before the public, "when their expression involves implications so serious against others," and "until proper measures have been taken to ascertain the facts." Is it necessary again to protest that there is no "implication" of a fact in pointing out that the evidence does not exclude it? As to "the proper measures to ascertain the facts," whether they will be taken now I do not know; but I am sure they would never be taken till the day of judgment unless some one were publicly to insist on the necessity of them. And no one should demand them more urgently than Miss Shellhamer herself, who is in an unnecessarily false position before the world as long as they are neglected.

Upon another point: Mr. Newton is quite mistaken if he supposes that in what I said of the extent to which fraudulent mediumship is (or till recently has been) carried on in America, I had nothing to go upon but the particular case I mentioned. Independently of what I heard when I was myself in America nearly eleven years ago from very experienced Spiritualists, my more recent authority is one of the chief organs of American Spiritualism, the *Religio-Philosophical Journal*, which, under the firm and able conduct of Colonel Bundy, has done much, I believe, to abate the evil.

A regards the specific instance I gave of apparent collusion between mediums, I quite expected that some unwary opponent would tax me with inconsistency in accepting this fact upon what I had just pronounced to be insufficient evidence. But it was as unsafe to assume that I had no other evidence for my belief than that which I *carefully and expressly, in connection with what I had just been saying*, declared to be defective, as that my "pre-conceptions" were engaged against the medium in question, or on behalf of suspicion.* The letter in question, though not itself directly authenticated, was among other documents shown me at the same time, obtained from the same source, of which

* I wish, by-the-by, that Mr. Newton had been careful not to misquote me. I said nothing about an American medium "who was in London," or of an investigator "who was expected to visit America."

one other was unquestionably genuine, and equally inculpatory. And as to my "pre-conceptions," they were so strongly enlisted on behalf of this particular person, that they had thrust into the far background of my mind circumstances, the adverse force of which I ought long before to have recognised.

But hasty and uncalled for as I cannot but think Mr. Newton's attack upon me is, I must conclude by admitting that I wish my letter of February 27th had here and there been otherwise worded.

C. C. M.

Tested Phenomena.

To the Editor of "LIGHT."

SIR,—I have recently had a series of séances with Mr. Husk, at his residence near Peckham Rye Station. The only persons present were Mr. Husk (the medium), Mrs. Husk, a lady investigator who accompanied her, and myself. To us appeared six spirit-forms, bringing their own lights, or using large cards of luminous paint to make themselves visible. All these spirits were visible and audible to us, and most of them touched us. We repeatedly saw two spirit-forms at a time, neither of which were the medium or Mrs. Husk, since we held the hands of both. When we were cold, one of the materialised spirits opened the door into the hall, so that the gaslight showed him perfectly to us, and brought the lady's fur jacket and my overcoat, and helped to put them on. Holding a pair of slates under the table with Mr. Husk, we heard writing, and on getting a light found a written message, and between the slates which had been thus firmly held, three sprays of lilies of the valley, which we brought, and which had been lying on the table. At each séance we recognised spirits of our nearest and dearest, and were entirely satisfied as to the good faith of the medium. A friend who attended one of Mr. Husk's Sunday nights, though strongly sceptical before, was quite satisfied as to the genuineness of the materialisations.

This in justice to the medium, and for the benefit of investigators.

32, Popstone-road, S. W.

T. L. NICHOLS, M.D.

A Religious Service for Spiritualists.

To the Editor of "LIGHT."

SIR,—Allow me to contribute some opinions in supplement to the very excellent remarks of "M. A. (Oxon.)" that appeared in your issue of April 10th, on the question of whether the modern Spiritualist movement should have any formal religious service or ritual of its own.

I feel persuaded that there is but one new religious service incumbent on Spiritualists to inaugurate with greater ceremony and fervour in their communities, and that is the development of mediumship by individuals, families, and congregations. It is in this last branch of course that more organisation, ritual, and fervour is to be devised. Without entering at present into any details of a scheme for this purpose, I will simply broadly state that I mean that we might foster some institution among us like the schools of prophets that existed amongst the Israelites, and which they derived doubtless from the ancient Egyptians or Hindoos. At least efforts might be made by which Spiritualists of our large towns could come together on Sundays in different rooms for the development of the different gifts of the spirit-world, such as healing, talking in tongues, writing, materialisation, music, &c., each department being under the direction of some competent person or persons endowed with the special gift by education or spirit.

I ventured to suggest in your journal, as far back as the end of 1881, that this was the real work required to be done by Spiritual societies, and if I might now be allowed to criticise the present work of the Spiritual Alliance, its weak point is that it has organised circles for the investigation of phenomena before it has organised ones for the development of phenomena—a fault, in my eyes, equivalent to turning on the taps for the fountains to play before one has insured a supply of crystal water at the spring-heads or got the connecting pipes in order. With regard to the question of forming any Liturgy or Ritual for Sunday worship of Spiritualists, I am strongly of opinion that such efforts would be detrimental to the cause. If one who has been convinced of facts of spirit communion desires public worship, surely it is far better for him to continue to go to his old church, or better still, to all sorts of churches and services indiscriminately. For the form of the service in every sort of Christian church, or even Buddhist or Mohammedan church, can enable him to express the three things that public worship in every sect expresses—thankfulness or praise to the Universal for life realised, a sense of imperfection or contrition for the Ideal unrealised, and a desire for more power to turn the Ideal into the real. Whether the Deity be to him personal or impersonal, a Spiritualist ought, at least, to be able to instil fervour into the praises and prayers of any community in which he may find it his duty to mix. True, he may have sometimes to listen to false ideas of the future or the inner life enunciated from the pulpit, but surely he can do more good by listening patiently, and silently correcting the erroneous views than by staying away for the cause. For his silent ideas may be as words to disembodied minds present, and may even eventually affect the preacher himself.

