

# Light:

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

"LIGHT! MORE LIGHT!"—*Goethe.*

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

## NOTES BY THE WAY.

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

The *Pall Mall Gazette* is a trifle shocked at Dr. Edmunds' assertion that St. Paul must have been "a little crazy." "This is rather dangerous doctrine, and many good people will be inclined to agree with Mrs. Weldon that 'a belief in spirits is much less harmful than a belief in mad doctors.'" This belief will not be lessened by a perusal of Dr. Lyttleton Winslow's evidence. Poor stuff as it was, the witness cut a still poorer figure in Mrs. Weldon's unsparing hands. She has suffered many things at the hands of mad-doctors in general, and of this specially feeble specimen of the race in particular, but she went far to wipe off the score when she got her enemy into the box. Dr. Winslow will remember the day when Mr. Baron Huddleston in vain tried to save him from being "made ridiculous," perhaps as long as he remembers anything. That, however, is a small matter. The really important points to which attention should be directed are these:—First, that to carry out the theory on which these doctors act—viz., that to hear voices or to communicate with the world of spirits is presumptive evidence of insanity—it is necessary to involve in one common condemnation those worthies of old whom Christendom with one consent reverences and holds in honour—not to mention many a name that the whole world calls great, and which it will regard it as a stupid impertinence to asperse in this fashion. Nor is this all, for logic declines to allow Dr. Edmunds and his colleagues to stop short there. They must not pause even before the holiest name of all, and must regard the life of the Founder of our Faith in a way that will make some of us angry at the blasphemy suggested, and many of us inclined to suspect that the madness is all their own. I apologise if I cause pain by these references, but it is absolutely necessary that the public should have a clear conception of what these men mean.

The other point is that to which Mr. Baron Huddleston drew attention in giving judgment. And though it is not within my scope to deal with it in these columns at any length, I feel it a duty to draw attention to it. These are Mr. Baron Huddleston's words:—

"It is somewhat startling—it is positively shocking, that if a pauper, or, as Mrs. Weldon put it, a crossing-sweeper, should sign an order, and another crossing-sweeper should make a statement, and that then two medical men, who had never had a

day's practice in their lives, should for a small sum of money grant their certificates, a person may be lodged in a private lunatic asylum, and that this order, and the statement, and these certificates are a perfect answer to any action. But still I am bound to obey the law. Dr. Winslow and Dr. Wynne came to the conclusion that she was insane, but I am bound to say I think they were mistaken, and that having seen her demeanour throughout this case, I, speaking as a layman and not as a doctor, consider she is in the full possession of her senses, and has conducted her case with judgment, intelligence, and talent."

That Mrs. Weldon is as sane, to put the matter mildly, as those who say that she is mad, is plain enough to any mind that has not been warped by constant endeavour to discover excuses for placing eccentric people under restraint. But that it should be possible in these days by such means as those specified above to deprive a fellow-creature of liberty, and to consign him to what is worse than death, a life of association with the insane, is a monstrous injustice that should be at once made impossible. If such a power be entrusted to any man it should assuredly not be given to one who can and does exercise it to his own profit and advantage. It should not be possible for proprietors of lunatic asylums to have this wholesale power of filling them. And it should be the business of the law to secure someone more capable than Dr. Winslow shewed himself to be if it is to entrust him with so tremendous a responsibility. It seems to me that we have in the reform of the lunacy laws a subject that cries aloud for prompt legislation. I think it is even more important than the proposal to hand over to some 2,000,000 of the uneducated masses the right to help in the selection of our legislators, or than the interminable wranglings over ministerial policy which waste the public time. But this is politics; and, in the jargon of the day, the reform I crave for is not "within the sphere of practical politics." Then I say that it ought to be: and the sooner it is so included, and a great abuse swept away, the better for the cause of justice and right.

I see by the *Toronto Evening News* (February 23rd ult.) that the Georgia girl, whose case I recently\* described, still continues to attract attention by displays of her remarkable psychic power. She is unfortunately made a show of, and her performances on the public stage are repetitions of the phenomena I have already described. The girl and her parents know nothing of Spiritualism, and treat that explanation with contempt. That the phenomena are not the result of the conscious exercise of her muscular powers has been proven by experiment. "Physicians at Atlanta and elsewhere have placed their hands between hers and the chair to be moved so that only the tips of her fingers touched the chair, but the results were not changed. Others have held her arm tightly above the elbows to ascertain if there were muscular action, but none was perceptible." Nor does the explanation that she is strongly electric or magnetic, and charges the objects that she touches with some electric or magnetic force, seem to apply. "A stick, placed in a glass bottle, will writhe and twist in the bottle as she holds it." A certificate is printed from five physicians of Cedartown, whose full names are appended, in which the facts are attested in emphatic language. It is a cause of great regret that powers such as these cannot be made the subject of scientific investigation by some competent body such as our

Society for Psychical Research. But America has no such body, though the opportunities for successful work are rife in that country. I venture to suggest to the cultured Spiritualists of the United States that the time has fully come for the formation of a Society which shall deal scientifically, and by exact methods of research, with phenomena that have too long been left to the enthusiast or the charlatan: and which shall leave alone matters of philosophy, morals, or religion. There is a great work for such a Society to do.

The *Boston Sunday Globe* has recently reported some cases of healing by Dr. R. C. Flower of that city which, if they be as is said "cold naked facts," are as surprising as anything I ever heard or read. Dr. Flower, I may premise, is well-placed in society, "his friends being largely of the old, leading, and representative families." I quote from an account transferred from the *Globe* to the *Pall Mall Gazette* :—

To his office flock from every State in the Union and from all parts of Europe the hopelessly diseased, and from his hands they receive back their health and strength, returning to their brightened homes rejoicing, to begin afresh a life which but a few weeks ago seemed for ever at end. All kinds of diseases are treated. I have seen (says the Boston reporter) men, women, and children brought upon their crutches who had had but partial or no use of their limbs for years: and some who had never walked, in a little while were cured, and leaving their crutches behind, went away shouting and skipping. From among the number of marvellous stories we select one which sounds like a tale of a magician, who, with groans and wrestlings, drives away the evil spirit from his side :—

One of the most touching incidents I ever witnessed was that of a patient from or near Memphis, Tennessee, Mrs. F. C. Bailey; she was a lovely little woman, thirty-seven years of age, a perfect type of Southern beauty. She was small and frail; her difficulties were cancerous, one large and three lesser cancers in the left breast, and one on the lip. She had been treated by four of the leading physicians of the south and west, each of which had given her case up as hopeless. "I have come a long way to see you; if you can't help me I must go home to be eaten up by these horrid cancers;" then bursting into tears she sobbed, "Oh, sir, for my sake, for the sake of my husband, for the sake of my six little children—oh, won't you save me?" This was more than the doctor could stand; he fairly broke down, notwithstanding he sees such a variety of touching scenes every day; he paced the room in a thoughtful, nervous manner, passing his fingers through his well-combed and even locks. Then taking a seat by the sufferer, her hand gently in his, he said: "Don't cry, dear woman; put your trust implicitly and lovingly in a higher, wiser, and stronger Power than that of earth. I will stand between you and death at any cost." . . . . Immediately he commenced the treatment, and faithfully was it attended to, and in ten weeks and two days every cancer was removed clear and clean from the breast and the one from the lip, and the heart trouble well under control, and to-day she is in excellent health.

The case is one of thousands, and I have selected it on the principle that has guided me in dealing with this important subject throughout. The case was well marked; one about which there could be no mistake in diagnosis; and the disease, cancer, one far removed from the realm of imagination—a positive, terrible, objective fact.

THE *Harbinger of Light* holds that though Spiritualism has no creed, there are certain principles and beliefs held by the great majority of acknowledged Spiritualists which represent the religion of Spiritualism, viz., the Fatherhood of God, the brotherhood of man, the destruction of death and the substitution of transition to denote the change of condition from this to the next life, our initial condition there being determined by our state of development here. That all future suffering is a natural and inevitable result of the violation of physical and moral laws in this life, and that progress and happiness is the universal destiny. These beliefs are not new, they are to be found in degree in all the spiritual religions of the past, but only assume homogeneity in modern Spiritualism, which is consolidating and systematising both psychological facts and the religious ideas which are their outcome.

## DOCTORS IN LUNACY.

By J. DIXON, L.R.C.P., Ed.

Mrs. Georgina Weldon has brought an action against Dr. Forbes Winslow for libel and trespass. It came on for hearing before Baron Huddleston, and occupied the Court from March 13th to the 20th.

Mrs. Weldon was known before her marriage as an accomplished musician; she was an admired singer at the most select concerts. After some years of married life, having no children, she gathered around her a number of orphans with the intention of training them, according to a method of her own, to earn their livelihood as musicians and vocalists.

This might be said to be eccentric; but others have exercised their feelings of charity towards poor children in eccentric ways; for instance, Dr. Guthrie, the eminent Scottish clergyman, used to collect ragged children and care for them without incurring the charge of insanity.

