

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 184.—VOL. IV.

SATURDAY, JULY 12, 1884.

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	281	A Catholic Dictionary on Spiritualism.....	285
The Hermetic Society.—IV.....	283	Visible Apparitions.....	286
Some Incidents and Thoughts Experienced by an Inquirer.....	284	Miss Dale Owen in Leicester.....	288
Séances with Messrs. Williams and Husk and Mr. W. Eglinton.....	285	Phases of Materialisation.....	289
		The London Spiritualist Alliance.....	290
		Mr. J. J. Morse at Cavendish Rooms.....	290

[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.)"

### PSYCHOGRAPHY AND "PRECIPITATION."

Since I wrote on the subject of Psychography when Slade was in London the world has become familiarised with the phenomenon through accounts that have appeared in these columns. Some of these, I am glad to see, are now collected in convenient form, and the excellent narrative of personal experience published by Mr. H. Cholmondeley-Pennell is reinforced by the evidence of Mr. C. C. Massey, the Hon. Percy Wyndham, M.P., Dr. George Wyld, and the Hon. Roden Noel. These gentlemen have obtained proof unquestionable of the reality of the phenomenon as it occurs in the presence of Mr. Eglinton: they have recorded it clearly and cogently, and it is matter for congratulation that their evidence is available in cheap and convenient form.\* Those who desire to bring home to the inquiring mind definite proof of an abnormal phenomenon could not do better than enable the London Spiritualist Alliance to circulate this pamphlet. The evidence of Psychography, as I have frequently said, is clear and easily presentable. From much correspondence respecting my own book on the subject I know that it appeals strongly to a certain class of mind. And though I myself have always listened for a knock before I open the door, the circulation of such evidence is a very harmless form of what is often a pernicious thing when indiscriminately pursued—Proselytism.

What is the method by which this abnormal writing is brought about? There is evidence that the minute fragment of pencil placed within the enclosed surfaces of two slates is actually used, for in most cases it is seen to be worn away, and in some it remains in position at the end of the word last written. There is evidence again that in some cases the pencil used is not employed in the ordinary manner. I have recorded a case in which a psychograph in green was obtained by placing a piece of marked paper on the floor during a séance, although the green pencil which had been placed beside it was secured by the foot of one of the sitters. That pencil could not have been normally employed, and yet the writing was in the exact colour of the chalk that it contained. There was a process in that case which is analagous to that familiar to the Theosophists in their communication with the Adept Brothers, and which is conveniently called "Precipitation." I alluded to this process in one of its

rarer forms in describing last week the precipitation of Koot Hoomi's letters. I do not find it easy to comprehend the *modus operandi*, so as to explain it clearly to one who knows nothing of the subject, and, therefore, I suspect myself of not really understanding it at all. I hold that a man who has got at the root of a thing can explain to other properly-equipped minds what he has himself mastered. If he cannot he had better look to his mental processes, or resume his studies in that particular subject. There are, however, some subjects that can be approached by way of suggestion and illustration, even if they cannot be clearly explained. Perhaps I may be able to give an adumbration of this occult subject.

When I sought for information from those most familiar with the fact of precipitation of letters, words, sentences within (for instance) a closed envelope—a very familiar fact during the past decade with Theosophists, and one largely and conclusively attested by competent witnesses—I was referred to a statement on the subject contained in *The Theosophist* (December, January, 1883-4). The writer starts with an illustration from mesmeric action at a distance. A mesmeriser is able to impress a suitable "subject" from a long distance. In a similar way "an electromagnetic connection, so to say, exists between a Mahatma and his *chelas*, one of whom acts as his amanuensis." He presents to himself what the experts of the Society for Psychical Research would call "a vivid mental picture" of the *words* that he wishes to transfuse into the brain of his amanuensis. He forces this picture along the mental telegraph-wire, "the astral currents," till they impinge upon the brain of the person with whom he is in mental *rapport*. "Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *akas*, permeating every atom of the sensuous universe." By what process this material for precipitation is drawn, I am unable to comprehend, if it be not by that most potent engine of Will-power, which avails to direct a current of vital magnetism for the relief of pain, and which enters so largely into any explanation of all occult phenomena.

If the concentrated will of the mesmeriser—and it must be concentrated and directed with intention in order to be made to be operative—can so affect a sensitive "subject," it is possible to understand that the *trained* and *disciplined* will of an Adept can avail even to direct the occult forces of nature. If any of my readers desires to estimate the value of this training of the Will, let him try to think hard and exclusively of a given object for some consecutive minutes. He will be surprised to find how few pass before he is conscious of weariness and pain. I take it then that Will is the energising cause, and that the materials for precipitation are drawn either from objects at hand (as in the case of my *green* writing when a *green* pencil was near),\* or from that storehouse of nature, the astral light of the Occultists, the more vague "atmosphere" from which Spiritualists think that the materials for "materialisation" are drawn, as well

\* "Bringing it to Book." Price 6d. Psychological Press Association, 4, Ave Maria-lane, E.C.

\* Madame Blavatsky tells me that it is usual for the chela to have by him some blue powder when engaged in this work of precipitating a letter in blue characters.

as from medium and circle. Of the latter case, *i.e.*, where no material for "precipitation" was at hand, my experience supplies a corroborative case which I have not published, so far as I remember.

It was my habit for many years to carry about with me a pocket-book, in which were automatically written a vast number of communications, specimens of which have been published in my "Spirit Teachings," and in these columns. I was directed to do this, and my pocket-book, it will be seen, answers to the "magnetically prepared paper" on which the *chela's* hand rests when he precipitates his Master's message. Such a book I have now before me. I find that on March 3rd, 1876, while I was engaged in receiving a message on a very occult subject, I was aware of an extraordinary tingling in the hand and arm. As I lifted the hand from the paper on which it rested I saw some pencil marks and letters on the blank page. No pencil was near, and I was much surprised. I watched them from time to time, and (knowing how darkness facilitates such phenomena, and how the contact of the hand of the psychic aids) I covered the page with my hand. Under these circumstances various letters and symbols were precipitated. I remembered that Colonel Olcott had once described some psychograph on a slate in which the letters were produced in different colours, and I made inquiry from my instructor on March 6th how this was effected, and whether it could be done for me. The answer was merely a re-affirmation that under favourable conditions the presence of a natural object from which the colour could be got was not necessary, and a direction to close my book, lay my hand upon it, and a very powerful spirit then present, who was one of a class that used the generic name of Magus, would cause blue writing to appear on the vacant page. There was no blue pencil near; the book was closed as directed for less than a minute, and twenty-one letters, and the symbols in *blue*, were found as promised. The experiment was repeated at my request in *red*, the book being closed only so long as I counted twenty rather rapidly. This time there were twenty-three letters and two symbols. Then a long message was written out, deprecating the attaching of too much importance to these phenomenal displays of occult power. Such were done only for a definite purpose, and not for the mere gratification of an idle curiosity. I pressed, however, one or two questions relating to the speed with which parti-coloured writing could be done. I was rather scornfully snubbed as "foolish," and told to close the book and count five. When I opened it a whole page was covered with symbols in three colours—black, blue, and red. The size of the page is six inches by three and a-half. These were plain cases of precipitation where no material was at hand.

In connection with the subject on which I am now writing, I am enabled to publish an attested account of a recent experiment of Madame Blavatsky's which she has obligingly placed in my hands with permission to use it at my discretion. She has recently been on a visit to Paris, and it was there that the experiment was made. The narrative is drawn up by a lady whose want of idiomatic acquaintance with our language has led her into some verbal errors which I have ventured to correct. In all other respects the following narrative is exactly as it came into my hands.

The undersigned attest the following phenomenon:—

On the morning of the 11th of June, instant, we were present in the reception room of the Theosophical Society at Paris, 46, Rue Notre Dame des Champs, when a letter was delivered by the postman. The door of the room in which we were sitting was open so that we could see into the hall; and the servant who answered the bell was seen to take the letter from the postman and bring it to us at once, placing it in the hands of Madame Jélihovsky, who threw it before her on the table

round which we were sitting. The letter was addressed to a lady, a relative of Madame Blavatsky's, who was then visiting her, and came from another relative in Russia. There were present in the room Madame de Morsier, secretary-general of the "Société Théosophique d'Orient et d'Occident"; M. Solovieff, son of the distinguished Russian historian, and attaché of the Imperial Court, himself well-known as a writer; Colonel Olcott; Mr. W. Q. Judge; Mohini-Babu; and several other persons. Madame Blavatsky was also sitting at the table. Madame Jélihovsky, upon her sister (Madame Blavatsky) remarking that she would like to know what was in the letter, asked her, on the spur of the moment, to read its contents before the seal was broken, since she professed to be able so to do.