F. W. THURSTAN, M.A.

“TWIXT TWO WORLDS.”

The following appreciative notices of this work have appeared in the *Ladies' Pictorial*, and the *Truthseeker* :—

“Twixt Two Worlds: A Narrative of the Life and Work of William Eglinton.” By John S. Farmer. (Psychological Press.) Romances, old and new, pale before the adventures and marvels recorded in this volume of modern magic. From the time of “The Arabian Nights” downward, the world has probably never seen a chronicle so bewitchingly full of interest, so crammed with wonders, so attractively weird and “eerie,” as “Twixt Two Worlds.” The whole narrative bristles with incidents of the class which it is customary to regard as “miraculous,” and reads like the biography of some mediæval saint or Oriental Yogee. The passage of solid bodies through locked doors and closed windows; the levitation of Mr. Eglinton mid-air by invisible agency; the formation out of the atmosphere of sparkling jewels—diamonds, sapphires, emeralds, and other precious stones, and—let us hasten to add—their too speedy disintegration into the airy void whence they came; the mysterious writing upon locked slates and inside closed books of messages in unknown tongues inscribed by hands as ghostly as that which in ancient days astonished and bewildered the Babylonish king; the materialisation in full light of forms recognised by the spectators as those of persons long dead; voices speaking out of the air; letters spirited in the twinkling of an eye from Calcutta to London—all these wonders and many more are set down in cool and sober earnest as indubitable facts occurring in the nineteenth century in the heart of the most civilised and critically minded nations upon earth. Mr. Eglinton has displayed his amazing powers in almost every European capital, and in India, South Africa, and the United States; before princes, royal courts, Prime Ministers, scientific professors, and experts in the art of conjuring. To say that the book is one of enthralling charm is to convey but a meagre appreciation of its merits. We took it in hand on the evening of its arrival with the intention of reading the introductory chapter and generally informing ourselves of the plan of the narrative, which we meant to peruse at leisure—perhaps in the course of a week or so. But, such is the engrossing and sensational nature of the book that, once opened, it was impossible to close it again before having devoured every word. We read and read on, unaware of the flight of time, until long past the witching midnight hour. No novel—no “tale of the occult” would so profoundly have enchained our attention. Mr. Farmer tells his story with consummate skill, and it is a story of unequalled wonder and interest. Beautifully printed upon broad demy-quarto pages, illustrated in masterly style with chromo drawings, wood engravings, and a really exquisite portrait of Mr. Eglinton, etched by Tissot, the book may fairly rank as an “*édition de luxe*,” the low price of which is not the least surprising thing about it. Formerly volumes of such class and style were issued at fancy prices, but here, for half a guinea, is a tome fitted to adorn a Royal boudoir table, redundant with illustrations and unrivalled in typography. Not a hundred years ago the hero of this narrative would, in all probability, have met with rough treatment from the populace had he ventured to exhibit his gifts in public; 200 years ago he would certainly have suffered death at the stake; but now, under the generous light of the present century, his experiences and achievements are chronicled on creamy quarto sheets, subscribed for by the “upper ten,” and freely distributed among journalists for “literary notice.” Truly, as Galileo prophetically observed, after being interviewed by the representatives of the “Holy Office,”—“the world certainly moves”—“*e pur se muove*.” Indeed it does, and thereat, whatever we may think of Spiritualism, let us be glad and rejoice. Meantime, if any of our readers want a good solid basis for a belief in the occult, to serve as an introduction to the perusal of Bulwer Lytton’s “Strange Story,” “Zanoni,” “The Coming Race,” or similar arcana, let them study the origin and effects of “vril,” the “astral light,” and the “double self,” as set forth in the phenomena recorded by Mr. Farmer—phenomena to which men of undoubted veracity, social position, and sane judgment have testified with all the weight of their learning and all the prestige of world-wide reputations and deservedly honoured names.”—*Ladies' Pictorial*.

