

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

An extraordinary account of a mesmeric séance in a den of lions comes to us through the French papers. It appears that there was lately at Reims a travelling menagerie belonging to one M. Pianet. In the same town was M. de Torcy, a successful mesmeriser, who was fortunate enough to possess a most susceptible subject named Mdle. Lucia. Some dispute between the proprietor of the show and the mesmeriser resulted in a bet that Mdle. Lucia, in a state of cataleptic trance, should be introduced to a cage in which were some performing lions, and should emerge unconscious and uninjured. In compliance with the prescribed terms, M. Pianet first entered the cage and forced the lions to lie down in a corner, fixing them with his gaze. M. de Torcy then led in Mdle. Lucia and proceeded to put her into the mesmeric sleep. He rendered her body perfectly rigid, and then, taking two chairs at a suitable distance apart, placed her so that her head rested on the seat of one and her feet on the other. The lion-tamer then released the beasts, who bounded round the cage and went through their performance, jumping over Mdle. Lucia's rigid body as they were accustomed to do over a bar. M. de Torcy next requested that a lion should be caught. M. Pianet forced open its mouth, and the mesmeriser placed first the hand and then the head of the unconscious girl within its jaws. Lastly, the lion was made to stand on the body of Mdle. Lucia without interfering in any way with its perfect rigidity. When these extraordinary feats were accomplished, M. de Torcy awoke his subject, and she left the den unhurt and perfectly unconscious of the terrible scene in which she had borne so prominent a part.

The *Whitehall Review* (January 10th) has a good ghost story, which it declares to be true, "*apropos* of the suggested ghost census." It is a story of a family apparition, neither better nor worse than many another like it, but it is told with a striking air of sincerity, and does not appear to have undergone that dressing which is so fatal to the value of these stories. The writer says:—"There are many romantic ghost stories told now-a-days; the value of mine must consist in the fact that it did actually happen to myself, and that I am prepared to vouch for the truth of my statements."

I have received a specimen copy of *Psyche*,\* "a monthly journal for thinkers of all classes, conducted with a view to

the promotion of literature, art, and science, the development and culture of rational thought, and the free discussion of every theme calculated to enlarge and refine our common humanity." Among the subjects of "rational thought" I am glad to find the proceedings of the Society for Psychical Research, to which two pages are devoted. An advertisement informs all whom it may concern that "some remarkable psychical phenomena will be given in a future number; also poetry bearing on such kindred subjects"—from all which it would seem that there exists one more vehicle for thought on topics that old-fashioned journals have conspired to burke. That is matter for joy, and *Psyche* has "LIGHT's" best wishes for success.

The *Spiritual Record* continues to reproduce for a new generation some of the best evidence presented to one that has passed away. Among many good things, "A.M.H.W." has a charming article on Gabriel Max, of Munich. A picture of his is thus described:—"At a piano, on the music-desk of which lies open the 'Moonlight' sonata of Beethoven, sits a young lady. In the act of playing, she has been arrested by 'the touch of a vanished hand.' The hand of the spirit, materialised from the wrist, is represented as touching the girl's shoulder. The sad, startled young face, filled with emotion, gazes upwards, fixed keenly upon the spot where must be the face of the spirit, although invisible to the spectator. Her hands are clasped together with agitation. Her dark, seeress-eyes dilate, her childish lips are opening with a cry of surprise; she is listening, all ear, to the spirit's utterances. Astonishment as yet overwhelms her—joy has yet to come." The picture must be strikingly realistic; and what is more, it must have been painted by one who knew in himself what he put on the canvas. The little touch—the face gazing upon the spot where must be the face of the spirit—shews that Gabriel Max knew how powerfully magnetic is the gaze of an invisible spirit. I remember on one occasion posing for a spirit-photograph at Hudson's. At the last moment I was irresistibly impelled to turn my head round. When the picture was developed it shewed me gazing into the very eyes of a spirit-form that stood by my side. I could not see, but I could feel, the magnetic attraction of the gaze of my friend.

The article commenced in January *apropos* of the Shropshire case is concluded, and the writer makes a fair and impartial presentation of it, and of the collateral case of Dr. Phelps. It is greatly to be desired that the report made to the Society for Psychical Research should be published. For there is an impression that the whole story has not been told, and—not to go over again ground traversed by "C. C. M." in his last letter on the subject—that what is described as detected trickery is only part of what the public ought to know. Such occurrences are usually associated with what, on the surface, looks like trick. The agency at work is not of a high or refined character, but it is not the less important to observe its acts and to give them patient and unprejudiced study at the hands of expert investigators. Such cases seem to be rife now, as though we were witnessing an ill-regulated outburst of spiritual energy. The world has seen such outbursts frequently, but they have passed without any competent and sufficient observation. It is to be hoped that we may be wiser now; but there is reason to

\* W. Reeves, 185, Fleet-street, E.C.

fact that the case of Emma Davies, so far as the public is at present informed, is no exception. As I write I observe a record in the daily journals of an outbreak of a similar nature at Vienna. The account is dated Friday, January 26th, and is as follows:—

"Much sensation has been caused among the lower classes by some alleged supernatural occurrences here. In a house in a western suburb the furniture flies about, china is broken, pictures drop from the walls, tables fall, and lamps are broken, all by unseen agency. The police have interfered three times, and as the occurrences have been repeated the family has gone elsewhere, and the lodging has been locked up and sealed."

The *Saturday Review* (January 26th) contains a sort of review of Emerson, or rather, the writer extracts from the works of Emerson, a forty years old essay on Demonology, which he finds vastly consolatory. For the age is disposed to concern itself with the Occult, and the *Saturday Review* has found the Bishop of Carlisle a hard nut to crack. It was fain, indeed, to leave him alone. So it must have been a real godsend to find in Emerson sentiments so congenial to the impartial spirit in which the *Saturday* always treats psychical matters, and evidence of a soul and its action in man. "For Spiritism," the *Review* greedily quotes in italics, "it shews that no man, almost, is fit to give evidence." By leave of our critic it shews nothing of the kind. It only shews that some men, even some very eminent men, are not fit to understand some sort of evidence against the reception of which their prejudices are arrayed. That is what Emerson and Carlyle, with his "liturgy of Dead Sea Apes," and Huxley with his "old woman's chatter," *et hoc genus omne*, abundantly demonstrate. As one of their body once said, though not of them, "They have no niche in their minds into which these things will fit." But that is not *our* fault, it is *their* misfortune. And to argue from their own blindness to the non-existence of what they cannot or will not see is a piece of logic suitable indeed to the *Saturday Review* when dealing with the Occult, but unworthy of any serious attention from men who are seeking for facts, and searching for truth.

The new year brings the first number of the second volume of the *Platonist*, a handsomely printed quarto sheet. It is printed at Orange, N.J., is edited by Mr. Thos. M. Johnson, and contains abundance of solid matter, conspicuous among which is a very elaborate dissertation on the "Soul," by Dr. Alexander Wilder. Anything that Dr. Wilder writes is thoughtful, temperate, and good: this paper, originally presented to the "American Akademe," of which the learned doctor is a vice-president, is no exception. The *Platonist* should find readers among the more thoughtful philosophical Spiritualists and members of the Society for Psychical Research.

The *Atlantic Monthly*, one of the ablest among American magazines, has a notice of some recent books which belong to Spiritualism. The writer calls his article the "Annexation of Heaven," and speculates whether the abnormal activity of Spiritualist writers means "a new domain of literature—that Heaven is to be annexed to earth in literary art." I am concerned to point to his conclusion, which is curious:—"If literature," he says, "is ever to engage in the occupation of the other world, it must first believe in it, and then use its imagination to expand the known properties. If it merely hauls into boundless space the baggage of this world, it is pretty sure to lose its way and reach no definite end. For forty years or so we have had by our doors a mass of printed matter, which is witness to the struggle of human minds after a special and temporal representation of the life after death. All this while there has been a rapid movement in theology and philosophy, which tends to destroy the delusive notion that eternity is

merely a prolongation of time. These books which we have cited have caught a breath from the higher philosophy, and it is that which gives them any value." The books cited are Mrs. Oliphant's "Little Pilgrim"; Miss Phelps' "Beyond the Gates"; and one that is new to me, W. M. Baker's "A Blessed St. Certainty: a Parable of the Better Country."