Thus challenged, Madame Blavatsky at once took up the closed letter, held it against her forehead, and read aloud what she professed to be its contents. These alleged contents she further wrote down on a blank page of an old letter that lay on the table. Then she said that she would give those present, since her sister still laughed at and challenged her power, even a clearer proof that she was able to exercise her psychic power *within* the closed envelope. Remarking that her own name occurred in the course of the letter, she said she would underline this through the envelope in red crayon. In order to effect this she wrote her name on the old letter (on which the alleged copy of the contents of the sealed letter had been written), together with an interlaced double triangle or "Solomon's seal" below the signature which she had copied as well as the body of the letter. This was done in spite of her sister remarking that her correspondent hardly ever signed her name *in full* when writing to relatives, and that in this at least Madame Blavatsky would find herself mistaken. "Nevertheless," she replied, "I will cause these two red marks to appear in the corresponding places within the letter."

She next laid the closed letter beside the open one upon the table, and placed her hand upon both, so as to make (as she said) a bridge along which a current of psychic force might pass. Then, *with her features settled into an expression of intense mental concentration*, she kept her hand quietly thus for a few moments, after which, tossing the closed letter across the table to her sister, she said, "*Tiens! c'est fait.* The experiment is successfully finished." Here it may be well to add, to shew that the letter could not have been tampered with in transit—unless by a Government official—that the stamps were fixed on the flap of the envelope where a seal is usually placed.

Upon the envelope being opened by the lady to whom it was addressed, it was found that Madame Blavatsky had actually written out its contents; that her name was there; that she had really underlined it in red, as she had promised; and that the double triangle was reproduced below the writer's signature which was *in full*, as Madame Blavatsky had described it.

Another fact of exceptional interest we noted. A slight defect in the formation of one of the two interlaced triangles as drawn by Madame Blavatsky had been faithfully reproduced within the closed letter.

This experiment was doubly valuable, as at once an illustration of clairvoyant perception, by which Madame Blavatsky correctly read the contents of a sealed letter, and of the phenomenon of precipitation, or the deposit of pigmentary matter in the form of figures and lines previously drawn by the operator in the presence of the observers.

(Signed) VERA JÉLIHOVSKY,  
VSEVOLOD SOLOVIEFF,  
NADEJDA A. FADÉEFF,  
EMILIE DE MORSIER,  
WILLIAM Q. JUDGE,  
H. S. OLCOTT.

Paris, June 21st, 1884.

I merely remark that the transference of an imperfectly formed triangle with exactitude within the closed letter is a fact that has a very important bearing on the obvious criticism that occurs at once of collusion between the writer of the letter and Madame Blavatsky and the lady to whom it was addressed. And further, that, however wonderful the narration, it is by no means isolated, but can be paralleled by other accredited cases.

"M. A. (OXON.)"

It does not much matter how good people's eyes are when they resolve to shut them, or only look on one side.—*Dr. Whately.*

## THE HERMETIC SOCIETY.

## IV.

On the 3rd inst., Mr. Arthur Lillie read a paper on "Indian Yoga."

The lecturer commenced by pointing out that in ancient days the secrets of Indian mysticism, like those of all other old world mysticisms, were jealously guarded. Megasthenes records that at the date of his visit to King Chandragupta, at Patna (B.C. 300), the Brahmans dreaded to entrust their secrets to women for fear that they should thus be revealed. Before the introduction of the letters of the alphabet into India, these secrets were handed down in certain treatises called Upanishads, also Aranyakas (Tree or Forest Mysteries).

But to suppose that these secrets are secrets now is to ignore the vast mass of Brahman and Buddhist literature. Two causes contributed to make these secrets public. The first was the introduction of the letters of the alphabet, the date of which is fixed by our scholars at about the epoch of King Asoka, B.C. 250. The second cause was the Buddhist movement and the prolonged controversies between the reformers and the old Brahmans. In more modern times the Portuguese, the French, and the English have ransacked temple libraries.

Indian mysticism is called yoga. What was yoga?

Swedenborg said that the secret of the Christian religion lay in the word "conjoining." The mystic logos conjoined heaven and earth. A similar idea was the key-note of the old Indian religions. There was a realm of matter and material life. There was a realm of pure spirit. Earth, or what we call matter, was personified as Aditî, the mighty mother. Spirit was personified by Brahma the Ineffable. This latter, in Buddhism, became the transcendental Buddha. Aditî became Dharma or Prajñâ, the universal mother. It must be mentioned, however, that this Buddhist terminology was borrowed from Brahminism. The intelligence of the Kosmos was called Buddhi in the Sâmkhya philosophy. And the greatest of Indian epics, the Mahâbhârata, is nothing more than an account of an incarnation of Dharma on earth, in the form of the hero, Yudhishtira. Yoga means "conjoining," and so does the word Samgha of the Buddhists. The Yogi, when he had mastered his lower life, conjoined the realms of Aditî and the realms of Brahma. He was one with Brahma. As Yâjnyavalkya puts it, he effected the "union of the living with the supreme soul."

The novice had to begin usually at about eight years of age as a servant pupil to a guru. Mr. Ward gives interesting details of the initiation from the Pâtanjala Darsana and the Goraksha Samgîti. Before presenting himself to his teacher the novice had to bathe and purify himself. He brought with him as an offering betel nut, white raiment, and the humble money of the Indian poor. He took in his hands a small copper dish with some water in it and placed upon it a plaintain, some flowers, some sesamum, some kusa grass, and some rice. Then in these words he demanded the vija mantra, or mystical incantation: "For the removal of my sins and to obtain happiness after death I take the vija mantra from my guru."

This was a monosyllable with the initial consonant of the name of the god who was to be specially worshipped, and a final "a" or "oo." This Krishna would be "Kra" or "Kroo." The guru from that moment was to be conceived as this god Krishna by the chela, who would have to treat him like an idol on its shrine, to worship his feet, and to present to him the sweetmeats and clothes and flowers and fruit that are presented to Krishna. When he washes the guru's feet he must drink the water, for has it not touched the sacred feet of Krishna himself? Ancestor worship and the phenomena of obsession were plainly at the bottom of this idea.

The lecturer considered that from a psychological point of view the account of yoga in the Vishnu Purâna is the most instructive. Khândikya, an adept, well versed in the sacred writings that treat the subject, explains to Kesidhwaja how he is to attain yoga and never suffer birth again.

"The mind of man," he says, "is the cause both of his bondage and his freedom. Its addiction to the objects of sense is the means of his bondage. Its separation from objects of sense is the means of his liberation. The Yogi who is capable of obtaining transcendental wisdom must therefore restrain his mind from all objects of sense, and meditate on the Supreme Being Who is one with spirit, for the Supreme Spirit attracts to itself him who meditates upon it, as the loadstone attracts iron. Yoga is union with Brahma, effected by the complete control of self or individuality. There are five yamas or acts of restraint which the novice, or yoga yuj, must compass. The adept is called Brahmajñâni (he who knows Brahma).

The chief yama is Prânâ yâma, which seems physically to be the chief secret of Indian Yoga. The novice must try and cease breathing altogether. Dr. Wyld affirms that from a physiological standpoint the rationale of this is that it is thus possible to detach what we call the soul from the body. Prânâyâma may be performed thus: Close the left nostril with the fingers of the right hand and breathe out through the right nostril. Then close the right nostril with the thumb, and inhale through the left nostril. Then try and close both nostrils. The position of the Yogi when practising Yoga may be seen in the various figures of Buddha. You must sit cross-legged, with your back erect, and in modern language, try and go into a trance.

It is explained in this treatise that only the Yogi can know Brahma. He is undefinable by words, and to be discovered solely in spirit. But the transcendental formless divinity cannot be appreciated in the earlier stages of Yoga. First let the novice meditate on Vishnu as Prajâpati and Hiranyagarbha, as the Vasus and Rudras, as the suns, stars, planets, mountains, oceans, rivers, trees. All these are the sensible form of Hari, the Blue One. Let him meditate upon the symbolical Vishnu, Hari, with eyes like the leaf of a lotus, smooth cheeks, neat ears with long earrings, broad breast with the Srivatsa upon it; Hari, with shining bangles and bracelets, and four arms, bearing the sankha or shell, the chakra or quoit of death, the mace and the lotus. Then let him banish from his trance-vision the anthropomorphic god and meditate upon his symbols alone, the quoit, the lotus, &c. By a curious sort of mental truncation he is, by-and-bye, to dispose of the anthropomorphic god piece-meal, snipping away an arm, a jewel, a leg. At last, the formless god, Vishnu as Brahma, will be conceivable by Yoga, and by Yoga only.

The lecturer then gave an account of the initiation of a Buddhist, and of the processes by which the Shadabijnâ, or six magical faculties, were to be acquired. He then cited from the Mahâbhârata a legend of the initiation of a novice called Utanka; and he explained at some length the symbolism of the Indian Zodiac, which was used as a vehicle for all early Indian legends.

Summed up, the main principles of Indian Yoga are the following.

