

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 158.—VOL. IV.

SATURDAY, JANUARY 12, 1884.

PRICE TWOPENCE.

CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	13	Signs Before and After Death	16
Retrospect of the "Revue Spirite" for 1883.....	15	Experiments in Clairvoyance	16
Proposal for a General Spiritualist Conference	15	CORRESPONDENCE:—	
Society for Psychical Research.....	15	The Shropshire Mystery	17
Plymouth Free Spiritual Society..	15	Perplexing Experiences	17
		The Dissemination of Spiritual Literature.....	18
		Phases of Materialisation	19

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

NOTES BY THE WAY.

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

The note which pervades Mr. Frederick Harrison's striking address to the Positivist Society at the close of the year, is one which does not jar with the deeper feelings of Spiritualists. He recalled in impressive language the unity and kinship of the great human family—"that infinite host of those who have done their duty since the day when the last saurian and megatherium left this planet clear for man." He pointed out that Paul had a glimpse of this when he said that we are "every one members one of another." Pascal saw it when he said, "The generation of men should be regarded as the life of one man, ever enduring and ever learning." Shelley perceived it when he sang of "Man, one harmonious soul of many a soul." Those who have preceded us, into whose labours we have entered, are no more lost than are our absent friends on earth who are still alive. "Their ceasing to breathe, and meet us, and talk with us in the flesh, has no more destroyed the reality of their social and human influence than the husband and wife, parent and child, the friend, the teacher, the partner, the servant cease to have living relations the one with the other when they are separated in space and do not visibly exchange communication." With this great thought Spiritualists have abiding sympathy. "None of us liveth to himself," we know full well; for our acts and words are constant factors in the formation of human character—how potent and far-reaching none of us may know. None of us can die all unheeded, for we shall leave behind us, for good or ill, an example and an influence that will go to make up the character of other lives. None of us can be insensible, as Mr. Harrison urges, to the ever-lengthening train of the influence of those who have done their duty and have died to this world; only we Spiritualists realise their personal presence, live more consciously in their spiritual atmosphere, and are in more human sympathy with themselves than any but a very abstract mind can be with their qualities. For most of us, limited by the environments of our human existence, crave for the concrete. We praise virtue; but we love the man of integrity and worth. We admire bravery; but we cheer the hero, our hearts stirred and our pulses quickened with a real emotion. So the abstract thought of the Positivist is a subtle essence that only the refined mind can grasp; but the realised association and companionship of the Spiritualist with the great human family, part of which has preceded

him, while part surrounds him here, is congenial to the instincts, the cravings, and the heart of every child of man.

"Let us put aside all kinds of limitation," said Mr. Harrison. "Let us honour the great and holy spirits of every religion that was worthy of the name. . . Let us go back far into the past, and far over the planet we possess; and so build up a temple in the eye of the spirit which shall, as a cenotaph, contain the shrines of Buddha and Confucius, along with those of St. Bernard and Moses, where Isaiah and Zoroaster, Æschylus and Pythagoras, Archimedes and Cæsar shall have a like honour and an equal place—a place where their services to our common progress are all in all—and their creed, their skin, their epoch, their visible triumphs and fame, are no longer of any account at all." This craving for human companionship and sympathy, even when personal association has been fenced off by the grave, is a human feeling, true in its instincts and aspirations. The sense of proprietorship in the work of the vast host that has preceded us is a refined and subtle conception that will sway refined and sublimated souls. But what of the vast bulk of mankind that is neither noble, subtle, nor aspiring—the common herd that eats and drinks, and has all too little to satisfy the brute appetites that are the sum and substance of its being? How will the pensive face of Dante illuminate their sordid, sensual lives? How will the aroma of the intellect of George Eliot, or the noble words of her hymn that embodied in poetry what Frederick Harrison felt that his lofty prose failed to convey to his hearers—how will that penetrate to the prosaichome of the average Philistine, and irradiate his dull domesticities? The world—the working, toiling, suffering, average world—has never been enchaind by abstract ideas. Not until they are incarnated in noble and heroic lives is the imagination of humanity fired, and the life of man ennobled. There the ideal of Positivism seems to me to fail of its effect. There the ideal of Spiritualism—the perpetuated association potentially with those whom we have loved and revered, the living under their eye and beneath their searching gaze into the very heart, the "Thou, God, seest me" intensified and expanded till nothing is hid or can be concealed—this seems to me the most powerful incentive to virtue, the most impenetrable panoply with which to resist temptation. It reminds us of our common heritage too; it not only fires the intellect, but it touches the heart, and kindles the imagination to deeds and words worthy of a member of that great family which "in heaven and earth is one." Mr. Harrison's refined and subtle Positivism, noble as it is, cannot touch the ordinary man,—and the world is peopled with ordinary men, and life is choked with ordinary toil.

And in all this, noble as it is beyond man's daily needs, one fails to see how it advances on the ideal of the Christ. Save in its all-embracing catholicity—to which I, at least, bow in reverence, but which I despair of fitting in to a work-a-day world, and its prosaic necessities—the Positivist conception does not touch the great ideal of the Pattern Life. Viewed even from its human side, with which here I am alone concerned, it seems to me that in its over-mastering influence on the ages that have succeeded it, Positivism fails altogether to reckon with that tremendous factor with

the results of which it deals. We have the advantage of reading side by side with Mr. Frederick Harrison's address, a sermon preached by an eminent exponent of thought, in the pulpit of the Metropolitan Cathedral. The Dean of St. Paul's, speaking almost at the same time as Mr. F. Harrison, dealt with the Christian ideal as contrasted with that of the Eastern and Western world before the Christian era. It is needless to say that, being what he is, and speaking where he did, he set forth the highest Christian ideal. Nor was he unfair to those which had gone before. To his mind they were Godless: as that which he set forth was, in his mind, elevated above all that had preceded it, or could come after it, by the Incarnation of God among men. I am not about to write any words of criticism of what I feel to be a noble utterance. It is lifted out of the region of discussion by reason of the dogmatic claims that underlie the argument. But, if we read out of it, for the moment, that special dogma which makes it impossible to compare the utterances of the Christian and the Positivist, we shall find in it a noble vindication of that which must stand out, all allowance made, above and beyond all other—"the stainless image of the Christ."