But, as it came out in the course of this trial, Mrs. Weldon was not only eccentric in her benevolence, but she allowed it to be known that she believed in spirits. It was also made clear that her Spiritualism, *plus* the eccentricity of her benevolence, made Mr. Weldon think Tavistock House no longer endurable, spacious as it was without a family of his own to occupy it; so he left it to his wife and her orphans, took up his abode elsewhere, and proceeded to deliberate with certain relatives and intimates upon the situation.

The result of this deliberation was, in due course, manifested by Dr. Forbes Winslow appearing upon the scene. This gentleman had drawn public attention to himself, as a doctor in lunacy, by writing against Spiritualism; this may have suggested his suitability to be consulted and brought into action.

It has been asked whether this is the Dr. Forbes Winslow whose name, a few years ago, was associated with so many cases of lunacy. It must be answered that he is not. Of *that* Forbes Winslow the present writer had some knowledge about forty years ago. The receptions of the philosophical psychologist, James Pierpoint Greaves, at that period, in Burton-street, very near to this Tavistock House, were frequented by many intellectual and inquiring men; among them was Mr. Forbes Winslow, a young surgeon who seemed more drawn to psychological speculation than to surgery; he was spoken of as editor of a medical periodical. A little later he was announced as the compiler of "Lives of Eminent Physicians;" still later, a book about "Psychological Medicine" appeared with "Forbes Winslow, M.D." on the title page; and later on he was editor of a quarterly devoted to Mental Disorders; then he became known as the head of a lunatic asylum at Hammer-smith; some years passed and he received the distinction of "D.C.L., Oxon." from Lord Derby, Chancellor of the University, and Premier, in recognition, it was said, of the treatment of some patient in whom he felt interest; this was followed by a commissionership in lunacy; next, a second asylum was opened. Dr. Forbes Winslow was now regarded by the public as a chief in his line of practice. During this career, which was talked of in the medical profession as a successful one, I never heard him spoken of except in terms of respect. After his death, a few years ago, his establishments were kept going by his son, and his name, simply Forbes Winslow, was kept associated with them—a not unusual course in the case of successful establishments. It was this Dr. Forbes Winslow's son\* and successor against whom Mrs. Weldon brought her action, and the ground of it, as set forth, was that he, keeping a lunatic asylum for his profit, wrote a letter to her husband containing a libellous charge that she was insane, and that

\* In the newspaper which I read, the case was reported as "Mrs. Georgina Weldon v. Lytleton Winslow, called Dr. Forbes Winslow."

he had caused certain persons to trespass in her house that they might seize and take her into his lunatic asylum.

The report is voluminous, and I must omit noticing any items of it except those relating to the plaintiff's alleged insanity as a Spiritualist.

Mrs. Weldon conducted her own case, and in a way that seemed to satisfy the Court that she was perfectly sane. She put to the defendant some close questions, which elicited from him that there had been concerted action—Mrs. Weldon used a stronger term—between her husband and his relatives and himself. He said that the physicians who certified to her insanity did so for the reason that she said she believed in spirits, and that it was for the same reason, and that she told him she heard them speak, that he had certified the same, and wrote the letter complained of as libellous.

Baron Huddleston, referring to an affidavit before him, asked if it were true that he was to receive £550 a year with the plaintiff while in his asylum. He replied that by his father's will his mother would have received the money. He was only the registered proprietor of the asylum. (!)

Dr. Edmonds, an hospital physician and professor at a Ladies' Medical College, deposed that he was called to visit Mrs. Weldon at a house where she had taken refuge against Dr. Forbes Winslow's keepers; that he conversed with her upon various subjects, and that upon all she exhibited perfect sanity. In cross-examination, however, by defendant's counsel, he said that she did not refer to Spiritualism; he admitted that if a person said she heard supernatural voices he should consider her insane.

Mr. Flowers, a Bow-street magistrate, testified that on the several occasions of Mrs. Weldon appearing before him, he had never seen anything about her leading him to any conclusion other than that she was perfectly sane.

Baron Huddleston, in giving judgment, said that in the matter of trespass the defendant was protected, as it was committed by direction of plaintiff's husband, the legal owner of the premises. As to the libels, malice could not be imputed, and they must be regarded as privileged communications. So the plaintiff must be non-suited. He expressed regret that she could not get redress under this form of action.

By the evidence in this case we learn that doctors are ready with certificates to support charges of insanity against people on the mere ground of their belief in spirits. The atrocity of this would be manifest to the public mind if a case arose, instead of with one of the weaker sex, with some individual like Lord Lyndhurst or Lord Brougham, both of whom confessed their belief in spirits. Materialist doctors, of whom this case gives us examples, might make short with such with their certificates and asylums, if they were "called in" by legal guardians who might be selfishly interested in having them shut up.

For believers in spirits, with whom round sums like £550 a-year can be paid, there are your private doctors and private asylums: while for those who have nothing, or only some petty sums, there are your union doctors equally ready, and your county asylums.

The law under which such outrages as those suffered by the plaintiff in this case, perpetrated by such a facile method, and against which the judge himself regretted that she could not, through the present action, get redress—if, indeed, she can get it under any—is an indefensible law. Who knows how many are, through it, consuming their lives in these asylums, placed there thus easily by those who are either moved by a desire to get them out of their way, or by some greed of gain, or both? From this, by the warning of spirit-voices, she said, and the prompt co-operation of her friend, Mrs. Lowe, Mrs. Weldon was happily saved.

## THE WHITE LADY.

No. III.

(Continued from page 130.)

KUNEGUNDAE, OR AGNES, COUNTESS VON ORLAMÜNDE, was another high-born lady with whose spirit it has been sought by some writers to identify the White Lady.

Jung Stilling has prefixed as frontispiece to his "Theorie der Geisterkunde," a portrait of the White Lady, which he regards as representing the spirit of Agnes, Princess of Meran, consort of Otto II., Count of Orlamünde, who died about the year 1340. Stilling says that by this marriage the countess had two children; that when a widow she fell in love with Albert the Fair, Burg-graf of Nuremberg, and that in order more easily to bring about a marriage with Albert, she killed her children, by which dreadful deed she defeated her own ends. Her castle is situated in Thuringia.

Numerous are the accounts circulating in Germany of this tragic story. The names and details slightly vary, although the main fact of the story remains the same. By a writer in *Licht, mehr Licht* quite recently (September 2nd, 1883), a very striking and romantic version is given. The widow is described as being madly in love with Ludwig den Schönen (Louis the Fair)—of what princely race, however, we are not informed—who remarked to her "that four blue eyes stood in the way of their union." Understanding these words to refer to her two children the infatuated countess runs the bodkin from her hair through the temples of her sleeping sons, sending word to Ludwig that "now the four blue eyes are closed in eternal sleep." Rejected with horror by him, she becomes insane, and as a maniac was said to have visited daily the grave of her children until death laid her beside them. The restless spirit of this countess as the White Lady, is, by this writer, said to appear at "The Hermitage" at Bayreuth, a country seat of the King of Bavaria. He avers that even in our own time people exist who would swear that they have beheld this apparition.

The most circumstantial narrative, however, relative to the Orlamünde White Lady is given in *Blätter aus Prevorst* (6<sup>te</sup> Sammlung, 1835), edited by Dr. Justinus Kerner, on the authority of a German gentleman well-known in the earlier part of the century. This gentleman was Legationsrath George Döring who died in his prime at Frankfurt-am-Main, October 10th, 1833, a much admired poet of the romantic school and a truth-loving man. He was the proprietor and editor of the *Frankfurt Iris*, a supplement to the "*Zeitung der Freyen Stadt Frankfurt.*" In the *Iris* for 1819, Nos. 2 and 3, he gave a paper upon the White Lady to which the following note is appended:—"I give this narrative in its simplicity as I received it from the lips of my mother, now deceased. She was regarded by all who knew her as a woman remarkable for her intelligence of mind and refined cultivation."—G.D.

Here follows the account given by the mother of Döring of what occurred in the Palace of Berlin:—

"I might have been about thirteen or fourteen years of age," says this lady; "my sister Christina (Christelchen) was a year older. Sister Lottchen, however, was a grown-up young lady; Fräulein von H., lady-in-waiting to the Queen, greatly liked my eldest sister, and she lived with her as a companion in the castle. We younger sisters frequently honoured Lottchen with our company, and my mother once having gone from home for a week we were sent to be with Lottchen.

