

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

The article by the Bishop of Carlisle, to which I have already referred, contains one or two stories worth quoting. The following was related to the Bishop "in the presence of one of the persons to whom the event described happened, and who vouched for its truth":—"A lady with a family of young children was occupying a house in Cheltenham, while the husband and father was absent on business in Scotland. Looking out of the windows of a back drawing-room upon a small garden, which communicated by a door with a back lane, several of the children saw the garden door open and their father walk through and come towards the house. They were surprised because they were not expecting their father's return; but uttering a shout of joy, several of the party ran downstairs, there to find, to their disappointment and sorrow, that no father had arrived. So strong was the illusion that when the father did return, a week or more afterwards, he was reproached for having played some trick of which he was perfectly innocent." There were no consequences that could be traced; and the appearance was seen by several persons. Now, such apparitions are by no means always indicative of death or disaster. They are sometimes aimless, so far as can be traced.\* But one would like to know what the father was doing at the moment that his double was seen. I venture to predict that it would be found that he was in a state of dream or reverie, probably thinking earnestly of his children at home. Such a state, and not disaster or death, is an almost invariable concomitant of these occurrences. The apparition was real enough, though the Bishop seems to think it was pure illusion. We should need to know the mind, habits, and thoughts of the man before we could say why his double was projected. The Bishop is right, however, in supposing that such cases of the double seen simultaneously by several witnesses, are very rare.

Two good cases of prophetic dreams are also contained in the same article. One is a case, which I remember to have seen before somewhere, of the discovery of the murder of his wife by a young man, William Corder, who was convicted and hung for the crime at Bury St. Edmund's. The wife's

mother dreamed several times that her daughter was murdered, and buried in a certain barn. The barn was examined, the body found, and the murderer executed. Surely it is more consonant with facts, and more in accord with the Bishop's belief, to regard this as a direct intervention from the world of spirit for the sufficient purpose of revealing and punishing a crime than to say, "I do not assert any supernatural revelation. . . I am quite content to suppose that some circumstances, I know not what, had suggested the thought of foul play to the mother, and that this thought presented itself in a concrete form to the sleeping woman." Quite certainly I am not content with any such roundabout and improbable explanation. I can understand some sceptical rationalist propounding such a theory to escape from inconvenient facts. But I should expect the Bishop of Carlisle, by virtue of his faith and his position, to meet such quibbling with a sound rebuke.

In the same article, a very interesting case of automatic action in sleep is quoted from Sir W. Hamilton's "Lectures on Metaphysics." (Vol. I., Sec. 17.) It is that of a postman, who was in the habit of traversing a certain route daily. "A considerable portion of his way lay across unenclosed meadow land, and in walking over this the postman was generally asleep. But at the termination of this part of the road there was a narrow footbridge over a stream, and to reach this bridge it was necessary to ascend some broken steps. Now it was ascertained as completely as any fact of the kind could be (1) that the postman was asleep in passing over the level course, (2) that he held on his way in this state without reflection towards the bridge, and (3) that just before arriving at the bridge he awoke." Sir W. Hamilton concludes from this and other similar cases that "in the case of sleep, so far is it from being proved that the mind is at any moment unconscious, that the result of observation would incline us to the opposite conclusion." But the Bishop of Carlisle says, "Sleep itself is a mystery. I, at least, have never been able to find in any scientific work, or to learn from any scientific man, a description of what sleep really is." That is as startling as that other utterance of the Bishop's, that we know no more how we see than men knew centuries ago.

In the *Nineteenth Century* (January), Mr. Herbert Spencer demolishes God and the God-idea from his own point of view. God, it seems, is the development of the Ghost. Men have unaccountably evolved a ghost-theory: out of that has come a God-idea, and this purely fanciful notion is destined, Mr. Spencer thinks, to pale before a coming Agnosticism. "The Infinite and Eternal Energy," "The Ultimate Reality," "The Great Enigma which cannot be solved," "The *nexus* for ever inaccessible to consciousness"—such are the agnostic symbols of a sublime ignorance. It is amusing to find the *Tablet* (Roman Catholic) solemnly and sadly warning its readers "against the perusal of such deadly literature." If I may judge from my knowledge of average folk, and from my own experience of Mr. Herbert Spencer's writings, there would be few indeed who would understand what the philosopher is driving at. Let the *Tablet* take heart: the poison is not active.

In a later number the *Tablet* notices the Bishop of Carlisle "whom men call Dr. Goodwin," as it oddly adds,

\* I remember Dr. G. Wyld recording one within his own knowledge. A lady, then walking in the streets of London, was seen to come into the kitchen of her mother's house and warm herself at the fire. Nothing came of this.

It points out that Schopenhauer, in his "Parerga and Paralipomena," deals with the question of apparitions in much the same way as the Bishop has dealt with them, only more exhaustively. Both regard the process as proceeding from within outward. The *Tablet* draws attention to the wealth of cases, apparently unknown to Dr. Goodwin, which are to be met with in the Lives of the Saints and in Church History.

Of course a disquisition, such as the Bishop of Carlisle's is, will give opportunity to various journals to air their ghost-lore. The *Standard* (January 4th) leads the way with a column of as vapid and uninformative word-spinning as one is likely to meet with. The only redeeming paragraph is one in which the writer points out that the Bishop's theory "applies only to the case of persons with whom we are acquainted in life," and leaves untouched the vast number of apparitions that are outside of that category.

The *Spectator* says of the Bishop what he is careful not to say for himself that "amid endless lying, imposture, and illusion," he thinks there is evidence enough for "the appearance of the dead," as the *Spectator* calls an apparition at the time of death: "an appearance of a person deceased, nearly at the moment of decease, to some other person to whom the deceased has been known in life," as the Bishop with far more accuracy phrases it. The notice of his paper is as meagre and chippy as is that of Mrs. Oliphant's "Old Lady Mary." The writer says of it that "No one but Mrs. Oliphant would have dared to take a ghost for her heroine!" In another part of the journal this story is made the subject of an article. The great impression left on the mind of the writer of that dissertation is that some old women are abnormally happy. That is all! The *Spectator* is desperately disappointing when it comes to deal with what one would suppose to be a congenial subject. Timidity of the most nervous kind seems to unfit it for any fair grasp or appreciation of the importance of the subject.

The *Saturday Review* finds "ghosts livelier than ever." The ghosts can hardly return the compliment. A more desperately dull and dreary attempt to throw cold water on the detested subject has never appeared in its once smartly-written columns. The Bishop of Carlisle is a tough morsel to digest. He is dropped in a single sentence, which states that he "does something for apparitions in the *Contemporary Review*," and then the writer slides off with a pretty air of self-consciousness, by no means at his usual ease, to Mr. Melhuish and his rehash of *Daily Telegraph* letters on ghosts. Then the *Saturday Review* is more at home. But its airy tone of omniscience and superiority is gone for the moment.

*Figaro* considers that the expression of a belief "that communication between spiritual beings and the mind of man, without the intervention of the senses, is possible, is a very important statement from a prelate, whose strong common sense is as indisputable as his intellectual powers and acumen are." But, being what he is, how could he believe otherwise without being illogical (which he is not) or throwing over his Bible (which he cannot)? The Bishop is too sensible not to see that what has occurred may occur again, and his is not the mind to take refuge in miracles, and to declare that their age is past.

The *Court Circular*, January 5th, thinks that "The Bishop of Carlisle has shewn by his article clearly enough that, if he have not already joined the Spiritualists, he is on the verge of doing so." The same journal thinks "Old Lady Mary" rather ghost-like, and "it appears to us to belong to the domain of Spiritualistic literature." A powerful and sagacious criticism! The *Christian World*, on the contrary, deals with the story sensibly and well in a suggestive leader.

I have mentioned only such notices as have met my eyes. No doubt there are many that I have not seen. But enough has been quoted to shew that the Bishop of Carlisle, who has a great reputation as a mathematician and sound thinker, has made a sensation.

"M.A. (OXON.)"

## POETRY OF THE HON. RODEN NOEL.

(SECOND NOTICE.)

### "THE HOUSE OF RAVENSBURG."

"The House of Ravensburg" is a drama; its scenery and plot, its characters and time, are mediæval, but the inherent spirit is that of the old Greek tragedy. The hero is a certain Count Sigismund. "Sigismund," says Mr. Noel, in his prefatory note, "is a philosophical Tannhäuser—such men as Beckford, Byron, and De Musset, are not unlike him, who suffer retribution, and the arrogant impiety of whose philosophy suffers rebuke in accordance with the law known alike to Hebrew, Greek, and recent science—that the sins of the fathers are visited upon the children."

"Count Sigismund,  
A Poet, Thinker, Warrior, feudal Lord,  
Who passed for sheep immaculate,  
Being all wolf,"

is a doomed man. Beginning to exercise freedom of thought as well as freedom of action, with passions all untamed, "a wild steer of the forest, who cannot school himself to wear the yoke," he brings forth into blossoming all the evil of his ancestral race. The curse of their sins manifold hangs upon him, their fevered blood of the disease of sin flows as a torrent of madness through his veins. Nevertheless, innocence and the beauty of heavenly life attract him, and he is united to Constance, a woman of whom he says—

"I know not how she strayed away from Heaven,  
I think they must be searching for her still  
Mournfully yonder, for they would not dream  
Of looking in so mean a world as ours."