It is a long way from these high priests, standing by their watch-towers, to Dr. Henry Maudsley and his views of man, his destiny, and his surroundings. Yet it seems to me that so reasonable a prophet of Materialism has a right to be heard. In a book* recently published, Dr. Maudsley deals with much frankness and entire logical cogency with those subjects which lie at the root of religion. The utterances of science in respect of religion are apt to be scornful enough, and even more dogmatic than are the deliverances of theology on the claims of science. Dr. Maudsley is an honourable exception to this bad rule. He is fair, if he is coldly destructive. It is not his fault that his view is limited by the experience that he has gained in his own line of research. He speaks that which he does know; he testifies that which he has seen. And if the result be—as it is—a halting Materialism, an Agnosticism that would fain belie its name, he is all the better witness for my purpose. Before I propound his melancholy conclusion, let me quote words, which are noble and generous in themselves, to shew that Dr. Maudsley at least is no prejudiced controversialist who can see no good in that from which he intellectually dissents. "Any one," he writes, "who looks forward with a light heart to the overthrow of Christianity, might do well to consider what can ever adequately take its place merely as a social and humanising force. Let him ponder seriously what its organisation means, and reflect what sort of organisation will be necessary to take the place of the church, which, standing in almost every village throughout the land, the visible token and the sacred home of man's highest aspirations, its pavements worn by the reverent tread of generations that now rest in hallowed ground around it, solemnly initiates the individual into the social union, calls him to regular acknowledgment of his social duties, admonishes him of the vanity of life and of the eternal consequences of the deeds done in it, sanctions with its blessings his nuptial unions, and speaks solemn words of comfort and hope at the hour of death."

This, at any rate, is not a severely prejudiced critic. Yet the outcome of his criticism is pure destruction. Life, he tells us, is made up of growth, vigour, and decay. As is the life of the individual, so is the life of the State, so also is the life of the world that we inhabit. Men are born, grow to maturity, decline in age, die, and are done with. States—witness the record of history—go through a precisely similar process. When luxury and selfishness prevail, the time of degeneration and decadence is manifest.

So with the world. The astronomer will tell of worlds that have run their course before, and ours will be no exception. What then is the outlook? Dr. Maudsley hesitates. Whether there be any "cosmic instinct" that will survive the dissolution of the physical body; whether in some distant planet the life quenched on this will be revived, he modestly confesses himself unable to speculate. But in this matter, at least, he is on sure ground. Thought without a brain is unthinkable. Man deprived of his physical environment is a nothingness. To all intents and purposes he dies when his body is resolved into its constituent elements. Where then does the moral obligation come in? There Mr. F. Harrison and Dr. Maudsley are much in the same boat. They want the binding power of Religion. Religion to please and satisfy them must be founded on a basis of fact, demonstrated and proved by methods of exact science. And that is what Spiritualism will do, and what nothing else can. Dismiss, as Dr. Maudsley himself might say, dismiss your preconceptions, and come to observed facts. Can you give me any proof of intelligence outside of a brain? Yes. Can you prove this by the methods known to exact science? Yes. Can you repeat the proof till inherent improbability is silenced? Yes, if inherent improbability is subjected to a sufficiently long test. But there is no inherent improbability. It is only because inherent probability has been stifled by a long course of Materialism that the proof is so hard. Men of science have choked every avenue: they have stopped their ears, and shut their eyes, and then they triumphantly defy us to convince them of what they resolutely refuse to see. It may well be that wilful blindness may triumph in the present generation. But it needs no prophet to foretell that the foundations of Materialism are being sapped, and that a succeeding generation will see a great revulsion in favour of Spiritualism.

And meantime, I am concerned to say to these destructive critics—"You are loosening the bonds that hold together the moral fabric of Society. You, the Materialist, are telling man that when he dies there is an end of him. Why then should he not eat and drink his fill? You, the Positivist, point him to some sublimated ideal, and you apparently expect that faint essence to influence the sensualist, the debased and brutalised product of a Godless civilisation. As well throw rose-water into a cesspool. You want something more than you have got. Christianity supplied it till man adulterated the Divine deposit. The time has come for its renewal."

In his address on New Year's Day, Mr. Frederick Harrison, by way of supplying a lack in his previous discourse, set himself to explain what he means by Religion. Canon Liddon had spoken of Positivists "devoting attention only to the things that are seen." "We, too," rejoined Mr. Harrison, "look on the unseen. We have a future world, on which, in the turmoil of life, we find it peaceful and inspiring to fix our vision. . . . But our Providence is here, in the mighty workings of the civilisation we inherit and have yet to transmit. . . . Our future world is the coming of man into his kingdom. . . . And we hold that this practical and human vision of the unseen can govern and harmonise men's minds more powerfully and more truly than any celestial vision of the mere imagination." Christianity Mr. Harrison brushes aside as visionary and sentimental. Providence (*i.e.*, God) is replaced by civilisation. By religion "we mean the fusing into one force the entire nature, the ordering of our ideas and of our human nature. Religion does not mean a reverential feeling for the Ruler of the Universe." "We want no ecstasy, delirium, or rapture which loses hold on the solid ground of reality. We ask for nothing absolute: nothing incomprehensible; for that comes to mean anything that an hysterical spirit can

* "Body and Will." By H. Maudsley, M.D. Keegan Paul and Co., 1882.

bring itself to fancy. . . We have outgrown your transcendental dreams, and we shall not imitate your prostrations and your invocations. We have outgrown your ideas of Providence and of Heaven, and so, too, we have outgrown your ideas of worship and of service." "In the religion of Positivism," Mr. Frederick Harrison concluded, "every man and every woman worships humanity, not in any exclusive or peculiar way, when they use that beautiful word—Humanity;" but by duty, self-denial, patience, and love in daily life. Yes; but Mr. Harrison, in proportion as he becomes definite, becomes less impressive. A Providence that is the equivalent of civilisation! "That beautiful word Humanity," as soothing as "that beautiful word—Mesopotamia!" A religion vastated of a God! A bare and shadowy survival in the fitful memories of future generations! Alas! what cheerless and repellent ideal is this to set in place of the perfect love of the Christ, of the larger hope of the Christian, of the counsels of perfection that come to us from the Pattern Life. Even the "enthusiasm of Humanity" is but the old mandate, "love your neighbour," writ fine; and, so long as human nature is what it is, it will be far easier to love the concrete man than to get up enthusiasm, hysterical or fanciful, for abstract humanity. In becoming definite, Mr. Harrison has disenchanted us. His religion is unworthy the name, and his dreamy philosophy can reach only a few speculative thinkers.