“Twixt two Worlds: A Narrative of the Life and Work of William Eglinton.” By John S. Farmer. (London: The Psychological Press.) This is, perhaps, the most notable of the many remarkable works that have appeared during the past ten years on the subject of Spiritualism. It is evidently a work of love on somebody’s part; the book being produced in a most costly style,—type, printing, paper, illustrations, binding, all combining to produce a high-class work of art. The story told in this book will be received with very different feelings by those who read it; but the varying feelings will depend upon the varying degrees of preparedness for it. To some, it will only present fresh and more wonderful

glimpses of the world beyond the veil; to others it will seem different from “The Arabian Nights” only in its heartless trafficking upon the sanctities of religion and the deepest of human affections. Here is an English gentleman in whose presence, under certain extremely simple conditions, in broad daylight, writing of various kinds appears on closed, tied, or locked slates, giving appropriate messages, disclosing matters of private interest, and writing recognised names; in whose presence, too, mysterious forms appear and disappear. And all this, it is said, has been going on in London and elsewhere for ten years, under rigorous conditions that seemed to preclude the barest possibility of deception. Artists, manufacturers, journalists, clergymen, statesmen, soldiers, and men and women of all conditions have tested these wonderful occurrences, but, while there have been curious breaks, there has been no discovery of fraud; indeed, those who read this wonderful book with a candid mind will see no room for fraud, however little they may be able to comprehend or credit it. The narrative is written by a master hand, and well deserves the lovely setting of so beautiful a book.

THE DISSEMINATION FUND.

[This fund is intended to provide a centre for the dissemination of Spiritual literature, and also to meet the ever increasing demand for information, guidance, and assistance on the part of earnest inquirers into Spiritualism. To carry on the work effectively during 1886, at least £150 are required. The Report and Balance-sheet for 1885 were published in “LIGHT” for February 6th.]

SUBSCRIPTIONS AND DONATIONS PROMISED OR RECEIVED.

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

“HANDLING OF LIVE COALS.”—We have received several letters relating experiences of this nature with Mr. Hopcroft. We hope to be in a position to deal with these communications in our next issue.

JACOPO INAUDI, the celebrated untaught calculating youth, has been giving, in the Palais de Cristal, at Marseilles, a few séances for the exhibition of his faculties of calculation and memory. The savants present were astounded at what they witnessed. A black board on the platform was covered with columns of figures from units to sextillions, called for by investigators in the audience. The columns of figures were written by the professor who accompanies Inaudi; they constituted an arithmetical problem to be worked out. Inaudi read the figures over, and then, without hesitation, wrote under the problem the solution. In this way he solved eight or ten problems in rapid succession. With respect to his faculty of memory, at the close of the séance he turned his back to the black board, and repeated deliberately *viva voce*, all the mental operations he had just gone through.—*Revue Spirite*.

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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Light :

SATURDAY, APRIL 17TH, 1886.

TRANSITIONS.

The Hon. T. R. Hazard—Thomas Gales Forster.

From the *Banner of Light* for April 3rd, just to hand, we learn with regret of the transition of the two prominent workers in Spiritualism whose names appear above. Mr. Hazard passed onwards at St. Dennis Hotel, New York City, at four o'clock on the afternoon of Friday, March 26th.

Speaking of him, the *Banner* says that "for nearly a third of a century Mr. Hazard has been one of the central figures in the very forefront of the battle for Spiritualism and the rights of man. His articles in defence of mediums, and giving rescripts of his personal experiences, have filled columns in the *Banner* and other papers devoted to the advocacy of the cause; and have also found ready publication in the *Providence Journal*, the *Philadelphia North American* and other papers of a political and secular character, located in those cities, as well as in New York and Boston.

"His pen was ever ready to defend what he believed to be true; and we are sure that however he may have been looked upon by his opponents in debate, he never was regarded other than being thoroughly honest in belief and intentions, however determined, and mayhap at times over-earnest he may have been in the expression of his convictions. To this rugged honesty of purpose he matched a liberal hand for the pecuniary assistance of sick and afflicted mediums, many of whom will sadly miss his material presence.

"Mr. Hazard may properly, in a polemical sense, be styled the great apostle of the materialisation phase, in whose defence and explication he did much earnest work. Gone before us to the land where labour is rest, we can but place on record this tribute to his memory, and bid him 'God-speed' in the new life to which the exercise of his tireless energies is now transferred."

Of Mr. Thomas Gales Forster, whose visit some years since to this country will be remembered by many of our readers, the *Banner* gives the following account:—

"This able, conscientious and distinguished advocate of the Spiritual Philosophy for thirty-five years, suddenly left his physical form on Tuesday, March 23rd, at the residence of Mrs. Dr. McEwen, 916, H street, N.W., his Washington home. Mr. Forster's earthly career measured nearly threescore years and ten, during one-half of which his brain has been normally and abnormally used in the promulgation of the principles and teachings of the New Dispensation.

"He was born in Charleston, S.C., May 14th, 1816. His father was the Rev. Anthony Forster, a distinguished Unitarian divine, who, on leaving Charleston, settled in Raleigh, N.C. His grandfather was obliged to leave England, owing to his active sympathy with Thomas Paine, and other revolutionists of that day. Mr. Forster himself demonstrated the militant strain in the family blood by serving as major in the Texan Army of Independence, under General Sam. Houston.

"Mr. Forster became interested in Spiritualism in 1852, while editing a paper in St. Louis, Mo., and shortly after be-

came a public medium, which development first took the form of mechanical writing. Taking a seat, with pencil and paper, before a public audience, he would call for subjects, receiving which he would dash off, in every variety of style and metre, pertinent verse of excellent quality. Then speaking followed, while his own consciousness was closed. The philosophical thought, the analytical power, the logical statements, and the earnest glowing eloquence, overcame all opposition, while his audiences sat thrilled beneath the charm and power of his speech.