1. By certain formulised ascetic practices and by a prolonged apprenticeship of pupil and flesh and blood teacher, of servant and flesh and blood master, to suppress the animal nature of the novice and bring into complete subjection his will and individual instincts.
2. To bridge for him the two worlds, the world of sense and the world of spirit, and to allow him to extract from the latter the maximum of spiritual gain with the minimum of spiritual danger.
3. To show to him that spiritual knowledge must come from within, not from without, and that all formulised expositions of "absolute truth" are only for the vulgar.

In the topsy turvy world in which we reside certain devout folks rail against mysticism. Could one of these be confronted with one of the old Christian mystics he would hear language that would astonish him. He would be told that in his free employment of such words as "Grace," "Faith," the "Elect" or Chosen, the "Holy Ghost," he was using the terminology of the Mysteries without understanding without the faculty to understand—their meaning. He would be told that the word "grace" in the Kabbalah meant the inner meaning of the great volume of scriptures. He would be told that instead of being one of the elect he was still in the Kamaloka, in Babylon the Mystery, and that compared with one of the real Elect his condition could only be described by the most extreme contrasts of the realm of nature; by darkness as opposed to light, winter as opposed to summer, by death as opposed to life, by the condition of a woman wearing the scarlet robe of disgrace, as opposed to the state of the woman who has trampled on the dragon and his twelve stars for a trophy. Difficult is the quest of the mystic alms bowl of Buddha, the Sangreal of the Christian version of the legend. Through visions, and disturbing fiends, through accepted dungeons and accepted beggary, through obloquy and excommunications, some chance Madame Guyon may have seized it. It is discoverable in the West as well as the East.

An interesting discussion followed, in which the President, Mr. Maitland, and others took part.

---

### CORRESPONDENCE.

---

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

#### Some Incidents and Thoughts Experienced by an Inquirer.

To the Editor of "LIGHT." ↑

SIR,—It is with pleasure I record a few observations on my investigations of Spiritualism. If anyone had told me six months ago that a time would come when I should be forced to acknowledge a belief in what was popularly and generally known by the name of Spiritualism, I should have treated my informant with contempt, for until a short time back I had a vague notion, like a great many others, that it principally consisted of table turning, chair dancing, and other frivolous and trifling manifestations. I did not then know the names of Crookes, Wallace, and Varley, and many other scientific men in connection with psychological research, for the fact was I took no interest whatever in the same, never having had it put before me in its true light. However, a few months ago, during a sojourn in the high Alps of Switzerland, I was startled one night by the unexpected and unsought-for manifestation of a dear friend, who had but left this world a few weeks before. There is no need for me to reproduce the account of it here, as it would but little concern the general reader, but it was a curious fact that the visitation was corroborated by another friend, who slept in a neighbouring room. From that time I have taken an interest in modern Spiritualism. A few months ago I came across a stray copy of "LIGHT," and was much taken by an article entitled "Advice to Inquirers," by "M. A. (Oxon.)" On the first opportunity I followed the advice so clearly and well set down. Unfortunately, things did not seem to go right, for, instead of communications as I had looked for, I found myself uncontrollably seized and moved about in the most absurd manner; nevertheless, I saw quite enough to convince me that there was at our sittings great force present. Sometimes it became impossible for me to touch the table without having my hands flung off by the unseen force; at other times I was convulsed in the manner so peculiar to sensitive mediums. I was very astonished at these things, especially as none of the other sitters were so affected, and I had always prided myself on having the reverse of a nervous temperament. I have witnessed death and suffering in the most horrible forms, yet never lost for an instant complete control of my nerves, and on more than one occasion I have been in great personal danger of my own life and yet never experienced fear. So my readers can well understand my astonishment at what happened in my own private family circle. After trying many times with a like result, I began to despair of the experiments, and, had it not been for the kind and courteous letters I received from the

gentleman so well-known by his signature of "M. A. (Oxon.)," I fear I should have given up further proceedings. Having made the acquaintance of Mr. Eglinton, I introduced to him a friend of mine, and we agreed to try a daylight séance on Monday, June 30th. This was a red-letter day for me, for I obtained for the first time pleasant communication with—

"The great intelligences fair,  
That range above our mortal state,"

to quote the words of our poet Tennyson. To those persons who have given any time at all to the study of psychological subjects the idea of trickery or juggling in slate-writing communication is quite out of the question, but to those of my readers who do not know much of the subject, I give the conditions under which we obtained the messages. I procured two ordinary slates at a stationer's shop, and these did not leave my possession during the séance. At first we obtained messages by simply putting a piece of slate pencil on one slate and holding the slate on the table. After a while the force became stronger, and messages with various signatures and styles of writing were received. But the best test of all was when I put a crumb of pencil on the slate and then put another slate over that; holding the two slates together myself, I then asked if I should ever become a medium. No sooner was the question asked than I heard the pencil within begin to move; I heard the crossing of the t's and the formation of the capital letters, and in a few seconds three small raps were heard, and to the astonishment of all, when I removed the upper slate I found the following message written in a clear and good hand. I was particular to notice that the small crumb of pencil was nearly worn out, and was left at the very end of the flourish of the signature. Thus it was written:—

DEAR SIR,—We perceive that you possess mediumistic powers of very high order, but you have not always done what is right for their development. It is necessary that you should form a circle of friends, those who are in sympathy with you in your desire to cultivate the power given you, and with them enter upon your development, but not too often. The uncomfortable seizures which sometimes possess you are but a prelude to other and stronger manifestations, and really come from someone who is desirous of manifesting to you, but who does not know the method of doing so. We shall take a great interest in helping you, and you may be assured of our presence whenever we can get the power.

ERNEST.

Now I ask the thinking reader how could a communication like the above be written in about forty seconds, and how could any human being have done it by trickery when in broad daylight I had both slates held firmly together in my own hands, and how could the medium have known about the seizures which occurred in the privacy of my own family circle and of which I had not told him? I may mention that Mr. Eglinton was so affected by convulsive seizures during the latter part of the séance that I wished to give it up, but he begged us to continue as he was as much interested as we were. However, after about three-quarters of an hour of constant communication we were informed by the intelligences that the power was nearly exhausted, and the messages became difficult to decipher, and at last we were told by raps they could write no more, and even these became fainter and fainter. I must say Mr. Eglinton appeared somewhat exhausted, and as I had also lent much power I felt I had done enough, specially as one of my unseen friends had advised me in a written message that I was not sufficiently physically strong to try too severe experiments. I could give numerous other messages here, but as they were mostly of a private nature, and only interesting to myself and friends, I shall not do so. If in this world where we hear so much about Materialism and the like, we find that we are surrounded by great and unseen intelligences, which our philosophers cannot successfully explain nor our scientific men teach us about, and which no sensible man who has thoroughly investigated the subject can doubt, do they not teach us to look higher than the mere quibbles and controversies of our daily life, that we may more and more realise the infinite workings of the one Great Unseen yet ever-present power? But at the same time I am quite prepared to admit that if we pursue the investigations otherwise than as our conscience tells us to be right, we are not only likely to bring misery on ourselves, but also on those we come in contact with. We are so surrounded by the many ceremonies and formalities of this life that it is well nigh impossible for us to realise what we really are in ourselves, and it is not until we strive to look to higher things that we can ever hope to solve the problem of life. To those of my readers who have not had even the small experience I have had, I cannot too earnestly advise them to follow implicitly the words of a well-known writer: "Try the results you get by the light of Reason. Maintain a level head and a clear judgment." and I may add, approach the subject with the reverence it deserves.

By following these directions, I doubt not you will become wiser and better for the investigation. Sceptical friends may tell you Spiritualism has never done any good in the world and never will, but these persons are ignorant of the subject, and shew themselves so by such remarks. And, as for some of those so-called "learned" men who will try and teach you that man has no further existence after death, and that there is no such thing as God, and who, in their folly and conceit, try to argue

out their theory,—to these persons turn a deaf ear, for by a right study of Spiritualism you will soon learn how true are these words of Schiller:—

"A God there is, over space, over time,  
While the human will rocks like a reed to and fro,  
Lives the Will of the Holy—a purpose sublime,  
A Thought woven over creation below;  
Changing and shifting the all we inherit,  
But changeless through all One Immutable Spirit!"

And now I must bring my letter to a close. I fear that to many readers who have been investigating spiritual phenomena my experiences seem as nothing beside the more remarkable manifestations they have witnessed. Yet I have penned this in the hope that it may shew those unacquainted with the subject what may be gained by inquiry in a very short time.—Yours truly,

S. J. D.

Séances with Messrs. Williams and Husk and Mr. W. Eglinton.

To the Editor of "LIGHT."