The notice of the books throughout is respectful, sympathetic, and serious, as far as possible removed in tone and temper from the flippant smartness or jeering ridicule which in England is held to be fitting and appropriate when discussing man's spiritual nature, and the evidences of his future existence. The book last named is an attempt to record in autobiographic form the writer's ideas of what the next world will be like. The book has power of conception in it. The writer is supposed to be a physician, who saves the life of a ragamuffin from the attack of a mad dog. He is bitten himself, and knows that his life must be overshadowed by the possibility of a horrible fate. That fate overtakes him, and he knows that he must enter the dark valley through that most hideous gate of hydrophobia: that he "will lose his personal dignity and become a brute." Mr. Baker's conceptions of the future are, I hope, more accurate than his knowledge of hydrophobia. But that is a small matter. The scene of his death is, by a literary trick, made as repulsive and offensive as possible in order to emphasise the peace, the restfulness, unimagined amid the turmoil of earth, which in his conception characterises the life to come. "If there is any way" (he says) "in which I could convey the idea of the absence of anything to astonish, to thrill, to move one a grain out of the even tenor of waking life, I would use it to make plain the fact that never in my life had I felt more quietly and completely at home with myself and everything than I did in that waking moment."

The notion of a controlling will is strongly brought out. "A goodly part of the pleasure in me was due to the perpetual sense I had of Divine control: but it was merely the control of rhythm on music. I had long ago resolved, for instance, that if I could after death I would surely give my wife some token of my continued existence and nearness to her. Now I had none of that desire, though I knew I could have done so had I wished. Two things withheld me. First, such fulness of life streamed through me that I could not conceive how anyone could doubt that I was still living. Besides, I knew it was not the will of God that I should shew myself to her in any way; and how can I express the compelling influence upon me of that adorable will? To differ from it was simply inconceivable." I need not follow the outline of the parable, as Mr. Baker styles his book. That three such books should be issued within measurable time (supplemented now by at least one other from Mrs. Oliphant's pen) is a striking fact. That they should be tenderly and sympathetically treated in one of the ablest and most considerable of the American magazines is even more significant still.

On Monday evening, January 28th, Professor Sidgwick, President of the Society for Psychical Research, delivered a lecture to a crowded audience at the London Institution on the results obtained by the Society over which he presides. The lecture was, it is needless to say, a most able piece of exposition of the work done by the Society for Psychical Research, and incidentally a very telling reply to self-sufficient critics, who are pleased to consider the evidence adduced insufficient and contradictory of human experience. This pseudo argument of "muddle-headed persons" was easily refuted, but it is too much to hope that it will not recur with exasperating frequency so long as ignorant writers with loose habits of thought are allowed to deal in the public press with a subject that imperatively requires knowledge, patience, and exactitude of mind. I make no attempt to reproduce in a mutilated form the defence of Psychical investigation, which I trust the public will be allowed to read in a complete report of the lecture. No summary could convey any fair idea of what must be regarded by us with all thankfulness as one of the most effective of apologies for our researches, and for the belief to which they lead.

"M. A. COXON"

## MESSAGES FROM MY WIFE.

BY S. C. HALL.

No. III.

I close these papers: I might give you much more in which I think your readers would be interested, but I have said enough to manifest my conviction, amounting to certainty, that my beloved wife is directly communicating with me, not only frequently but continually—still to me the companion, friend, counsellor, guide, and helper, she was when in what is called “life.” Of that, I repeat, I have no more doubt than I have that I am writing a letter to you with pen and ink on white paper. And I am as sure that any rational person, with reason and senses under control, would arrive at the same conclusion if sustained and instructed by evidence such as I have received: that he or she would be assured of the immortality of the soul; of the Hereafter when that soul is placed in a state of continued “life,” and that under certain conditions, of which, as yet, we know nothing, or nothing essential, such soul is permitted to hold intercourse with those who remain on earth, on the way to a future state; such future state, whether for happiness or misery, depending on himself or herself—God having

“Left free the human will.”

I have many times expressed my conviction that Spiritualism at present does little more than this: inculcates belief in a Creator, arrests the spread of Materialism, and sustains the evidence of Scripture—borne out by that of all nations and peoples of which any records are preserved; that there is a life after life has been closed on earth: in a word, immortality; that Hereafter is not a sound signifying nothing; that “millions of spiritual beings” are in constant communication—though unheard and unseen, except in rare instances—with those who, for the intervening time, wear the garb of mortality; and that consciousness and memory are not obliterated by death.\* “Little more than this!” Ah! but it is a mighty work.

“Life hath no Finis! life begins on earth,  
And builds foundations of a future, here:  
No final death of life can follow birth:  
Life is PROGRESSION—on, from sphere to sphere.

The same: yet none the same: the body dies:  
The some-time habitation is but dust:  
Souls, with continuous memories, will rise,  
To know the God of mercy is The Just!

If death brings night, the night brings perfect day:  
Death is the usher to the Inner Court:  
A beacon—lit to show the happier way:  
A pilot—who but steers the ship to port.”

At present I believe our insight into futurity goes little farther: but that it goes so far, I am as sure as I am that I now hold a pen in my hand.

How and why it is that spirits who have so much power, have not more power, it is beyond us to know—even to speculate or guess at, with any result.

\* I quote this passage from “Bishop Pearson on the Creed”:—“If I have communion with a saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence, because the foundation of that communion cannot be removed by death.” Thus wrote Bishop Hall:—“So sure as we see men, so sure are we that holy men have seen angels.” And thus Archbishop Tillotson:—“The angels are no more dead or idle than they were in Jacob’s time or in our Saviour’s, and both good and bad spirits are each in their way busy about us.” Bishop Beveridge contends that—“Though we cannot see spirits with our bodily eyes, we may do so when they assume, as *they sometimes do*, a bodily shape.” Among the Dissenters there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says:—“I have received undoubted testimony of the truth of such.” Who can doubt that John Bunyan was a thorough Spiritualist? The story of John Wesley’s father is well known; in the supernatural noises, of which he gives a detailed history, John Wesley fully believed; he could not resist belief, on such testimony. His sermons on “Good Angels” and “Evil Angels,” contain nearly all on which the modern Spiritualist insists. Dr. Isaac Watts considered that the soul after its removal from earth “reflects upon its own temper and actions in this life; it is conscious of its virtues and its vices”—and, writes Dr. Southey (*vide the Doctor*), “it has an endless spring of peace and joy within, or is tormented with the anguish of self-condemnation.” Dr. Johnson thus writes:—“That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations.” Addison speaks of such belief as “confirmed by the general testimony of mankind.” I love to quote the words of Robert Southey—whom it was my high privilege to know “personally” when he was on earth: “I have five children; three with me at Keswick, and two with their mother in Heaven.” Let “bereaved” parents take these words to heart. Southey would have been an avowed Spiritualist (for he was a man of truth and a brave man), but that he “died” before the term was invented.

My belief is that beatified spirits in the next—a preparatory—sphere know little more than they know when in this: that they *progress* there is no doubt: they did so while on earth; saints to-day were fiends yesterday: the grossly dissipated John Bunyan became the author of the “Pilgrim’s Progress”; and Saul of Tarsus who went to Damascus to persecute Christians was the Saint Paul who wrote epistles to the Hebrews.

On the evening of January 6th, 1883, the spirit of Dr. L. came to my “sitting.” He had been, to say the least, a freethinker when on earth. He was our medical adviser: we did our best to convince him of the certainty of Hereafter; with little result. When he came to me he signed his name to a direct message; of course the medium could not have known his name.

This was the message:—

“Your dear wife is as kind to me as ever: I often see her. God is so good to let her help me up higher and higher. You know that I believed nothing when on earth. I was an unbeliever, though not a confirmed atheist. Your wife has helped me into Light out of darkness.”

Our much esteemed and valued friend, the Rev. Dr. I., wrote to me this message (direct writing) on the 24th July, 1883:—

“My esteemed friend, I am so grateful to you for opening the door of communication to me before I came here.” [He had been often present at our sittings, while in this life, and had been then thoroughly convinced by testimony it was impossible to doubt or question that valued friends he had “lost” were in communication with him.]