"This was a great delight to us.\* . . . Christina and I had been nearly a week in the castle, and we had been as happy as little princesses, for we had our food from the royal kitchen and drove about wherever we liked. One afternoon we were left alone, our eldest sister being gone with Fräulein von H. to pay a visit. We sat at our needlework, chatting together. Suddenly there was heard the sound of music as though it were that of a harp. I ran to the window, believing that there must be a musician in the castle courtyard. Then it occurred to me that the sound could not have thus ascended to us in the third storey. We listened more attentively, and then it seemed as though the melodious sound proceeded from the large stove which stood in one corner of the room. I thought to myself, 'Now, then! thou who hast not

\* Here the old lady describes meeting Frederick the Great, in the Palace, and daring to gaze unflinchingly at him, his keen glance not having made her quail, child as she was, although it was averred that no man dared meet the searching eye of the King. The King pinched her cheek and said "Get along you bold thing!" ("Geh fort du keckes Ding!") "This was a great feather in her cap."

feared the gaze of the great Frederick, must not be terrified by the sounds of an invisible musician!' and I seized the yard measure and struck boldly with it here and there behind the stove. The music ceased; but at the same time the wail was powerfully pulled forth from my hand. I was much frightened. Christina laughed at me, and maintained that the music came from without, and that my weapon, as well as my courage, had disappeared in a mouse-hole. I was ashamed of what I felt, and, to hide my feelings, left the room with the excuse that I would go and purchase some ribbon at a shop in the neighbourhood.

"When I returned, in about the space of half-an-hour, I found things had changed. Christina lay in a fainting fit; Fräulein H. and Sister Lottchen had returned from their visit, and were busied together with the Fräulein's maid in restoring Christina to consciousness. The maid had been sitting in a room beyond the one in which we had been; had heard a cry, and, entering, had discovered that Christina was in a swoon. Immediately after this Fräulein H. and Lottchen had returned. It was only after much anxious attention that Christina was brought back to consciousness. She then related that scarcely was I gone away before the extraordinary musical sounds were again heard, and this time it was quite evident that the music proceeded from behind the stove; the melody increased in power and soon filled the room with strange and sweet sounds. This made her feel awestruck, when suddenly the figure of a woman in white which had formed itself, she knew not how, stepped forth to her in the room. She then lost consciousness.

"Fräulein von H. was at once superstitious and avaricious. She hunted about in the direction of the stove, in expectation of discovering signs of treasure being buried there. It was a strange discovery to make that here in reality the floor was covered with wood-work different in appearance, and not corresponding with the other portions of the floor. Here evidently something had been intentionally altered and restored. Fräulein von H. was firmly persuaded that beneath was a secret chamber of treasure. She begged us to keep the secret, promising us mountains of gold, and despatched her maid to secretly bring a carpenter with his powerful axe. The carpenter was sworn to secrecy, and had a good 'tip' promised him—and then the work began! The light planks were soon removed, when beneath them was discovered a flooring of a much more compact description. The curiosity of Fräulein von H. increased, she herself set to work at the removal of this second floor. At last it had disappeared and beneath was discovered a deep vault out of which ascended to us a mouldy smell of long shut-up air. I, in haste, flung open a window, for the smell was almost stifling. Fräulein von H. sent her maid for torches in order that we might inspect the dark profundity beneath us. Then, indeed, we beheld a sight little expected! There yawned before us a depth in which the light of the torches lost itself. From the four sides, from space to space, iron-supports had been placed, and upon this iron frame-work was spread quicklime in great quantity.

"We let a weight descend by a string and thus could measure that the depth of the vault must be equal to that of the three stories of the castle. Fräulein von H. would willingly have transformed the quicklime into gold, had that only been possible.

"Fräulein von H. now thought it well to inform her Majesty of what had occurred. For that end she requested an audience. The Queen did not appear surprised by the Fräulein's communication. Her Majesty gave the following explanation.

"The apparition was that of the restless spirit of a Countess von Orlamünde who had been buried alive in this vault. She was the mistress of a Margrave of Brandenburg, to whom she had borne two boys. When the Margrave became a widower, she pressed him earnestly to marry her, but the prince demurred, giving as a reason that her sons, he feared, might make claims upon the country which would be detrimental to the interests of his legitimate children. Hearing this, the cruel mother determined to remove these obstacles to her ambition and poisoned her sons. The crime was discovered; and without any mystery being made, the Margrave, whose love was changed into the most violent aversion, ordered the countess to be walled up in this vault alive. The spirit had no rest. Every seven years the countess would appear in her bodily form, and usually announced her presence by playing upon a harp. She had been noted in life as an accomplished player upon that instrument. Usually she would make her presence perceived by children. It was supposed that the love which had been

wanting towards her own children, in life, now drove her from the spirit-world out into the earth to children, as if she would desire to become reconciled to childhood, which, in the persons of her own sons, she had so terribly sinned against.' This, said the Queen, was the so-called White Lady.

"On the same evening, the architect of the Palace visited the apartment of Fräulein von H., and declared it to be dangerous. Another apartment on the second floor was assigned to her use.

"My sister (Lottchen (?) or Christina (?)) regarded the apparition as a death-sign, and died shortly afterwards. She died in the first bloom of youth."

In concluding these sketches of the White Lady, by no means exhaustive, it may not be irrelevant to mention that there also exist curious accounts to be collected of another apparition called "The Red Man." This is apparently a spirit attached to the various dynasties of France. The Red Man is said to have been seen by Louis XVI., by Marie Antoinette, by Napoleon I., and also manifested his presence in the Tuileries before that palace was burnt by the Commune. He is said usually, if not invariably, to have appeared in the Tuileries. Was the colour *red* typical of the tragedies of blood and of fire of which his appearance would seem to have been a prognostic?

A.M.H.W.

#### SOCIETY FOR PSYCHICAL RESEARCH.

A general meeting of this Society was held on Friday, the 28th ult., at The Garden Mansion, Queen Anne's Mansions, St. James's Park. Professor Sidgwick occupied the chair.

Mr. Pease read the second report of the Committee on Haunted Houses. It stated that a year had elapsed since the last report was issued. The committee had no very startling theory to propound or discovery to announce; they had been occupied in the main in collecting and sifting evidence, and printing those stories which seemed material, and making some few personal observations of houses reputed to be haunted. At the present time, however, they were not in a position to attempt anything beyond the collection of evidence and personal observation. Their subject was an obscure and difficult one, and considerable experience would be necessary before they could with any confidence judge of the evidential value of their observations; but as a whole the mass of evidence before them unquestionably pointed to the magnitude of this class of phenomena. The quantity of evidence they had obtained far surpassed their expectations. Some haunted houses belonged to families who were not anxious to attract attention and perhaps ridicule by allowing the committee to make serious examinations; in other cases where something abnormal was seen by a tenant the committee did not hear of it until he had left the house. It was very seldom that phantoms appeared, or disturbances occurred, with any frequency or regularity. It was sufficient to state that when cases of repeated appearances were investigated, they usually proved to be in this respect exaggerated. The committee were losing the hope that the experimental branch of their inquiries would furnish much matter of value; nevertheless they would beg any friends who were so fortunate as to inhabit haunted houses to afford them some opportunities of personal observation in those houses. Under these circumstances they were obliged to fall back on the testimony of those fortunate persons who had seen phantoms or heard abnormal noises. If a trustworthy witness saw a phantom, his account of the matter was not vitiated because he did not happen to be a member of the Haunted House Committee. An analysis had been made of the sixty-five stories which were printed as provisionally complete. Their evidential value had been classified under A. B. C. D. Of these, twenty-eight were in A. stories, for which the evidences were clear and strong, and the witnesses for which were regarded as worthy of credence. The whole of these were obtained at first hand; in every instance the account had been received from the actual witness of the occurrence. Twenty-four of those stories recorded the appearance of figures, and four the occurrence of noises only. There were certain common features in this class. Now and then, apparently on good authority, the committee received accounts of apparitions which contained features of a sensational type, but such cases were rare. The normal type might be recognised by the presence as well as by the absence of certain characteristics. It was an exceptional feature to have a fixed time. Another characteristic was the apparently casual and objectless nature of the appearance, resembling in this respect a magic