SIR,—Your readers may be interested in the following brief outline of physical phenomena which occurred last week. On Tuesday, the 24th June, I attended a séance with the mediums Messrs. Williams and Husk, at their rooms in Lambs Conduit-street. At the request of Mr. Williams, I took charge of the candle and matches, which were placed immediately before me on the table, so that at a moment's notice I could strike a light when desired. In my waistcoat pocket was an old fashioned silver match-box, weighing two ounces and engraved with my crest. After putting out the light, &c., without mentioning my intention to any person present, before joining my hands, I quietly placed my silver box on the table immediately before me. As soon as the spirit "Peter" came, the box was rubbed against my cheek and the lid opened and snapped many times close to my ear. On the appearance of "John King" I submitted to him that my son, Morgan, was sitting *en séance* at the same hour at a house at Thornton Heath, and suggested that my box might be conveyed there by the spirits. "John King" replied that he feared they would not be able to manage it, but that they would try. At the conclusion of the séance I searched the room but the box was nowhere to be seen.

As the missing article had not turned up at the house of my friend at Thornton Heath, I attended the séance on Saturday, June 28th, held in Lamb's Conduit-street, and in response to my inquiries Mr. Williams assured me that nothing had been seen of the missing wanderer. I had not long extinguished the light that evening, however, before my box was slipped into my hand, and in reply to my inquiry "Peter" regretted they had been unable to deposit it at Thornton Heath, and explained the psychological reason of the failure.

I had an appointment for Tuesday, July 1st, at 12, Old Quebec-street, with Mr. Eglinton, and I asked our genial and obliging friend, "Peter," if he could take my box to Mr. Eglinton's rooms, and return it to me there. He inquired if the séance on that evening was to be for materialisation, and if to be held in the light. On receiving an affirmative reply in each case, Peter said he would try and comply with my wish, and directed me to look for the box in a dark corner of the room, but desired me not to mention the proposed experiment to anyone. The box, which I had been allowed to feel, was then taken from my fingers by my spirit friend.

At the séance at 12, Old Quebec-street, on Tuesday, July 1st, Mr. Eglinton's control, "Daisy," addressed me thus:—"Mr. Mitchiner, there is a spirit behind you, I don't know who he is, but he gives the name of 'Peter.' He is holding his sides and laughing immoderately."

No person in the room knew anything of the arranged experiment, and I had purposely kept the matter from the knowledge of Mr. Eglinton. But I suspected "Peter" had some grounds for his mirth, so, at the conclusion of the séance, I searched both rooms for my box. As I was in the act of stooping, the silver match-box was suddenly dropped on my back from which it rebounded on to the floor. No one was near me at the time, and Mr. Eglinton had not recovered from his exhaustion.

At our home circle, on a subsequent evening, the spirit of my father explained that "Peter" took the box to Mr. Eglinton's rooms on Saturday evening, and placed it under the floor, and that it was my father and not "Peter" who dropped it on my back as I was stooping.

Spiritualists, acquainted with psychic phenomena, will doubtless find no difficulty in accepting this statement. Sceptics will explain it by collusion and deception. Not very many months ago I should unquestionably have sided with the sceptics, so it will not become me to complain if the publication of these details should evoke ridicule at my expense. For this I am prepared. He who cannot endure ridicule for truth, either does not possess it, or has imperfectly grasped it.

Other manifestations of the deepest interest occurred at this séance. Should they on reflection assume public importance and your readers so desire, they may possibly form the subject of a future letter.—Your obedient servant,

J. H. MITCHINER, F.R.A.S.

Croydon, July 3rd, 1884.

A Catholic Dictionary on Spiritualism.

To the Editor of "LIGHT."

SIR,—A Catholic dictionary, giving complete information about the rites and doctrines of the Catholic Church, is a much needed book, and professes to have been supplied by "Messrs. Addis and Arnold's Catholic Dictionary" (Kegan Paul). Such a book, when it aspires to almost infallible information on the subject of which it treats, should not be passed over when we find in it *gross and unpardonable misrepresentation*, whether wilful or proceeding from ignorance. Under the heading of "Spiritualism, Mesmerism, and Animal Magnetism," all which it pretends to dispose of in the space of one short column, p. 772, we find the entire mass of phenomena which have been attested by the testimony of chemists, physicians, literati, barristers, bankers, military men, clergymen, &c., &c.—a hundredth part of which would suffice to hang a man, and outweigh the testimony we have in the Gospel history,—clumsily and ignorantly set down as "imposture," "ludicrous and revolting superstition," "blasphemy," "cheating," &c., &c., and this by members of a Church whose miraculous phenomena may be counted by the thousand, and which is expected to be believed by its members on testimony far inferior in point of strength, intelligence, and numbers!! Once more, turning over to the article "Inquisition," and we find a specimen of the frame of mind in which these statements have been compiled. At p. 446 it is said that Fleury held "that the Pope could employ no collective force unless the civil power gave him leave;" then follows this singular refutation! "From such a view it logically (?) follows that St. Paul ought to have asked permission of Sergius Paulus before striking Elymas, the sorcerer, with blindness!" May I ask the very learned authors, was striking Elymas with blindness an instance of "temporal power," or were the thumb-screw and the red-hot iron slipper spiritual punishments? It would seem so from this profoundly learned dictionary.—Yours,  
A TRUE CATHOLIC.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

W. F. TOLMIE.—Received. Will reply privately in the course of a few days.

W. R. T. (Weymouth).—Thanks. Will be used at a suitable opportunity.

J. S. CRISP.—Thanks for your cutting. An answer shall be given in an early number.

N. T.—The experiment you suggest is possible, but not common. We will speak to Mr. Eglinton and let you know what he says about it.

PAMPHLET RECEIVED.—"Spiritualism at Home," by M. Theobald. E. W. Allen.

THEOSOPHICAL SOCIETY.—We learn that an open meeting of the London Lodge of the Theosophical Society will be held at Prince's Hall, Piccadilly, on Monday evening, July 21st, at 9 p.m. As Madame Blavatsky and Colonel Olcott will be present an interesting evening may be anticipated.

W. J. COLVILLE lectured twice on Sunday, July 6th, in the Town Hall, Pendleton, when very large audiences greeted the speaker both afternoon and evening. On the following evening (Monday) he held a reception at Trinity Hall, 83, Chapel-street, Salford, when the room was crowded. He will speak there again on Fridays, July 11th and 18th, at 8 p.m.; on Sunday next, July 13th, at Sowerby Bridge; also on the two following evenings and on Wednesday, July 16th, at Halifax.

DR. FORBES WINSLOW departed this life with a good reputation. His son, although—as it came out in Mrs. Weldon's action against him—his name was not the same, adopted it when he succeeded to his father's lucrative practice in lunacy. The authority of that name he thus gave to the mis-representation—which he circulated in print—that there were 60,000 lunatics in the asylums of the U.S. of America from Spiritualism. Dr. Crowell made a statistical investigation, and brought out the fact, which he published, that for every single case of insanity from Spiritualism, there were ten cases set down as caused by "religious excitement."

THE results to animals from being repeatedly hypnotised for experiments have been progressive paralysis and death. Dr. Charcot, in his experiments before his physiological class at the Salpêtrière, makes hospital patients jump, dance, laugh and cry, and throws some into convulsions. If physiological experiments are to aid us in studying life, health, and disease, let dangerous puerilities or inutilities be dismissed; let us approach the subject in a spirit of seriousness. Chemistry emerged from alchemy freed from its occultism, and electrical science dates from the convulsed frog's legs of Galvani. Our highest physicians and physiologists would not, as Flammarion says, derogate from their eminence if they would bring their disciplined faculties to bear upon the phenomena in question. Great discoveries await them; they would find hitherto unexplored horizons opening before them.—*L'Anti-Miracle*.

All communications to be addressed to:—

THE EDITOR OF "LIGHT"  
4, AVE MARIA LANE,  
LONDON, E.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 sésances.

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.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

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

## Light:

SATURDAY, JULY 12TH, 1884.

### VISIBLE APPARITIONS.

BY EDMUND GURNEY AND FREDERICK W. H. MYERS.

(*"Nineteenth Century" for July.*) I

In the present instalment, Messrs. Gurney and Myers carry their argument a step further, passing from general telepathic effects produced on the emotions, the will, the senses, or the intellect of one person by some corresponding affection of another person at a distance, to a class of cases the treatment of which they had specially deferred, viz., those which concern the sense of *sight*.

They describe this class as undoubtedly the furthest and most eccentric of the phenomena embraced by the telepathic theory; indeed, at the outset they recognise the necessity of an expansion of the theory as stated in previous papers. Such an expansion, however, does not drive them from the old basis. They still feel able to treat visible apparitions as "transferred impressions," and viewed in this light they claim that even the most startling of them are not without experimental analogy; and that it is possible to lead up to these extreme cases by *quite gradual steps*, starting from a point where the experimental analogies are perfectly obvious.