Again on July 29th:—

“I have passed the fiery ordeal. I dreaded the change, but now I rejoice. You helped to dispel the gloom which hung for years over me; but few knew this. It was a sealed book in my own heart. I often visit you with dear Mrs. Hall, and I think your dear wife is happy in my company. We talk over our meetings when on earth, and we are very happy.”\*

Yes! Certain! This life is but a state of preparation for the higher life. Happy are they who build the bridge by which they may cross the river. It is on this fertile theme of PROGRESS I desire to make some remarks that may, I humbly hope, be for the guidance of your readers.

During this state, or rather, these states, of progress, the soul, after removal from earth, retains much of its earth nature.†

On many occasions since she left earth, in her communications to me, Mrs. Hall has been mistaken. I, therefore, by no means accept the spirits of even the best and purest men and women (and she was one) as incapable of error—less so, no doubt, than they were on earth, but still liable to be mistaken. They *progress* as they would or might have done, had they remained on earth; and as they “ascend” upwards, so to speak, and are removed farther from the earth sphere, they may see and do more than they could when their corporeal and mental vision was bounded by earth influences. But in some respects, they seem to have less power to aid us *there* than they had *here*. Yet who shall say how much our guardian angels—loving friends—have done, of which we know nothing, at the time or afterwards? A slate may have been falling from a house-top that a hand unseen has arrested on its death errand. A compartment in a railway train may have been full when a traveller sought to enter it, such compartment being crushed in its transit. I have heard and read of many cases of the kind, and I know that my life has been more

\* I seldom have a “sitting” that Dr. I.—— does not come to me. I recognise him by three heavy slaps he gives me on the shoulder; while I know William Howitt by his grasp of my arm. The indications of my wife’s presence are a “series” of gentle raps above my forehead. My daughter was busy one evening, “twirling”—playing with—my hair; when the candles were lit my long hair was seen to be a mass of curls.

† There is ample evidence that it is so. A very minor one I may give I have rarely known an Irish man or woman, no matter how well educated who does not use “would” for “should,” and “will” for “shall.” My wife, an Irish lady, does this often in her communications to me through Mrs. Jencken.



than once saved by such interpositions as those at which I barely hint. The theme is far too large to receive adequate treatment here. Think what a joy it must be to those who know they are watched, guided, and guarded, by the beatified spirits of beloved friends they have loved and continue to love! What a stimulus to do good work—God's work for the service of man; what a warning to do no evil in thought, word, or deed!

Many years ago I was sitting with a Mrs. A., a renowned medium, who is still living, though her mediumistic power has in a great degree ceased, or, rather, is suspended, and only occasional, for her bodily health is so weak that the exercise of her power might act fatally on her life. A message was given to me at the table that seemed to me nonsense: it was utterly incomprehensible. The message Mrs. Hall and I received by repeating the letters of the alphabet was this: "The blessing of the Redeemer be with you, my dear children." "Ah," I said, "that message is given to us by our dear mother" (Mrs. Hall's mother, one of the best, purest, and most upright women I have ever known: she had often given to us messages similar to that I record). The answer, to my surprise, was "No," by the usual single rap. After more than once repeating the question, and receiving the same answer, it was explained to me. "From whom, then, does it come?" The answer was this: "THOODCLAMB," the letters thus running into one another. "Oh," I said, "that is nonsense. Thoodclamb!" "No." "I pray you let me understand the meaning." It was given to me to understand it. The letters, with pauses between, the conjunction "and" being added, made for me the response. "Who gives me, then, that message?" "T. Hood and C. Lamb, who act for your greatly progressed parent." Both these master spirits of humanity had been my personal friends. The simple and natural interpretation was this: they were near enough to her to receive her message, and near enough to us—her "dear children"—to communicate it to us. She had "progressed," and was too far removed from the earth-sphere to be in *direct* communication with us.

I believe my beloved wife is retained in the earth-sphere to comfort and help me, and will be so until I no longer, on earth, need her comfort and help.

If anyone asks me to explain apparent incongruities, I must answer I can do nothing of the kind; nothing approaching explanation can I give. No doubt, the spirits gone from earth are not permitted to tell us much that they *do* know, but I am convinced, I repeat, that they know comparatively little more than they knew when they were denizens of earth.

So recently as January 14th a statement in the *Times*, entitled "Funeral and Mourning Reform," contains this passage:—"The Church of England Funeral Reform Society aims at giving prominence to the Christian idea of death as a transition from one state of existence to a higher." I rejoice to make record of this important fact, for it advocates a change of which I have long been the earnest advocate, not only in my "Retrospect of a Long Life," but in other publications, that the general (though lately much lessened) custom of reckless expenditure for incoherent and unseemly exhibitions at funerals ought to be largely diminished or abrogated. I again copy from the document issued by the Association:—"The long-established funeral and mourning observances prevalent in this country have helped to create a mistaken view of death, which, in its turn, has created an imperfect and impoverished estimate of this life." I fervently pray that the operations of this Society may be so guided by God, and aided by saints on earth and saints in Heaven, that foolish, if not foul, practices, may be "reformed altogether."

I close these papers. They may contain materials for thought—matter for guidance. It cannot be long ere I "shuffle off this mortal coil;" it may then be my work to teach others, more emphatically, continually, and convincingly than I can do now. God grant that it may be so.

As I have said, these papers would be idle and useless if they did not aid belief that spirits of the "just made

perfect," the beloved friends "gone before," who are no more "dead" than they were when plain to the ear, the eye, the touch, in mortal guise, are continually communicating with those who wear the garb of humanity in which the soul was sometime clothed. As yet they cannot see the forms I see; hear or read the words I hear or read. But they *may do so*, in answer to appealing prayer. The "means and appliances," that we call Spiritualism, may not be, as yet, at their command or under their control. The new revelation, that which, rightly construed, so effectually upholds the teaching of the Divine Word, is of very recent birth; that is to say, in its present form or aspect; for in reality it is as old as creation.\*

Think how many centuries had gone by before any of the later developments of science, passing through the alembic of time, became of any *use*; that electricity and steam had their long, long, periods of incapable infancy, and that it is barely beyond the memories of living men when both were regarded as curious or amusing toys. How long is it since photography was a secret of the sun? The date is comparatively recent when the smallest of the insect tribe was considered to be the gnat: science has shewn us the atom, in perfect and vigorous life, on which the gnat feeds.

There is a branch of this subject upon which I will endeavour to address your readers at some future time. It is this:—how greatly we may augment the happiness of dear friends "gone before," lessening their affliction, by leading pure and upright lives, by doing all the good we can do, by resignation to the Divine Will, and by strengthening the "Faith that is but confidence in God." Yes! Spiritualism may—nay, cannot fail to—teach that the blessing it *receives* from, it in return *gives* to, the Beloved removed from earth: "twice blest"! It is a large and a grand subject concerning which I hope to treat hereafter, before I myself leave earth.

Think of the intense joy—the inconceivable happiness—that will be derived from faith such as the faith I have; and which, impelled by Hope, I desire to teach, that I may share it with others.

O blessed Faith! that enhances a thousand-fold the joy that is given by the Christian dispensation, that removes all doubt of Hereafter—teaching us that angels who do the will of our Father which is in Heaven, "may by His appointment succour and defend us on earth," and that the perfected spirits of the just are not only permitted, but directed so to aid us that we also may inherit the "mansions" prepared for us!

That is the faith of all Christians. But it is not the happy privilege of all to have palpable and convincing evidence of their companionship on earth; the absolute and positive *knowledge* of their continual presence, hearing all we say, seeing all we do—nay, cognisant of our most secret thoughts: "to us invisible or dimly seen"—yet sometimes seen and heard and felt by us while we dwell in our habitations of clay. It is not belief—it is certainty!

Is not death thus deprived of its sting? Are we not thus taught to dread

"The grave as little as our bed"?

Shall we not, therefore, strive so to live that we may be the associates of the good and the happy when we leave earth—when the loving and beloved will meet us—"the souls of the perfected just released and relieved from the burthen of dust"—not with the ailments and weaknesses that clog mortality—the draperies of Earth that entangle the soul—but freed of them all!