The son of Sigismund, Ralph, himself innocent of all intent to sin, through the curse hanging over him commits sin; nevertheless, expiation for sin, and the passing away of the curse commence with him. The maternal spirit of innocence and tender human love, through suffering dire, through vicarious anguish, has broken the chain of the curse.

Sigismund may perchance, in occult-wise, by the poet have been used as type and symbol of humanity in general; of humanity uncleansed by repentance, and suffering through accumulated ancestral sin, which, having reached its acme of wickedness, has at length brought the soul into its needful purgation of fiery tribulation.

It is not possible here to sketch the terrible story of the involved plot of Mr. Noel's drama. Suffice it to give an extract from the closing scene. To the understanding of which, however, the reader must know that Sigismund, having passed into the world of spirits, there finds that his most scathing fire of anguish consists in the recognition of the consequences entailed upon his virtue-aspiring son, who unwittingly is driven, in fulfilment of the curse still resting upon the house, to the sin of fratricide. The conception is deeply tragic of the scene where the two half-brothers meet for deadly conflict. It is in an ancient yew-tree avenue, the moon about to rise, that the phantom of the unhappy father is seen to flit around the spot, helpless to avert the fatal strife between his own sons. He cannot even warn—he can alone suffer and consume in the fires of remorse. But remorse is the cleansing fire of purgation.

The last act of the drama takes place two years later.

### ACT VI.

*The balustraded terrace of Ravensburg. A moonlight night, near dawn. Enter RALPH and BERTHA (his wife); RALPH grave, wan and feeble; BERTHA supporting him.*

BERTHA. See how the moon illuminates a fleece  
Of fleeting mist with faint ghost rainbow bloom,  
Carmine, topaz, and violet! Behold!  
She glideth free from the fair labyrinth,  
Clinging to woof of ghostly gossamer  
Yon cloud-cape, isled within the deep blue sky,  
Ere she emergeth from beneath; all hues  
Seemed humbled to more shadowy, softer mood  
Than is their waking habit; and the leaves  
Murmur in happy dream. \* \* \* \*

(the Phantom of SIGISMUND appears on the terrace)

Ha! Ralph! what is it? by the balustrade!  
Yon fearful shape!

RALPH. Great heaven! 'tis my father!

Now will I look well; yea, and speak with him!

(A pause. The Phantom grows fainter and fainter though it does not quite disappear)

His form is growing faint: he vanishes!  
Bertha, the vision ever shewed a face  
Of anguish, horror, and despair; it froze  
My blood beholding—did you note it now?  
It seemed not fearful! wore aspect of one  
Who wins repose and comfort, after pain  
Unutterable, yea, full of love for us!  
And when it faded, then methought the look  
Meant, "I have now some rest: farewell! for I  
Shall ne'er affright you more, my children!"

Yea,

Now can I love my father!—my poor father!

BERTHA. Its look was bent upon the moonlit tower  
Where moonlight stealeth in to kiss soft eyes  
Of our babe, Sigismund, who lies asleep.  
It cannot mean him harm! He is the child  
Of love: he sleeps secure upon Love's heart.  
Lo! the first delicate, faint gleam of dawn!  
Still I behold your father's figure! fading,  
Like yonder moon in morning! Surely, love,  
For our Tannhäuser the Pope's rod indeed  
Hath budded! Let us hope so!—you are pale.

RALPH. I feel some mortal weakness: I shall fall!

BERTHA. You are very worn and weary: lean on me;  
Much have you suffered: home is very near.

(RALPH sinks upon BERTHA, who supports him, but he falls on the terrace: she bends over him)

RALPH. (faintly) Farewell, love!—for awhile!—our little one!  
(Dies)

(The castle clock strikes, and while the sound of it is dying in air, a watchman from the castle battlements calls "ALL'S WELL!" and a rosy ray begins to tinge the tower where the child sleeps)

On the title-page of "The Little Child's Monument," Mr. Noel inscribed the words of Isaiah—"And a little child shall lead them." The sentiment of these words, prophetic of the inherent almighty power of Divine Innocency over every manifestation of evil and of sin, he has infused into the final words of his tragedy. It is the little child, born of Love and of aspiration after the nobility of Goodness, who is shewn as one predestined to lead forth his race from the ever increasing darkness of the curse which for countless generations had lain upon the doomed House of Ravensburg.

## USE OF A CLAIRVOYANT DREAM.

A few days ago, a daughter-in-law of mine, who is occasionally clairvoyant, told me of a vivid dream which she had had of the interior of a house quite unknown to her. In particular she described to me the short muslin blinds of the drawing-room running on a brass rod. As she was going to a child's party on the 10th, at a cousin's who had lately gone into a new house, she thought that that would probably prove to be the house she had seen in her dream. I had been once in the house myself and thought I remembered that there were blinds of the kind described in the drawing-room, and desired her to observe when she got there. Last Thursday, January 10th, she went to the party, but unluckily made a mistake in the number of the house, and when she got to No. 20, the servant could neither tell her where the lady lived nor help her in any way. As a last resource, she went down the street looking up for the kind of blinds she had observed in her dream, and meeting with them at No. 50, she went boldly in and found it the right house. The interior quite agreed with what she had seen in her dream, and on inquiring she was informed that some painted glass she had observed was really to be found round a window she had no opportunity of seeing on the present occasion.

January 12th, 1881.

H. WEDGWOOD.

## MESSAGES FROM MY WIFE.

By S. C. HALL. 7

No. II.

I continue extracts of passages from messages given to me by my wife, either "direct" or through the mediumship of Mrs. Fox-Jencken.

The summing up of this charge to a jury I leave for a third paper; and, perhaps, to a time somewhat farther off, my reasons—sustained by evidence—for believing that much more than I have told. At the close of this paper I shall—though it may not be very distinctly—intimate what that "much more" may be.\*

January 9th, 1883:—

"I have made the acquaintance of Maria Child. She is a lovely spirit."

[I did not know the name "Maria Child," but I met a person who lent me one of her books, "Letters from New York." It is the writing of a saint on earth, prepared to be a saint in Heaven. She was not a Spiritualist; but her writings supply evidence that she was a Spiritualist in all essentials. I know few other writers who supply more indubitable proof that she was inspired. My wife has since given me this message—direct writing:—"I will bring L. Maria Child to talk with you." The initial "L." I did not recognise. But on referring to her book I find it was by "L." Maria Child.]

January 9th, 1883, direct writing. I know it well:—

"My valued friend, we meet again. Praise God—the friendships here are eternal. Great prosperity is in your pathway. God bless you.—ROBERT CHAMBERS."

[I have not thought it necessary to record other instances in which friends gone before have communicated to me. There are many who have done so.]

January 28th, 1883, direct writing:—

"No, no, my beloved, you are not coming yet: we have work to do. I work on earth through you. Our dear child is here. Tell Sarah" (my good attendant) "I feel a pleasure in looking in upon her. It gives me pleasure to see how well she cares for you and our pets.—MARIE."

In another message she again refers to this attendant.

On the anniversary of the day of her "death," January 30th, 1883:—

"Dearest Carter,—Can you realise that two years ago I was a sufferer in mortal form, worn out with pain? You felt my loss. The vacancy was great—irreparable. But if you could have seen me when my spirit took its immortal form, you would have said, 'Thank God, my Marie is free from all suffering—united to her child and mother, her relations and friends—how happy she is.' And if you could have seen me about you, in your very presence, by your side, with my hands on your eyes, and whispering in your heart these words, 'Weep not, I am here,' you would have rejoiced. But now I am two years old in the sunlight of Heaven, with the Angels of everlasting life. My flowers are all blooming fresh. My pet bird is here, and my little Blackie,† and my child—our child—Carter; and when are you not with me?"

March, 1883:—

"Together we are travelling towards the Eternal City, where there is no parting. Be not disheartened, God is so merciful, and you are earnestly trying to please Him; for are you not ever trying to help others? Before the Incarnation the world might have doubted the love of God; but after the coming of the Son of God, and His death on the Cross, who can say that our Father's love is not unbounded—God in Jesus, and Jesus in God? 'He is mine; and I am His.' Even human love—yours and mine—what has it not done? What glorious work our love has achieved; and God's love for His children is so far greater. Trust in Him, my beloved."

August 14th, 1883:—

On this day I sat and knelt for an hour in the room at Devon Lodge, East Molesey, in which my wife had been called from earth. On my return to London, I received, through Mrs. Jencken, this message.

"My own darling, I rejoice to meet you here again in this way, when I can talk with you. First of all, let me tell you that I was with you very close. I stood by your side in the room where my last thoughts were of you and my God, but I could not speak; I could not audibly say, 'Carter, I am here;' but you knew that I was not far off; silent as I may have been,

\* If I gave but a few cases in which she has advised relative to matters more purely personal, more directly referring to things that concern household arrangements and so forth, I should occupy much more of your space than I can venture to do: such "matters and things" as could be by no possibility known to any person present but myself.