lantern figure. Only one distinct case of the production of ghosts by magic lantern as a joke had been recorded. In twelve cases the figure was lifelike and was taken to be a living person, whilst in seven cases it was seen at once to be a phantom. Ghosts, when seen distinctly, were found to appear in such clothes as were now or had recently been worn. The cases where a ghost was seen on several occasions during one year were very few indeed. The large majority of the stories which proved to be genuine possessed certain features, and on the other hand in nine cases out of ten where a story differed widely from the type, it proved to be obtained from a trustworthy source. The committee did not offer any hypotheses to account for the facts. Until their collection of facts was larger and their examination of them more complete they absolutely declined to theorise. Several instances of the appearance of phantoms were then mentioned. One occurred at a house some miles from Dublin, the phantom taking the form of an old woman with a grey cloak. It first appeared to the lady residing in the house about three o'clock in the morning, when the lady was in bed. It was in a stooping posture and gradually became diaphanous and disappeared. The lady, for fear of ridicule, did not mention the occurrence to her brother, who was sleeping in the same house, but one morning afterwards he told her that he had had a night-mare. She then related to him what she had seen, and her description of the figure coincided with the brother's description of what he had seen. Some time subsequently, the lady's sister, who was visiting the house and who knew nothing of the previous occurrence, saw a similar figure by her bedside. Thinking it was a friend come from another room, she spoke to it but received no reply, and it then left her. Some time afterwards the lady, going down stairs one evening, met a little boy who was staying in the house coming out of a room, crying. She asked him what was the matter, and he told her an ugly old woman in a grey cloak had just gone upstairs. Search was made throughout the house but without result. These appearances continued at intervals from 1873 to 1880, when the lady went to reside elsewhere. She afterwards ascertained that somebody had been killed there years before, but she was not aware of it at the time when she saw the phantom. Another instance was recorded by a well-known Church dignitary. The committee had received the account from his widow, who confirmed its accuracy in every detail. It stated that about eighteen years ago he was appointed to a curacy in the south of "S." He went to bed early on Saturday night but was awakened by a great noise in the house like a crash of iron bars falling suddenly to the ground, with a sharp metallic ring. It seemed to go through the house like a succession of echoes travelling hard on the heels. He looked at his watch and saw that it was 2.5 a.m. The next night there was a sound of human footsteps in the passage. In due time there was a new development. The range of attics over the house was used for storing boxes, &c. One night just as he and his wife were falling asleep a tumult occurred over head as though all the boxes were being tossed about the floor. He went up but everything was apparently undisturbed. Rappings occurred about four times a week, and when he chafed them the rappings became more passionate. The great crash, however, always occurred about two o'clock on Sunday morning, and continued for twelve months, when the curate and his wife left the house.

The Chairman said he felt it important that they should pursue the inquiry not merely by collecting records of the experiences of others, but also by experimental investigation. There were great difficulties in the way of personal experiment, though inexperienced persons might say, "Why don't you get a dozen sensible men to stay there at night, with revolvers if you like, and find out all about the ghosts?" Few owners liked to have their houses regarded as haunted, for it would not enhance their value in the market, and tenants did not communicate their experiences until the occurrences were all over. In the majority of cases the persons who had the experiences were exceptionally constituted, and the phenomena occurred only when a certain family was there. Under these circumstances, it was obvious that there was no great prospect of success by personal investigation. But the mere fact that a number of persons went to a house and heard and saw nothing would not prove anything. The difficulty was increased by the uncertainty of the time at which the supposed apparition appeared. With regard to the communication of ideas and feelings from one human being to another in some other way than through the recognised organs of sense, he had no more doubt than any reasonable man

had in the face of a mass of facts for which no satisfactory explanation had as yet been found. It would be distinctly unreasonable to be sceptical as to the reality of the phenomena when the witnesses were such as those who had given the committee their experiences. But with regard to apparitions the difficulties were far greater, though the *prima facie* case for investigation was extremely strong. It was only by going through narrative after narrative that an idea could be formed of the strength of the case.

Mr. Myers then read the report of the Literary Committee. In view, however, of early publication in another quarter, at the request of the Committee we refrain from quoting from it.

The formal meeting then terminated, and informal conversation and discussion were continued for some time.

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### CORRESPONDENCE.

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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.]

#### Canine Perception of Spirits, and Fire Lighting.

To the Editor of "LIGHT."

SIR,—I read with much interest in your last number an account from the *Revue Spirite* proving canine perception of a spirit, and in these days of remarkable spiritual facts any experiences on such phenomena are valuable.

In my record of fire lighting in my own house, which I took some considerable trouble to prove before writing you thereon, I alluded incidentally to the fact of my large dog barking whenever I was watching on the stairs, and I would defy any human being to pass by the door which shuts him in the housemaid's pantry, where he sleeps, without his barking.

But in this pantry is a large gas stove, which is now more frequently lit by our spirit friends than not in the early morning, and into which room kettles are frequently carried by them, the door being closed, and put on to boil. Never on these occasions has he been known to bark, but frequently he is found intently looking on and wagging his tail. We all know what that means! But let us call in another testimony to the good terms he is on with our spirit helpers. Our clairvoyante has seen him held by the collar on these occasions by one of our spirit children, and once she saw him stand on his hind legs and put his front paws on either shoulder of a tall spirit, while at the same time another of our family who is *not* clairvoyant saw him standing thus and looking to her as though he was balanced in mid air! She could not see the shoulders upon which his paws rested, although the clairvoyante could, and the position looked absurd!

Almost without an exception during this month have the fires been lit, and often one in the middle of the day, in a room used only in the evening. This morning the process was seen by my daughter, under these circumstances.

Our servant Mary and she went downstairs *together*. I had been into the kitchen between twelve and one the night before, when I retired, leaving the fire laid with wood and coal, with a hollow ready to put paper under in the morning, but no paper was there, nor was there anything but wood and coal in the grate. Mary went straight to the dog, and took him out into the garden. My daughter went *alone* into the kitchen, which was dark, and saw blueish sparks moving about the fireplace. Thinking it was the initial process of lighting she took her eyes off, as we have been taught not to fix our eyes on any phenomena too closely. In a few seconds the fire was blazing up as it never does under ordinary lighting, and was one mass of flame. If my daughter is trustworthy, this, to my mind, is proof of the abnormal power. She was the next to go into the kitchen after I had been there six or seven hours before and carefully examined the grate.

March 30th, 1884.

MORELL THEOBALD.

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SPIRITUALISM IN MANCHESTER.—On Sunday, April 20th, 1884, Mr. Thompson purposes opening his large room for Spiritualistic services at 6.30 p.m. Spiritualists in Manchester and Salford, *not allied with any society*, will be cordially welcomed. Address 83, Chapel-street, Salford.

SPIRITUALISM IN UTAH.—At Salt Lake City are many Spiritualists but no society. The Mormon religion is, of course, in the ascendancy and monopolises both Church and State. Spiritualism is, however, gradually inoculating the Mormons, or rather spreading among them, and will, no doubt, in time make itself felt. At present the great "Know alls" of the Church of Latter Day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists.—*R. P. Journal*.

## OFFICES OF "LIGHT."

3, GREAT JAMES STREET,  
BEDFORD ROW  
LONDON, W.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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The Manager of "LIGHT" will be obliged if those Subscribers who have not paid their subscriptions for 1884 will kindly do so at once and save him the necessity of making written application.

## Light:

SATURDAY, APRIL 5TH, 1884.

## THIRTY-SIXTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM.

It has been customary for Spiritualists to celebrate the anniversary of the advent of Modern Spiritualism by special gatherings for mutual counsel and conference. This year such meetings were held as usual in different parts of the country and in London on Sunday last.

Of the London meetings two reports have reached us, the first being of one held in the afternoon at Neumeyer Hall, Bloomsbury, Miss Dale Owen being the speaker. Mr. James Burns, Editor of the *Medium and Daybreak*, presided, and introduced the lecturer in a few appropriate allusions to her connection with two well-known names in the ranks of social and spiritual reform, her grandfather being Robert Owen, and her father well-known as a writer and speaker on Spiritualism. The subject of the lecture was "Our Spiritual Possibilities," of which we give the following condensed report.

## Our Spiritual Possibilities.

Miss Dale Owen introduced her lecture by saying that as faith in spirit-communication had descended to her through two generations, and was as natural as a perception of the sunshine, she felt that she owed an apology when addressing, on such an occasion, those who had been courageous enough to clear away much old *débris*, the accumulations of inherited prejudice, before they were ready even to begin its investigation. In choosing a theme, she had sought to find one of universal interest, and bearing upon the progress of Spiritualism. She entered upon the consideration of her subject as follows:—

In our present stage of advancement there seems to be a danger, a slight one possibly, and yet a danger, that we Spiritualists may veer from the unreasoning theology of the past into an opposite extreme which might prove almost as fatal. There is a proneness to exalt experimental science above religion, proceeding upon the hypothesis that science includes religion, that the lesser holds the greater. This she thinks a mistake. Science and religion, she claims, differ essentially, the first being analytical, divisional, the second constructive, creative. The processes of science are certainly most useful, if we bear in mind the fact that so far as religion is concerned analysis is the examination of the materials to be used, and an arrangement of

them so that systematic construction is made possible. Hence, she says, when we enter the domain of religion, experimental scientists should follow as learners rather than lead as teachers, for the greatest truths have not been discovered through laborious searching, but have flashed through the brain both of the physical and spiritual discoverer as a God-sent gleam of light. This truth she wished to emphasise, especially in speaking to her own sex; she did not wish to derogate from the learning acquired by hard labour; she hoped women would become more systematic students; but the deepest, sweetest truths must come, especially to them, through their spiritual rather than through their intellectual natures.

A comparison was made between a physical and a spiritual scientist. A Galileo, she affirmed, had discovered what God had created centuries before he approached the Creator through His works. But something more than this is needed in a spiritual scientist. A Galileo need not understand the underlying essence of motion, because he is in no sense a creator, only a discoverer; but a spiritual scientist must understand the fundamentals of construction, for he must people an unseen world, not discover the attribute of a visible one. A man can possess the knowledge neither of Faith, nor Hope, nor Love until these are incarnated within him, making an actual change in his being, and manifesting themselves in an expression which would not exist if he had not been born. Herein lies the difference between a Galileo and a Christ; the one is only discovering the Creator, the other is helping the Heavenly Father.