"He leaves a wife (Mrs. Carrie Grimes Forster) and two daughters by his first wife, the eldest of whom, Mrs. Alta Jennings, reached Washington the day after his departure. The other daughter is in St. Louis.

"In November, 1857, Mr. Forster joined the *Banner of Light* business firm—his name first appearing in conjunction with ours in the number of the above date, viz.: 'Colby, Forster and Company.' In that number we introduced Mr. Forster to our readers in a leading editorial, in which we said, in the course of our remarks, that he was one of the most eloquent and gifted trance-speaking mediums of the age, and his subsequent years of active work in our ranks have fully justified the claim we then advanced in his behalf. He made a deep impress upon the people as an apostle of the great truths of Spiritualism wherever he has been heard. Wherever he travelled crowded assemblies hung breathless on his eloquent words and cogent arguments. In Mr. Forster's 'salutatory' he said that he religiously believed in the phenomena of Modern Spiritualism; that it was founded in fact; hence it was a philosophy most beautiful and truthful in its details—great and glorious in its results upon the human intellect, tending to establish, consequent upon the developments of the future, a judicious and honest investigation of the various phases presented to the inquiring mind. Mr. Forster ceased to be a member of our firm June 1st, 1859, and his valedictory appears in the issue of June 4th, 1859."

ST. GEORGE'S HALL, LANGHAM-PLACE.—On Monday evening last, in connection with, and in celebration of the thirty-eighth anniversary of "Modern Spiritualism," a concert and lecture were given at St. George's Hall, Langham-place. There was a large and representative audience. The proceedings commenced by a selection from "Faust," "Duo Concertante" (Alard), by Messrs. Lee and Althaus. Mr. J. Burns, the editor of *The Medium*, then delivered the first part of his lantern lecture, which he said he did in response to repeated requests, on "The Facts and Phenomena of Spiritualism." The lecture was divided into five sections, dealing respectively with the power of spirits over matter; spirit writings and drawings; Hudson's spirit photographs; spirit photographs by various mediums; and materialisations. These sections were illustrated by upwards of a hundred pictures shown with the oxy-hydrogen light. In his opening remarks, the lecturer paid a high tribute to the lives and work of Swedenborg, Andrew Jackson Davis, and the Fox family, and, coming to more recent times, mentioned the names of Mrs. Britten and Messrs. Husk, Williams, and others, referring in detail to the wonderful spiritual manifestations which they had severally received. Passing on to the second section, he spoke of Mr. Eglinton (who he parenthetically observed was at present the guest of Colonel Greck, at Moscow—a good and earnest worker in the cause of Spiritualism) as "a remarkable medium for direct writing, and the medium through whom Mr. Gladstone" (the mention of whose name caused the usual expressions of assent and dissent) "had received spirit writing." He also referred to the powers of direct writing possessed by Mrs. Everitt and others. The lecture, which throughout the delivery of the several sections was loudly applauded, was delivered in an able, clear, and comprehensive style. The concert arrangements (under the able direction of Mr. E. A. Tietkens) were of a very varied and entertaining character. Amongst some of the many items of interest in the programme which were received with marked approval, were "The Three Beggars" (Molloy), sung by Mr. C. Alexander; a pianoforte solo "Andante and Rondo Capriccioso" (Mendelssohn), by Mr. Louis Lee; "The Lady of the Lea" (Smart), by Miss Emily Clarke; a violin solo, "Adagic Elégique" (Wieniawski), by Mr. B. Althaus, and "Angels ever Bright and Fair" (Handel), by Miss Emily Clarke. The proceedings were throughout of a very lively and enjoyable nature, and concluded with the usual votes of thanks.

THE NERVOUS ZONE OF PHYSIOLOGISTS.

The *Journal of Science* for December, in a paper headed "From the Debateable Land between the Physical and the Psychical," the fifth of a series, informs its readers of various experiments in hypnotism—once known as electro-biology. Of the induced hypnotic state Dr. Charcot, the eminent physician of the Salpêtrière Hospital, Paris, has made a special study. He has demonstrated that in it the subject's mind is entirely under the control of the operator's, and that the latter's thoughts may continue operative in the subject long after the hypnotising, and that the subject may then perform actions, then dictated to him, apparently of his own thought and intent, and when he seems to be in a perfectly normal state. The writer of the article here asks "How do such facts as these affect the doctrine of free will? May there not be conditions other than those of hypnotic trance in which impressible human beings may be acting under the influence of a foreign will while thinking they are free agents?" The impressible subjects upon whom Dr. Charcot experimented were hospital patients of the so-called "hysterical temperament."

Upon similar subjects experiments have also been made by Drs. Bourru and Burot, of the Naval Medical College of Rochefort, and they have reported them to the Grenoble meeting of the French Association for the Advancement of Science, experiments corroborative of Reichenbach's upon some of his "sick sensitives." These experiments extended to the action of drugs and metal contained in stoppered bottles, wrapped in blank paper, and silently placed in the hands of hypnotised subjects. In this way each of the substances experimented with exhibited its special action upon certain hypnotised patients. Such experiments come to modern hypnotists with the flash of novelty, but they have long been known to mesmerists with their somnambule subjects. They have been further verified by other physicians, with hypnotised subjects in France, and have been reported by them to scientific societies.