These steps are treated *seriatim* in the article under consideration, and to which we must, in this connection, refer our readers. Messrs. Gurney and Myers' work is too valuable to be marred by a generalisation which would necessarily be brief and incomplete. The cases illustrating the different graduations are clear, concise, and to the point. One case which comes midway between the presentation of a simple mental image and an apparently solid figure is specially noteworthy. It is as follows, and was received from Mr. Richard Searle, Barrister, Home Lodge, Herne Hill.

One afternoon, a few years ago, I was sitting in my chambers in the Temple, working at some papers. My desk is between the fire-place and one of the windows, the window being two or three yards on the left side of my chair, and looking out into the Temple. Suddenly I became aware that I was looking at the bottom window-pane, which was about on a level with my eyes, and there I saw the figure of the head and the face of my wife, in a reclining position, with the eyes closed and the face quite white and bloodless, as if she were dead.

I pulled myself together, and got up and looked out of the window, where I saw nothing but the houses opposite, and I came to the conclusion that I had been drowsy and had fallen asleep, and, after taking a few turns about the room to rouse myself, I sat down again to my work and thought no more of the matter.

I went home at my usual time that evening, and whilst my

wife and I were at dinner she told me had lunched with a friend who lived in Gloucester Gardens, and that she had taken with her a little child, one of her nieces, who was staying with us; but, during lunch, or just after it, the child had a fall and slightly cut her face so that the blood came. After telling the story, my wife added that she was so alarmed when she saw the blood on the child's face that she had fainted. What I had seen in the window then occurred to my mind, and I asked her what time it was when this happened. She said, as far as she remembered, it must have been a few minutes after two o'clock. This was the time, as nearly as I could calculate, not having looked at my watch, when I saw the figure in the window-pane.

I have only to add that this is the only occasion on which I have known my wife to have had a fainting fit. She was in bad health at the time, and I did not mention to her what I had seen until a few days afterwards, when she had become stronger. I mentioned the occurrence to several of my friends at the time.

November 2nd, 1883.

S. M.

This instance is regarded as representing a telepathic impression which has been externalised, but not yet completely objectified; which presents itself as something at which the percipient gazes, but which yet is not "taken for real," or localised in three dimensions among the familiar objects around him. The writers think that their explanation—coming midway between what they term "the two equally crude views between which they steer, that phantoms are all morbid nonsense, or that they are all 'the spirits of the dead,'" is strongly supported by such intermediate cases as this. Indeed, in their researches they "find group after group of transitional experiences, illustrating the degrees by which a stimulus, falling or fallen from afar upon some obscure, sub-conscious region of the percipient's mind, may seem to disengage itself from his subjectivity, and to emerge into the waking world."

They are thus brought to the final class of cases of "phantasms of the living," where the percipient sees the figure as an apparently solid object among the familiar objects which surround him, and holding to those objects just such a relation as a figure of flesh and blood might have held—in fact, the orthodox apparition. The externalisation is in these cases more durable and apparently more independent.

Again, we must decline to mar the argument by imperfect summarisation. The chain of reasoning is, as we have said, too close and cogent. The cases cited are extremely interesting, and we quote two of them. The first was given by Lieutenant-Colonel Jones, 8, Sussex-place, N.W., who confirmed the narrative verbally, and shewed a letter written at the time in which his father alludes to the apparition.

In 1845 I was stationed with my regiment at Moulmein, in Burmah. In those days there was no direct mail, and we were dependent upon the arrival of sailing vessels for our letters which sometimes arrived in batches, and occasionally we were months without any news from home.

On the evening of the 24th of March, 1845, I was, with others, dining at a friend's house, and when sitting in the verandah after dinner, with the other guests, in the middle of a conversation on some local affairs, I all at once *distinctly* saw before me the form of an open coffin, with a favourite sister of mine, then at home, lying in it apparently dead. I naturally ceased talking, and everyone looked at me with astonishment, and asked what was the matter. I mentioned, in a laughing manner, what I had seen, and it was looked upon as a joke. I walked home later with an officer very much my senior (the late Major-General George Briggs, retired, Madras Artillery, then Captain Briggs), who renewed the subject, and asked whether I had received any news as to my sister's illness. I said no, and that my last letters from home were dated some three months prior. He asked me to make a note of the circumstance, as he had before heard of such occurrences. I did so, and shewed him the entry I made opposite the day of the month in an almanack. On the 17th of May following I received a letter from home announcing my sister's death as having taken place on that very day—viz., the 24th of March, 1845.

The next is a case so strange that it is described as needing the high authority on which it comes to satisfy the

reader that he has not passed unawares into the region of romance. It was received from Sir Edmund Hornby, late Chief Judge of the Supreme Consular Court of China and Japan, who describes himself as "a lawyer by education, family, and tradition, wanting in imagination, and no believer in miracles." He first narrates how it was his habit at Shanghai to allow reporters to come to his house in the evening, to get his written judgments for the next day's paper.

They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and I imagine had a history. In appearance he was also peculiar. I only knew him as a reporter, and had no other relations with him. On the day when the event occurred, in 1875 or 1876, I went to my study an hour or two after dinner, and wrote out my judgment. It was then about half-past eleven. I rang for the butler, gave him the envelope, and told him to give it to the reporter who should call for it. I was in bed before twelve. I am a very light sleeper, and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed—a French one—faced the fire-place; on the mantel-piece was a clock, and the gas in the chandelier was turned down, but only so low as to admit of my seeing the time at any time of the night, for—waking easily and frequently—I often smoked a cigarette before I went to sleep again, and always desired to know the hour.

I had gone to sleep, when I was awakened by hearing a tap at the study door, but thinking it might be the butler—looking to see if the fire were safe and the gas turned off—I turned over with the view of getting to sleep again. Before I did so, I heard a tapat my bedroom door. Still thinking it might be the butler, who might have something to say, I said, "Come in." The door opened, and, to my surprise, in walked Mr. ——. I sat up and said "You have mistaken the door; but the butler has the judgment, so go and get it." Instead of leaving the room he came to the foot edge of the bed. I said, "Mr. —, you forget yourself! Have the goodness to walk out directly. This is rather an abuse of my favour." He looked deadly pale, but was dressed in his usual dress, and was certainly quite sober, and said, "I know I am guilty of an unwarrantable intrusion, but finding that you were not in your study I have ventured to come here." I was losing my temper, but something in the man's manner disinclined me to jump out of bed to eject him by force. So I said simply, "This is too bad, really; pray leave the room at once." Instead of doing so he put one hand on the footrail and gently, and as if in pain, sat down on the foot of the bed. I glanced at the clock and saw that it was about twenty minutes past one. I said, "The butler has had the judgment since half-past eleven; go and get it." He said, "Pray forgive me; if you knew all the circumstances you would. Time presses. Pray give me a *précis* of your judgment, and I will take a note in my book of it," drawing his reporter's book out of his breast pocket. I said, "I will do nothing of the kind. Go downstairs, find the butler, and don't disturb me—you will wake my wife; otherwise I shall have to put you out." He slightly moved his hand. I said, "Who let you in?" He answered, "No one." "Confound it," I said, "what the devil do you mean? Are you drunk?" He replied, quietly, "No, and never shall be again; but I pray your lordship give me your decision, for my time is short." I said, "You don't seem to care about *my* time, and this is the last time I will ever allow a reporter in my house." He stopped me short, saying, "This is the last time I shall ever see you anywhere."

Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in as few words as I could. He seemed to be taking it down in shorthand; it might have taken two or three minutes. When I finished, he rose, thanked me for excusing his intrusion and for the consideration I had always shewn him and his colleagues, opened the door, and went away. I looked at the clock; it was on the stroke of half-past one.

(Lady Hornby now awoke, thinking she had heard talking; and her husband told her what had happened, and repeated the account when dressing next morning.)

I went to the court a little before ten. The usher came into my room to robe me, when he said, "A mad thing happened last night, sir. Poor — was found dead in his room." I said, "Blow my soul! dear me! What did he die of, and when?"

"Well, sir, it appears he went up to his room as usual at ten to work at his papers. His wife went up about twelve to ask him when he would be ready for bed. He said, 'I have only the judge's judgment to get ready, and then I have finished.' As he did not come, she went up again, about a quarter to one, to his room and peeped in, and thought she saw him writing, but she did not disturb him. At half-past one she again went to him and spoke to him at the door. As he did not answer she thought he had fallen asleep, so she went up to rouse him. To her horror he was dead. On the floor was his note-book, which I have brought away. She sent for the doctor, who arrived a little after two, and said he had been dead, he concluded, about an hour." I looked at the note-book. There was the usual heading:—

"In the Supreme Court, before the Chief Judge.

"— v. —."

"The Chief Judge gave judgment this morning in this case to the following effect"—and then followed a few lines of indecipherable shorthand.