I may, at a future period, comment and enlarge upon this grand feature of "the case." I cannot ask for space in which to do it now.

I have done. I shall not have written in vain if I induce thought, reflection, and reason, to bear upon the vastly important truths that have been mercifully communicated to us in these "later days"—and that we recognise under the often misunderstood and misinterpreted word—**SPIRITUALISM.**

"The true mission of Spiritualism, and it is a great and magnificent mission, is to recall to the knowledge and restore to the consciousness of mankind, the Christian faith, with all its Divine and supernatural powers. Its business is to exhibit the reality of its connection with God and His angels with the life and spirit of the Divine Word, and to open our earth-dimmed eyes to perceive all the wealth of celestial wisdom in the Christian Revelation."  
—WILLIAM HOWITT.

## A STATUE WEeping.

While attesting the strange fact of hair growing on plaster casts, "C. C. M." tells us that he is far from attributing it to *spiritual* agency; but possibly he might not refuse to call it *magical* in Böhme's sense of the word. Any one whose curiosity has been roused by Signor Damiani's, and "C.C. M.'s" statements as to this phenomenon may like to see his explanation of a somewhat similar occurrence, deemed credible in his day. In answer to the question, *Why a statue of one that was deceased wept, or shed tears?* he said, "A hard mural stone hath no life that is moveable, for the elemental vegetable life standeth mute and still therein; and it is shut up with the first impression; yet not in that manner as if it were a *nothing*: there is not anything in this world wherein the elemental as well as the siderial dominion doth not lie; but in one thing it is more moveable, active, and working than in another; and we cannot say but that the four elements, together with the stars, have their daily operation in all things. But being this is a *hard stone*, therefore, the *miracle* is above the wonted and ordinary course of Nature; whereupon we can in no wise say that it hath a natural cause in the stone; as if the operation of the stone should move and put forth this; but it is a *magical* motion of the *spirit* whose image is hewn out and pourtrayed in the stone." . . . . "When man dieth, then the outward light in outward sulphur doth extinguish and go out with its outward fire wherein the life hath burned, and then the body falleth to dust and entereth again into that whence it is come; but the soul which is brought forth out of the Eternal Nature, and infused into Adam by the Spirit of God, that cannot die, for it is not out of the Time, but out of the Eternal generation. Now, if therewith doth put its desire into any temporal thing, and the earth hath imprinted itself, or strongly set its imagination thereupon, then it hath impressed the property of that thing into its desire, *and holdeth it magically, as if it had it bodily*; indeed, it cannot hold the body, understand the elemental, but it holdeth the *siderial* body, until the stars also consume it, and it often happeneth that people do appear after their death in houses with their own body; but the body is cold, dead, and numb, and the spirit of the soul doth put it on by the astral spirit so long, till the body putrifyeth. Also many a body is so strongly possessed of the astral spirit through the *desire* of the soul, that it is a long while decaying, for the desire of the soul doth bring the siderial spirit thereinto, so that the elements are, as it were, impressed with an astral life, especially if the soul hath not yet attained to rest, and that in the life of the body it had strongly imagined upon anything, and in the meantime the body died before it had quitted its desire, and taken it out of that thing; therefore the will doth still continually run in that same impression; and it would fain rightly effect its cause, but cannot." . . . . "Now, you may easily consider how it fell out that the engraven gravestone wept; it is not done from the power or virtue of the stone, but from the strength and might of the *spirit*, whose image it beareth; *also it is not done from the soul's own essence, but magically through the astral spirit; the constellations in the spirit of the soul have impressed themselves into the siderial spirit in the stone*, all according to the soul's desire. It hath hereby signified that there was something that lay heavy in its mind when it lived, and this sadness was yet in the siderial spirit." . . . . "That this might be laughed at, and be accounted ridiculous, I pass not for it. I am not deceived. I understand" (I bless God) "this ground very well, for such knowledge I have not learned of or by man, but it hath been given me."

. . . . "Furthermore, I entreat you not to mention this, my judgment and explanation, much among light people; for to a cow there belongeth fodder, and to the intelligent understanding." (J. Böhme's 24th Epistle.)

Let us now hear the opinion of a modern expert in magic, whom no one at all familiar with his writings will suspect of being too credulous. Speaking of "the blood that hallucinated maniacs see running on pictures or statues," Eliphas Levi adds, "But it is not seen only by them." . . . . "The blood actually flows; doctors examine it, analyse it; it is true human blood. Whence comes it? Can it be formed spontaneously in the atmosphere? Can it naturally come from the marble, the painted canvas, the consecrated elements? Certainly not; this blood has circulated in veins; since then it has been effused, evaporated, dried; the serum has become vapour, the globules impalpable dust, the whole of it has floated and fluttered about in the air; then it has been drawn into the current of some specific electro-magnetism; the serum has become liquid again, it has retaken and afresh absorbed the globules that astral light has coloured, and the blood has flowed." ("La Clef des Grandes Mystères," p.245.)

The specific current being doubtless impelled by some *will*. This in the context of the last quotation is attributed to that of "*fluidic embryos*" desiring to *attain* a body, but it may in other cases be the impulse of a will that had been dominant in the body till death cut it off from previous modes of action. Now the most natural desire of any spirit that had quitted this life with reluctance, would be to re-enter it; to be ultimated again, as Swedenborg might say. I believe he has called hair the extreme of ultimation: it seems to be almost independent of physical life, growing after death—conspicuously even, before burial a few days later, and in many instances very profusely in the grave. It might therefore be the easiest semblance of life that the astral spirit could effect.

Some occult fact may have originated the idea of Pygmalion's animated statue. The stories in which the eyes of a portrait are said to have moved, or pictures of people to fall down when their relations were about to die—lovers of the marvellous must have heard such facts asserted—all seem to point to there being *some post-mortem* attraction for the dead, in the likeness of a lost body; and "*we do not yet know what forces human magnetisation has at its disposal*."\* A. J. PENNY.

WIGAN.—Mr. Henry Wilson will give a lecture on Spiritualism, in the Miners' Hall (where the Wigan branch of the National Secular Society hold their meetings), on Sunday, February 10th, 1884. He asks for spiritual literature for distribution at the close of the meeting.

LEEDS.—After some fifteen months of arduous and highly successful work at Exeter in the public propagation of spiritual truth, the Rev. C. Ware has for a time removed to Leeds, at the invitation of the Spiritualist Society, to assist in the work of spiritual organisation and extension at that place. Mr. Ware commenced his labours on the 13th inst., when the meeting room was crowded to excess. On Sunday last the platform was occupied by Mr. Armitage, a trance medium, of Batley Carr, who dealt in a masterly and comprehensive manner with a variety of subjects, suggested at the time by the congregations. Mr. Ware presided at the meeting. The Society has taken another room, more prominently and conveniently situated, which will contain nearly three times as many as the present one. It will be opened on the first Sunday in February.—OMEGA.

"THE APPARITION."—Let none of our readers send to the libraries for this book, by the author of "Post-Mortem," thinking that they will get a genuine article. The title is a misnomer and the apparition turns out to be no apparition at all, the author, by a kind of literary stage trick, killing the hero of his story only to bring him to life again after 200 pages or more of weak mystification.

\* "On ne sait pas encore de quelles forces peut disposer l'aimantation humaine." "La Science des Esprits," Eliphas Levi, p. 280.

## OFFICES OF "LIGHT,"

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

## TO CONTRIBUTORS.

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

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

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## NOTICE TO THE PUBLIC.

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

## NOTICE OF REMOVAL.

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

## Light:

SATURDAY, FEBRUARY 2ND, 1884.

## MUSIC AT DEATH.

In the beautiful chapter, entitled, "Daybreak," in Mrs. de Morgan's valuable work "From Matter to Spirit," p. 187, she says, "The accounts are very numerous of heavenly music being heard around the beds of the young and pure, and if the sounds have not been audible to others, which is occasionally the case, the glow on the countenance of the listening traveller about to wend his way home, shews the delight inspired by the angels' welcome. The last moments," she continues, "of the little captive in the Temple, Louis XVII., as described by Beauchesne, are an instance of this, when hearing in a pre-eminent degree was the spirit-sense awakened to bring joy to one whose cup on earth was so full of woe."