What excited most astonishment in these experimenters was that some drugs induced not only physiological but psychical effects, hallucinations, for instance. Experiments were made upon a number of patients of a lower degree of sensitiveness than is implied by the term "hysterical temperament," with confirmatory results. We quote some of the cases:—

A young man of weak constitution was admitted into the Rochefort Hospital, last March, who had been seized with a succession of hystero-epileptic fits, ending in paralysis and insensibility of the whole right side. The hysterical character of his condition being ascertained, the physician's first care was to try the action of the metals zinc, copper, platinum, gold, and iron upon him. The effects differed. Any article of gold produced, in contact with the skin, a burning sensation, and when held ten or fifteen centimetres from him heat was felt, even through the patient's clothing and the experimenter's closed hand. Similar effects were produced by chloride of gold contained in a stoppered bottle.

The mercury in the bulb of a thermometer, when brought near the patient's skin, caused burning and startings, and attracted the nearest limb.

On bringing near the patient a crystal of potassium iodide, it caused some of its physiological effects to appear, namely, sneezing and yawning.

Opium, by its mere proximity, induced sleep.

On another hystero-epileptic patient, a woman aged twenty-six, with excessive sensitiveness on the right side of her body, but insensitive on the left, the effects of the same agents were just the same.

Check-experiments were made before the principal and entire medical staff of the college. A bottle of *Jaborandi* was placed near the patient, and she immediately exhibited its physiological action—salivation and sweating.

One of the experimenters brought two bottles, one of cantharides, the other of valerian; each bottle, wrapped in blank paper, silently placed in the patient's hand, produced the specific effects of the contained drug.

One of the patients was subsequently transferred to the Lafond Asylum, when Dr. Mahlle repeated the experiments, and he vouched for the accuracy of the results in communications to the Society of Medicine and the Society of Natural Sciences at Rochelle. Among the experiments were some with varieties of alcohol: that from wine excited symptoms of gay inebriation, while that excited by spirit from fermented grain was furious; the spirit called absinthe produced paralysis of the legs. The distilled spirit of cherry-laurel induced in the female subject an upturning of the eyes, the raising of the hands towards the heavens in an apparent state of beatitude. She knelt with her

head bowed down, finally prostrating herself as if in adoration, weeping with her forehead on the floor, ending with sobs and then calm sleep. The symptoms came on at once and lasted a quarter of an hour. When she was next in this state induced by the cherry-laurel, she was "sommambulised," and then asked what she had seen? Her answer was, "The Virgin Mary in a purple garment with golden stars, who reproached her for her disorderly life, and exhorted her to pray for a change of heart, and gave her a blessing." This woman was a Jewess, who in her ordinary state scoffed at the name of the Virgin Mary. This experiment was many times repeated with her, always with the same result.

This spirit of cherry-laurel contains an essential oil and hydrocyanic acid. Upon these being experimented with separately, the latter induced only spasms of the chest and the former hallucinations without spasms. In the male subject, the cherry-laurel occasioned only spasms of the chest with salivation; its volatile oil excitement only, without ecstasy.

Drs. Bourru and Burot do not attempt to explain the facts thus demonstrated; but they review three hypotheses that have been advanced: (1) That of mental suggestion; (2) that of nerve-vibrations; (3) that of radiating forces or fields. They hold that the hypothesis of suggestion does not account for the specification of a drug enclosed in a stoppered and covered bottle upon an individual to whom the name of the drug is not imparted; they point out as equally inadmissible the hypothesis of nerve-vibrations; they say that that of radiating fields seems acceptable; that the exterioration of the nervous fluid ("aura," "sphere") to a distance presents analogies with certain well-known physical facts, for instance, a globe of hot water radiates heat; and a magnet has its magnetic field: the forces accumulated in these radiating outwards.

The existence of this field ("aura," "sphere"), is not, say they, to them, positively demonstrated; but the physicist can no more prove directly the existence of the ether than can the physiologist the human nerve-fluid: the existence of the latter is inferred from effects. Magnetic forces at a distance are admitted on observing that iron at a certain distance is attracted. So if it be proved that a substance acts upon the human body at a distance it must be admitted that there exists something which is impressible about it and which makes it react to it. This Drs. Bourru and Burot call an "impressible zone," and is manifested only under those conditions of development of nerve-force which are peculiar to such sensitive subjects as those of the "hysterical temperament." Upon such subjects the action of drugs and metals at a distance is easily explained: they become included in the nervous zone of the subject, and through it, excite special physiological effects, mostly of a nervous order.

We learn from a correspondent in Moscow that the Czar and Czarina are expected there about the 25th of this month, when it is probable Mr. Eglinton will be invited to give several séances to them during their stay in that city.

THE Professors of Moscow are awakening to the interest which Mr. Eglinton is now creating in Russia. Several of them, including M. Schamaoff, Assistant Professor of Practical Mechanics, and M. Lubomoodrov, Professor of Financial Law, have had several séances with excellent results, and we believe papers are to be read by some of these gentlemen detailing their experiments and the theories deduced therefrom.