I sent for the magistrate who would act as coroner, and desired him to examine Mr. —'s wife and servants as to whether Mr. — had left his home, or could possibly have left it without their knowledge, between eleven and one on the previous night. The result of the inquest shewed he died of some form of heart disease, and had not, and could not have, left the house without the knowledge of at least his wife, if not of his servants. Not wishing to air my "spiritual experience" for the benefit of the Press or the public, I kept the matter at the time to myself, only mentioning it to my Puisne Judge and to one or two friends; but when I got home to tiffin I asked my wife to tell me as nearly as she could remember what I had said to her during the night, and I made a brief note of her replies and of the facts.

(Lady Hornby has kindly confirmed the above facts to us, as far as she was cognisant of them.)

As I said then, so I say now—I was not asleep, but wide awake. After a lapse of nine years my memory is quite clear on the subject. I have not the least doubt I saw the man—have not the least doubt that the conversation took place between us.

I may add that I had examined the butler in the morning—who had given me back the MS. in the envelope when I went to the court after breakfast—as to whether he had locked the door as usual, and if any one could have got in. He said that he had done everything as usual, adding that no one could have got in if even he had not *locked* the door, as there was no handle outside—which there was not. I examined the coolies and other servants, who all said they opened the door as usual that morning—turned the key and undid the chains, and I have no doubt they spoke the truth. The servants' apartments were separated from the house, but communicated with by a gallery at the back, some distance from the entrance-hall.

The reporter's residence was about a mile and a-quarter from where I lived, and his infirmities prevented him from walking any distance except slowly; in fact, he almost invariably drove.

EDMUND HORNBY.

We cannot refrain from quoting entire the concluding reflections of the authors of this paper. These closing words are significant, and the Spiritualists will at once recognise the path which is opening out before the writers. For ourselves, we heartily welcome any new light which the S.P.R. may be able to throw upon these occult phenomena.

We have found no need to postulate the existence of any intelligences except human minds, and human minds, not in hell or heaven, but on earth as we know them. But, nevertheless, if other intelligent beings besides those visible to us do in fact exist—if man's own soul survives the tomb—then, no doubt, our telepathic experiments and our collected cases of apparitions, interpreted as we interpret them, do suggest analogies of influence, modes of operation, which (it is hardly too much to say) would throw a quite novel light over the long controversy between Science and Faith. It is only in some form of idealism that that controversy can find a close. And we are far too sensible of the problem involved in the relation of our own will to the facts and forces of nature to meet any idealistic hypothesis of the relation of *other* wills to those facts and forces with a direct denial. We cannot call a hypothesis *unphilosophical* however much *unproved* if it introduces into the great problem no difficulty which is not already there, and is compatible—which the cruder theory of miracle is *not*—with

the known facts of the universe, viewed in that connected manner which alone can give stability to thought.

But we shall do no more than indicate this line of reflection. We have no wish to take wing as *chimærae bombinantes in vacuo*—full-blown explainers of the universe—but rather to be accepted as hewers of wood and drawers of water in a territory which inductive science has yet to clear for her own. Nay, we have preferred to submit to the inconvenience of an arbitrary restriction of our subject rather than to risk the dangers which might attend its further extension. Of apparitions *after death* we say nothing here; we choose rather to defer all discussion of such evidence as is alleged for them (though we receive and examine it) until we have learnt everything that it may be possible to learn of those *phantasms of the living* which do not tempt us among agencies so obscure and unknown. It is true that even of these incidents *death* is the central fact. It is in this profoundest shock which human life encounters that these phantasms are normally engendered; and, where not in death itself, at least in one of those special moments, whether of strong mental excitement or of bodily collapse, which of all living experiences come nearest to the great crisis of dissolution. Following the track not only of logical sequence but of imaginative interest, our evidence has carried us from the slightest to the gravest of human things, from the curiosities of an afternoon to the crises of a lifetime, from petty experiments and seemingly aimless mysteries up to the experience which there is no refusing, and into the heart of the supreme mystery which surrounds and overshadows us whether we speculate about it or no. But in the light of advancing knowledge that mystery may appear—if no less profound than ever—at any rate less appalling. We have drawn on no creeds; we have appealed to no “supernatural agencies.” But new facts cannot leave old facts exactly where they found them; and we have at any rate discovered in *death* the great and peculiar source of phenomena which—however we interpret them—are essentially *vital*. With this reflection we may pause on the threshold—*vestibulum ante ipsum primisque in faucibus Orci*—till our eyes, which still can look into daylight, have grown accustomed to the darkening air. Not here, indeed, any more than elsewhere, shall we find the “Elysian road” which will conduct man undoubtingly to such beliefs as his heart most craves. *Centauri in foribus stabulant*. There will, we doubt not, as discovery replaces imagination, be found much that will startle, something that will alarm or repel. But in this age, if in any, it may surely be affirmed that “Truth, after all, is the prime passion of mankind;” and the audience, the fellow-workers, to whom we look are those who in these deep matters are weary alike of unproved dogma and of uninquiring negation; who have faith enough in the methods and in the future of Science to feel confident that the same humble, candid, persistent collection and colligation of facts—without disdain of the smallest things or fear of the hardest—which in one century has so changed our outlook on the world, may be rewarded hereafter by the opening of horizons wider still,—by a more indisputable insight, a more assured penetration into the “chief concerns of man.”

**PSYCHOGRAPHY.**—We understand that the Psychical Society, led by Professors Barrett and Sidgwick, has turned its attention to the remarkable phenomenon of “slate writing,” the “medium” for the production of which is the well-known William Eglinton, now of Old Quebec-street, Hyde Park, London. It is said that some very singular results have been obtained. The “impossible” is always tending to become the true; and we should not be at all surprised to find this astounding experiment verified in 100 scientific laboratories within twenty years. The writer of these lines may, in a future number, put on record the results of some experiments of his own.—*The Truthseeker*.

THE *Figaro* (Paris) of June 30th makes mention of Marie Durand, at Auberine, Isère, 123 years of age. The *Figaro* quotes the certificates of her baptism, and also her husband's, whom she has survived 96 years. Her diet is chiefly of vegetables, but she takes wine and brandy. One of her habits is to retire to rest at sunset.

THE vision that can penetrate through stone walls and distinguish distant objects, as in clairvoyance, is not of the material body; it must belong to the spirit. Hundreds of times have I had the evidence that the spirit has not only powers of locomotion, cannot only see, but can hear, and even perceive odours, at a distance. As the fin in the unhatched fish indicates the water in which it will one day swim, and as the wing in the unfledged bird indicates the air in which it will one day fly, so these powers in the human being indicate the mighty realm which his spirit is fitted eternally to enjoy.—*William Denton*.

#### MISS DALE OWEN IN LEICESTER.

On Sunday afternoon and evening Miss R. Dale Owen, of America, granddaughter of the late Mr. Robert Owen, the philanthropist, gave lectures in the Temperance Hall, under the auspices of the Leicester Spiritualist Society. The chair in the afternoon was occupied by the Rev. J. P. Hopps, and there was a fairly large attendance. Mr. Hopps said that he took the chair with great pleasure, because he regarded the subject of Spiritualism as one of overwhelming importance, and for his own part he was exceedingly disposed to believe that in these days they had a genuine actual intercourse between the unseen and the seen. He could not understand how anybody could regard this matter as of very little importance. If that belief was true it was, as John Bright had said, the most stupendous truth of that or any other age. He did not think that any reader of the Bible need have any hesitation in believing the fundamental truth of the intercourse between the unseen and the seen, for the Bible was full of it from beginning to end, and no believer in a future life need hesitate to believe it, because if there was a life after what was called death, and those who had gone before lived on the other side, what was more natural or likely than that they should take an interest in, or love to think of and come near to, those they left behind if they could? He also had pleasure in presiding because they would have the gratification of listening to Miss Owen—for her own sake as a truth-seeker and truth-speaker, and as one who had a great many opportunities of knowing the truth about the matter, and also for the sake of those whom she in her person represented—for there was something in ancestry. Her grandfather had not only the enthusiasm of humanity but enthusiasm for humanity, and if he made mistakes it was only because his enthusiasm led him to try experiments for which the human race was not good enough. If Robert Owen failed, it was because men were ignorant, selfish, and cowards. He did nothing bad, but he was in some respects unsuccessful, because he looked too high and lived centuries before his time. Mr. Hopps also referred to Miss Owen's father as a patient, brave, clear-sighted, painstaking truth-seeker, and an accomplished man, and at the close of his remarks a hymn was sung and a portion of Scripture read. Miss Owen commenced her address by remarking that she had often heard the question asked—What good has Spiritualism done? but it would be as easy to say what good the sunshine had done as to answer that question, for they would have to go back as far in the history of the world to reply to one as for the other. Spiritualism had given to men all the knowledge of the unseen which they had possessed from the beginning; and throughout the ages Spiritualism, or, in other words, experimental knowledge of another world a little higher and better than this, had been the agency which had assisted the wearied ones of the earth to bear the work a little longer.