Somewhat condensed, the touching account is as follows:—

"Gomin, seeing the child mute, said to him, 'I hope you are not in pain?'

"'Oh yes! But not so much. The music is so beautiful!'

"Now there was no music to be heard, either in the tower or anywhere.

"Gomin astonished, said, 'From what direction do you hear the music?' 'From above.' 'Is it long since you heard it?' 'Since you knelt down. Do you not hear it? Listen! Listen!' and the child, with a nervous motion, raised his faltering hand as he opened his large eyes, illuminated by ecstatic delight. The keeper, unwilling to destroy this sweet illusion, listened also. After a few moments of attention, the child again started; his eyes sparkled, and he cried out in intense rapture, 'From amongst all the voices, I have distinguished that of my mother!' That word, as it left the orphan's lips, seemed to relieve him of all suffering. His eye fixed on an invisible object, his ear attentive to the far distant sound of one of those concerts that human ear hath never heard. A new existence seemed to break in upon his young soul. . . . Lasne came upstairs to relieve Gomin, and the latter went out of the room. Lasne sat down by the bed, and the Prince looked at him with a dreamy eye. Lasne asked him how he felt, and what he would like. 'Do you think that my sister could have heard that music?' said the child. 'How much good it would have done her!' Lasne could not answer. The glance of the dying boy turned eagerly and suddenly

towards the window. An exclamation of joy escaped his lips; then he said, looking at his keeper, 'I have something to tell you!' Lasne came close, and took his hand. The prisoner's little head leaned on the keeper's breast, who listened, but in vain. All was said. Lasne put his hand on the child's heart. The heart of Louis XVII. had ceased to beat."

But not alone is music heard at the death-beds of children and the young. History and biography, if searched by a spiritually-seeing eye, will yield up many a record of music attendant upon the deaths of the fully matured. Not unfrequently, either, may we encounter this breath of celestial harmony in accounts received of the departure of pure and holy persons amongst the innumerable ones whose names find no record on the "glory-roll" of earthly fame.

Amongst instances of music heard by the dying, let us not forget what is related of Jacob Böhme, the great German seer and mystical writer. "Jacob Böhme died in Silesia, 1624. Three hours before his death he asked his son whether he heard that sweet, harmonious music, and on his answering 'No,' said, 'Open the door that you may the better hear it.' Then, after telling them that he would depart three hours after, he prayed; and at the time foretold he blessed and took leave of his wife and son, and said, 'Now I go hence into Paradise,' and immediately departed this life."

Music was heard in the air on the death of the poet Goethe, according to a passage in the Diary and Reminiscences of Henry Crabb Robinson, Barrister-at-Law, F.S.A. (Macmillan, 1869). "When I was in Frankfort in 1834," writes Crabb Robinson, "Charlotte Serviere told me with apparent faith that Madame — (blank in the MS.), a woman of great intelligence, was in Goethe's house at the time of his death, and that she and others heard sweet music in the air. No one could find out where it came."

The Society of Friends, in the older time of the Society, banished all study of music. Nevertheless, it would appear that in receiving the spirit of a "Friend" amongst them, the angels sang aloud with rejoicing melody.

The following extract is from a private source:—

"Daniel Harrison, of Leighy, in Dentsdale, was a man of no ordinary character. With a clear intellect and sound judgment, he was amiable and sincere, and had much simplicity and singleness of eye, morally and spiritually. Such men were found years ago in the Society of Friends, leading quiet lives in secluded places, with the strength of true Christians, the dignity of gentlemen, and the meekness of children.

"He married Alice Mason, a lovely woman, but delicate. She was the daughter of Anthony Mason, of Dent, a man of clear spiritual perceptions, and well known and appreciated in London Yearly-meeting of the Society of Friends, which for many years he attended, riding on horseback to the great City in four or five days.

"A very close friendship subsisted between Anthony Mason and his son-in-law, even before the marriage of Alice and Daniel. Daniel and Alice were regarded as 'the handsomest couple in the Dales of Yorkshire.'

"After twelve months of wedded happiness, a child was born, but only to live a few days. From this time, the wife became a confirmed invalid, consumption creeping slowly over her, until she passed away some eight months after the birth of her child. Her husband nursed her with all the care of a mother, hiding his deep sorrow and hoping to the end. After her death his life lost its sunshine. He ceased to attend markets and social gatherings, and was only seen at the religious meetings of the 'Friends.' When winter gave way to spring, he too was far gone in consumption. Anthony Mason often visited his son-in-law, and much sweet intercourse passed between them. . . .

"It was Anthony Mason's custom to walk during summer twilight beneath a row of lime trees that grew near his house. One morning he had been to see Daniel and found him somewhat better, and full of lively faith, so that they did not part as those who were never to meet again in this world.

"In the evening, Anthony Mason took his accustomed walk, and as he paced to and fro, meditating like Isaac, in the eventide, he was surprised by sweet sounds in the trees above his head. It was not music (of instruments), but the melody of singing, though no words reached his ears. He paused and listened:



distinct and clear the sounds rose higher and higher, till they seemed to pass into the fading light. He stood still, his mind over-shadowed, as it were, by a Divine Peace and Joy. Returning to his house, he said to himself, 'Daniel is gone!' And truly it was so; for shortly after a messenger came to say that the happy spirit had departed about sunset."

The writer will close this paper with one or two other instances which have been communicated by persons known to her.

Reference is made in the volume of "Pioneers of the Spiritual Reformation," recently published by the Psychological Press Association, in a note on p. 324, to music being heard whilst William Howitt was passing away in Rome, by a sensitive in London in the house of his daughter. This sensitive was a maid-servant, who possibly inherited her mediumistic temperament. The father of this young woman was a labouring man in the Cotswold Hills. He has been heard by his daughter to refer to an experience of a strange nature which occurred some years before her birth with reference to the death of a little sister of hers, aged five years. He was returning home one evening, when reaching a bridge, which crosses a considerable piece of water, his steps were arrested by the sounds of very sweet music. He looked here and there across the bridge, but nowhere could he see any person or persons from whom the music could proceed. The music, sweet and rejoicing, seemed to ascend towards the sky and there to die away. Much surprised, the labourer pursued his way home, to find on arriving that his little sick daughter had just expired in the arms of her mother. The child must have drawn her last breath—must have crossed the bridge of death—at the moment when her father heard the melody of rejoicing, when he was about to cross the bridge on his homeward way. So subtle, so poetical, is ever the symbolism of the things of the Spirit, that possibly in this natural correspondence of the image of the bridge, might lie a something more than meets the eye.

The writer is acquainted with Mr. H., a gentleman farming his own land in Kent. Mr. H. has a brother in a neighbouring county, also a farmer. The latter, be it observed, is a man by no means given to what the world calls "superstition." He is a man of the outermost "natural" order.

One night, a neighbour's child being at the point of death, and the father being deeply distressed, Mr. H.'s brother offered to bear his acquaintance company during the night, whilst the wife sat up with the dying child.

Thus remained the two acquaintances, smoking and talking over the hearth, through the night. Morning came, and as the clock was on the stroke of five, instead of the hour being struck the clock seemed to play a lovely air, as though it had been chimes. The two were startled by this strange music. The mother coming down the stairs at the moment, said "The child is just gone!"

A friend, a clergyman, in a letter to the writer, a few years ago, narrated the following experience, which had just occurred to his wife.

"Our much-loved child, just in her fourteenth year, has been taken from us by scarlet fever after only three days' illness. She died on Palm Sunday. Everything that medical skill could suggest was done, but in vain. The cup might not pass from us. Since our dear child left us, her mother has been very, very ill, laid low with the same fever. At first, when laid by, the day after the dear child's death, for about two days, or parts of them, she seemed to be in a place apart, preserved from realisation of all that was going on—the funeral arrangements, &c., &c.,—kept, as she expresses it, 'in the hollow of His hand.' But she says she cannot convey exactly in words the experience. On the night of the funeral she was comforted by most glorious spirit-music, like a solemn, stately requiem for the dead. The beauty of it, she says, is quite indescribable."