† "Blackie" was her pet dog, who was always with her; on her bed when she died. Its name was "Minnie," but she frequently called it Blackie to distinguish it from my special pet, a white Maltese that was called "Whitie." I do not think half-a-dozen persons ever heard her name her little pet "Blackie." It died not long after the mistress it dearly loved.

I was by your side. I do not linger there, and only visit those scenes when you are there. Now, Carter, darling, do not visit my grave, thinking that I am hovering over that piece of sand. I, of course, went with you, and kissed the flowers you placed with kisses."

(I visited the grave at Addlestone on the 15th.)

August 19th, 1883, direct writing:—

"I will try now to write direct. I have been very near you; I have stood by your side and heard every wish, every sigh. I always long to breathe comfort to you when you are low in spirits and health. Will you, dearest Carter, be more cheerful, knowing that no evil will overtake you without a warning from me?"

September 16th, 1883:—

"You have much to look forward to, and all that is bright to look back upon. You will have all you require, and more, with which to do good. You are watched over, guarded, and guided. I am so happy—supremely happy. Could I be so if a cloud darkened your future? I hope you will now let my words be prophetic."

October 7th, 1883, direct writing:—

"Bear these words in mind, 'Let not your heart be troubled:' believe in the promises of our Great Master. He will not forsake you, neither will He let trouble weigh you down. He will guide you and guard you to the end. Whenever you see the light remember it is my signal of love and devotion, for I am ever near you; and many different tokens I will give you, and you will no longer feel that you are alone, or that I have gone before.—Yours for ever and ever, MARIE."

November 11th, 1883:—

"Every night I come to you in two ways. First I come and breathe a blessing upon you. Then I bring my light and remain with you all the hours you are awake. When morning dawns I kiss your eyelids and leave my prayer for your peace and happiness with you. Do not fear the clouds; do not let them annoy you; they are only shadows undeveloped, and my light dispels all gloom. Why, my darling, are you not the happiest man in the whole world? We are always together. We commune together alone, no medium between us. You have now what has long been promised to you, and I shall soon write messages for you at night, and place them on your table by your side."

September 16th, 1883:—

"I know I shall be able to come to you every day, so that you will not be lonesome, for I shall, I feel sure, be able to manifest my presence, and as time goes on I shall be able to talk with you alone, through your own power."

On the 28th October my wife directed me to place paper and a pencil in a small narrow drawer in my sitting-room; and to leave the paper there until she told me to withdraw it. I repeatedly asked if I might do so, and received the answer, "Not yet!"

On November 13th I was told that I might do so. To my gratified surprise I found it had been written on—on both sides. These were the words: "Take paper up to your room, place it on the little table by your bed. It is my medium." I did so, awaiting the issue with confiding prayer. On the morning after the day on which I so placed it, it was written on thus: "I shall now have more power to come (in my bedroom) when you are here without a medium." On the other side was this: "I am here, my beloved. My blessing is with you." On the night after this was written on one of the sheets of paper:—

"I will come again when the power is strong enough for me to come and make my light visible and write at the same time."

And again I received this message:—

"Our child is here, she kisses you, and smiles back to me, feeling that she has given happiness to us both. I will gain power to come to you when you are alone."

In a subsequent message through Mrs. Jencken, this was given to me: "I will soon be able to write to you long letters;" and, by direct writing this: "My dearest, I have no touch but for you, I have no eyes but for you—in your circle."

On the 15th January (this month of 1884) I received another message, written at night, while I was sleeping in my bed:—

"I am here, to watch over and guard you.—YOUR OWN MARIE."

Thus my beloved wife has given me three promises: first, that I should see her form in the lights; second, that I should receive messages from her during the night, while I slept; thirdly, that I should hear her talk to me. Two have been kept, though as yet to a limited extent. The third is to be kept. I have not the least doubt that it will be kept; that I shall not only see her form in greatly increased "lights," and receive frequently written communications (written by her at night while I am asleep) but that I shall hear her voice talking to me.

(To be continued.)

## THE CUI BONO OF SPIRITUALISM;

From a paper read by MR. MORELL THEOBALD before the Young Men's Literary Society at Lewisham.

In January of last year you did me the honour of listening to a paper I read upon Spiritualism, and after some discussion which followed you recorded your opinion by your votes that it was worthy of research. I should have been amazed if you could have come to any other conclusion after hearing the facts which I then adduced. Your subsequent experience has no doubt confirmed that vote. I should have been more than content to have left the subject thus, especially with Christian people to whom a belief in the supernatural power is essential to nourish spiritual life, but your committee pressed me to continue the subject, and after looking over my notes on the debate which took place on that occasion, I think I cannot do so more profitably than by taking up the matter very much where I left it, and shewing the *cui bono* of the phenomena.

I established by facts within my own experience the following deductions.

1. That a force exists which we may call Psychic.
2. That this force is governed by intelligence.
3. The intelligence is not that of persons present, but is different from, and frequently surpasses it.
4. The intelligence claims for itself identity with spirits who were once living in the flesh, and of this identity proofs are constantly forthcoming.

A very pertinent inquiry was made by one of your number, "Why assume that table moving is done by the spirits?" And I reply that if we stopped in our investigation at table moving no such deduction could be drawn; further, if we proceed to the higher phases of automatic or even direct spirit-writing, we should pause before admitting so tremendous a theory, although so great an authority as the late William Howitt said that if such an abnormal force claimed for itself (as it undoubtedly does) spiritual origin, he would accept its message as such.

A very competent and persistent inquirer, whom I personally know, was receiving through his hand written messages of great beauty—thoughts not his own, but opposed to them—written, moreover, while he occupied his mind by reading abstruse books, and yet the messages were written out with unbroken regularity. During the writing he was absolutely unconscious of what was written, and yet messages were extended over many pages without fault in composition, or connection, and often with sustained vigour and beauty of style, and on subjects of which he had no knowledge.

He could never command the writing, and usually it came unsought. On one occasion the spirit had asserted that it gained some of the knowledge just conveyed by reading, and mentioned two spirits who wrote through him, able to do this. He wished to test the invisible power, and one of these spirits was brought.

He said—"I am told you can read; is that so? Can you read a book?"

"Yes, friend, with difficulty."

"Will you write for me the last line of the first book of the *Æneid*?"

He wrote—"Omnibus errantem terris, et fluctibus ætas."

"Right; but I might have known it. Can you go to the book-case, take out the last but one on the second shelf, and read the last paragraph of the ninety-fourth page? I have not seen it, and do not even know its name."

The spirit wrote—"I will curtly prove by a short historical narrative that Popery is a novelty, and has gradually arisen or grown up since the primitive and pure time of Christianity, not only since the Apostolic age, but even since the lamentable union of Kirk and State by Constantine."

The book, on examination, proved to be a queer one called "Rogers' Anti-Popo-Priestian, an attempt to liberate and purify Christianity from Popery, Politi-Kirkality, and Priest-rule." The extract was accurate, but the word "narrative" was substituted for "account."

He asked—"How came I to pitch on so appropriate a sentence?"

Reply "I know not, my friend. It was by coincidence. The word was changed by error. I knew it when it was done, but would not change."

On further questioning, the spirit said—"I wrote what I remembered, and then I went for more. It is a special effort to read, and useful only as a test. We will read once again, and

write, and then impress you of the book:—"Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather, of the intellect mingled with the fancy." That is truly written. Go and take the eleventh book on the same shelf."

My friend took the book, called "Poetry, Romance, and Rhetoric."

"It will open at the page for you. Take it and read, and recognise our power and the permission which the great and good God gives us to shew you of our power over matter. To Him be glory. Amen."

The book opened at p. 145, and there was the quotation. My friend had not seen the book before—certainly had no idea of its contents.

If such a test as this is not sufficient to prove spirit identity, it is difficult to know how such proof can be conveyed. But as different kinds of proof may impress different minds with varied force, I may say that many among us see the spirit form as it impresses the writer or uses his hand, and these favoured persons can see crowds of spirits constantly about our path, intermixing with us in our daily life, but more especially when sitting under ascertained conditions for conserving the power, or actually materialising it. Millions of spiritual creatures walk the earth, unseen, both when we wake and when we sleep. And it is given to some of us to welcome them once again in the family circle. This has been my own privilege, as I recorded in the pages of "LIGHT," for July (p. 327.)

I think I may claim now to have replied to our friend's question, and established the independent personality of these spiritual intelligences.

But the question to-night is, "*Cui bono?*" and though I might reply to this as Professor Sidgwick did, and say, "The time has not yet come to ask such a question," as I have gone beyond the Professor in his present claims as to what has been already established I will reply to the question. And I will do so first by asking another.

What is the tendency in the present day of all scientific thought which is not mellowed by Christianity? And what is the hold the churches have now over alike the cultured and the labouring classes?

Let Professor Fairburn answer.

[Mr. Theobald here quoted from Professor Fairburn's address to the Congregational Union, in which he states that the attitude of scientific men is towards a heathen revival, and the expulsion of all but force from the spiritual life, while that of the industrial classes is estranged by reason of the inefficiency of the churches to make religion the social and personal force it ought to be. To this Mr. Theobald pertinently asked, "What if Spiritualism meet both these demands, and establishes the reasonableness of the Bible, or the Christ?" and went on to say the solution of the first problem is given by the phenomena of Spiritualism, of which it is quite impossible to exaggerate the scientific importance.]