"M.A. (OXON.)"

RETROSPECT OF THE "REVUE SPIRITE" FOR 1883.

The Spiritualists in France, according to the *Revue Spirite* in its retrospect of the past year, have now, including itself, eight organs of the Press—*Le Bulletin de la Société Scientifique d'Etudes Psychologiques*, *La Lumière*, *L'Anti-Matérialiste*, *Le Spiritisme*, *Le Monde Invisible*, *Le Papillon*, *Le Propagateur Spirite*. To these might be added five Belgian journals, being written in French, and circulating in France, namely—*Le De Rots*, *Le Moniteur Spirite et Magnétique*, *Le Messenger*, *Le Phare*, and *Le Bulletin de la Fédération Spirite Belge*. Of societies others are now founded, in addition to that long established in the Rue des Petits-champs, Paris; there is the *Société Fraternelle pour l'Etude Morale et Scientifique du Spiritisme* at Lyons, and the *Société d'Etudes Psychologiques et Magnétiques* at Marseilles. Other centres, such as Reims and Rochefort, have established circles, and in smaller places there are very numerous groups of Spiritualist friends and families. With this expansion of the movement we have the re-awakened fervour of old disciples, who seem impelled by an invisible force to join in thought and action with the new. The most backward places in the spiritual movement are those whose populations are notoriously under the sway of engrossing material interests, but even from such places requests come for Spiritualist lectures and journals, which requests would be better met were we better organised.

During the past year the ordinary Press has produced many works, some translated, among which the Hon. Roden Noel's, "Philosophy of Immortality" is enumerated, shewing that modern philosophy and science are veering round to the study of the spiritual; books and pamphlets have appeared, not by Spiritualists, discussing hypnotism, magnetism, possession, plurality of lives, &c.

All over Europe new Spiritualist journals have been brought out, and books have been published during the past year proclaiming the vitality of spiritual philosophy; a noteworthy instance is in the publication of R. Dale Owen's valuable book, "The Debatable Land between the Two Worlds," in the Russian language.

"With the editors of all spiritual journals," concludes the *Revue Spirite*, "we are happy to be in cordial correspondence. To them and to all Spiritualist societies, and to

every isolated Spiritualist wheresoever, we offer our fraternal New Year's greeting.

"Spiritualists should be united; to further this union we look forward to the realisation of the hope expressed at the recent Belgian Congress and elsewhere that, beforelong, we may be present at a congress of Spiritualists and Spiritists gathering from all parts of the world."

PROPOSAL FOR A GENERAL SPIRITUALIST CONFERENCE.

The *Revue Spirite* invites the attention of the Spiritualist Press, at home and abroad, to the following:—

"The Congress of the *Fédération Spirite Belge* of September, 1883, agreed unanimously to a proposal brought forward by its honorary president, M. J. Guérin, to take the initiative in inviting the assembling of delegates to a general congress of Spiritualists and Spiritists of all parts of the world."

It was thought that such a congress might meet in a year or two if all Spiritualist journals called attention to the subject.

The Congress to consider the formation of a Federation of Spiritualists and Spiritists of all parts of the world.

To consider all questions relating to rational Spiritualism, and its harmony with science.

To consider the offering of a prize for a clear and concise synoptical essay on the subject.

To meet the expenses of such a congress a considerable sum would be required, and M. Guérin is ready to head the Belgian subscription with 5,000fr.

The *Revue Spirite* concludes by inviting discussion and correspondence, and says that whatever subscriptions it receives, will be paid in to an account it will open at the Bank of France.

A SPIRITUALIST, resident in Edinburgh, desires to meet with others interested in the subject, with a view of forming a circle.—Address, Editor of "LIGHT."

LOURDES WATER.—A correspondent who has been interested in the accounts of cures by the application of Lourdes water, asks if it is a difficult thing to procure. Can any of our readers supply the necessary information?

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, January 18th, at 11, Chandos-street, Cavendish-square, London, W. The President of the Society, Professor Henry Sidgwick, will take the chair at 4.15 p.m. The meeting is open to members and associates, who are at liberty to invite friends. Papers to be read:—I., Frederic W. H. Myers, Esq., "Second Report of the Literary Committee"; II., Edmund Gurney, Esq., "The Stages of Hypnotism"; III., Professor W. F. Barrett, "Note on some Sensory Effects of Magnetism"; IV., Edward R. Pease, Esq., "The Divining Rod."—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

PRESENTATION.—PLYMOUTH FREE SPIRITUAL SOCIETY.—On Wednesday evening, January 2nd, some of the members of the Society attended at the residence of the secretary, Mr. R. S. Clarke, for the purpose of presenting him with a small New Year's gift, in the form of a purse of sovereigns. The president, Mr. J. B. Sloman, made the presentation after a few brief remarks. He expressed the pleasure it gave him in so doing. It was not so much its money value, but he was sure Mr. Clarke would accept it as an earnest of the appreciation of the members for his valuable and gratuitous services and as an expression of their good-will. The powerful and interesting addresses delivered through him, by his controls, had greatly awakened public interest in the teachings of Spiritualism, as shewn by the large and increasing attendances at the services. Mr. Clarke, in a short but pertinent address, returned his thanks. The gift was totally unexpected and had quite taken him by surprise. He sincerely thanked the members. His heart was in the work of Spiritualism, and all he wanted was plenty to do. He would gladly devote all his time and energy, if it were possible, to its service. He looked forward to the time when he should do so. His controls afterwards thanked the Society for the presentation to their medium, and the expressions of satisfaction accorded to their efforts.

OFFICES OF "LIGHT,"

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

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 Manager." All other communications should be sent to "The Editor."

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.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

NOTICE TO THE PUBLIC.

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

NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

Light:

SATURDAY, JANUARY 12TH, 1884.

SIGNS BEFORE AND AFTER DEATH.