A. M. H. W.

THE *English Illustrated Magazine* for February reaches us as usual. In it much is interesting, and everything is good.

## 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 Late Central Association of Spiritualists.

To the Editor of "LIGHT."

SIR,—As the committee appointed for winding up the affairs of the late C.A.S. we shall esteem it a favour if you will kindly allow us to make known the fact that we yet owe accounts to the amount of £35 Os. 6d.; that we have in hand with which to meet these liabilities the sum of £18 10s. 10d.; and that there is, therefore, a balance of indebtedness, yet to be met, of £16 9s. 8d. We can make no further appeal to the old members of the C.A.S., many of whom have responded very handsomely; and we, therefore, trust that some of your readers will be generous enough to help us to clear off this small residue of debt. If this be done we shall be able to comply with the instructions we received, to preserve the library and furniture intact for the use of the new Society, the London Spiritualist Alliance.

When all the liabilities have been discharged we shall publish a detailed statement of receipts and payments.—Yours truly,

E. DAWSON ROGERS, } Committee  
MORELL THEOBALD, } for  
HY. WITTHALL. } Liquidation.

The Bishop of Carlisle's Theory of Ghosts.

To the Editor of "LIGHT."

SIR,—The letter of "C. C. M." makes it abundantly clear that his idealism is the pure idealism of the East, and of its most extreme ascetics, and is not the idealism of Kant or of Western science. It is quite true that the external object, as seen by us, is not the object itself as it exists in nature, but is only an infinitely diminished miniature and representation of it. Thus if we look on the ocean, what we really see is only a little surface colouring, nor even that in its real truth, but as modified or changed by the skies above, or by the intervening aerial strata. But that does not prove "C. C. M.'s" point, nor shew that the perception originates in the soul. Thus, if we come suddenly on a sea view, or suddenly meet one whom we thought to be not living or in a distant country, it is undeniably the external object which originates the visual process, and thus sets the soul in motion. This is the true order of perception.

But is there here no room for idealism? Assuredly there is. And it is here that "C. C. M." entirely misunderstands and misrepresents Kant. Mere sense without idealism receives passively a number of unconnected and unrelated sensations. It is for the soul to construct the object out of the raw material furnished by the senses—to fence it off from other objects—to make a new thing of it—to individualise it—in one word, to create it. This is the doctrine of Kant. He shews how the human understanding, acting under its own laws, subjects all objects to its innate pure notions, which he represents as twelve categories. These twelve categories are combined with space and time, the pure intuitions of sensation, and thus present the object as it appears to us. We look at the ocean, and, in spite of the multitude of its roaring waves, we discern unity—we impose limits. A speck of different colouring suggests vast distances. That we know this is the result of empirical realism. Kant never takes leave of his senses in the wake of the Eastern sages. On the contrary, he ascribes to phenomena themselves objectivity and reality on the ground that from their constancy and regularity they cannot be a mere semblance or illusion of the senses. His system is idealism *plus* realism.

But much more than the human understanding and its twelve categories are concerned in constructing an object out of the raw material. The imagination and the conscience play a grand part in constructing the object as it appears to the soul. The deep springs of beauty are touched, and the æsthetic faculty contributes its share. The conscience also pronounces as to its utility, advantage, and tendency. These various powers of the soul at last construct the object as it appears to us. In this sense it is "that every object of sense is a subjective construction," but when "C. C. M." adds, "leaving no definable substratum for 'the thing in itself,'" he outrages all sense and reason. The external reality is a definable substratum. It is that which—to use "C. C. M.'s", strange phrase—"disturbs the Ego," or, as I should say, sets it in motion. And it is the constancy and regularity of the external universe added "to the homogeneous constitution of our Egos," which makes a uniform experience of the phenomenal world.

That phrase "disturbs the Ego," amuses me. It exactly represents the mood of the Eastern mystic, who, totally absorbed by his morbid introspection, resents the presence or thought of nature as an intrusion. It disturbs his Ego. But with the healthy mind it is quite otherwise. Nature, instead of a disturbance, is to him a friend and a comforter—his sweet ally and eternal companion.

G. D. HAUGHTON.

## On Apparitions.

To the Editor of "LIGHT."

SIR,—The hypothesis framed by the Bishop of Carlisle in his essay in the *Contemporary* for January with reference to the reverse process of the brain action in the cases of apparitions may in time be proved to contain the germs of a great truth.

This combination of action in the mental and optical organisations does explain to students (interested in gaining knowledge relative to the laws of clairvoyance) the basis of the law of discerning apparitions of departed friends.

May I be permitted to offer the following suggestions on the subject, gained by my own experience?

All mortals have a magnetic or spiritual aura surrounding them. With some it is luminous, bright, and transparent, depending upon the spiritual development of the individual, whereas with others the aura may vary in appearance to a black-green colour.

Those mortals whose inner perceptions have been opened through spiritual development (the chief requirement of which depends upon a chaste and soul-exalted life) are surrounded by this luminous aura in a marked degree. Such can, with the spiritual eye, see the disembodied spirits of every spiritual grade and kind (the spirit-form being an identical counterpart of the human form, only etherealised and beautified). Here the reverse process of the brain action is not brought into play, because the spiritual eye is able to see direct all the spiritual surroundings.

With the less developed clairvoyant, however, it is different; he or she merely beholds the so-called apparitions, as in the case of the Cambridge student, and it can be shewn that this reverse process of the brain action might be absolutely needful for the fulfilment of the necessary results.

It is into the bright and luminous aura surrounding the clairvoyant (though the gift of clairvoyance may be lying latent and only partially developed) a disembodied spirit penetrates if he wish to give a proof to a mortal friend of his presence, and he impresses a thought-picture upon the clairvoyant's mental organisation. This thought-picture may be an exact production of the mortal likeness of the disembodied spirit as he appeared whilst on earth, of whatever time of life he chooses to recall for the requirement of the moment.

The impression or thought-picture may contain accurate details of his death, or it may relate to dress, mannerism, or scenic surroundings of the disembodied spirit's own earth-life, the better to be able to give a test of identity.

An impression received like this may appear to the clairvoyant to be a real, living, objective reality, and he naturally concludes the real spirit is standing before him, whereas it is only a mental picture producing the apparition thrown by the "reverse process of the brain action" upon the aura surrounding the clairvoyant, which may extend, though invisible to mortals, several yards round him in circumference.

The Bishop of Carlisle has thrown some light upon a vital truth. It is the highly developed clairvoyant alone who is able to fathom the process of the law in action, for he or she can see the disembodied spirit from whom the impression emanates, sending his message through the mind to the eye of the mortal recipient.

Now that an authority in the Church has introduced the matter to the public, it is to be hoped scientific men will study this highly interesting subject.

The gift of clairvoyance is what St. Paul desires men to pray for, namely, the "discerning of spirits." (See 1 Cor. xii. 10.)

"G.D.H.," in "LIGHT" of the 19th inst., argues quite from a material and physical standpoint; he is scarcely fair in his statement respecting the Bishop's wish of seeking to crush ghosts.

The Bishop, so I read, argues quite in favour of spiritual things, and in his essay upholds the possibility of communication between spiritual beings and the mind of man without the intervention of the senses. He infers the possibility of a sixth sense, which he faintly discerns, and which some already in mortal life know to be a grand and solemn truth.

ERNEST A. TIETKENS.

## A Remarkable Fulfilment of a Dream.

To the Editor of "LIGHT."

SIR,—Having recently investigated the phenomena of Spiritualism, it recalls to my memory a tradition in my family of an extraordinary dream of an ancestress, which might be of interest to your readers and the Society for Psychical Research.

Mrs. Mary Masey, who resided on Redcliffe Hill, Bristol, at the beginning of this century, was a member of the Society of Friends, and was held in high esteem for piety and as being a very "spiritual woman," possessing, among other remarkable qualities, the gift of prophecy or second sight.