NEWCASTLE-ON-TYNE, Northumberland Hall.—On Sunday, the 11th, the eighth of Mr. Barkas's course of scientific lectures was delivered, the subject being "Saturn, with its Moons and Rings." The topic was treated in an interesting and instructive manner, and was most attentively listened to by a large and appreciative audience. The next lecture will be on "Uranus and his Retrograde Moons."—At 11 a.m. Mr. J. S. Schutt answered a series of written questions in a satisfactory manner. Some of the questions dealt with occult subjects, and indicated a wide range of research.—At 6.30 this gentleman lectured on "Death versus Life" to a large audience. The popular idea of death was unscientific as far as it related to physical existence. Transmutative processes characterised each realm of nature, and this law distinctly operated in the spiritual universe. Materialism as exhibited in the philosophies of the period, failed to solve the secret of life. Brain as matter was an organ used by spirit. Supreme causation was still unsolved, but if discovered at all such could only be realised by the laws of spirit, as revealed by our philosophy. Power and will were predicates of spirit and by spiritual methods could aspire to sublimer altitudes.—W. H. ROBINSON, Hon. Sec.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M. A. (OXON.)"

(Continued from page 166.)

Following Mr. Smart and Mr. Spriggs to their new home in Australia we find full records of sésances held during 1881, and up to December, 1882, in the *Harbinger of Light*. The sésances were held under the auspices of the Victorian Association of Spiritualists, and under the management of Mr. Terry, editor of the *Harbinger of Light*.

Between April, 1881, and December, 1882—a convenient space of time from which to gather the nature of the phenomena that attended Mr. Spriggs' mediumship under its changed conditions—the *Harbinger* gives abundant details accurately and dispassionately written, so far as it is possible to judge. Mr. Terry entered heart and soul into the investigation, and Spiritualists at large are indebted to him for his personal care, and not less for full descriptive records, and for a very clear and complete analysis of the results obtained. Before I present the chief points of this analysis I may attempt to give some fuller idea of the most noteworthy phenomena recorded.

In the *Harbinger* of April, 1881, it was announced that the Victorian Association of Spiritualists had entrusted to Mr. Terry and Mr. John Carson the task of reorganising the circle of which Mr. Spriggs was the medium. The March sésances had indeed been fairly successful, but as results were not progressive, it was considered desirable to make some change in the circle. The March results may be thus stated:—

At the first sésance in the month the atmospherical conditions were unfavourable, and the forms were unable to come far into the room. Four forms, varying in height from three to six feet, were, however, distinctly seen by all present.

On the 4th, conditions were more favourable, five forms manifesting, and the spirit "Peter" sustained a conversation with the circle for twenty minutes.

On the 8th, six forms appeared, one being that of a little black girl. . . . On the 11th, a veiled lady from whose head Mr. Carson cut hair; and another form.

On the 15th five forms appeared, and a voice recognised as that of Skiwaukie, an Indian "control" of Mrs. Hollis-Billing—a very marked individuality—conversed with the circle for some time.

On the 18th five forms appeared, including an Indian who had not appeared before.

On the 22nd, the sésance was a failure, atmospherical and other conditions being unfavourable.

Between the 22nd and the next sitting the circle was reorganised, and commenced in rather incomplete form. On the 25th good results were obtained, seven forms showing themselves talking face to face with the circle and visitors.

Under its new form considerable progress was made. The record is as follows:—

"At the first sitting 'Zion' and 'Peter' both held back the curtain to show the medium at the same time as themselves, and Peter, at the request of the sitters, carried the large stone (14lb. in weight) from the window sill behind the curtain, came out and deposited it on a chair." Subsequently, six forms came out, the last, "Charity," sat on a chair and took roses that were offered her.

On the 5th four forms, only one being able to get outside the curtain.

On the 8th thunder and lightning prevented materialization.

On the 12th eight forms appeared.

On the 19th four forms. "Ski" talked.

On the 22nd seven forms; "Geordie" got on to a chair, spoke and danced: a child was recognised by her parents, who were present.

On the 27th, ten forms appeared, were materialized, one of them being a girl apparently about ten years old.

"On May 3rd 'Peter' took Mr. C. by the hand, and leading him up to where the medium sat, placed his 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. Subsequently 'Peter' wrote a message."

On the 9th May twelve forms appeared, two recognised.

On the 15th a curious-looking old lady danced to musical-box.

On the 17th seven forms appeared.

"On the 20th a female form wearing a dark cape or mantle came to one of the circle, but the force waning, she failed to present herself definitely enough for identification."

On the 3rd ult. the form of a lady who had passed away seven days previously was distinctly recognised by a number of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body, and sobbed audibly.

Five forms appeared, two of whom came out.

(To be continued.)

DR. SLADE IN PARIS.