I passed this Christmas at the country house where, for many years at that season, nearly the same family and friendly party had collected. But this time, the shadow of a great loss was upon it. The master, our genial host, one of my own oldest and dearest friends, whose kindness, sympathy, and humour made him the natural centre of our group, had been suddenly withdrawn from us in the prime of life. An illness of less than a week's duration, and those who had parted so pleasantly a few months before met again at the house on the saddest of all occasions. There were many tokens of his widespread popularity. The coffin could not be seen for the floral garlands and crosses, sent from many quarters, which were heaped upon, and suspended from it. Others were laid upon it as it was borne from the hearse, by persons pressing forward from the crowd, and again as we lowered it into the vault within the little old Norman church.

During my recent visit, I heard some curious particulars, which may excuse this introduction. One day, about a month before my friend's death, a young German lady, governess to the children, passed him on the carriage road. As she did so, she received a sudden impression that he was soon to die. He was then in his usual health. It seems strange that she should have mentioned such an impression to the subject of it, and I omitted to ask her how she came to do so. However, she told me that she did, and that he replied, "That is odd, Fräulein, for I had just then the same feeling myself."

During his illness, the same lady had a vision of a scene, exactly as shortly after occurred, in which some of the household were called in to take leave. She also saw in her vision, the coffin, quite unlike, in shape and construction, any she had seen before—German coffins differing in these respects from ours.

On the night after his death, his wife's sister occupied a bedroom next that in which the body lay. Long after all the inmates had retired, this lady, being awake, heard from that room a babble of many voices; sweet, pleasant voices, not singing, but as it were talking together. That it was no dream, at least no sleeping dream, is proved by the fact that she got up to call her husband, who slept

in an adjoining dressing-room, to listen to them. Finding him fast asleep she did not like to rouse him, but left the door between their rooms open, it having been closed before. It was found open in the morning. She heard the voices for about a quarter of an hour.

The third incident I have from a lady, a friend of the family, who resided in a distant part of the country. I will give it in her own words, from two letters I have received from her in reply to my inquiries.

"The first information we had about —* was Mr. —'s letter telling of his death, which reached us on April 9th; we had received no news of any sort from —shire (except a newspaper) for some weeks. For at least two or three weeks previously, without any communication whatever from —shire, both my mother and myself had the strong impression of 'something wrong at G—'† and 'something hanging over the —'s; [the family] the impression was particularly strong with my mother, so much so, that not liking to write merely to ask how every one was, I went looking after an old sporting print to send to —, but put off writing from day to day. In fact, we were both most uncomfortable, each trying to reason the other out of the feeling; and I was made more uneasy by a night or two before his death being woken up twice by a feeling as if a cold hand was pressed over my face, and hearing someone sigh. I had felt the same sort of thing a short time before —'s‡ death, and did not like it. On the night (Sunday) preceding our having any information at all regarding his death,§ I was awoken by hearing the tolling of the bell of — Church, the vicar of which was at the time very ill. The tolling must have commenced about twelve, for it was quite ten minutes afterwards when, being annoyed at its continuance, I looked at my watch and found it was 12.10, after which I dropped off asleep; and the only impression it made on me was annoyance, thinking that what I imagined was the revival of an old custom, of ringing at whatever hour an incumbent dies, would have a very bad effect on an invalid friend of ours who lived just opposite the church. I mentioned it to the maid directly she called me the next morning, and on going to my mother's room found she had just received the letter telling about —'s death—the first intimation we had of anything being the matter at G—. Still I did not connect the bell tolling in the slightest with any omen, and I asked Miss —, who was staying with us at the time, to ask at Mr. —'s, the churchwarden's, at what hour the vicar died, and why such an objectionable practice had been revived. He had not died, and no bell had been tolled."

I give these facts for what they may be worth, and without comment, except that, as regards the first, I suppose it may be put down as a case of "thought-transference" from my friend's mind to the young lady's.

C. C. M.

EXPERIMENTS IN CLAIRVOYANCE.

The last monthly Bulletin de la Société Scientifique d'Etudes Psychologiques (Paris) chronicles the increased interest in scientific circles upon the subject of magnetism, which increase of interest tends to fill the Society's rooms with inquirers on the evenings appropriated to experiments.

The report of the séance of November 19th refers especially to clairvoyance, the subjects being Madame Samier and Madame Bonnard, and the magnetiser M. Jogand.

Having put his subjects into the magnetic sleep, M.

* The deceased. I suppress names; but I believe I may say that these and all other particulars will be communicated to the Society for Psychical Research if desired.

† The deceased's house.

‡ Her brother, whose death was also sudden and unexpected.

§ It took place early on the morning of Saturday, the 7th.

Jogand announced that he proposed to demonstrate the fact of mental travelling. He invited each one present to write on a separate slip of paper the name of some place from which to choose by lot the one that Madame Samier should be requested to visit clairvoyantly. This was done, and the choice by lot fell to the remote town of Aix les Bains, in Savoy. The magnetiser having mentally conducted her thither, she described such portions of it as the lady who had written the name asked for. The clairvoyant gave a description of medicinal baths, which the lady, who was a resident of Aix, said was exact; but she did more, she defined the odour of the water as that of rotten eggs, which was quite correct, as the waters are charged with sulphuretted salts. She also described a particular fountain and the taste of its water. This Aix lady, exacting still further proof of the clairvoyant faculty, M. Jogand gave all his attention to convincing her; he asked for her muff, and used it as a medium of *rappor*t between her and Madame Bonnard, by placing it, with that intention, in the latter's hands. Returning then to Madame Samier, he asked her to visit the lady's domicile at Aix les Bains. The clairvoyante described places and streets as, she said, she went along, finally reaching the lady's domicile, and—as the lady said—by the shortest way; there she described certain individuals in them, the furniture of the rooms even to the kinds of wood of which particular articles were made, the colour of curtains and coverings, and particularly a many-coloured band fastening back the window-curtain of the bedchamber. The lady acknowledged the exactness of the clairvoyante's descriptions, and said that this band was a singular one, embroidered by her own hands.

In the meantime Madame Bonnard had been apparently studying the interior of the wearer of the muff; and now of, at the magnetiser's request, gave the result of her clairvoyant perceptions; she mentioned various maladies the lady had had, and finished the work of her conviction by giving a clear diagnosis of an ailment she was then troubled with.