A memorable incident in her life was, that one night she dreamt that a Mr. John Henderson, a noted man of the same community, had gone to Oxford, and that he had died there. In the course of the next day, Mr. Henderson called to take leave of her, saying he was going to Oxford to study a subject concerning which he could not obtain the information he wanted in Bristol. Mrs. Masey said to him, "John Henderson, thou wilt die there." Some time afterwards, Mrs. Masey woke her husband one night, saying: "Remember, John Henderson

died at Oxford at two o'clock this morning, and it is now three." Her husband, Philip Masey, made light of it; but she told him that while asleep, she had been transported (in a dream) to Oxford, where she had never been before, and that she had entered a room there, in which she saw Mr. John Henderson in bed, the landlady supporting his head, and the landlord with several other persons standing around. While gazing at him, some one gave him medicine, and the patient turning round perceived her and exclaimed, "Oh! Mrs. Masey, I am going to die; I am so glad you are come, for I want to tell you that my father is going to be very ill and you must go and see him." He then proceeded to describe a room in his father's house, and a bureau in it, "in which is a box containing a remedy; give it him, and he will recover." Her impression and recollection of all in the room at Oxford was most vivid, and she even described the appearance of the house on the opposite side of the street. The only person she appeared not to have seen in the room was a clergyman who was present. The husband of Mrs. Masey accompanied Mr. Henderson's father to the funeral, and on their journey from Bristol to Oxford Mr. Philip Masey related to him the particulars of his son's death as described by his wife, which on arrival they found to have been exactly as told by Mrs. Masey. Mrs. Masey was so much concerned about the death of Mr. Henderson, jun., that she forgot all about the directions he had given her respecting the approaching illness of his father, but some time afterwards she was sent for by the father, who was very ill. She then remembered the directions given her by the son on his death-bed. She immediately proceeded to the residence of Mr. Henderson, and on arrival at the house she found the room, the bureau, the box and the medicine, exactly as had been foretold to her. She administered the remedy as directed, and had the pleasure of witnessing the beneficial effect by the complete recovery of Mr. Henderson from a serious illness.

T. A. MASEY.

January 22nd, 1884.

## Hair Growing from Plaster Casts.

To the Editor of "LIGHT."

SIR,—In reply to the query put to me by "C. C. M." in this week's "LIGHT," I have to say that the hair grown, or, for aught I know, still growing on the plaster cast I have inspected, was examined by me microscopically after being dug out from the plaster to its full length, and that, on the extremity where I sought the bulb, I could only discern a slight enlargement of the hair with a propensity to turning, as into a crook.

With reference to the theory of the phenomenon, putting aside for the present the spiritual hypothesis, the most rational explanation seems to be this:—On drawing the mould from the face and head, a certain amount of hair may have adhered to the plaster, and have been pulled out from the flesh, root and all. On the second operation of taking the cast the bulbs might be transferred from the mould to the cast, and on breaking the former from the latter the hair would be torn away from it, leaving the root or bulb embedded in the cast, and by the inherent propensity of growth in the root, cause the hair to spring out again and again, for it had been twice plucked out. One, however, might suppose such a thing to happen in the case of a few hairs only, but, in the cast in question, a regular crop is to be seen in the beard, besides the head, eyelids, eyelashes, and even the nose, and a mole on the cheek, all having the peculiar shape of hair usually growing on those parts. Probably so much hair was not to be seen in most of the casts shewn by Deville to Mr. Atkinson, but only in a few. Moreover, the sculptor who made that cast assures me that amongst the many taken by him this alone has offered the strange phenomenon, adding that his assistant, who had twice extirpated the recurring crop, was as much amazed as himself. This last circumstance makes me still adhere to the spiritual theory, notwithstanding "C.C.M.'s" fears of the possible ridicule which might be attached to the supposition. To the uninitiated such a phenomenon would by no means appear more grotesque than a jig danced by a table, an aching tooth extracted by spirit power, or the never-to-be-forgotten cup and saucer evoked by Madame Blavatsky from the bowels of the earth. In matters of spiritual phenomena that which is true cannot be ridiculous.—Yours very truly,

G. DAMIANI.

29, Colville-road, Notting Hill, W.

January 26th, 1884.

P.S.—Should "C.C.M." like to inspect the cast and judge for himself, by corresponding with me, I will afford him the opportunity.

## ANSWERS TO CORRESPONDENTS.

"LILY."—Your remittance for "LIGHT" came duly to hand. We tender our best thanks.

S. Letter received, but we reserve its publication. It shall appear in due course with other evidence, but now is not the time. Meanwhile will you send us the son's address?

H. S.—We do not care to re-open our columns to a discussion on the subject of your letter just at present. If you refer to Vols. I. and II. of "LIGHT," you will, we think, find answers to your queries.



## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

## 1. Simple Appearances of Detached Hands.

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

(Continued from page 42.)

Evidence of a similar kind is to be had with almost every medium in whose presence physical phenomena occur. Mr. Williams' public circles used to present many instances, and doubtless do so still. I have also had what seems to me excellent evidence, though given in perfect darkness, of the reality of this phenomenon. I and friends of mine have had the same experience more than once; but one case is sufficient for my purpose. The sitting was held at a private house, and the medium was carefully held by friends of my own on either side. A detached hand came immediately opposite to me as I sat in the middle of one of the sides of a very large dining-table, and a voice spoke to me from a spot just opposite to my face. (It is not material to my argument to insist now that no hand or head could have reached that spot by any natural means.) Being requested I loosed my neighbour's hand, and grasped this detached hand before me. It was large, rather coarse, and decidedly powerful, of normal temperature, and rather moist. I grasped it firmly, being allowed to take it into my own hand, so that it could not get away. It pulled me up until I rose from my chair and stood on my feet. It still pulled upwards, and I stood upon the chair on which I had been sitting. Still it raised me, and I stepped on to the table. In that position I stood with my arm extended to its full length above my head, still grasping this hand. Its muscular power was undiminished, and it still pulled me upwards, but I could reach no further, and after a time it gradually melted from my grasp, and I found that my finger-tip just touched the ceiling as I stood on tip-toe.

Now, I regard that fact as proven. I am not acquainted with, nor can I conceive, any method by which what I have described could have been fraudulently produced in a private house, and under the circumstances in which we were placed. I have experienced the same thing perhaps half-a-dozen times. Others can bear similar testimony; indeed, it used to be a favourite experiment with John King and the other invisible attendants at Mr. Williams' circles. Like the instantaneous levitation of the medium, together with the chair on which he sits, on to the table, while his hands are held, this detached hand seems to me to be a good case of a phenomenon which no jugglery can imitate; and this I maintain, though it occurred in the dark.

As I am on the subject of personal experience, this seems the place to note the only well-marked case of materialisation that occurred in the private circle the records of which form the basis of these experiences and researches. In that circle almost all the more usual, and some very rare phenomena known as physical were presented from time to time during a period of about seven years. But while materialisations were rife all round us, I remember only one case in which a definite case of it was presented, and then only incidentally. I have already alluded to this case in the section on luminous appearances. For it was the lamp to which our attention was drawn, and it was by

The same phenomenon was very carefully tested by Dr. Stanhope Speer on one occasion when I was present. In his own house, what I have detailed occurred while Mr. Williams was held on each side by friends of Dr. Speer's. At the time that he grasped the detached hand, he ascertained that the medium's hands were accounted for. It would, however, have been absolutely impossible, on any conceivable hypothesis, for Mr. Williams to counterfeited such a manifestation in a private house, among careful observers, and with no confederates to aid him. Only the most desperate scepticism could take refuge in an explanation so absolutely foolish. I ought to add that the detached hand did not melt in Dr. Speer's grasp, as was the case in my experience on the occasion referred to in the text.

its diffuse phosphorescent light that we were able to see that it was carried in a thin, brown hand which was attached to a lean, swarthy arm. Both hand and arm were such as might belong to an old man of an Eastern race, and were totally unlike any that belonged to any person present (A.D. 1873).

I return to general evidence. Colonel Olcott, in his "People from the Other World," a compendious record of his experiments with the Eddy Mediums, relates that "a baby hand appeared in the light and patted the cheeks of the lady who held the medium's hand." He further states that hands of various sizes and tints darted repeatedly into sight. "I am, therefore," he adds, "entirely able to affirm that, even if the medium were an impostor, *he could not transform his hand into the shape of a baby's.*" When Mrs. Hardy was in England, it was a common thing in her circles to sit round a table in the top of which an aperture had been made. The test conditions as described\* were sufficient, and all hands of the sitters were laid on the table in plain view. Various hands, large and small, coarse and soft, warm and cold, were protruded through this aperture, and were felt by most persons in the circle. It was very noticeable that many of them presented that lambent, flickering movement of which I have before spoken (A.D. 1875).