"A generation ago," says Professor Sidgwick, "the investigator of the phenomena of Spiritualism was in danger of being assailed by a formidable alliance of scientific orthodoxy and religious orthodoxy." "But I think," he adds, with some sarcasm, "that this alliance is now harder to bring about."

Several of the more enlightened clergy and laity who attend to the question of religious evidences have come to feel that the general principles on which incredulous science explains off-hand the evidence for these modern marvels are at least equally cogent against the records of ancient miracles, that the two bodies of evidence must *primâ facie* stand or fall together. Scientific incredulity has been so long in growing that it can only be gradually unlearned by steady accumulation of facts; those facts are every day offered by psychic phenomena. But having established them it proceeds to discourse on the future life, and on all the burning theological questions of the present day. If beliefs or creeds are the bones of character so the phenomena of Spiritualism are but the basis upon which the glorious spiritual superstructure rests; and it were as intelligent to rest in creeds without proceeding to build up character upon them, as it would be for the Spiritualist to rest upon the phenomenal marvels and proceed no further. Even if he accept not spiritual teaching, to which I am about presently to refer, he cannot rest alone now upon the shadowy foundation of *faith* in the future life when he has attained to the spiritual *fact*. They may still be blessed who have not seen and yet, in the turmoil of present thought, can still believe, but the thousand and one *outside* the reach of faith are to be considered, and *considered kindly*, when such a large subject as the future life and its boundless possibilities have to be considered.

You have probably most of you read a little book, or two little books, which have recently appeared—the "Little Pilgrim in the Unseen" and "Beyond the Gates." It is not difficult to see their origin, nor to assert that without psychic intelligence, such books would have been impossible. Its teachings will not be strange to some of you, as the following rapidly written messages from the spirit world will shew you, and all that I am now about to read were written under the abnormal conditions I have already described—the writer being absolutely unconscious of what he was writing, and much of it opposed to his own theories at the time.

[Mr. Theobald here quoted at considerable length from "Spirit Teachings," by "M. A. (Oxon.)," which, though exceedingly broad, are quite on the lines of teaching the audience were accustomed to hear from their pastor, the Rev. Morlais Jones.

He went on as follows:—]

I have given you extracts at a considerable length from "Spirit Teachings," but to those who cannot accept these, Spiritualism has yet other appeals.

The gift of healing, which has never entirely ceased since the days of the Apostles, is again among you, and marvellous are some of its operations which I could tell you of did time permit. Inspirational speaking of the highest order is going on all over the country, through men who in their normal state would be incapable of the thought or speech to which they give utterance. And even the very elementary raps upon the table, what shall I say of them? This: The most scientific men investigating these phenomena, crave for *one physical fact* which should establish their origin as *outside* the medium.

There is this craving in the loftiest minds for these simple phenomena; yet you ask the *cui bono* of them, and some stigmatise them as frivolous! I could tell you of phenomena occurring now daily in our own family life which you would probably either repudiate altogether or thus stigmatise: but the facts remain, increase, and will yet be established to every earnest inquirer; these facts belong with thousands to the region of *knowledge*. I am as certain of their occurrence as I am of my own existence, and to ask the *cui bono* appears to me to portray a want of discernment of their eternal relationships.

One of the chief values of Spiritualism, and to my mind forming the *raison d'être* of its universal outpour in recent years, is to bring back the time when we walked

"Among the sunbeams as with angels,"

and to reveal the *unnoticed psychic life* always about our path, recognised by some few but bowed out by the majority. I refer now to its *constant struggle to appear and mix in daily life*, when the angels knock and are but rarely answered.

[Mr. Theobald here referred to Spiritualistic experiences recorded in the life of M. Lacroix, which will be found in "LIGHT," November, 1883, p. 501, as evidence of the anxiety of spirits to mix in family life for good purposes.]

You believe in what is cloudily designated Providence, and some, in *special providence*; *put personality into it*, and you have Spiritualism, and can accept this message from the spirit land:—"God never acts direct, but by instruments. Is it not then intimate? You know not the machinery or you would doubt."

I think it was a mistake to put this down as a paper for discussion: to me the *facts* are beyond that point. Some minds, I am well aware, are incapable of receiving them, and some whose eyes are closed to all evidence are sure to dispute them.

The influence of Spiritualism is unseen, but it descends softly as the dew and sweet as sunlight upon all. Shall we call it *inspiration*, and ask if you have not felt its movements though you may not have recognised its source? Have you had no bright moments when the heavenly light has flashed through the soul and left a quiver as of music on the strings? No glorious impulses which came like commands you could not resist? No dreams of the angels, nor visions incomprehensible unless you admit these angel guides to be about your path day and night? The Spiritualist tells you in plain language of these ministering spirits, of the nearness of all your loved ones in the unseen yet ever encircling summer land, and it tells you of their gentle daily ministries, as they, at the same time, *through such service*, progress in spirit life.

The lost ones are restored; they stand at the door and knock! the mysteries of the Bible are cleared, and it becomes an unsealed book: the creeds of man's dark weaving are swept away, and you stand face to face with a loving Father: and the innumerable spirit witnesses are no longer mysterious *influences*, but real *personal helpers*. In a word, Spiritualism comes into our religious life as an invisible revelation. It comes to scientists, and tells them there are other laws than those they recognise—puts facts before them, which mystify or are ignored, until science has learnt to accept human testimony and human consciousness as a part of the great revelation. The scorn with which sceptics have hitherto treated human testimony shall be unwrung, and law discovered in those realms hitherto dedicated to the imagination.

Fact and fancy shall yet join hands, prose and poetry, science and religion,

"Fulfil defect in each,"

for neither is one without the other.

Ask a blind man of the resources of light, or a deaf man of the dulcet tones of music; these would be to my mind more pertinent than the question before us, and although as yet I may be in the minority, I can calmly wait and think of Socrates or Galileo!—and then I turn to the blessed Book and read, "It hath not entered into the heart to conceive what God hath prepared (even here) for those that love Him." *To one is given the word of wisdom, to another faith, to another gifts of healing, to another working of marvels, to another prophecy, to another discerning of spirits, to another tongues, &c., but all these worketh the one and the same Spirit.*

Desire earnestly the best gifts: but no kind is without its signification.

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## 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 26TH, 1884.

## WHAT IS THOUGHT-READING?

Dr. Bates, of North Shields, contributes the following excellent letter to a discussion in the *Shields Daily News*, arising out of a conjuring visit to the town by Stuart Cumberland:—

## Thought-Reading.

TO THE EDITOR OF THE "SHIELDS DAILY NEWS."

SIR,—What is Thought-reading? Such is the question to which the recent visit of Mr. Cumberland has given in our town a temporary conversational currency; and, judging from the large audiences which have witnessed the performances, the question has excited no small amount of interest. This interest is doubtless partly due to another cause, viz., the association with the Thought-reader's peculiar gift of a series of clever conjuring tricks, with the avowed object of exposing to ridicule the phenomena of Spiritualism. To that portion of his audience who were either entirely unfamiliar with psychological investigations or ignorantly prejudiced against them, his exposition would possibly appear completely successful. On the other hand, to those who have approached the subject in the true spirit of scientific inquiry, the wonderful and beautiful phenomena of Spiritualism will remain, Mr. Stuart Cumberland and his conjuring notwithstanding. In his character as a skilful performer of tricks he doubtless fully merits the applause he generally receives, but it is somewhat singular that I have not met one of his numerous auditory who has been able to say that their knowledge of the only thing that gave sense or dignity to his performance, viz., the Thought-reading experiment, was in any way advanced by anything he said or did. And this is certainly the more surprising, inasmuch as he explained so many tricks that were worthless, and left his only redeeming bit of experimental philosophy carefully unexplained. Possibly, from a certain point of view, this was an act of prudence, as if he were to denude his peculiar gift of the charm of mystery, and cease to make it the means of attacking an unpopular faith, he might, like Othello, find his occupation gone, and his clerical and fashionable audiences beautifully less. This much I feel justified in saying, not from any personal feeling against Mr. Cumberland, whom I do not know, but because I object to the illicit association of a psychological phenomenon with conjuring tricks for the purpose of bringing into contempt the serious investigation of highly interesting scientific problems, which lie at the base of the religious faith of many thousands of people. Therefore, sir, with your permission, I will endeavour, through the medium of your columns, to answer the question which stands at the head of my letter, viz., "What is Thought-reading?"