Taking advantage of the present lucidity of his subjects, M. Jogand invited those who had letters about them to entrust them to him for a few minutes for experiment. Several were handed to him. Having again put his subjects into the sleep from which he had temporarily awakened them, he placed the letters—still in their envelopes one after another in their hands. Their descriptions of the contents were verified by the letters being afterwards read aloud. Among them was one from a notary's clerk to his employer in Paris, then present; the notary asked if, by clairvoyance, he could be told whether his clerk had any remarkable physical peculiarity. M. Jogand placed the notary in direct *rappor*t with Madame Bonnard, but she was not able to disengage herself from his influence to get into *rappor*t with the individual sought for; but Madame Samier, who had the clerk's letter in her hand, described him and his peculiar manner of walking; getting up, she said, "he walks so," and moved about like one who has a bad curvature of the spine. The notary exclaimed, "This is marvellous! It is absolutely true!"

The séance of the following week was an instructive failure; it shewed that the exercise of the faculty of clairvoyance is affected by external conditions. Madame Samier, on coming to the séance, said that she did not feel well: that a new German stove had been put up in her rooms, and she had been inhaling its noxious exhalations. M. Jogand made trial of her lucidity without good result. He then tried Madame Bonnard, but through some indefinable sympathy with the other subject, and coming immediately under the influence of the same magnetiser, Madame Samier's dulness of faculty seemed reflected in her. The proposed experiments were therefore postponed.

Reading is the ally not the adversary of genius; and he who reads in a proper spirit can scarcely read too much.

CORRESPONDENCE.

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

"The Shropshire Mystery."

To the Editor of "LIGHT."

SIR,—Reference was made in "Notes by the Way" in "LIGHT" of the 15th ult., to the "Shropshire Mystery," and a statement of Emma Davies quoted, which, according to "M.A. (Oxon.)," "throws some light on the fair and honourable methods by which the newspaper reporters and doctors extorted from her the so-called confession which has so solaced the London journals."

On this point, I wish to say a few words in order that the readers of "LIGHT" may form a more correct estimate as to the value of that "so-called confession."

On behalf of the Society for Psychical Research, I visited Wem and the neighbourhood, about the middle of November last, to investigate the evidence of the phenomena reported to have taken place, and obtained from Miss Turner, Dr. Corke's housekeeper, and Dr. Mackey, his assistant, a written statement of the phenomena that occurred during the residence of Emma Davies at Wem, and also of the circumstances attending her confession.

The girl appears to have been to Wem on Sunday evening, the 11th ult., nothing unusual taking place that night. The next day some slight occurrences, of which the following is an example, took place. Miss Turner was with the girl in the sitting-room, and on leaving the room, she heard a scream. On turning round, Emma Davies pointed to a pair of slippers on the sofa, which had just before been on the hearthrug on which the girl was standing. She said, however, that she had not touched the slippers.

On the following morning (Tuesday), Emma Davies, and the servant girl—who, by-the-bye, was very frightened by these trivial occurrences—were in the garden at the back of the house, Miss Turner being in a bedroom which overlooked the garden.

She saw Emma Davies, who stood with her back to the house, holding a piece of brick in her hand behind her back, which by a jerk of the wrist, she threw to a distance, at the same time screaming to attract the attention of the servant.

The servant, looking round, saw the brick in the air, and was, of course, very much frightened!

Emma Davies then noticed that she had been seen by Miss Turner, and was very anxious to return home that night.

Nothing was said to the girl on the subject that day, but on the next morning (Wednesday) Miss Turner simply asked her—they being alone together—if she had been playing tricks, and the girl acknowledged that she had.

She repeated the performances that had taken place at Wem, and Miss Turner considered that some, as for instance the raising of the bucket in the air, shewed great dexterity.

Later on in the day she was interviewed by the London reporters, in the presence of Miss Turner and Dr. Mackey, who assured me that the girl was subjected to no ill-treatment whatever.

I may add that "Dialektikos," who sends a letter to this week's "LIGHT" on the subject, is quite mistaken with reference to his statement about the Society for Psychical Research, as every facility was offered to me for a thorough investigation of the whole series of phenomena by all concerned, except the father of the girl.

I must apologise for trespassing so much on your space, and remain, yours faithfully,

FRANK T. HUGHES.

Perplexing Experiences.

To the Editor of "LIGHT."

SIR,—I have read with interest the letters which have appeared on this subject, and I will now supplement them with a bitter experience of my own. During nearly three years of very close study of the spiritual philosophy and spirit phenomena I have had scores of cases of spirit identity (so far as such identity can be established by the ordinary methods of evidence and reasoning can prove), and my experiences among spirit communications have been, generally speaking, of the most pleasing and edifying character, with the exception of the one I am about to narrate. I compare them to a gigantic and beautiful landscape painting in which every blade of grass, flower, tree, pebble, and rock was a beautiful spiritual lesson, and it appears as though the devil, so to speak, had been with a bucket of tar and smeared it all over, and perhaps even this regrettable incident may contain the most practical lesson of all.

One Sunday night, about five weeks ago, I was sitting along with the members of my own household, my daughter playing the piano, when a step-niece of my wife passed under control. She turned to the piano and commenced counting and beating time to the piece, somewhat difficult, which was being played. The piece finished, the control said, "That is very good, but you must count; now begin again." Re-commencing, the medium placed herself in position, and my daughter began playing, player and teacher being in thorough earnest: in short there was nothing wanting to give