In the evening, at the same place, there was again a good audience, Mr. J. Bent presiding. After a similar service, Miss Owen gave an address on “Every-day Spiritualism.” The lectures were listened to with deep interest, and frequent applause marked the evident appreciation. At the close of each meeting several questions of minor importance were put and answered, and the proceedings terminated in the usual way.—*Leicester Daily Post*, July 7th.

**THE CIRCULATION OF SPIRITUAL LITERATURE.**—Communications still reach us complaining of Messrs. W. H. Smith and Son's action in refusing to supply “LIGHT,” the latest instance being addressed from Beckenham. The use this firm makes of their monopoly as the distributors of periodical literature for a large portion of the country, is nothing short of a public scandal.

AN exhibition is being made in the Southern States of the so-called electrical properties of a girl, Lulu Hurst. One of the experiments is this: Three men hold an open umbrella by the handle, Lulu lays her open palm upon the umbrella, and it is wrenched from their hands or turned inside out. Another is: Three men hold up a strong chair, she places her hand upon it, and—in opposition to their efforts—it is forced to the floor. The *Medical Record* details some of the experiments, of which these are samples, and expresses the opinion that it is the forces of the men experimenting that are operative in the results, and not any force or forces in the girl. At Charleston a prominent physician who subscribed to this opinion proposed to test it by himself taking part in another experiment. He held in his hands a billiard cue, Lulu placed one of hers flat against it, and he found himself unable to get it down to the floor. He was converted; but let him not be surprised to read in the *Medical Record* that it was his own force that was operative in his inability.—*Religio-Philosophical Journal*.

## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 162.)

## IV.—THE FULL FORM.

I have arrived at length at the phenomenon which is the crown and sum of all manifestations of spirit-power. From the materialisation of inanimate objects, of detached hands, and of faces and busts we come to the presentation of the complete human body. If any of my readers should chance to be unfamiliar with the recent literature of Spiritualism it will seem, no doubt, a tremendous claim that is made when it is alleged that there are cases in which a human body has been built up in the same way as a detached hand has been materialised; that these bodies are, apparently, and so far as can be ascertained by careful investigation, organised in all details of the complex human structure with perfect completeness; that they are built up, on certain occasions, from materials furnished from the bodies of medium and sitters; that they can converse, move heavy objects, walk about, and identify themselves as personal friends of some observer by marks of physical peculiarity accurately reproduced; and, finally, that they are resolved once more into the imperceptible elements from which they were compounded, and are dissolved, in some cases, before the very eyes of the observers.

Yet this is the tremendous claim put forward. It is needless to say that it must be substantiated by evidence of the most conclusive nature before it can be accepted. A fact so tremendous in its nature, so antecedently incredible, requires proof that is absolutely irrefragable. I believe that proof to be forthcoming. I trust, before I have finished, to lay it in sample before my readers. For the body of evidence has grown to vast size, and I can but present specimens of it. It shews also much confusion of thought, and inaccuracy in distinguishing between apparently identical, though really distinct phenomena, which I am unable to rectify, and which, for my present purposes, makes any such record worthless. I must, therefore, perforce select.

As far back as the year 1876 it was pointed out by the then Secretary of the British National Association of Spiritualists, at one of the meetings held in its rooms for the discussion of various problems, that under the head of materialisation were included other similar phenomena, such as Transfiguration. To confuse the building up of a human form with the presentation of the transformed or transfigured body of the medium is to introduce an element of inaccuracy which invalidates the scientific worth of any narrative. In many cases it was clear that the so-called materialised form was in effect the medium: and from the methods of investigation then adopted—the seclusion of the medium in a cabinet, or in an inner room, or behind a curtain—it was nearly impossible to say with accuracy of any given form-manifestation whether it was a materialisation or not. For any attempt to settle this initial point of difficulty was usually resented; a sight of medium and form simultaneously was extremely rare; and the cases in which the form was dematerialised in view of the sitters were rarer still. Yet, without some evidence of this kind, to speak of the phenomenon under notice as a materialisation is obviously misleading, since it begs the question at issue. A form so presented may be a materialisation, or it may not. It may be an instance of a remarkable phenomenon, such as transfiguration: or of the release of the medium from the bonds in which he has been secured, and of the clothing him with white drapery, and of the causing him to play a part while in a state of trance. Or it may be, as cruel experience has too often demonstrated, a simple fraud palmed off on a

credulous and too confiding group of inefficient observers. The first point to settle was, surely, the genuineness of the phenomenon: the next, to refer it to its proper category as a form-manifestation. I insist on this very obvious necessity more than I should were it not that I have found it difficult to bring home clearly to some Spiritualists that there is any such necessity. "If it be not materialisation proper it is just as wonderful," they say with astounding looseness of thought. "It is a transfigured medium, or a medium abnormally presented at any rate." It ought not to be necessary to say that when I am looking for evidence of materialisation I do not want something "equally wonderful" but perfectly different, any more than I expect when I purchase a watch to be supplied with an aneroid barometer, as an instrument equally wonderful in construction. I insist, then, on this very necessary distinction, and, in the narratives which I shall quote, I have kept it constantly in mind, even rejecting some good cases because it was impossible to decide to what class they ought to be referred.

I return to the paper\* in which this distinction was first made clear. The writer considers that "there are three principal sections under which the materialisation phenomena may be classed":—

1. Duplication. 2. Transfiguration. 3. Transformation. The two latter may, perhaps, be included under one head. Respecting Duplication (the genuine materialisation) the writer has some instructive remarks. Though this is not the place for the discussion of theories, I quote them for the purpose of clearing the way before I adduce my evidence. It is very necessary that my readers should clearly understand what I mean by my terms, what I do and what I do not seek to prove.

By duplication I understand that a form, partial or entire, more or less resembling the medium in physical and mental characteristics, is presented, which has on several occasions been indubitably proved to be distinct and separate from the medium, drawing from him its life and energy, the flow of which to the one occasions a corresponding ebb from the other. *In all instances*, however, of this kind, I venture to hold that an intelligence, an entity—a "spirit," if you will—which is *not* the medium in another state of consciousness, is controlling, manipulating, moulding the form. When the "conditions" (a comprehensive term, which is intelligible to all Spiritualists, whether these consist in the bodily or mental state of the medium or in his surroundings) are not favourable to manifestation, the materialised or duplicated form bears most resemblance to the medium; when they are favourable the resemblance is less marked, because then it would seem that the controlling intelligence is met by fewer obstacles in clothing itself with strange materials, and can, so to speak, shape them so as to set off its own individuality to the fullest advantage, instead of appearing in ready-made garments bearing the impress of another hand.

Respecting the other phenomena the writer says:—

I have more than once seen, and you, sir, and others must have seen, so-called materialisations which bore every evidence of being the medium brought out in disguise, and sometimes in very poor disguise too; so poor, that the medium would have been far too clever to have presented himself or herself so badly got up, could he or she be supposed to have had any hand in the performance.

I firmly believe that in all the cases I have mentioned there was a manifestation of spirit power, and that the medium, when forced to take part in it, has been not only disguised, but to some extent transformed; the operating spirit has seemed to infuse as it were, his own spirit into the unconscious form with which he was "manifesting."

Since the difference between these various kinds of manifestation must have struck all those who are in the habit of attending physical *séances*, and of observing and questioning, instead of merely believing what purports to be said by spirits, why, I ask, are we to continue to call them all by one name? Is it not to make confusion more confounded, and to expose our mediums to the charge of trickery by inquirers who do not know all the wondrous difficulties of the subject? It would be better, I think, to recognise at once that transfiguration or transformation

of the medium, giving him or her a momentary likeness to some departed friend, is a distinct, and, under test conditions, a legitimate form of manifestation. But do not let us blind ourselves and others through fear of giving offence, or for other foolish reasons, to facts which are so patent that even a child could at once detect their nature and difference.

Now, what I wish chiefly to bring out in this letter is that there are cases in which the medium is taken bodily out of the cabinet while in a state of trance, and is presented under another character apparently conscious and wide awake, and that these are real manifestations of spirit-power, in which the medium plays an unconscious part. The close observer will at first think that he has detected the medium in a trick, and if he be rash enough to seize the form, he will find that the spirit has fled, and that what he holds is only the dense matter of the medium's body. But if he will continue to watch patiently and more closely, he will come to see that there is a factor in that presentation of likeness and unlikeness to the medium, which for a moment recalls the far-off vision of a departed friend, which even claims to be that friend; and yet, when he looks again, the likeness is gone, and he thinks he must have been mistaken. Yet there is a lingering conviction in his mind that the likeness was there, otherwise why was that particular friend, whose memory may have been latent, but was not immediately present in his brain, recalled to his mind at that particular moment? Besides, there was not only the look, there was the gesture, and some special name or word was uttered, suggestive of bygone days or scenes.