The formative material of the spiritual builder is the prophetic quality inherent in faith. The first effort of a creator alone in empty space must be to shape in its own mind that which is not; hence the first indispensable attribute of a creator is to believe. Except for this prophetic quality, namely, the power which enables the mind to imagine, that is to *image-make*, without building materials, a formless void could never have been shaped into form. Miss Owen then pointed out that so far as mankind is concerned, physical begetting was the least creative of the generative processes, as a child is faith-formed by the Creator rather than by its parents. The most unimaginative and ignorant pair may produce that mystery of mysteries, the human form, creating in living flesh what the highest genius can scarcely copy in lifeless marble. Therefore the meanest babe, weighted with a miserable accumulation of heredity, still possesses a God-germ, for it is formed of the creative faith of its Heavenly Father.

Hence man only executes the act. This being true, man has the power to destroy, not the law of life, but any manifestation of that law: that is, he can kill himself or another because he is annihilating within the limits of man's re-creative power. Were souls made by men then souls could also be destroyed by men. The question was then asked, Can souls be destroyed? The lecturer held that they could not, for hatred is the spiritual counterpart of physical murder, it is the invisible sword of the spirit, but hatred does not destroy. What then is its action? Hatred does not exist in an active, practical form except in the giving, therefore the man who hates fills himself with hatred, but does not harm the intended victim psychically, unless such victim in turn becomes a giver, for hatred is possessed only in the giving. Remorse is self-hatred, and this can annihilate all except the God-like germ within, for he who possesses by the giving also receives the intended thrust, hence hatred self-directed is the only form in which it is of necessity psychically destructive. The soul of the man who loves his enemies is safe.

The self-directed form of hatred is limited at the line of the God-like fragment within, for a man's power of self-hatred cannot exceed his power of perception, hence he cannot destroy the God-given germ, formed of Him Who is Love.

When the body dies then revenge becomes impotent, for all unreturned hatred has no power except a reactionary one, and this is Hell. But Hell, from its inherent nature, must be finite; continued destruction must bring about nothingness, the limit being at the line of the God-like within each man. Hence Hell must eventually become Heaven.

If we do not concede that there is a fragment of God the Everlasting within every man, then we cannot be sure of immortality, for remorse in its extreme expression would produce psychical suicide.

The lecturer then proceeded to speak of Love. She claimed that love also is felt only as it is yielded; we have it not until we give it. But there is a vast difference between Love and Hate: the first creates while the second destroys. Even in its

lowest form the law of love is constructive : out of the bodies of a continent man and woman a child is born without depriving them either of stature or vitality ; a being is formed without taking any other life, without making a deficit in the world. As we rise upward through all its phases, we begin to perceive how, first, through faith, the image maker without moulds, and second, through love, the producer, which grows by the giving, a world can be made from a father and mother God without destroying them.

Miss Owen claimed that Divine love was the only attribute by which a perfect kingdom could be established upon earth. Divine love gives according to the needs of the receiver, not according to his deserts, hence the measure of these needs determines the measure of gifts. Therefore, in such a world all men who return such love will be made equal, for the least favoured will receive the most. Hence there can be no void in a world of love.

When we have this universal brotherhood then will God be among us. For he who loves the whole of God's humanity loves God Himself, for God is held in humanity ; and he who loves God, becomes as God, the dividing line between the God-like and the man-like within, which arrests hatred, melts before the reactionary power of such love, and man is at one with God. Hence love is the one attribute which opens the infinite to man, for though he preserves intact his own individuality, that individuality is in unison with the pulse of all humanity.

At Cavendish Rooms, a special anniversary address had also been arranged for by the Executive of the Metropolitan Spiritual Lyceum, Mr. J. J. Morse being the speaker. Our report of the address given by the guides of the medium on this occasion is condensed one half, and what is given is presented in the exact language of the medium.

#### "What We Have Won and Lost."

AN ANNIVERSARY ADDRESS AT CAVENDISH ROOMS, BY THE GUIDES OF MR. J. J. MORSE.

In all great movements that have for their purpose the amelioration of humanity their earlier days are beset with struggles and difficulties ; the earlier workers are in nearly all cases martyrs ; and the lives they are called upon to follow are full of cruelty, persecution, and downright hardships. Modern Spiritualism has been no exception in these particulars, and the workers who have been connected with its inception and unfoldment have shared the common lot that all workers similarly placed in other movements have had to encounter. These trials and difficulties are not injurious to the progress of the race. On the contrary, they are helpful. They kill off the weaker workers—those who would vacillate and temporise—but they are powerless against the staunch, steady, earnest-hearted men who put their hands to the plough and are determined to see the field ploughed. The early ploughmen of the spiritual movement deserve a passing recognition from your hands to-night for the trials they suffered ; for the ills they endured ; for the difficulties they mastered ; for the abuse they encountered. That they did, and dared, and died, is to their honour and your present comfort, for their conflict won you that ease and comfort which a modified public opinion accords you to-day. They battled against adverse opinion in Church and State, and so overmastered it that to-day the name of Spiritualist has more of credit than discredit, as was the case thirty-six years ago.

A lesson here comes to you. Be worthy followers in the footsteps of these pioneer workers, and though your path is somewhat more pleasant now than it was ten, fifteen or twenty years ago, remember that the tide of fortune and battle, though it has turned, has not yet commenced to flow fully towards success.

"Eternal vigilance is the price of liberty." Remember that an eternal, incessant activity, a constant guarding of your cause, an earnest and consistent maintenance of its facts and truths against all comers, are the only methods by which you can insure the retention of your present gain, extend your operations, and finally obtain for yourselves that proud pre-eminence which in our judgment your truth and principles will by-and-by enable you to attain.

What, then, have you won during the progress of this modern spiritual movement? Can you confidently say the battle is altogether won? Is Spiritualism to-day in that position

that its adherents can defy public opinion by any other method than the presentation of the facts upon which the system rests. We answer, No—unhesitatingly, No. You have gained much, mastered much, overcome many difficulties ; but still, to-day you may preach the philosophy of Spiritualism as long as ever you please, but if that philosophy is not backed up with facts—if the facts of communion between the two worlds are not clearly and absolutely open to public inspection, without any shadow of doubt crossing their character—your philosophy will fall valueless to the ground.

This also presents a lesson. Your facts should be jealously guarded. Every element of suspicion or doubtful value, or any question of possible purely mundane interpretation applicable to any of them, should be rigidly excluded from any public presentation of the facts—in a word, only those facts absolutely demonstrating communion between the two worlds and the personal identity of the communicants are available as sustaining the spiritual philosophy.

Do not misunderstand us ; do not think for one moment that we are minimising the progress Spiritualism has made. We are only insisting that when supporting your case, the best evidence only should be cited as testimony in its favour. Other evidence may be perfectly satisfactory to those who have mastered the rudiments, but when you have to meet a hostile and critical public it is well to be thoroughly armed with weapons that cannot be turned against or wrested from you, and if you then stand shoulder to shoulder and say "Here are our facts, incapable of any other interpretation than that we give them," then you may safely defy all opposition.

This is marking down the ground of safety, and taking it within these limits, what have you won during the past thirty-six years?

You have won an absolute and certain demonstration of a continuity of human life. Some of you will say, "Why not say, 'immortality,' at once?" Because of the limits we have defined. "But we had this certainty before. I have always been brought up in the principles of religion, have been taught that I had a soul, which would live after death, and that there was a Heaven beyond the grave for the virtuous and righteous." Precisely. You were taught this. But being taught a thing, unless you can proceed to demonstrate it, is not evidence that what you are taught is true. Therefore, we say you have won an absolute and certain knowledge of the continuity of human life. We literally mean that you have wrested from the fears and doubts and difficulties that surround the question of death, a knowledge and demonstration of the continuity of human life from the very people who are continuing their lives after their so-called death. You *know* now as a result of modern Spiritualism that man survives the shock of death, lives an intelligent entity beyond the grave, and under certain conditions, can [and does return to hold communication with you.

This is the foundation fact. Our friend the sceptic says : "I dispute your fact. I say your fact is capable of explanation on an altogether different hypothesis." Very well. What is your explanation? "Why, my dear friend, all your alleged spiritual communications, when they are genuine, are only cases of mental transfer, projections from one mind to another, mind-reading, a sort of clairvoyance." Well, we will abandon our position for a moment. You say modern Spiritualism is a gigantic delusion. Its believers have been running away with a false impression. But if yours be the true solution, you have won for the world evidence of a most remarkable character in regard to the substantiality of mind, in regard to the ability of the mind to project itself from one individual to another, and in the process to take bodily shape, assuming the character, nature, stature, and embodiment of departed humanity, of every nationality under the sun. If you have won a knowledge of the occult powers of the mind such as this, it might almost reconcile you to abandoning the position that you are in communication with departed human beings. It is a most marvellous triumph after all, for you will have given proof that the dead live literally in the minds of the living, and that the living have power to conjure up their images and project them into the mental spheres of those sensitive enough to receive them. But the hypothesis is susceptible of an application far wider in extent. If for thirty-six years your minds have been playing these pranks, why not for 1,800 or 6,000 years? Why not in the case of every marvellous record in religious history? They are subject to the same evidence, and the hypothesis of mental projection applies to them quite as well as it will to the facts of modern Spiritualism. Thus, at one fell swoop, the miracles are swept out of

court, and religious history is reduced to the ground of unknown operations of the unsuspected agencies of the human mind.