For this purpose, I will lay under contriotion the work on Animal Magnetism by the late Dr. Gregory, who was for many years Professor of Chemistry in the University of Edinburgh. From this book the reader will learn that the pin finding and the reading of the numbers of bank notes, &c., &c., is not by any means a new discovery, and that many phenomena produced under the strictest test conditions have established the existence of clairvoyance as a fact which it is impossible any longer to doubt. Of clairvoyance, he distinguished two kinds, viz., the sympathetic, indirect or mediate, and the direct or immediate. In the first, the perceptions are derived from the images or objects in the mind or thought of others; in the second, absent or distant material objects are perceived without the use of the eyes. The phenomena characteristic of each are also divided into two distinct classes, and both are traced to a common cause, viz., a kind of sympathy existing between the sensitive and his mesmeriser. The phenomena also occur spontaneously and consciously, and are sometimes produced by fixedly gazing for a few minutes on a bright object. The pheno-

mena of the sympathetic, indirect, or mediate form, are called *Thought-reading*, and are only produced when the clairvoyant is *en rapport* with the mind of another person—whatever occupies the mind of this person is perceived by the sensitive. In this way the contents of a sealed packet, the furniture of a room, the person of an absent friend, are described with the greatest accuracy, provided they are imaged in the thought of the person with whom he is *en rapport*. Of direct or immediate clairvoyance, many examples are given, supported by such testimony and tests as leave no room for doubt that it is now an established fact. Major Buckley, whose well-conducted experiments constitute him an authority on this subject, adopted, amongst other methods, the following: From forty different confectioners nuts, enclosing mottoes, were purchased and sealed up in separate boxes. These were then submitted to the clairvoyants, some of whom were in the mesmeric sleep, but most in the conscious state. In this way the mottoes contained in 4,860 nutshells were correctly read by forty-four clairvoyants, forty-two of whom belonged to the higher classes of society. The longest motto thus read contained eighty-nine words. Many other beautiful experiments might be quoted, but respect for your space compels me to confine my illustrations within the briefest possible limits.

With regard to the explanation of the causes producing these phenomena, Dr. Gregory is of opinion that it will be found owing to the influence of a peculiar force discovered by the late Baron Von Reichenbach, to which he gave the name of *odyle*. This force, fluid, or imponderable agent, was proved by the Baron, quite independently of all experiments in the mesmeric sleep, to exist in all forms of matter, and its action perceived in various forms by a large proportion of mankind, and always very distinctly by spontaneous somnambulists. This force or influence partakes of some of the properties of the other imponderables; thus like heat, light, and electricity, it is sent forth in all directions, and its emanations are luminous to sensitive persons in the dark, and like electricity, it is polar in its distribution. Crystals and magnets possess it, and exhibit its luminous emanations, often in great beauty, and it is seen by the sensitive in the magnetic sleep to issue from the tips of the operators' fingers. It travels much less rapidly than light, but more rapidly than heat; it passes readily through all known substances. It is generated by every species of chemical action, by respiration, and the changes going on in the human body generally. It is found in plants, and as its presence has been detected in the light of the sun, moon, and stars, it may be safely concluded that it pervades the universe. Dr. Gregory then proceeds to shew that this influence or force, largely possessed by crystals and the magnet, and which, when passes are made by them, is capable of producing the magnetic sleep, is identical with the influence possessed by the human hand, from which the sensitive perceives the luminous odylic emanations. The following quotations will shew how he applies the knowledge gained of the nature of odylic to the explanation of the phenomena of clairvoyance, &c.:—

"Now let us suppose that the odylic emanations, which appear certainly to be emitted by all bodies, fall on our inner sense; they also are entirely overlooked in persons of ordinary sensitiveness, because they are very feeble when compared with those of sight, hearing, smell, and touch. The sensitives, however, perceive them when their attention is directed to them, and under favourable circumstances; and the lucid are very highly sensitive. Next, let us see what happens in the mesmeric sleep. In that state, the two most marked characters are, the closing of some one or more of the external senses, especially of sight and of hearing,—the two which are constantly receiving impressions from without. The consequence is, that the inner sense, no longer distracted by the coarse impressions of these senses, becomes alive to the finer odylic emanations (which do not require the usual modes of access as we have seen), and may even perceive the faint pulses or reverberations of the distant sights, sounds, &c., alluded to in the last paragraph but one, the odylic atmosphere aiding perhaps to convey them by their new route. If the subject be highly sensitive, and the external senses closed, he is in the very best condition for lucid perception; but the impressions he notices are not new; they were formerly overlooked on account of their faintness; they are now attended to because of their intensity; for they are the strongest of all that now reach the sensorium. One powerful argument in favour of this view is derived from the fact that the lucid state occurs spontaneously, and is then always preceded by abstraction, concentration of thought, reverie, sleep, or somnambulism, all of which states render us dead to the impressions of the external senses, and, by consequence, alive to odylic impressions."

Such is a very brief and imperfect sketch of Dr. Gregory's explanation of those very interesting phenomena. To all who wish to pursue the investigation further, I know of no work more likely to assist them than the one from which I have just quoted. At all events, its perusal will convince them that the subject has been treated by an acute and logical reasoner, and one not likely either to be enticed by the glamour of novelty, or deterred by the strange and mysterious from pursuing the strict lines of scientific research.—I am, sir, yours

JOHN P. BATES.

## 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 Bishop of Carlisle's Theory of Ghosts.

To the Editor of "LIGHT."

SIR,—I should like to point out that the Bishop's theory, though limited by him to the case of ghostly apparitions, is really a statement of the process asserted by idealism in regard to all objective perception. It is curious that while the phenomenal, or representative, character of the external object is now admitted by every philosophical understanding, that truth has so little practical influence on speculation that it can be propounded as a novelty for the purpose of partial application.

Dr. C. M. Ingleby, in his "Introduction to Metaphysic," has stated the true order of causation in all perception to be the exact reverse of the apparent or physical order. He calls this principle "The law of reciprocal causation," and summarises it thus in a tabular form.

Physical side :—	Psychological side :—
From object to organism.	From soul to organism.
From organism to intelligence.	From organism to object.

"In using this formula," he goes on to say, "as an aid to a clear understanding of the question, it must be borne in mind that on the physical side object means independent real object, while on the psychological side it means dependent phenomenal object; that on the former the real object directly or indirectly occasions an organic disturbance which reveals the existence and nature of that object to the intelligence which is the result of that organisation; while on the latter the phenomenal object is the product of an organic disturbance derived from the soul which constitutes that organisation. The complete enunciation of the law or principle of reciprocal causation is as follows: *In the perception of an object of experience, the representative intelligence converts the real order of causation in which the sensuous object and the mind are related, contingent effect being represented as permanent cause, and vice versa.*" Dr. Ingleby does not, however, deny the dualism, or real distinction, of Ego and Non-Ego. "All I mean to convey is that sensation, out of the physical relations, is a disturbance of the voluntary state (of rest or action) of the Ego. In the higher relations" (by which he means the true psychological view) "the organism is not, as in the physical relations" (the apparent, or inverted, process) "a medium between Ego and Non-Ego, but a means of representing objectively under physical conditions an adequate cause of the disturbance of the Ego. The Ego conjoined with an organism is impelled by its very nature to present a phenomenal object, such as is fully adequate to account for the evolution of sensation in the physical order of causation. In this order alone does the understanding work according to sense. Yet to the reason does the higher order of causation stand as the absolutely true order, that object being the last effect, and an original disturbance of the Ego being the first cause," &c. It will be seen that is just the idea which the Bishop of Carlisle is driving at in the case of apparitions only. Kant has sufficiently shewn that every "object" of sense is a subjective construction, leaving no definable substratum for the "thing in itself." It is the homogeneous constitution of our Egos that makes a uniform experience of the phenomenal world.

C. C. M.

## Seance with Mrs. Jencken.

To the Editor of "LIGHT."

SIR,—The letter concerning the sitting at Mrs. Jencken's, which you kindly published in your issue of the 29th ult., has raised the inquiry whether test conditions were applied, whether I had sufficiently guarded against deception. Although the inquiries have been made by private friends I shall take the liberty of answering publicly, if you will again favour me with the space, because it raises a question in which all Spiritualists are interested.

No test conditions were applied, and I should be glad if no test conditions were ever applied, for this reason: suspicion, fear of fraud, antagonism of any description make a sphere wherein suspicious, fraudulent, and disintegrating spirits can work; we bring about the very thing we are trying to avoid, we put into the keeping of these undeveloped ones the weapons they wish to use, and shut out the spirits we wish to attract.

I believe the only test conditions of any value in a circle to be, cheerful faith expressing itself in a passive patience, purity of thought and motive, and above all things, a sympathetic kindness for every member of the circle, and for the medium especially. Unless the spirits of those in the flesh are knit together in the bond of a common brotherhood, it is impossible for the unseen workers to form a connected sphere, and so long as the chain links are separated, the highest uses of Spiritualism cannot be made apparent.

When we learn that old, old sentence, "Love one another," no loophole will remain by which tricking spirits can enter, and our mediums will no longer be the helpless victims which they now often become.

Are there any doors so tightly sealed, any hands so securely tied, as to shut out the presence of a cold-blooded murderer, who has been hurled into eternity before his time, stepping from a scaffold into the unseen world with his heart full of revenge? If we search every crevice can we thus exorcise so aggressive a presence? We do not realise that we are in far more danger from such spirits than from a helplessly controlled medium, and that the only test condition which will exclude these unfortunate ones, until such time as they are ready to repent, is a pure atmosphere in whose rarified essence they cannot breathe.