In the meantime, the form which had retreated behind the curtain, reappears, and some one else present claims a grandmother, where before was a companion-in-arms, a long-lost child, or an early love. The unuttered thought of the close observer is changed from "imposture of the medium" to "imagination of the sitters," and so he throws it all over, and begins again with strict test conditions. "I would rather see a pencil stand up in the light," he says, "than all the recognisable faces and full forms in the world; there is so much imposture mixed up with these materialisations." Now it seems to me, as I said before, that if we were to do away with the vague term "materialisation," which implies so much, almost to an act of creation, and were to substitute "form-manifestation" or "transformation," or some similar term less suggestive of the miraculous, and if the sitters would moderate their expectations, and not claim, in the presence of inquirers, to recognise the actual bodily form of their lost ones, we should hear less of seizures, exposures, and police-prosecutions. If Spiritualists could convince themselves, by any tests they please, that the body of the medium is brought out under a changed form, in other words, undergoes a transformation, a step would be gained towards clearing mediums of imposture, and Spiritualists of credulity.

An instance of this transfiguration, shewing that it is not a fancied change referable only to the excited imagination of the observer, is adduced from Miss Blackwell's translation of Kardec's "Medium's Book," p. 133. The fact is said to have occurred in 1858-9, near St. Etienne.

A young lady, about fifteen years of age, had the singular faculty of transforming herself—that is to say, she could assume, at times, the appearance of persons who were dead. The illusion was so complete that the person simulated appeared to be actually present, so exact was the resemblance of features, expression, voice, and even of peculiarities of speech. This phenomenon occurred hundreds of times, without the girl's will having anything to do with it. She often assumed the appearance of her brother, who had been dead many years, presenting the similitude, not only of his face, but his height, and the size of his body. A physician of the place, who had several times witnessed these strange occurrences, made the following experiment, with a view to assuring himself that he was not under an illusion. We have the fact from his own lips, from the girl's father, and from several other ocular witnesses of most honourable character, and unquestionable veracity. It occurred to the physician to weigh this young lady, first in her normal state, and then in her state of transfiguration, when she had assumed the appearance of her brother, who was more than twenty years of age when he died, and much larger and stronger than his sister. He did so, and found that, *in her transfigured state*, her weight *was almost doubled*. This experiment was conclusive, and rendered it impossible to attribute her appearance to an optical illusion.

And in the course of turning over some old Spiritualist

papers, I came across a case that I published in *The Spiritualist*, March 9th, 1877, and which is apposite here.

#### TRANSFORMATION PHENOMENA.

SIR,—In an old copy of the *Spiritual Times* (June 3rd, 1865), there is, among other "Remarkable Spiritual Experiences of a Clergyman," the following, which is interesting in the present day when form manifestations are so much more frequent, and when we who view them are so often perplexed as to the exact source to which they are to be referred.

The writer has been describing other manifestations through "a friend's son, one of our mediums." After these were over, the medium wrote: "Mr. K., mark well the medium's actions from his head to his waist, and keep very quiet." The narration proceeds thus:—

"We heard a great rattle like some electrical machine, and the room began to tremble. The medium stood up, we could see him distinctly; he stood erect, his arms stretched out in the form of a cross; then he lifted his hands to his head, slipping his fingers through his hair some half dozen times. Presently he turned to the wall and shook hands apparently with some one, then he turned right round, and appeared to do the same with some one else, then with another also; then he appeared to embrace a fourth, then shook hands with some one else, and so on for a considerable time, as if he had been meeting with a considerable number of friends, who had all met together for some gladsome occasion. Then, after having saluted them all, he again stood quiet. We could now see from his head to his waist quite clearly; the light was clearer. Presently his appearance was changed, and there stood before us a man of about middle age, with a bushy beard of sandy colour, broad face, high cheek bones, broad full forehead, and benevolent countenance."

Would it not be well worth while for a medium who readily obtains form-manifestations—say Mr. Eglinton—to sit for such phenomena? It seems to me that they would throw much light on a subject at present very dark and perplexing, viz., the exact use made, in a given case of form-manifestation, of the medium's body.—M. A. OXON.

(To be continued.)

#### THE LONDON SPIRITUALIST ALLIANCE.

We have been requested to republish the following announcement respecting the last sessional meeting of the London Spiritualist Alliance. The matters to be discussed are important, and we trust there will be a good attendance:—

The London Spiritualist Alliance will hold its next social meeting at the Banqueting Hall, St. James's Hall (Regent-street entrance), on Tuesday, July 15th, at 8 p.m. During the evening the president will introduce the subject of alliance with foreign societies, state the basis on which it may be deemed practicable, and invite an expression of opinion on the subject. This will be the last meeting before the recess: and it is hoped that a plan may be matured by the autumn which will unite on a board platform all who concern themselves with the subjects that interest Spiritualists, with regard to minor points of difference. To this end the discussion on the 15th is important, and will, we hope, be generally participated in by Spiritualists.

Members can obtain tickets for their friends upon application to the hon. sec., Mr. Morell Theobald, 62, Granville Park, Blackheath, S.E.

#### MR. J. J. MORSE AT CAVENDISH ROOMS.

A very instructive address, pertaining to "The Angelic Life," was delivered through Mr. J. J. Morse on Sunday evening last, and was received with evident marks of approval by the audience. The substance of the ideas presented tended to express the view that the angelic life would be, so far as this world is concerned, the perfect development and exercise of all the higher faculties of our nature, which, when realised, would banish the possibility of the discords and evils at present prevailing. On Sunday evening next the "guides" of Mr. J. J. Morse will deliver an address in the above Rooms at 7 p.m., the subject being "Whom shall we worship?"

GUILDFORD.—A Spiritualist, resident near Guildford, desires to become acquainted with other Spiritualists resident in the same locality.—Address, Editor of "LIGHT."

We have to banish from our minds the vague notion of a spirit being a sort of nothing, without shape or abode; we have to learn to think of it as an entity with substance and form, although we may at present be ignorant of what these are. —*Serjeant Cox.*

[ADVT.]

## TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[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.]

## .XXII.—ST. IRENÆUS.

This saint was a disciple of St. Polycarp, and passing into France, served the Church of Lyons. The confessors from their prison sent a letter recommending him to Pope Eleutherai (A.D. 169-174). When Pothinus, Bishop of Lyons, suffered in this persecution, St. Irenæus succeeded to the see. He is said to have suffered martyrdom.

In St. Irenæus' work "Against Heresies" the frequency of the quotations from the New Testament may be judged from the fact that St. Matthew is quoted 267 times, and as the other Gospels are put under contribution almost as lavishly, there is scarce an incident in the life of our Lord as detailed in the Gospels that is not drawn into the work.

St. Irenæus having to deal with heretics, who believed the body of Christ phantasmal, is specially emphatic in proving His reality as man, and again and again returns to this point. A single passage will suffice to shew the emphasis with which he deals with it. Speaking of this doctrine of the heretics, he says:

"Now this is to say that He putatively appeared as man when He was not man, and that He became a man assuming nothing of man. If, therefore, He did not take from man the substance of flesh, neither is He become man, nor is He the Son of Man. And if He did not become this which we were, He did not do much in that He suffered and sustained. And all indeed will confess that we have received our body from the earth, and our soul, which is a spirit, from God. This, therefore, the Son of God became, re-taking unto Himself what He Himself had fashioned; and on this account He confesses Himself the Son of Man. And the Apostle Paul in the Epistle which he wrote to the Galatians, (iv. 4) plainly says: 'He sent His Son, born of a woman.' And again in that to the Romans, he says: 'Concerning His Son, who was made indeed of the seed of David, according to the flesh,' &c. (Rom. j. 3, 4.)

"Else superfluous also were His descent into Mary. For why should He come down into her if He were to take nothing from her? And if further He had taken nothing from Mary He would not have admitted those viands derived from the earth by which a body derived from the earth is nourished. Neither would He shew, like Moses and Elias, He had fasted forty days, have been hungry, because that His body sought its own proper nourishment. Nor would John, His disciple, writing of Him have said: 'Now Jesus being wearied with His journey, sat down.' (iv. 6.) Nor would He have wept over Lazarus; nor would He have sweated clots of blood, nor would He have said: 'My soul is sorrowful.' (Matt. xxvi. 38.) Nor when His side was pierced would blood and water have flown forth. For these are all marks of a flesh which He took of the earth, which He assumed unto Himself, while saving what He Himself had fashioned." (Against Her. iij. c. 22, ij.)

(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.

THE BOOK WILL BE PUBLISHED AT 10s. 6d.

ORDERS AND REMITTANCES TO BE ADDRESSED TO

THE MANAGER, PSYCHOLOGICAL PRESS, 4, AVE MARIA LANE, E.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 POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; 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 Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, 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 *medianimic 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 Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial 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 one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 5th, 1877!

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

The first indications of success usually are a 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 spokesman. Explain to the eunsen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

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

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

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

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