the incident the appearance of a spirit immortal giving a music lesson to a spirit incarnate. My daughter's teacher having passed to the spirit life about six weeks previously, we had not to draw long upon the imagination to determine who this might be, so putting the question—“Is this E. L. who is with us?” and, getting an affirmative answer, we were delighted with the visit. We then began to speak of past events of his earth-life, his widow, children, and a favourite pupil, and how they had all missed him, the whole of what was said leading to the conclusion that the veritable E. L. was with us. Before leaving control he volunteered to come on the following Wednesday, about his usual time, and give another lesson. Anxious to see how far a spirit could keep his appointments, I assented to the proposal. The appointed time came and was kept, and so it was on the following week, the same spirit apparently controlling. On the third occasion I diffidently asked, “Could you not play us a piece?” and he began, but did not play anything that could be called music, the excuse being made that his medium was not sufficiently developed, and, of course, I had to take that as a satisfactory reason. He then called my attention to the fact that the piano required tuning, and that if we could get the instruments from D., his widow, he thought he could tune it the week following. I must here observe that the fact of his not being able to play a tune, and the clumsy way in which the attempt was made left a dissatisfied impression on me, of which I spoke when in the company of a Spiritualist friend a few hours afterwards. However, the spirit of investigation being upon me I was desirous of seeing how far the tuning business would be successful, and I obtained the desired tools. The time came, the medium was controlled, the music lesson was given, and then commenced the taking to pieces those parts of the piano necessary when tuning, all of which was cleverly done. The next to be done was the opening of the tool bag, which led to some suspicion, inasmuch as it had to be opened for him. This done, however, the medium sat down quite professionally at the instrument, the tuning-key in the right hand and the left on the key-board thrumming the notes. Matters had not proceeded far before a very strong suspicion stole upon me that the spirit controlling was not E. L. It was necessary now to assume a judicial frame of mind; making here and there a catch observation. Like someone watching a thief in an orchard and awaiting the actual theft to take place before pouncing, I let affairs go on till the job was ostensibly finished, which of course was a failure. I had now no doubt but that I was the victim of a personating spirit of the most artful character, so I set to work to sift the matter. I said to the spirit, “Now, are you really E. L.?” to which he replied by writing with black-lead on a piece of paper, “I am surprised you do not believe after seeing me take the piano to pieces.” This evasive reply, together with false answers concerning his (E. L.'s) own relatives, caused me at once to say, “You are no more E. L. than this table, and you have done a very wicked thing by such imposition, which must be a source of regret to you at some time, and I shall not permit you to leave control until you have given us your right name.” He then gave us the name of a man who had passed away in a distant town in which my sister-in-law lives and who was then present. He also mentioned certain facts which were known to my sister-in-law as pertaining to the name which he gave, and what is more, she knew him whose name he gave to have been well acquainted with E. L. in the earth-life, in fact E. L. had taught his son music. After these he said, “I was a scamp in the earth-life, and if you will forgive me I will never come to your circle again,” to which I replied, “I forgive you freely, but I do not desire you should not come to our circle; I would prefer you should come and learn to be truthful.” He then left control. Vexed and perplexed, for some days I was in a state of mental storm, and I waited patiently to see what I could learn from the wreckage, and it is this: the awful fact that death so-called makes no difference at the time between spirit incarnate and spirit immortal; they are one and the same in mind or spirit character. “Doomed for a term to walk the night, and for a term confined to fast in fires until the foul crimes done in *their* days of nature are burnt and purged away.” This experience also confirms the teaching concerning evil influences which are ever about us, and by which all persons may be more or less overcome according to their spiritual development, and against which none are proof but those who have been tempted in the wilderness, and who have learnt to say, “Get thee hence, Satan.” Our bolts and bars and granite walls cannot prevent them gaining access to us, and when conditions are so that they can get possession of our mediums, they may deceive and perplex us, but the sin is with them. Our plain duty is, by our life and example to lift them up and convert them from demons to angels, who shall in return minister unto us.

It has been with me a matter of doubt whether—seeing that I might be a laughing-stock for all sorts of people—I should publish an account of my case. I have chosen to run that risk inasmuch as I consider it may be one for reference by succeeding investigators, should they after great care and satisfaction suddenly find themselves the objects of sport and deceit from the spirit side of life. Moreover, the evidence of a lying spirit proves as much for spirit existence as though it were truthful, and shows also how careful we should be not to lose our reason and swallow everything which is told us by

spirit intelligences. On the other hand, because we have been once deceived we should not smother our veneration and forget there are the good and true ones, ever ready to assist us when we deserve and desire it, and who in ways of which we know but little, warn us of impending dangers, and make smooth many of the rugged paths of life.—Yours truly,

Rus.

The Dissemination of Spiritual Literature.

To the Editor of “LIGHT.”

SIR,—I saw in the last issue of “LIGHT” that you had some spiritual literature for free distribution, and if it is not trespassing too much on your time I should like to lay the case of my mother and self before you. We are both thorough believers in Spiritualism, but we don't know much about it because the only work on the subject that we can get is “LIGHT,” which we obtain from our Free Library now and again. We cannot purchase anything bearing on the subject because I have been unable to work for the last five years and am dependent wholly on the labour of my poor old mother (now in the sixty-eighth year of her age), and a half-crown weekly from the parish; so that if you could give us a portion of the pamphlets you mention in last Saturday's “LIGHT” we shall be very grateful. We have talked to several others in our position in life and have led them to think deeply about it, but we can't tell them much because we don't know much ourselves. A gentleman once lent me “Judge Edmonds'” Letters on Spiritualism, and that and a stray “LIGHT,” now and again is all that I have derived any information from. Hoping you will excuse me for trespassing on your time, and that you will do what you can for us, I beg to remain your humble servant,

G. S.

Plymouth, January 1st, 1884.

[It would, we think, be a graceful act if some well-to-do reader of “LIGHT” were to put us in a position to place the writer of this letter on our free list. We have already sent him a few books, but this is all we can do ourselves. The case is, moreover, a typical one, as we are constantly applied to by inquirers who are unable to afford to pay for “LIGHT,” but we are obliged reluctantly to pass by such appeals. We are glad to publish this letter on account of the encouragement it will be to Mr. J. Bowring Sloman, who has been the indirect means of helping our correspondent. For some time past the Free Library at Plymouth has been supplied with “LIGHT” through that gentleman's liberality, and were this the only result (which we do not think), it would, we are sure, be ample recompense. We hope it will encourage others to do likewise.—Ed. of “LIGHT.”]

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.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 10.)

USE OF TERMS.

After some hesitation I have decided to adhere to the common and intelligible word, materialisation. Until I come to discuss the various theories advanced, I cannot enter into nice distinctions. It is perhaps preferable to use the term form-manifestation in writing of the presentation of the perfect human figure. But, since I deal with parts of that figure, such as fugitive hands, as well as with inanimate objects, such as drapery, flowers, and the like, I necessarily prefer a term of general application. It is, possibly, sufficient to say, as has been recently suggested, that these various objects *appear*, *i.e.*, are by some unknown process made visible to us; and they may, therefore, be spoken of as *appearances* or *apparitions*. But the latter word is already of special application; and the former is too vague. Whatever is done by the unseen agencies at work, the result is that various objects, not before tangible or visible, become cognisable by the senses of touch and sight, as well as by our other senses. They become, in effect, what we understand as *material*, and it is convenient to speak of them in this temporary condition as *materialised* until extended knowledge enables us to apply to them a more exact term.