For our own part, we reject it entirely, and say that while it may cover some of the doubtful phases of spirit control and mediumship, it is incapable of covering every case, and that a hypothesis which will not cover all the facts of Spiritualism is not one that can be accepted. You have, then, we say clearly, won a demonstration of the continuity of human life after so-called death, with a greater knowledge of the occult powers of human nature and the world in which you live.

Now, there are some people who consider the whole object and aim of life is dimes and dollars, and who, if shown how to get to Heaven, would say, "How much does it cost?" and if told they could go there for nothing, would button up their coats and say, "I don't want to go"; but if told it would cost £1,000 would strain every nerve to get there. So when we tell these people that we have won a better knowledge of the world, they ask, "Well, what is the worth of this knowledge? How much money will it put in our pockets?" and if you tell them it will put none, will not even enhance their respectability, but will rather render them liable to a suspicion of being cranky, they will say, "We will have nothing to do with it." That is the position, but we say that though wealth may serve a purpose in the present condition of humanity, yet there is a time coming when mind and deeds shall be the only wealth and currency; when what a man does for the good of the world shall be placed to his credit; and he shall be wealthiest who has done the greatest good for his fellows. That wealth can never be obtained until men have mastered the principles by which the deeds can be fulfilled. He who best understands the occult powers of human nature is best able to go to the root of the one thousand and one evils that prevail in the world, and bring men into a closer sympathy with God on the one hand, and His principles on the other.

What do we mean when we say that you have won a more close knowledge of the occult powers of human nature? Substantially this. You have discovered in, and through mediumship, a whole series of wonderful possibilities belonging to the physical and mental nature of mankind. The effect of this has been immense in the hands of the careful thinker. It has thrown much light on the intricate problems of insanity, and has opened up new interpretations for nervous derangements and disorders; it discloses possible avenues through which knowledge can be gained or expressed other than those ordinarily used for such purposes. It proves the existence of a super-sensuous condition in the individual by which he can see, and know, and feel, and realise a whole world of possibility that has hitherto been, and is now to a large extent, a sealed book to the unmediumistic. He is enabled to see without the physical eye; to hear without the physical ear; to gather knowledge and experience without the service of the external faculties of observation; to realise a supersensuous something in his nature which can perform all the functions that the external life is in the habit of fulfilling. This, therefore, leads you to the conclusion that there is something in man which can and does transcend the ordinary physical gifts of the individual. A great gain here when you think over it.

This brings you to another gain. In being enabled to see that there is an external and interior life—shall we call it a natural and spiritual life for the sake of distinction?—you have won a knowledge that death is not the removal of the individual entirely and completely from this present scene of being, but only a withdrawal of the interior nature with its occult powers from the external nature with its external relationship,—in a word, you have won, since the advent of Modern Spiritualism, a more complete and comprehensive philosophy, founded upon fact, of man's spiritual nature, relationships and destiny.

In addition to all this, you have gained a more perfect knowledge of the after-life. Now some of you may object to this and say, that after reading the literature of Spiritualism, one is dreadfully perplexed and confused, that one can hardly say whether we have any clearer ideas about the question now than before. One spirit tells one thing, and one another, and a third and fourth and fifth say something else, and all tell something different, that the whole thing gets so tangled that we really do not know what to believe, and feel inclined to put the whole thing aside.

Yes, it is true, but there is a very rational explanation. Let us first state, however, that with regard to three important particulars, spirit communications in the main agree. (1) That man survives the shock of death a rational creature.

(2) That he is perfectly adapted to his new conditions, and that they are exactly suited to him, and (3) that no matter what his state may be—good, bad, or indifferent—everybody is moving forward, onward, and upward. Well, you will say, "If they agree on these points, why, in the name of common sense, do they not agree on other matters?" Now for the explanation.

Suppose you take an Englishman, place him on this platform, and interrogate him concerning his country. He will describe it in accordance with his knowledge. He may, perhaps, never have been outside the Metropolis, and England will be to him a vast sea of bricks and mortar, horses, carriages, and bustling people. You will say he is an idiot for supposing that to be a true description of England, but he tells you exactly what he knows. Now bring a man from the country and he will tell you England is a very different place. He will speak of leafy trees and running brooks, and from him your general impression would be that England was purely a pastoral country. From a pitman who has lived the best part of his life in the bowels of the earth you would get another view. They are all right so far as they go, but it is only in piecing the various accounts together that you are able to get by degrees the context of the picture called England. So it is by piecing together these many accounts of the spirit-world that you will be able by-and-bye to piece together the grand picture, and so get a definite presentation of the infinite variety of employments, and activities, and conditions, that prevail in the spiritual home beyond the grave.

We shall doubtless be asked, "But supposing all this is true what have we won in regard to a knowledge of our personal future? How can we become happy in the world hereafter?" We are prepared to admit that you have not won very much in this respect, because the facts and principles involved in the winning have always been in the world, and have always led and influenced the best of the world's workers. But you have at least won a firmer standing ground. You *know* that present righteousness is the only passport to future happiness, and in addition you have won this truth, that the Infinite Father never abandons the worst of His children for ever. You have won the knowledge that eternal progress is the heritage and destiny of every soul.

[The guides of Mr. Morse then went on to speak of the gain in other directions, such as regards a knowledge of God, &c. They then briefly summed up the loss, in which they included the fear and terror of death, belief in a personal devil and the orthodox hell of fire. "There is no room," said they, "in all God's Universe for the devil and hell." They then continued with the following estimate of true worth as revealed by Spiritualism.]

You have gained a true and sincere conviction that character is alone the true value of a man; that he shall be most revered who shall be best beloved; that he shall be most sincerely admired and trusted who lives the highest, noblest, most virtuous life amongst his fellows; that work makes merit, and that merit should be always founded upon work. The spiritual growth of the individual is the real test of the individual's excellence, and in the spiritual culture of the race you are now tracing out the nobility of manhood and the grandeur of the God within.

Let us now balance together what we have won and what we have lost. Ask yourselves whether in the thirty-six years that are now slipping from the grasp of man, you have not gained more value than you have lost. You can console yourselves to-night with the thought that the past years have handed down to you a rich legacy of blessing and a powerful inspiration of hopefulness. Can you not feel within you that having triumphed over death, and unlocked the mysteries of the hereafter, and having been brought face to face with the realities of the spiritual world, you can say "In spirit communion we have been blessed indeed, for it has brought us a deeper knowledge of nature and ourselves, and therefore brought us nearer to God?"

We think you can safely say this, and therefore, it only remains with us now to impress upon you this closing observation. Considering the benefits, mental and spiritual, material and intellectual, in every respect that this movement has conferred upon you, we again emphasise the necessity of jealously guarding it and so making it above suspicion, so presenting it that it can stand every scrutiny. Preserve its integrity, beauty, and truth, and it will redound in blessing and honour to yourselves and reflect glory on the world at large.

Only thirty-six years ago the blood-red light of revolution had hardly passed away when, out of the gloom and darkness, out of the silence and despair, there came the faint tramp! tramp! of an ascending host. Faint, indistinct, almost unheard, the tramp drew nearer and nearer; by-and-bye

the marching hosts came quicker and quicker, and the gloom began to vanish and the dawn unfold. Tramp! tramp! tramp! up the hills came the mighty hosts, and the day grew stronger, and the light grew brighter, and the clouds rolled further away. Tramp! tramp! tramp! with banners flying and music sounding, the martial hosts came into view; the blackness of night and despair was banished, and the glory of the noon-day disclosed itself, and humanity, after it had been so long in darkness and doubt, lifted up its vision in wonder, for it saw the gates of Heaven had been thrown wide open upon their hinges, and the glory of the immortal world was streaming down, and from the portals had emerged the dead and lost humanity that had passed through the gates of the grave and entered into the home in the world beyond, and who, under the laws of God and in accordance with the principles of nature, were then thirty-six years ago, enabled to break down the barriers and bring to humanity that demonstration of immortality which has rung throughout the civilised world, and the thirty-sixth anniversary of which demonstration you are celebrating to-night.