I fear that even in this age of the world our treatment of mediums is almost barbarous; I say "our" because I was quite as thoughtless as others before I came to realise the harm I was doing. Every man has a spiritual body, and that body has eyes and ears; when he is sufficiently developed those eyes and ears will be opened, and he will become clairvoyant and clairaudient. Until that time comes he is forced to hear and see through the spiritual eyes and ears of sensitives, thereby forcing a strain of work upon them, a strain so great that some of these martyrs fail, losing their equilibrium in various ways; and then we look upon them with pity patronising pity I am afraid it is sometimes. Many forget that it is they themselves who are blind and deaf, and not the sensitive. It may be that they cannot help their infirmities, but at any rate they can surround the one from whom they seek light with an atmosphere of trust and kindness, so that the task shall be made as easy as possible. If a medium have no means of support, money is due for time given, but we must not imagine that we have cancelled our debt by a piece of gold. We cannot repay the one who has convinced us of immortality, as we do our butcher and baker, with a bank-note.

My father has written to me within the past week that our friends on the other side are only waiting for the conditions which I have mentioned to converse with us instead of writing or rapping. He urges that we as yet have no conception of the future of Spiritualism, and that if we in the flesh will aid, instead of hindering, our spirit friends, the most sceptical must yield to the proofs which these friends are longing to give.

Last Wednesday, while Mrs. Jencken and two ladies were standing at a shop window, the raps joined in the conversation, the pavement vibrating under their feet. These raps were so loud as to attract the attention of the passers.—Yours sincerely,

ROSAMOND DALE OWEN.

25, Alma-square, St. John's Wood, N.W.

## Hair Growing from Plaster Casts.

To the Editor of "LIGHT."

SIR,—Agreeing entirely with the concluding passages of Mr. Henry G. Atkinson's letter on the above subject in "LIGHT," last week, I regret that he has not been able to offer a more probable explanation of the phenomenon in question. In my letter—which Mr. Atkinson has confused with Signor Damiani's—referring to the correspondence in *Notes and Queries*, I expressly repudiated, for myself, the hypothesis that this strange growth was caused by spirit agency. I find it even more difficult to adopt Mr. Atkinson's. Not to insist on the fact that much of the evidence distinctly negatives the supposition—for it is nothing more—that hair did adhere to, or was not completely removed from, the plaster, it is utterly contrary to science that the growth of hair detached from the living organism should be caused by the application of pomatum or oil. And it is so, even allowing that the hair was extracted from the head by the root, and not merely, as Mr. Atkinson puts it, "broken off," though in that case the absurdity is even more manifest. If pomatum promotes the growth of hair, it must be by stimulating the formation of the organic cells at the root or bulb, the previous structure being thus pushed outwards. (See Article "Anatomy," "Encyclopædia Britannica," Ninth Edition, Vol. I., p. 989.) Upon what does Mr. Atkinson suppose the pomatum to act to produce these cells? It is strange that persons of unquestionable ability and attainments will put forward suggestions which will not bear a moment's serious consideration rather than give due weight to evidence which places the understanding in perplexity.

But are we, therefore, on the other hand, to escape from our difficulties by attributing all sorts of powers and agencies to "spirits," just as many now well-understood phenomena were formerly so "explained" in unscientific ages? I think this tendency among Spiritualists is greatly to be deplored, and brings them into not unreasonable discredit. I cannot, indeed, offer any conjecture which will seem more scientific or intelligible in this case. But if true hair has grown, it is certain that this has happened according to the law of growth, i.e., by the formation of additional cells. Will Signor Damiani inform us if the hair found in the cast has been microscopically examined, and if the ends embedded in the plaster have the cylindrical root observed in hair plucked from the head?

C. C. M.

To the Editor of "LIGHT."

SIR,—It may not be uninteresting to the readers of "LIGHT" to know that the nails and hair have been known to grow after death on some corpses. I was told this by a professional man, Mr. Spill, of Frome, who mentioned to me that he had seen this happen himself.

J. G. F.

## Personal Testimony to Clairvoyance.

To the Editor of "LIGHT."

SIR,—Having observed that you have often published in "LIGHT" incidents relating to clairvoyance, possibly some of your many readers may be interested in the following, especially as it occurred on board a sailing vessel, over thirty years ago.

I believe it was about the year 1850 when I sailed from Liverpool as master of the brig "Minerva," belonging to that port, laden with a general cargo, and carrying four passengers bound to Vera Cruz. The greater part of the cargo consisted of machinery and fittings for a carpet factory, which my passengers intended to establish in the City of Mexico. Nothing out of the ordinary course of events occurred until we were in the Gulf of Mexico, when one fine afternoon two of my passengers had a controversy on mesmerism and clairvoyance; one of them, having seen some of its phenomena, was trying to convince his companion of its facts, but he might nearly as well have tried to convince the mainmast. I, having stepped on deck during the controversy, was asked by the non-believer if I had heard what Mr. Gough (I believe that was his name) had been trying to "cram" him with; I said I had, and ventured to remark that I thought his own son, John, who was on board, would be a very good subject to try and prove it with. John was a lad about sixteen years of age. The father remarked if he could see anything of it for himself he might believe, and asked Mr. Gough to mesmerise his son, but Mr. Gough had not claimed the power to do this, having only stated what he had seen. I thereupon, without claiming any practical knowledge of the subject, made an attempt with the boy, and found he was susceptible to my influence. I took him to the cabin, and in about ten minutes had put him into a deep mesmeric sleep, much to the father's surprise and Mr. Gough's pleasure. After various mesmeric experiments, in which he was entirely subject to my influence, I tried to ascertain if he were clairvoyant, by asking him what the sailors were doing, some being in the fore-castle at the time, and he described what each of them was doing minutely. I then asked him to look ahead of the vessel and describe what he saw. He almost immediately gave the correct bearings and description of two large rocks, which before the following morning I sailed between and thus shortened the distance to Vera Cruz considerably. I then desired him to go on to Vera Cruz and find out if the ship "Barazza" were there—this vessel sailed from Liverpool in company with us. After counting the number of vessels in port, he said the "Barazza" was not there, but that there was the wreck of a vessel near the fort. On our arrival we saw the wreck where he had stated, and the "Barazza" did not arrive until some months after. On his return from Vera Cruz, his father asked if he could go home and see how his mother and brothers and sisters were getting on. This was no sooner said than done. In a few minutes he said it was all dark in the house, and no one in it; I told him to find them, and in a few seconds he exclaimed, "Here they are, down to grandmother's, three in a bed." This at first puzzled the father, but he quickly exclaimed, "I know all about it—it is fair day there to-morrow, and they would be there for certain, as for years they have made it a custom to go down to the fair." I believe it was Shrewsbury or near there. He also described several of the friends belonging to others on board, much to their surprise and pleasure. The difference in time was correctly given by him, and many other good tests. But I am afraid I have already trespassed on your space. Suffice it to say it was about two o'clock a.m., when I awoke him to his normal state, apparently none the worse for his clairvoyant travels.

ROBERT MARK.

## "Out of Print."

To the Editor of "LIGHT."

SIR,—Will you allow me to make it known that the three books I published in 1875 and 1878 are, and have long been, out of print? I do so with the wish, and in the hope, that some Temperance upholder, who has the means to do so, will again bring into circulation the "Trial of Sir Jasper," "An Old Story," (poems), and "Boons and Blessings," prose stories, by Mrs. S. C. Hall.

I published these three books "on my own account," but I did not therefore, though my own publisher, illustrate the somewhat musty proverb, "he who is his own lawyer has a fool for his client," for though I lost by their publication a large sum (certainly not less than £500, which I could ill afford), I was very largely rewarded by the well sustained belief that they aided the holy cause of Temperance. I gave away 700 or 800 copies of "An Old Story" to magistrates, gaolers, poor law boards, earnest clergymen, and members of Parliament, and others, who are deeply interested in the great matters that so vitally concern every class. What those great matters are I need not explain in your columns.

Is it asking too much to ask if there be some one who will second me in my efforts to continue the good work by restoring these volumes to circulation? Such an one, if he be found, will incur little or no risk of loss, for he will have only to pay for paper, binding, and printing—the latter not much—for there are stereotypes of the two poems, including the engravings.

I sold the remaining stock, the woodcuts (somewhere about 150), &c., to the successors of Tweedie, in the Strand; no doubt

an arrangement might be made with them so as to carry out their desire as surely as it would be mine, and as surely as it would be that of many Temperance upholders, to extend Boons and Blessings by the application of a powerful auxiliary—good and pure art.

I earnestly pray for this help to the holy cause.—Very truly yours,

3, Sussex-villas, Kensington, W.,

S. C. HALL.

January 4th, 1884.

N.B.—The reason assigned by the firm in the Strand for not reprinting and re-issuing the works is that at the prices I fixed upon them they would not "pay"; printing, paper, and binding costing more than the books would bring, without calculating any expenditure for woodcuts and authorship. It is on that ground I call upon Temperance upholders to come to the rescue. [21st January.—I have ascertained that copies of these books do remain with the publishers. The mistake was not my mistake.]

## The Shropshire Mystery.

To the Editor of "LIGHT."