SECTION I.

MATERIALISATION OF INANIMATE OBJECTS.

1. Drapery of Various Textures and Qualities—

Katie King's Drapery (Sargent's *Proof Palpable of Immortality*, pp. 52-103).

Texture of Katie King's Drapery (*Ib.*, p. 83).

Texture of Drapery—Mrs. Hollis, Medium (Wolfe's *Startling Facts*, p. 519).

Cloth—Kate Fox, Medium (Sargent's *Proof Palpable of Immortality*, p. 30).

Silk, Linen, Lace—Mrs. Hollis, Medium (Wolfe's *Startling Facts*, p. 355).

Silk and Linen—Mrs. Mary Andrews, Medium (Crowell's *Primitive Christianity and Modern Spiritualism*, I., pp. 448-453).

Cambric—W. Petty, Medium (*Medium and Daybreak*, 14th May, 1875).

2. Liquids of various kinds—

Fine Drizzle as of Rain (Zöllner's *Transcendental Physics*, p. 206).

Liquid Scent (*Spiritualist*, 2nd October, 1874; 4th December, 1874; 1st January, 1875).

Ice (*Spiritualist*, 15th January, 1872).

3. Flowers—

Evidence of Mr. Livermore (Sargent's *Proof Palpable of Immortality*, p. 18).

Evidence of Dr. Wolfe (Wolfe's *Startling Facts*, pp. 354, 508, 534).

Mrs. Tappan's Lilies (*Medium and Daybreak*, 30th April, 1875).

4. Luminous Appearances.

Luminous Cake.

Katie King, the Elder.

Katie Fox (*Research in Spiritualism*, Crookes, p. 91).

Private Record (*Spiritualist*, 16th January, 1874).

5. Various, not included under previous heads—

Pearls (Wolfe's *Startling Facts*, pp. 518, 534).

Personal Evidence.

Before proceeding to notice the materialisation of various parts of the human form, it may be well to deal with some good cases of the apparent materialisation of drapery, liquids, flowers, and inanimate objects of various kinds.

1. Drapery of Various Textures and Qualities.

It is the peculiarity of the form-manifestations which occur in the presence of most mediums that they are clothed in a profusion of white drapery. Putting aside cases in which this might conceivably have been

introduced into the room by the agents who find no obstacle in what to us is a material bar, there is abundant evidence that this drapery does, in some cases, disappear under the eye of the observer, being dematerialised and reduced to a state of invisibility and intangibility. We have the well-known case testified to by many independent observers in which Katie King, materialised through the mediumship of Florence Cook, cut pieces out of the front part of her robe, leaving the holes clearly visible. These holes were then and there filled up, and the robe made whole again, as she sat between two observers, who watched her narrowly all the time. The narrative merits quotation:—

"Taking up her skirt in a double fold, Mr. Crookes having lent her his scissors, Katie cut two pieces out of the front part, leaving the holes visible, one about an inch and the other two or three inches in circumference, and then, as if by magic, but without the conjurer's double boxes, or any attempt at concealment, she held that portion of her dress in her closed hand for a minute or two, and shewed that the holes had disappeared, and that the dress was again entire. The pieces are apparently strong ordinary white calico."

Mr. W. H. Harrison writes:—"After she had thus cut several great holes in her dress, as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it as she had done on other occasions; she then held up the dilapidated portion in a good light, gave it one flap, and it was instantly as perfect as at first. Those near the door of the cabinet examined and handled it immediately, with her permission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter."

Mrs. Ross Church (Florence Marryat) writes:—"I must not forget to relate what appeared to me to be one of the most convincing proofs of Katie's more than natural powers, namely, that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic, . . . there was not a hole to be seen in it, examine it in which way you would. It was the same with her veil, and I have seen her do the same thing several times."*

The same spirit, in an earlier stage of the same series of experiments, held out from the cabinet in which she stood a piece of white drapery resembling muslin in appearance. It was examined, and was afterwards withdrawn until it touched the curtain, when it disappeared, apparently through the curtain. This is reported as having occurred several times.†

Moreover, this drapery varies greatly in texture according to the perfection of the conditions under which it is produced. When these are good, *e.g.*, when the circle contains elements that are well and duly harmonised, and when atmospheric conditions are good, the drapery that I have repeatedly handled has been finer than the finest cambric, delicate as a cobweb to the touch. So it is recorded of some drapery of Katie King's, "as the texture was drawn over the fingers, it felt as light and as fragile as a spider's web."‡ Dr. Wolfe,§ Mrs. Hollis being the medium, repeatedly observed drapery which was drawn over his hand, and which he describes as "cobwebby material," "looking like gossamer." This exquisitely fine substance I have known changed in the course of a séance into something rough and coarse as a bath-towel. The delicate conditions were gone, and the delicacy of the material went with them, just as in another case I have recorded how, owing to inharmonious conditions, an exquisitely delicate perfume was instantaneously converted into a coarse and most offensive odour. So intimate is the inter-dependence between the sitters and the phenomena.

But this drapery is of all textures, and, in cases where a full form is materialised under good conditions, the mass of drapery of various texture, and of refined smoothness,

* *Spiritualist*, Vol. IV, Nos. 22, 23. See Epes Sargent's "Proof Palpable," pp. 103-4. For convenience of reference I refer largely to this work, and to others of a similar character, as useful and trustworthy compilations of evidence.

† "Proof Palpable," p. 52.

‡ "Proof Palpable," p. 83. § "Startling Facts," p. 619.

without crease or fold, its voluminous bulk and its tasteful disposition, do away at once and completely with any idea that it could have been surreptitiously concealed in the attire of the medium, and so introduced and put on in the darkness of the confined space in which she has been placed.

There are various recorded cases in which other materials have been produced. Dr. Gray, in the course of the celebrated Livermore experiments with Kate Fox as medium, records a form-manifestation of what purported to be Dr. Franklin, clothed, to all appearance, as he had been used to dress in life. The brown coat was made of cloth that seemed so firm in texture that for a time it could be pulled without coming apart. It was closely examined *until it melted away*.^{*} This was as far back as the year 1862.