#### Anniversary Meetings at Plymouth.

The members of the Plymouth Free Spiritual Society on Sunday celebrated the third anniversary of their organisation, and the thirty-sixth anniversary of modern Spiritualism, by services of an appropriate character at the Tea-room, Royal Hotel, when, according to announcement, discourses were delivered morning and evening by Mrs. C. Groom, of Birmingham, and in the afternoon by Mr. R. S. Clarke. At the former gathering the subject of the address was chosen by the audience, papers being distributed during the singing of the first hymn, and collected during the second, each title suggested being put to the vote by the chairman. The subject which found most favour, and was therefore dealt with, was: "What has Modern Spiritualism done for Humanity?" and the lecturer proceeded to give an elaborate reply to the question, shewing that Spiritualism had demonstrated immortality, freed men's minds from the shackles of creed, taught the true principles of being, and was intended, in fine, to assist in the amelioration of all human woes by removing, as far as possible, their causes. At the conclusion of the address, which was listened to with deep attention, Mrs. Groom gave clairvoyant descriptions of spirits, who were for the most part recognised. At the afternoon gathering Mr. Clarke lectured on the relation of Spiritualism to the Bible, and argued that the position of those persons who condemned the one by the other was inconsistent and illogical. The Bible was simply a record of spiritual phenomena, and to a large extent an inspired work, yet it was not on that account to be deemed infallible or the Word of God, but read as every other book was read. The attitude of professing Christians was severely criticised, and the lecturer thought that charity at least should be practised by the so-called followers of the Prince of Peace. In the evening the place was crowded to excess, and many persons had to stand throughout the service, which was of the heartiest character. The Rev. W. Sharman, who presided, announced the hymns and read a selection from the Old Testament. The lecture was on "Spiritualism; a Religion for all nations." Mrs. Groom unsparingly condemned all tricksters who trifled with immortality, and sought to delude human souls, and while admitting that spiritualism had been made a stalking horse for unscrupulous men, yet claimed that a distinction must be drawn between the false and true. Spiritualism as a reality was a powerful force in the world, and was calculated to become an universal religion on account of its marvellous adaptability to all classes and ages. It recognised no creed or religion as the only true, nor did it denounce any as wholly bad. There was good in all of them, and that good was to be utilised for the benefit of all. The ancient Egyptians were undoubtedly Spiritualists, as were most of the ancients, and the grand and glorious message that the spirit world gave to day was, "There was no death." Following this lecture came "clairvoyant descriptions," all of which were recognised, and several messages of an affecting character purporting to come from the spirits of the dead. The service, which was of the ordinary Nonconformist type, was brought to a close with a hymn and the Benediction, although the vast congregation did not at once disperse, the events of the day being discussed with much zest by Spiritualists, who took no pains to conceal their gratification, as well as by non-believers. The offertories were very large, and the society's funds will be greatly increased thereby. — *Western Daily News.*

## PHASES OF MATERIALISATION.

### A CHAPTER OF RESEARCH

IN THE

### OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 132.)

#### II. MEDIUM SECLUDED.

##### 2. Flexible Features: recognisable: in some cases recognised.

Under this division, a notable peculiarity is that the familiar faces of friends are so commonly recognised. We have passed from the mask-like features which, if they offered any ground for recognition, could give it only from a suggestion of the corpse, to the living representation of the face as known in life. Accordingly, wherever we turn, we find recognition the prominent point that stands out in most narratives.

If we go back to the year 1871, Mrs. Mary Andrews, of Moravia, was the great centre of these phenomena. The records of that year, collected in the old *Pioneer of Progress*,\* are full of accounts given by trustworthy persons who had made a pilgrimage to Moravia, and had come back with assured conviction that they had gazed into the face of some departed friend. Mr. L. A. Bigelow, of Boston, tells how "he recognised his father-in-law beyond question—grey whiskers, gold spectacles, bald head"—the points are precise, and the testimony unequivocal. Mrs. Chester Packard recognised her husband. "In full glare of light, with no room for misconception," she says, "he stood before me smiling, his lips moving as if holding a conversation. . . My mother stood beside him, looking happy and smiling. She looked precisely [grey hair, head-dress, and all] as in earth-life." Mrs. Packard also saw and recognised her son.

Now, it is obvious to remark here that whether these were the "counterfeit presentments" of the people whom they professed to represent or not, those best qualified to judge arrived at the unhesitating conviction that they were. But, be this so or not, the testimony to the reality of the materialisation is very strong. This was a distant part of the country; Mrs. Andrews was an uneducated woman, who earned her living by hard manual labour; these were unknown and unexpected observers, who went for a specific purpose to a distant place where they had never been before. And there they saw the faces, so well-known to them, so entirely unknown to Mrs. Andrews and others whom they met, of their own friends and relations, with precise detail of grey hair, and bald head, and gold-rimmed spectacles, smiling and talking to them as of old. These, evidently, were no stock dummies rigged up for the occasion, manipulated in a dim gloom, and serving at choice for a sample of any relative to order. We have "a glare of light," and no reasonable possibility of mistake. Whatever subtlety may cast doubt on the identity of these materialised beings, I submit that the materialisation was real. And that is all I am concerned with now.

I will adduce, however, a fuller account of phenomena observed in the presence of the same medium by Dr. Crowell.† I draw attention to the minute care taken to suggest the course of the last illness, which could be known only to a very few intimates, and especially to Dr. Crowell himself, the physician in attendance.

"The medium, Mrs. Andrews, of Moravia, having entered the cabinet, in a minute we saw at the aperture the face of my sister-in-law, Mrs. S——." Then a child's face, that of his son, was seen. A test was here given by another spirit, which was conclusive as to identity.

"After this appeared the face of a man of dark complexion and melancholy aspect, with closely-cropped black whiskers, which at the time I did not recognise, but upon my return home

\* Pp. 169, 181, &c.

† "Primitive Christianity," Vol. I. pp. 268, 448-9, 511-513.

and describing the appearance of this spirit to a relative, she at once recognised it as her husband, and, upon her showing me his photograph taken during his last illness, I saw that the resemblance was perfect. I had not seen him for two years previously to his death, and in health he had a full round face, and wore only a moustache; but during his last illness of some four months he was not shaved, and a short but heavy black beard had grown, and the appearance of the spirit indicated this, and, as in the photographic likeness, he appeared emaciated and worn." [A.D. 1871.]

"I saw the face of my sister-in-law, Mrs. S— (‘Kate’). . . I saw her distinctly, and recognised her perfectly, even to her expression. . . When the face was first seen it was partially covered with patches of white linen, precisely resembling those applied during the last week of her illness. . . I was particularly struck with the fact that the ends of these were curled up precisely as they would curl when they became dry during her last illness. . . After appearing with her face thus partially covered, she came with a dark discolouration extending over the same portions of her face. Upon seeing this I required no second thought to realise that Kate was reminding me of the effects of nitrate of silver that I had applied." [A.D. 1871.]

On another occasion, through another medium, Dr. Charles B. Kenney, she appeared in Dr. Crowell's own house.

"My brother-in-law S— appeared twice plainly. He was perfectly materialised."

"Kate perfectly materialised. . . And we instantly recognised the familiar smile and expression as I had previously recognised these at Moravia." "Then my son Eugene appeared. . . then my daughter Lily." [A.D. 1874.]

While I am dealing with Dr. Crowell's evidence touching this particular medium, with whom he made a very long course of careful experiments in his own house, I may be allowed to quote one specimen of the results which he obtained. Steady perseverance in his own way, with no variation in the conditions of investigation, enabled him to attain results which are remarkable indeed, but which are, I believe, to be had in kind, if not in degree, by any who take similar means. Given a suitable medium—and not all mediums are suited to a particular investigator—with suitable care, and the result is hardly dubious. This is Dr. Crowell's experience :—\*

A tube\* having been passed into the cabinet, a voice said, "Eugene, I shall now attempt to show myself, Ad." "This last word was the abbreviated name by which we had always addressed my brother-in-law. Within ten seconds after this he appeared at the aperture, perfectly materialised; his face in full view and in every way as when an earth life nine months previously. His wife, like all of us, instantly recognised him, and she declared her conviction of the reality of his presence in the most decided language. After this the same spirit reappeared twice. . . . Soon after this . . . there appeared a face which I instantly recognised as that of a sister's husband, Mr. W. . . . He was a remarkably handsome man, and I now saw him again, gazing directly at me with his old accustomed look, and as perfect in respect to feature, complexion, and expression as when in earth life. . . . All saw him distinctly." [A.D. 1874.]

Nor is this strong conviction of the identity of the temporarily materialised being with a dear and well-known friend at all rare. On the contrary it, apparently, does not occur to people to question that they are scanning the face and looking into the eyes of those whom they know and respecting whose identity there can be no mistake. With them is no question of being put off by a clever make-up: no thought of being mistaken, but an awe-struck and wondering realisation that the grave has no power to hold its dead, and that death is but a transition to a state which we do not know of only because "our eyes are holden that we cannot see," so long as we are in the prison-house of the body. This feeling of absolute conviction comes out

strongly in the evidence of Mrs. A. A. Andrews, who had long and repeated opportunities of testing Slade's materialisation phenomena in private. She bears witness thus :—\*

"I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognise members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and naturally upon me. I have had one among them, in compliance with a suggestion made from the impulse of the moment, turn away, shewing me the back of the head that I might recognise the naturally curling hair falling upon the neck as worn in life. I have watched the moving lips and heard whispered messages of love and warnings sent to absent friends." [A.D. 1873.]