SIR,—The letter of Mr. F. Hughes, in your paper of the 12th inst., has produced the impression that the result of his inquiry on behalf of the Society for Psychical Research, is entirely adverse to the genuine character of the phenomena associated with the girl Emma Davies. "The Shropshire mystery" (writes to me a correspondent, to whom I had sent "LIGHT" of that date) "seems pretty sharply shewn up in 'LIGHT';" and "J. C. D." last week observes on the discredit thrown upon the manifestations by the letter in question. Mr. Hughes has not confined himself to the refutation of the erroneous statement (copied into "LIGHT") that the girl's confession was extorted and afterwards retracted. He has been at considerable pains to shew that the confession was in confirmation of trickery already detected. It is quite right that we should know this also. But is that all, so far as Mr. Hughes was able to ascertain the facts? The public has not before it his report to the Society, but naturally infers that the letter in "LIGHT" contains the substantial result of the inquiry which he conducted. If this impression, undoubtedly produced by his letter, is not accurate, Mr. Hughes will surely correct it.

C. C. M.

## CONTEMPORARY OPINION.

## A Substantial Basis of Truth in Spiritualism.

Colonel J. C. Bundy, editor of the *Religio-Philosophical Journal*, of Chicago, Ill., U.S.A., besides attending to the manifold duties involved in the management of that paper is also a frequent contributor to the local Press of his city. In this way he does good service. His last letter written to the *Daily Inter Ocean*, an almost mammoth sheet of twenty pages of the size of the *Daily Telegraph*, but much more closely printed in smaller type, shews why Spiritualists are interested in exposing the frauds of alleged mediums, and also points out the difference between genuine manifestations and the fraudulent. Colonel Bundy's terse and vigorous style is well suited to the work he takes in hand. He concludes the article in question as follows:—"Having attempted to shew (1) that there is a substantial basis of truth in Spiritualism and (2) that Spiritualists feel it to be their duty to expose fraud, however unpleasant it may be both to the offender and those who have to do the work, in order that the best interests of Spiritualism may be conserved, I need say no more, and will only add, to cover a point sometimes raised, Spiritualism being a synthesis of well attested phenomena, is just what one chooses to make it—either a barren jumble of curiosities or the very life-spring of an earnest, a pure and undefiled religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance, and thought which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet vouchsafed to humanity, or pervert it into a source of errors and misconception."

THE SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society was held on Friday, January 18th, at 11, Chandos-street, W., the chair being taken by Professor Henry Sidgwick, the President of the Society. Amongst those present were Professor Barrett, Mr. E. T. Bennett, Mr. A. Calder, Mr. Coffin, Mr. J. S. Crisp, Mr. E. Gurney, Mr. F. W. H. Myers, Mr. C. C. Massey, "M.A. (Oxon)," Mr. F. Podmore, Mr. Morell Theobald, the Hon. P. Wyndham, M.P., Mr. Hensleigh Wedgwood, Dr. G. Wyld, and many other members and friends of the Society. Mr. F. W. H. Myers read the second report of the Literary Committee, in the course of which he reported that during the past few months a library had been formed, and was now open to members of the Society. They had received many gifts of books for this purpose, and a lady had contributed anonymously the sum of £50 towards the same object. As regards the more specific work of the Committee, the evidence bearing upon apparitions had been exhaustively examined, the practical result being that Messrs. Gurney and Myers had been instructed to compile a book, to be called "Phantasms of the Living," which was intended to deal with the testimony they had received. Other reports were afterwards submitted to the meeting, most of which have already been published in various quarters. In the evening of the same day a *Conversazione* was given by the President to members and friends of the Society, in the Garden Mansions, St. James's Park, S.W.

## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 32.)

## I. Simple Appearances of Detached Hands

## (a) WHEN THE MEDIUM IS PRESENT IN THE CIRCLE.

One of the earliest recorded cases is mentioned by Ballou.\* The medium was Mrs. Wilcox. The hand was shadowy, and the arm was visible half-way to the elbow. The medium was seated at the table, and this, "undoubtedly the hand of a large man, and of different colour and appearance to the medium's," was repeatedly projected from under the table,— "she holding the slate with one hand and resting the other on the table." It was of a pale, white colour, contrasting with the darkness under the table, and was rapid and flickering in its movements (A.D. 1851).

With the same medium we have various cases thus recorded by the same observer—†

"Mr. Wilcox, Mr. Scott, and several other individuals of cool judgment and unquestionable moral integrity, testify that they have several times distinctly felt the grasp, pressure, and shake of a hand, declaratively held out to them for that purpose by some spirit purporting to be present at their sittings. Mr. Wilcox affirms that this has taken place, to his knowledge, more than one hundred times. Some hands are soft, and velvet-like, and some of a harder consistence, marked by the peculiarities which distinguished the person's mortal hand. Some hands are warmer, and others are cooler. Some moist, and others comparatively dry. In a single instance the hand was absolutely cold to chilliness. It was that of a very low and degraded spirit who was instantly dismissed. The grasp is generally sensible, firm, and cordial. Mr. Wilcox says he has frequently been permitted to feel the wrist and part of the arm as deliberately as he ever did one of flesh and blood" (A.D. 1853).

Coming to the narratives of the Hon. R. Dale Owen, than which there are none more precise in the history of Spiritualism, we find‡ him recording that at a séance, D. D. Home being the medium, Mrs. Owen felt a hand through the tablecloth; her dress was repeatedly plucked or pulled; and Mr. Owen, at his request, was touched by it through his handkerchief. On a later occasion—

"Mrs. Owen's hand, placed on her knee under the cloth, was touched with what exactly resembled the touch of a human hand, soft, moderately warm, and a little moist. The touch was on Mrs. Owen's bare hand, and so distinct that there was no possibility of mistaking it. Mrs. Owen had the experience on two previous occasions" (A.D. 1858).

With the same medium Hiram Powers relates as follows:—

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared dancing slowly just the other side of the table and gradually creeping up higher until, above the elbow, it terminated in a mist. . . . It commenced fanning, and the hand passed round the circle and was lost to sight." . . . "On another occasion a little hand patted my cheek and arm. I took hold of it; it was warm and evidently a child's hand. I did not loose my hold, but it seemed to melt out of my clutch" (A.D. 1870).

Mr. Crookes, F.R.S., in his "Researches"|| gives the result of his experiments and his conclusions with respect to these detached hands:—

"To the touch the hand sometimes appears icy cold, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

"On another occasion a small hand and arm, like a baby's, appeared, playing about a lady sitting next to me. It then passed to me and patted my arm and pulled my coat several times. At another time a finger and thumb picked petals from a flower in Home's coat."

Mr. S. C. Hall has repeatedly testified to similar phenomena as occurring in the presence of the same medium. I shall have occasion to recur to Mr. Crookes' testimony as to the melting away of the hand in his grasp.

Another medium in whose presence these detached hands have been repeatedly and carefully observed is Mrs. Hollis.\* Dr. Wolfe has embodied in his book of personal investigations a number of cases. Sitting with the medium at a small table, the lower part of which he had covered round so as to form a dark enclosure, hands were frequently protruded from this space, took various objects from the sitters, threaded needles, took a bundle of bank notes, and comported themselves as naturally as a hand attached to a human body. These hands were of various sizes, from that of an infant with tiny fingers to a large muscular hand, which was seen to write while the medium held the slate under the table.

The following are good typical cases:—

"Sitting at the table in light I placed a large hairbrush on the chair. It was quickly taken under the table, and rattled round for several minutes. It was then projected through the aperture. . . . The hand and brush began to operate on my head, first brushing my hair to one side and then to the other and then back. The pressure on the brush was unpleasantly hard, and I made the remark that perhaps the work could be as well done if the brushing were performed with less emphasis. The observation had a good effect. While this operation was going on, the arm was over my head, and I had an opportunity of looking into the dark chamber from which it proceeded; but beyond the edge of the table I could see no arm. The materialisation seemed to terminate at a point an inch or two above the elbow. I could not see Mrs. Hollis' hand under the table, nor the slate, but her wrist, forearm, and elbow were all exposed in the now gas-lighted room."†

On another occasion Mr. Plimpton testifies thus regarding a séance held at Dr. Wolfe's house in good gaslight, Mrs. Hollis being the medium, and Dr. Wolfe being also present:—

"A full spool of thread and a paper of needles, containing twenty-five needles, were placed on the chair. Immediately a well-defined hand reached from under the stand and drew them successively in. After a few moments, the paper of needles was placed outside, followed by the spool of thread. We found four of the needles missing, and a thread taken from the spool. We had scarcely examined these, when the thread reappeared with the four needles suspended on the thread, the ends of which had been knotted. We compared the needles with those on the paper; they matched for size. The thread upon which they were strung matched for quality, and filled the place exactly upon the spool. This feat had been performed, it was alleged, under the table and in total darkness."‡

On another occasion (p. 531):—

"Two light sticks were placed on the chair, and were presently picked up, two hands slightly advanced from the curtain (of the table) taking them and beating a military tattoo."

It is noteworthy that these hands were carefully observed, and that they terminated at the wrist in a sort of haze.