Le Rappel (Paris), of March 30th, devotes four columns to a report, by a well-known literary man, Victor Meunier, of a sésance with Dr. Slade, now in Paris, where, says the report, "he proposes to stay three months, in order to give French men of science an opportunity of witnessing the effects of a force not hitherto recognised by them, of which he is one of the most remarkable instruments." M. Meunier's report is a graphic and interesting narrative of facts, commonly witnessed at Dr. Slade's sésances for the direct writing, facts which point to the conclusion, in the minds of the majority of investigators, that a psychic force is in operation, proving the action of intelligence not of the medium. M. Meunier did not, however, fully realise this at his first visit; but proposes, at the invitation of Dr. Slade, to continue his investigation, promising to report the result.

The *Revue Spirite* also devotes some pages of its current number to a report of other sésances, jointly signed by MM. Warroquier and Leymarie.

Both of these narratives are worthy of being reproduced, but our space will only allow of a condensation of the latter. It says that direct writing came, under the usual test conditions fully particularised, on the inner surfaces of slates bound together. In the very first experiment, after the sounds of pencil writing had ceased, three sentences were found written in French, English, and German. This experiment was followed, with modifications, by various others with equal success.

On a request being made to witness the phenomenon of an accordion playing by invisible agency, it was written on the slate, in the same way as before, that it should be tried. "Dr. Slade laid one hand upon the table while with the other he held an accordion suspended in the shade of the table, the keyed end being down. Some notes were immediately sounded. A request was made for an air, which required the manipulation of the keys. A lively English tune was played in a major key. This was done while his left hand was pressed by ours upon the table; as it had been, indeed, during the exhibition of each of the phenomena."

MM. de Warroquier and Leymarie conclude thus: "Before leaving, we expressed our wish to certify to these phenomena having been witnessed by us, and to state that we had never before witnessed mediumistic gifts exercised with more simplicity, nor with more precision, and withal in the full light of day."

M. Leymarie adds: "M. Ch. Fauvety requests me to state that, at a private sésance with Dr. Slade, he has been, 'thoroughly convinced of the reality of communicating with transmudane intelligences.'"

FROM the *Golden Gate* we learn that the *Gnostic*, edited by Mr. George Chainey, has ceased to exist.

MR. J. S. FARMER will deliver two lectures in Daulby Hall, Daulby-street, Liverpool, on Sunday next, the 18th inst. On the succeeding evening he will speak in the same hall on "Spiritualistic Confederation."

A SMALL supply of "Beyond the Valley," the last instalment of Andrew Jackson Davis's autobiography, and Brackett's "Materialised Apparitions," which was noticed so favourably in these columns a short time since, has been received by the Psychological Press.

THE SPIRITUAL PRESS AT HOME AND ABROAD.

Banner of Light (Boston, April 3rd).

A touching tribute is paid in this number of our Transatlantic contemporary to the worth and work of two venerable workers in Spiritualism, the Hon. Thomas R. Hazard and Mr. Thomas Gales Forster. A transition notice of both these gentlemen will be found in another column.—Professor Henry Kiddle deals with Modern Theosophy, pointing out the inconsistent views held by some of its most prominent advocates. The most serious charge, however, is “the utter materialistic and atheistic tendency of its teachings as expounded by Mr. A. P. Sinnett.” He points out that the last named gentleman, speaking for the adepts of Theosophy, says: “Matter, space, motion, and duration constitute one and the same eternal substance (*sic*) of the universe. There is nothing else eternal absolutely.” This he says, “is rank, utter Materialism and Atheism combined.” Nothing but “matter animated by motion is Parabrahm of spirit! Motion the spirit of matter, and space the substance of the universe! Such is the *Ultima Thule* of Theosophical theology! The result of all this delving into the Esoteric lore of Oriental pundits and Thibetan Mahatmas! Theosophy—the divine illumination which was alleged to bring men’s souls into a conscious relation with God—in its modern form knows no God but matter and motion! So says Mr. Sinnett, agreeing with the dictum of Professor Tyndall, that ‘matter possesses the promise and potency of every form of life’; to which the Theosophist would add, and more than that, every degree of intelligence, even including that of the ‘planetary spirits.’ Could Materialism go further?”—Mrs. Richmond’s address, on “Spiritualism and its Relation to the Social and Political Problems of the Day,” is pregnant with thought. She points out there is no lack of evidence that Spiritualism has had its voice and work to do in the political and social occurrences that have transpired since its advent. If we mistake not it will have still more to say in the immediate future; that during the past forty years it has not accomplished more is probably due to the fact that during that period it has had one prolonged struggle for mere existence. Now, however, the battle, as far as the facts are concerned, is nearly, if not altogether, won all along the line; and we have so profound a belief in the beneficial influence which the higher Spiritualism can exert on the myriad social, moral, and political questions now coming to the front, that once its true tendency is discerned, men will welcome it as the new truth they have so long been looking for, and glimpses of which have been, in many ways, revealed to them. The lecture is so good that we propose to transfer it to these columns at an early date.

The Spiritual Offering (Ottumwa, April 3rd).

Professor Kiddle remarks with pleasure that Mr. A. E. Newton’s article on “How to Recommend Spiritualism,” which first appeared in the *Banner of Light*, was copied with expressions of approval by ourselves. He makes an earnest appeal for more spirituality amongst Spiritualists. He says:—“Is it not time that shallow ignorance, raving irreverence, and illiterate conceit and egotism were *effectually* rebuked and checked in their arrogant, but really futile attempts to control and give direction to this great cause? Their conspicuous misrepresentation of its true principles, purpose, and tendency has already had the effect to degrade it in the estimation of the general public, and more especially of those who, although liberal in their views, still have some regard for the progress of true religion.”