(To be continued.)

## THE RELIGIO-PHILOSOPHICAL JOURNAL.

We had occasion in our last issue to draw attention to this ably edited journal, and we now see that the eighth year of Colonel Bundy's management has just commenced. It was founded in 1865 by Mr. S. S. Jones, father-in-law of the present editor, and is, we believe, the second oldest spiritual newspaper in the world, the *Banner of Light* coming first on the list. Recent issues of the *Journal* contain letters from not a few representative American Spiritualists endorsing its policy, and congratulating Colonel Bundy upon the strong and resolute stand made by him in a grave crisis in American Spiritualism, when fraudulent mediumship bid fair to swamp all that was true and good in it. Dr. Crowell, making reference to this, says :—

"Not the least among the fruits of your labours is the improvement, so apparent to observant and experienced Spiritualists, in the condition of Spiritualism in relation to fraudulent mediums. But a very few years ago it seemed as if these impostors, upheld in their fraudulent practices by many prominent in our ranks, would soon sink Spiritualism to such a depth that even the powers above would be unable to resurrect it; but that crisis in its history has been bravely met, and successfully passed, and to no one is the cause more indebted for its present improved position before the world, than to you for the bold and independent stand you have taken in defending and upholding the right, and in condemning imposition and fraud."

Referring to the same matter, Andrew Jackson Davis writes :—

"I cannot honestly say that your ways with opponents are my ways. But I can say and I do say candidly, that by your uncompromising methods you have achieved a *very widespread and permanent victory*, while more gentle dealing might have ended in apparent defeat."

Hudson Tuttle also testifies to the good work done in the following terms :—

"When you took the management, Spiritualism was in a critical state of disintegration, and it were difficult to determine which was doing it the most harm, incredulity or rascality. The crisis has passed, but it has been a momentous struggle."

"Your course has made Spiritualism respected by the secular Press, as it has never been before, and compelled an honourable recognition of the cause as a great religious movement worthy of report and just mention."

Noble tributes these, to which we cordially say "Amen." We wish the *Journal* continued success and prosperity.

The *Banner of Light* informs us that Spiritualism is making such rapid strides in Porto Rico that it is rare to find a city which has not its Spiritual Society.

MISS LOTTIE FOWLER has now arranged to leave Liverpool for Boston, U.S.A., by the R.M.S. *Marathon* on the 16th April. Until then she will give sances at 14, Greek-street, London-road, Liverpool. Hours two to seven.

LONDON SPIRITUALIST ALLIANCE.—The arrangements for the forthcoming inauguration of this Society are now nearly completed. The date of the meeting, which will be held in the St. James's Banqueting Hall, has been fixed for the 5th May. General details will be given in our next issue.

\* "Primitive Christianity," Vol. I., p. 511.

† A funnel-shaped speaking-tube used to facilitate speaking, which some spirits find difficult.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.\*

CONTRIBUTED BY "LILY."

THE ACTS OF ST. IGNATIUS'S MARTYRDOM.

These Acts were published by Ussher in Latin in 1647. Ruinart afterwards found a copy of the Greek text in the Colbert library. "They are esteemed genuine," says Dressel, "by the consent generally of learned men."

When Ignatius described himself as being Theophorus or "the God-bearer":—

"Trajan said: 'And who is Theophorus?' Ignatius answered: 'He who has Christ in his breast.' Trajan said: 'Do not we then seem to thee to have the gods in our mind, whom we use as auxiliaries against our enemies?' Ignatius said: 'You err in calling the gods of the Gentiles divinities. For God is One, who made Heaven and earth; and Christ Jesus, the only begotten Son of God, is One, whose kingdom may I possess.' Trajan said: 'You speak of Him who was crucified under Pontius Pilate.' Ignatius said: 'Of Him who has crucified my sin, and its author, and who has banished every demoniacal error and wickedness beneath the feet of those that bear Him in their heart.' Trajan said: 'You then carry within yourself the Crucified?' Ignatius said: 'Yes: for it is written: 'I will dwell in

\* A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.

them and walk among *them*.' (2 Cor. vi. 16.) Trajan pronounced sentence: 'We decree that Ignatius, who says he bears about the Crucified in himself, being bound, shall be conducted by soldiers to great Rome to become the food of beasts for the pleasure of the people.' Which sentence the holy martyr having heard, cried out with joy: 'I give Thee thanks, O Master, that Thou hast deigned to honour me with perfect love, binding me with the Apostle Paul in iron fetters.'"

ST. POLYCARP'S EPISTLE TO THE PHILIPPIANS.

St. Ignatius, in his parting letter to Polycarp, had recommended to his care his widowed Church of Syria. Thus he speaks in chapter seventh: "O God-blessed Polycarp! it becomes thee to hold a council worthy of God; and to ordain some one whom you hold well-beloved and diligent, who can be called a person running a divine course. Dignify this man, that departing into Syria, he may honour your unwearied love to the glory of Christ."

In the sixth chapter he couples the Apostles with the Prophets who foretold Christ.

"Thus, then, let us serve Him with fear and all reverence, as He Himself has commanded, and as the Apostles who have preached the Gospel to us, and the Prophets who have foretold the coming of our Lord. For every one whosoever does not confess Jesus Christ to have come in the flesh he is Antichrist (Comp. 1 John, iv. 3), and whosoever does not confess the martyrdom of the Cross he is of the devil."

In the ninth chapter he mentions Paul and the Apostles as having suffered for our Lord: "I exhort you to practise all patience which you have seen before your eyes, not only in those blessed men, Ignatius and Toximus, and Rufus, but also in others among yourselves, and in Paul himself, and in the rest of the Apostles; being convinced that all these did not run in vain, and that they are in the place due to them with the Lord, for whom they were put to death."

(To be continued.)

The PSYCHOLOGICAL PRESS ASSOCIATION beg respectfully to announce that they now offer for publication by Subscription,

"PRESENT DAY PROBLEMS,"

BY JOHN S. FARMER,

AUTHOR OF

A New Basis of Belief in Immortality;" "How to Investigate Spiritualism;" "Hints on Mesmerism Practical and Theoretical;" "Ex Oriente Lux," &c., &c.

This work, first announced a year ago, has been unavoidably delayed, owing to the Author's numerous engagements. It is now, however, ready for press, as soon as a sufficient number of copies have been subscribed for. The plan of the work has been considerably enlarged; its scope may be gleaned from the following draft synopsis of the sections into which it is divided. It will form a volume uniform in style with "Spirit Teachings."

I.—Introductory: Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.

II.—Methods and modes of investigation, with suggestions.

III.—General difficulties experienced by investigators (a) on Scientific grounds, (b) on Religious grounds.

IV.—The Present Day Problems and their general bearing on Modern Thought.

V.—Mesmerism. Its Rise, Progress, and Present Position. Recent Investigations, Comparison and Analyses of Results, &c.

VI.—Thought Transference.

VII.—Clairvoyance.

VIII.—Reichenbach's Researches and the Luminosity of the Magnetic Field.

IX.—Apparitions, Hauntings, &c.

X.—Spiritual Phenomena.

XI.—Summary.

This book is intended to present to the student of Psychological Science a succinct and bird's-eye view of the subjects enumerated, in each case narrating and discussing the results of recent research, and attempting to shew how each new development of science is bringing us nearer, step by step, to the Unseen Realm of Spirit. It advocates the existence of the Counterparts of Natural Laws in the Spiritual world, and proves by scientific methods that the Spiritual is not the projection upwards of the Natural; but that the Natural is the projection downwards of the Spiritual,—in short, that the Unseen World is the world of Causes, and this the world of Effects. The Author also endeavours to trace out some of the laws which appear to govern the abnormal phenomena with which he is concerned in this volume.

The Publishers trust that the confidence shewn in their previous Subscription Volumes will be extended to them in this one also, and they, therefore, offer it at the following terms:—

To Subscribers only:—Single Copies, 7s. 6d., or Three Copies for £1 0s. 0d.

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ORDERS AND REMITTANCES TO BE ADDRESSED TO

The Psychological Press Association: 3, Great James-street, Bedford-row, London, W.C.

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

## Is it Conjuring?

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

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

PROFESSOR JACOBS, writing to the editor of *LIGHT*, Vol. 1, No. 1, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the *mediumistic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritualistic manifestations."

MAXUEL BELLAACHINI, COURT CONSULE AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective *mediumistic performance* of the American medium, Mr. Henry Slade, after only *one sitting* and the *observations* so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "how" of this subject to be premature, and, according to my view and experience, false and unsound. This, my declaration, is signed and attested before a Notary and witnesses.—(Signed) MAXUEL BELLAACHINI, Berlin, December 6th, 1872.*

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

When you think that the time has come, let some one take command of the circle and act as up-looker. 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 many 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.