Slade has furnished a large amount of evidence of this partial materialisation, a few instances of which are all that space allows me to refer to.

Dr. Crowell§ records the presentation of a perfect hand and wrist while Slade was sitting at the table.

"They seemed like those of a young girl. I said, 'Lily, can you shake hands with us?' when the hand vanished, and immediately reappeared from under the table, just over my wife's

\* Ballou's "Spiritual Manifestations," pp. 90-93.

† *Ibid.*, p. 88.

‡ "Debateable Land," p. 307.

§ *Spiritualist*, January 14th, 1876, quoting *Spiritual Magazine*, Vol. V.

|| Pp. 92, 93, chap. ix.

\* *Startling Facts*, p. 190, et sq. *passim*.

† *Ibid.*, p. 476.

‡ *Ibid.*, p. 527.

§ "Primitive Christianity," Vol. I., p. 438.

lap, between her person and the front of the table as she sat a little removed from it. Here it remained for a few minutes, turning so as first to exhibit the back, then the palm, then moving and motioning the fingers. It then repeatedly touched my wife's person, she feeling the touches. I asked Lily to place the hand in front of me, and it immediately came to me. It was semi-transparent, and yet flesh-like, with delicate taper fingers" (A.D. 1872).

But perhaps the most complete evidence of the phenomenon in Dr. Slade's presence is that given at great length by Mrs. A. A. Andrews.\*

"After sitting a few moments with the medium's hand covering mine upon the table . . . a small hand was lifted several times *slowly*, as if by an effort from below, and held up opposite the opening, remaining still a moment, and then sinking again out of sight. This hand was held open with its palm towards me; it was in size and shape like Harold's, which was, though delicate, a boy's hand, not like a woman's. Then there appeared, rising slowly as the first had done, a hand and arm, . . . exquisitely beautiful, . . . so like Edith's, that I think her parents would have selected it as hers among a hundred. It was exactly like hers in form and size, . . . very white, with a soft, fresh lustre, that no words can describe. . . . The fingers were slight and beautiful in form, the hand being held, not facing us, as the first was, but so as to show its outline and that of the delicate wrist perfectly."

And again:—

"The hands of the medium were on the table. A white hand came up into sight, clasped my right arm several times round the wrist, and played with the eye-glass, throwing it upon the table. . . . Then both the small and the large hand patted mine, the large one also grasping my arm forcibly, . . . big and copper-coloured, in strong contrast with delicate white fingers which had shewn themselves before."

On the next day:—

"Felt touches both of the large and small hand. The large hand was cold, the smaller one warm."†

Further she records:—

Owasoo's large hand took the button-hook from the table, and unfastened five buttons on the boot. "The Indian hand shewed itself twice putting the hook upon the table close to its edge in front of me, and taking it off again. The third time it was taken, the motion was so rapid that I could not tell how it disappeared; but the first and second times the long dark Indian fingers were shewn quite plainly."‡

Sitting at the table with Slade in gaslight, Mrs. Andrews says:—

The fingers of a white hand shewed themselves between my waist and the table. At first I only saw the point of one which glowed and fumed with a strong smell of phosphorus, so that I thought for a moment it was a lighted match.‖ Gradually the whole hand appeared, covered with quivering flame, the phosphorescent smell being unpleasantly strong. I requested the medium to lower the gas partially that I might see this light more clearly. The illuminated hand pulled upon and played with the broad ends of my neck riband, leaving upon it lambent, flickering flames, as if it had been rubbed with phosphorous, though lasting for a shorter time. This hand shewed itself over and over again. It was about the size of my own."¶

"A large hand grasped and patted mine. It came up several times, once or twice with the fiery glow upon the fingers, and the strong smell of phosphorous. It shewed itself distinctly; was dark in colour like that of an Indian, and felt as if it had strength to crush mine. It was so immense that I said to the medium, 'I do not believe Owasoo's hand is really as large as that.' . . . I asked, 'Will Owasoo shew me his hand the true size?' when it almost instantly came up again, a smaller hand than the medium's, and grasped the edge of the table, remaining still long enough for me to examine it carefully. Then alternately it and a small white hand took hold of and caressed mine. This hand was illuminated when it first came, the finger ends gleaming brightly, and when it was laid upon mine, it was not only warm, but hot, like that of one in a burning fever."\*\*

\* *Spiritual Magazine*, Vol. VIII., p. 206; January 14th, 1872.

† *Ibid*, February 6th, 1873, p. 481. ‡ *Ibid*, February 7th, 1873, p. 482.

§ February 8th, 1873, p. 483.

‖ Compare the phosphorescent fingers of Katie King, which shewed her face in the days before John King's lamp appeared on the scene.

¶ *Spiritual Magazine*, Vol. VIII., p. 481.

\*\* *Ibid*, Vol. VIII., p. 485.

"A large copper-coloured hand, natural looking, and without the phosphorescent light, grasped my arm strongly above the elbow. The arm was very shadowy, but the hand distinct. . . . Hands patted me all about, not gently but very strongly and with vigour, first on one side and then on the other, on my back, arms, and about my waist, flying from one point to another with the rapidity of lightning. . . . I can give no idea of the swiftness and the vigour of the touches and claspings of spirit-fingers" (p. 486). . . . "My whole face, cheeks, and chin were smoothed and patted, so that the slapping sound might have been heard all over the room. . . . I felt as if completely surrounded and enveloped by something like materialised life" (p. 491). . . . "Slade held my hands upon the table as he always does. I saw a large hand and shadowy arm rise up from beneath the far side of the table" (p. 492).

Zöllner's experiments with Slade are rich in evidence that leaves nothing to be desired for completeness.\* Reserving one case for consideration under another head, I give two instances, the salient points in which may be summarily stated thus:—

Slade sitting at the table, all hands joined, and the room faintly lighted, "a hand suddenly appeared through an opening in the middle of the curtain (a piece hung on a string at side of table), with the bell, which it placed on the middle of the table in front of us. . . . The hand appeared again, and with the palm of my left hand I covered and held fast both Slade's hands; with my right I seized the hand and shook it. It had quite a living warmth, and returned my pressure heartily" (A.D. 1877).

"While Slade's hands, continually visible to me, lay quietly on the table, there appeared suddenly a large hand close in front of me emerging from under the table. All the fingers of the hand moved quickly, and I was able to observe them accurately during a space of at least two minutes. The colour of the hand was pale, and inclined to an olive green. And now while I continually saw Slade's hand lying before me on the table, and he himself sat at the table on my left, the hand rose suddenly as quickly as an arrow, still higher, and grasped with a powerful pressure my left upper arm for over a minute" (A.D. 1878).

(To be continued.)

DR. PEEBLES.—From the *Atlantic County Mirror*, published at Hammonton, N.J., we learn that Dr. Peebles returned from the West to spend the Christmas holidays at home and take a little rest previous to his winter course of lectures upon "Physiology, Dio-Dynamics and Nervous Diseases," to the students of an Eclectic Medical College in Cincinnati, Ohio. During the fall and early part of winter he lectured, and treated chronic diseases in northern Ohio in connection with Dr. F. Plato, a noted anatomist and physician. Several Ohio newspapers speak of those lectures in terms of very great praise.

MISS CORNER'S MISSION.—The following appeared in the *Hackney and Kingsland Gazette* for January 14th:—"SEASONABLE BENEVOLENCE.—The commendable object of cheering the poverty-stricken life of the children of the East End, which Miss Caroline Corner, of 3, St. Thomas's-square, Hackney, has had in view for some time past, was put into tangible shape on Thursday, by the entertainment to a good, substantial tea, and the distribution of prizes and clothing to about 200 of the most ragged and needy little waifs that Bethnal Green could produce, at the Memorial Hall. Miss Corner, by the sale of her new book, 'Rhineland,' supplemented by the gifts of the benevolent, had raised sufficient funds for the treat; and by means of personal visitation at the homes of the children, the names of the most deserving cases having been acquired at the Wilmot-street and Turin-street Board Schools, she was enabled to pick out those who most needed her charity. It was indeed an interesting sight, that concourse of children, to see how their eyes glistened at the brilliant lanterned Christmas tree, how thoroughly they enjoyed the meal provided for them, and how thankful they apparently were for the good, warm clothing that was to keep them from the winter's blast. Too much praise cannot be accorded to Miss Corner for her anxious, arduous exertions, and she must certainly be commended not only for her work of love, but for its successful issue. Amongst those present were Mrs. G. Barlow, of New Cavendish street, Mrs. and Misses Parkinson, Dr. and Mrs. Corner, Mr. and Mrs. W. E. Corner, the Rev. W. Tyler, Mrs. R. Pearce, Misses Cooke, Miss Eva Cunningham, Mrs. Matthew Corner, Mr. Louis C. Wellesden, Mr. Robert H. Peter, Mr. W. Harris, and a number of friends who rendered willing aid in contributing to the happiness of the youngsters. Miss Corner is contemplating a similar treat for 200 aged people of the East End, and hopes, by a still more extended sale of her 'Rhineland,' to raise funds sufficient for the purpose."

## 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 6th, 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 unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

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

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

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

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

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