DR. NEWMAN ON A FUTURE LIFE.—The Rev. Dr. Newman, at a funeral, used the following language: “And thus ends another life! In what sense does it end? Not in extinction, but rather in the invisibility of the body to us, and in the perpetual consciousness of the departed. Individuality is indestructible; death is a removal and not annihilation. The spirit is a unit and indissoluble. The integrity of identity is a sublime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all integrity to our intellect and moral being. Memory holds the past; imagination prophesies the future. The judgment, the reason, and understanding, remain intact, while the affections hold fast the tender objects of domestic life. Earth, indeed, would be poor were the departed forever separated from us; but reason and revelation combine to lead us to the belief that those who have passed to the other side are still working for the interests of those who remain on earth.”

THE SECOND COMING OF CHRIST.

BY JAMES RUSSELL LOWELL.

Said Christ our Lord, “I will go and see
How the men, My brethren, believe in Me.”
He passed not again through the gate of birth,
But made Himself known to the children of earth.
Then said the chief priests, and rulers and kings,
“Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him Who alone is mighty and great.”
With carpets of gold the ground they spread
Wherever the Son of Man should tread;
And in palace chambers lofty and rare
They lodged Him and served Him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of Him,
And in church and palace and judgment-hall
He saw His image high over all.

But still, wherever His steps they led,
The Lord in sorrow bent down His head,
And from under the heavy foundation-stones
The Son of Mary heard bitter groans.

And in church and palace and judgment-hall
He marked great fissures that rent the wall,
And opened wider and yet more wide,
As the living foundation heaved and sighed.

“Have ye founded your thrones and altars, then
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?”

“With gates of silver and bars of gold
Ye have fenced My sheep from their Father’s fold;
I have heard the dropping of their tears
In Heaven these eighteen hundred years.”

“Oh! Lord and Master, not ours the guilt—
We built but as our fathers built.
Behold Thine images—how they stand,
Sovereign and sole, through all our land.

“Our task is hard—with sword and flame
To hold the earth for ever the same,
And with sharp crooks of steel to keep
Still, as Thou leftest them, Thy sheep.”

Then Christ sought out an artisan—
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set He in the midst of them,
And, as they drew back their garment hem
For fear of defilement, “Lo! here,” said He,
“Are the images ye have made of Me!”

PENZANCE.—Mr. R. Quance, the secretary of the Penzance Spiritualist Research Society, desires to thank the friends who have so kindly sent books and papers for their use.

THE *Social Drift*, speaking of those who practise gross deception at séances on those confiding in them says “they would certainly not hesitate to lie about the matter if confirmed scepticism or the gibes of sceptical friends made it seem plicy to do so.” There is, we are afraid, only too much truth in this statement.

DR. VON HARTMANN does not pretend to possess experimental knowledge of the phenomena, but accepts the experience of such learned and keen investigators as Zöllner, Fichte, Crookes, Wallace, and others, upon which to base his theory and draw conclusions. He deals some telling blows against the credulity that accepts all occult phenomena as of spiritual origin—as that term is usually applied—and endorses much that strengthens the position of such scientific investigators as those above named. The dividing line between what we will term Theosophical and Spiritual phenomena is, we think, as yet, too indefinitely drawn to warrant careless assertion on either hand; and, as between these and Materialism, it seems to us that we may well transpose the old saying to “how far, and yet, how near.” We commend Baron Du Prel’s criticism to a careful perusal, especially by those who have formed the habit of accepting all occult phenomena as of spiritual origin.—*The Social Drift*.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONJURERS AND PSYCHICAL PHENOMENA.

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

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

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

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

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

And secondarily of—

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

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

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

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

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

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

GENERAL RULES.

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

PLEDGES REQUIRED.

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

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

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

CENTRAL COMMITTEE OF CONTROL.

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such 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 séance.

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

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

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

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

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

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

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

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

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."
A **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 Zöllner, 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.'s)" 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 6d.]

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.

The Battle-Ground of the Spiritual Reformation. By S. B. BRITAN, M.D. This work covers a multitude of points customarily urged against Spiritualism, or requiring accurate and rational explanation, and forms a valuable storehouse of fact and argument. [To order only from America. Ten Shillings.] [Postage 6d.]

Mesmerism, with Hints for Beginners. By Captain JOHN JAMES. [Price Two Shillings and Sixpence.]

Philosophy of Mesmerism and Electrical Psychology. Eighteen Lectures by Dr. JOHN BOVEE DONS, including the Lecture on "The Secret Revealed, so that all may know how to Experiment without an Instructor." [Price Three Shillings and Sixpence.]

Practical Instructions in the Science and Art of Organic Magnetism. By Miss CHANDOS LEIGH HUNT. Valuable and practical translations, and the concentrated essence of all previous practical works. [Price One Guinea, paper; French Morocco, with double lock and key, Five Shillings extra; best Morocco, ditto, Seven Shillings extra.]

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