Dr. Wolfe, whose experiments, conducted in his own house with Mrs. Hollis as medium, were extremely exhaustive, records that he observed repeatedly on the fugitive arms and hands that were protruded from under the table or from a cabinet, such materials as lace of various kinds, silk of different colours, linen, and the like.[†]

Dr. Crowell records his observation through the mediumship of Mary Andrews of a hand and arm with various coverings, and especially of one that was clothed with a linen sleeve, over which was an outer dress of silk.[‡]

Messrs. Barkas and Adshead tell how with another medium, William Petty, under severest test conditions, they cut a piece from a robe of cambric.

"On May 1st I prepared the cabinet, and carefully excluded everything that had the appearance of whiteness and everything that could by any possibility be used for clothing. Having arranged the cabinet, I locked the doors of the rooms, and carried with me the three different keys that required to be used before the séance-room could be entered. At 6.15 p.m. I unlocked the doors, and with my friend Mr. Adshead, of Derby, entered the séance-room. He and I had carefully examined the rooms and cabinet, and I found everything as I had left them the day before. I then shut and fastened the door of the cabinet, so that the space was entirely enclosed. At 6.36 the medium, William Petty, a youth seventeen years of age, arrived and entered the room adjoining the séance-room; and when in that room I requested Mr. Adshead to join me and observe the medium undress and redress in dark clothes which I had provided. He stripped himself absolutely naked. I removed all his clothing and furnished him with a dark striped shirt, a pair of dark brown stockings, a pair of black trousers, and my own top-coat which is blue and lined with silk. He had not a white or light article of any kind on his person. When so dressed I led him to the cabinet and placed him upon a black sofa cushion with his head on a black sofa pillow. We sat in a good light for about thirty minutes, after which the light was reduced to dimness, and a figure draped in white, about four feet high, came from the cabinet and moved about the room. It took up a pair of scissors I had placed on the floor at my feet, and cut from its garments a piece about seven inches by two and an eighth inches. The garment was afterwards examined and found to be very fine lawn."[§]

2. Liquids of Various Kinds,

Under this head must come such an account as that given by Zöllner of a sitting with Slade. || "We were sprinkled from above with a sort of drizzle. We were both wet on heads, clothes, and hands." Traces were plain on the carpet. Afterwards the phenomenon was repeated more strongly, the ceiling and walls being moistened. *It appeared to be formed in the middle of the room, about four feet over-head.*

"On the 7th May, 1878, at 11.15 in the morning, I had taken my place with Slade at our card-table." . . . "Slade and I then rose to look in a closet," . . . "but before this could be done, almost in the moment when we rose, we were sprinkled from above by a sort of drizzle. We were both wet on the head,

clothes, and hands, and the traces of this shower—of perhaps one-fourth of a second duration—were afterwards clearly perceptible on the floor of the room." . . . "Surprised at this unexpected phenomenon, and yet busy in drying our clothes, we took our places again at the table, and were about to join hands, when suddenly the same thing was repeated almost more strongly. This time the ceiling and walls of the room were also moistened, and there seemed, judging from the direction and form of the traces of water, to have proceeded from several different jets of water, at the same time, from a point in the middle of the room, perhaps four feet high above our heads, as if a jet of water were to be discharged perpendicularly upon a plane where it would then spread itself out radially in all directions."

"I met with the same phenomenon . . . at a sitting with Slade, at which Herr Gillis, of St. Petersburg, was present." *

This entirely accords with my experience of the showering down of perfumes from a space apparently near the ceiling and over the table at which the circle was seated. In the chapter of my "Researches" in which I have treated of scents the reader will find various cases of the production of liquid scent, especially one in which a friend (F. W. P.) testifies to "feeling a stream of liquid scent poured out, as it were, from the spout of a teapot" into his hands.

It was, indeed, a common occurrence with us;† and at a later period I have repeatedly felt the crown of the head saturated with moisture that apparently exuded from the scalp. This was always strongly scented with odours that varied from time to time—sandal wood, verbena, and rose being favourites. The perfume so produced would be diffused throughout the room, and its intensity at times was very great. Of the perfumes and moisture there could be no doubt in the mind of any one who was present. Moreover, it was in intensity far stronger than any essences ordinarily sold. It was very copious at times, and was apparently designed to be remedial in its effect, as indeed it frequently was. Its appearance was generally followed by the disappearance of distressing neuralgic pains in the head, to which I was then very liable. With their loss the remedial measures ceased too.

The same phenomenon of the showering down of liquid perfume, and the passing of scent-laden breezes round the circle is observable in the presence of Mrs. Everitt.[‡]

There is one instance on record§ in which, Mrs. Guppy being the medium, remarkable evidence of the importation or materialisation of water in the solid form of ice is given. Though it is impossible to decide whether it comes in strict propriety under the latter head, with which alone I am now concerned, it is important enough to warrant me in referring to it. The medium was securely held, and more than an hour had elapsed after the commencement of the séance when a loud crash on the table was heard. This was discovered to be caused by the fall of a lump of ice about a foot long and an inch and a-half thick. It began to melt almost immediately, and manifestly could not have been in the warm room for more than an hour.

Séance with the Spiritual Society of Florence.—Mr. Sam. Guppy says: "The room at my request had been made very warm, as at the previous séance we were shivering. First came a shower of fresh flowers, which fell all about the table while Mrs. Guppy's hands were held. The light was put out again, and in ten minutes a crash was heard on the table. On lighting . . . we found a large lump of beautiful ice, about a foot long and one and a-half inch thick, on the table. It began to melt immediately. This was more than an hour after the beginning of the séance." ||

(To be continued.)

* "Proof Palpable," p. 20.

† "Startling Facts," p. 355.

‡ Crowell's "Primitive Christianity," pp. 448, 453.

§ *Medium*, May 14th, 1875, p. 306.

|| "Transcendental Physics," English Translation, p. 206.

* Zöllner, "Transcendental Physics," chap. xii., p. 204.

† See *Spiritualist*, December 4th, 1874; January 1st, 1875.

‡ See a Report by Mr. Adshead in the *Spiritualist*, October 2nd, 1874.

§ *Spiritualist*, January 15th, 1872.

|| *Icc. Report of Dialectical Society*, p. 871.