In the same year there was in London a medium in whose presence these hands were produced under very conclusive conditions: I refer to H. Bastian. Captain James, a cautious investigator of great experience, describes† a séance at which I remember to have been present. The medium and Captain James were seated on two chairs in a corner of the room in good light. Across their bodies from the chest downward was pinned a dark rug which covered their feet, and rested on the floor. A dark space was thus obtained, while the light was clear and good in the room. Captain James seized and held the medium's hands in his own, they two being completely isolated from observers and possible confederates. Captain James testifies that "hands of various sizes darted or rather glided over my left shoulder, and as they reached to about the centre of my chest were plainly visible to the whole company." I may add, that not only were the hands playing about above the rug plainly visible, but that hands were protruded below the rug as it rested on the floor far out of the reach of any possible human hand. Both Captain James and I noted the flickering motion which, in his report, he says "I can only liken to the lambent motion of an advancing flame."

Mr. Oxley reports‡ with another medium, F. W. Monck, phenomena of a similar nature. The medium was sitting in the circle. He says:—

"The next phenomenon was the most interesting of all. It was the appearance of a beautiful infant's right arm and hand, white as the purest snow. After rising above the edge of the table, between the medium and the next sitter (who saw part of the form and drapery materialised), the hand took a bell from the table and rang it several times, then placed it in the hands of the medium. . . . Finally, we saw a *feminine hand*, fully developed, of beautiful symmetry, and flesh coloured" (A.D. 1876).

Again, the late Mr. Jencken records a very striking instance of a luminous detached hand under excellent conditions of observation. The sitting was held at the house of the veteran Spiritualist, Mr. S. C. Hall, and is thus reported:—

"We were ordered to hold each other's hands, and to contract the circle by drawing close up to the table. A luminous, small, beautifully-shaped hand then descended from the side at which I was sitting—that is to say, at the opposite side to Mrs. Jencken. The hand seized a pencil which was lying on the table, and wrote the letters 'E.W.E.' The power of holding the pencil evidently failed. The pencil, which had been held

\* Spiritualist, July 30th, 1875.

† Spiritualist, Feb. 19th, 1875.

‡ Spiritualist, Sept. 15th, 1876.

between the fore-finger and third-finger, dropped on the table, and the hand raised itself high overhead and disappeared. After a short pause it reappeared, descended, touched the table, took hold of the pencil, and wrote the words—'God bless y—.' At the letter y the strength again appeared to give way, the pencil dropped, the hand rose quickly, and was gone."

Records of such experiences in absolutely private circles, where no developed psychic is known to be present, are naturally rare. But I may refer to one case recorded in Zöllner's book\* by Professor Wagner. The private medium is designated by initials "S.E."

"S. E., sitting on a chair, fell into a trance. . . . A hand was shewn to us one after another; at our request it touched our hands, and came close to the sight of those of us who had not been able to distinguish it closely enough. . . . It was a living flexible hand" (A. D. 1876).

I have now presented evidence, extending from the year 1851, with various well-known mediums, of the materialisation of detached fugitive hands while the medium was present in the circle. These hands were of all sorts and sizes, from that of a tiny infant to that of a large muscular man. Some of the latter were produced through the mediumship of a woman, to whose delicately formed hand they presented a striking contrast. Some of them have been merely shewn in a passive state; but most were active and flexible, and did what an ordinary human hand could do, such as grasping an object and carrying it about, shaking hands, counting thin sheets of paper, and threading needles. Many gave evidence of that peculiar flickering lambent movement which Captain James noted, and which at once distinguishes the motion of these hands from that of any normal human hand.

Were it desirable, this evidence could be multiplied in kind, and probably extended over a greater area. But that would serve no good purpose, and I pass to a similar kind of result obtained under slightly different conditions of observation, viz., when the medium does not form part of the circle, but is secluded in a cabinet or behind a curtain.

(To be continued.)

### PSYCHICAL RESEARCH.

On Monday evening Professor Sidgwick, M.A., who fills the chair of Moral Philosophy in the University of Cambridge, lectured before a very crowded audience in the theatre of the London Institution on "The Results obtained by the Society for Psychical Research," of which he is president. Next morning the following report appeared in the *Times* :—

"Professor Sidgwick explained at the outset that when he spoke of results garnered, he meant more than the definite ascertainment of certain facts hitherto unrecognised. No fact could contradict any number of facts. If he had pulled 999 balls out of a bag every one white, this accumulation of experiences was not contradicted by his pulling out one black ball at the thousandth trial. What was contradicted was merely the very natural conclusion that there were no black balls in the bag. The allegory was easy to interpret. The bag was Nature, and it was a bag in which there were always balls of unknown colour. The 999 white balls represented the vast number of experiences we are continually having of the communication of ideas and feelings from one mind to another, through sight, hearing, and touch; the one black ball stood for the comparatively rare experiences which the Society for Psychical Research is endeavouring to ascertain and reduce to system. But though it was only by muddle-headed persons that the phenomena affirmed by the Society to exist could be said to 'contradict' universal experience they were certainly contrary to the usual course of such experience. Hence, though himself convinced of the trustworthiness of the Society's record of experiment, he did not complain that other persons who did not know their witnesses were as yet unconvinced. The lecturer then proceeded to sketch the evidence on which the Society relies. It must be considered, he said, that their conclusion does not rest on one series only of experiences, or even on the experiences of but one set of investigators, or even upon one kind of experiences. It depended on the convergence of three fundamentally distinct lines of inquiry. In one of these the Society's work was only of a subordinate and subsidiary kind, and in each of them they had the mutually corroborative testimony of a number of independent

witnesses. Two of these lines of research were strictly experimental, dealing with facts repeatable to a considerable extent at will, although it must be owned that attempts to repeat them may very easily fail, the phenomena being of a delicate nature, and the capacity for exhibiting them rare, transient, fitful, and easily disturbed. The third line of proof dealt with phenomena not thus capable of being repeated. It consisted of the recorded exceptional experiences of others, which the Society collected from sources as trustworthy and accurate as possible. This body of proof consisted, in short, of (1) experiments on Thought-transference between persons in a normal condition; (2) experiments on Thought-transference, when the transferee is in the abnormal state called mesmeric or hypnotic; (3) records of telepathic experiences, including what are commonly called apparitions before or at death—'telepathy' being a word formed, like 'telegraphy' or 'telephone,' to express sympathy between human beings at a distance. Of these branches of evidence the first was the most novel, and might be called the special work of the Society. Professor Barrett, who first initiated the systematic investigation of these phenomena, described the earlier stages of the work in his London Institution lecture last year. As might be remembered by some present at that earlier lecture, the Dublin Professor's attention was first drawn to remarkable cases of success in the so-called 'willing game,' in which some person places his hand on some part of the body of another, and while so touched the latter finds objects or performs movements according to the silent will of the other. Professor Barrett soon came to the conclusion that these effects, in the great majority of cases, were produced by muscular pressure on the one hand and muscular sensibility on the other, both pressure and sensibility being usually unconscious. The children's calls of 'hot' and 'cold' in 'hide and seek' were referred to in illustration of this 'willing game.' It was wonderful, Mr. Sidgwick said, how much guidance can be given in this way to a person of delicate muscular sensibility, even when the persons willing are quite unaware of giving it. The experiments performed in this way by the Rev. E. H. Sugden, of Liverpool, three-fourths of whose trials were stated to be hits, were cited. By simply holding the hand of the willer and moving about, pins were found hidden in the furniture, pains were imagined by the willer in his limbs, a bank-note's number could be slowly written on a blackboard. In short, Mr. Sugden could give a performance of marvels substantially the same as those with which Mr. Irving Bishop entertained the highest circles of London last year. But, though most cases of ordinary Thought-reading could be thus explained, a certain gleaning of instances of movements under silent willing proved intractable in this way, especially a few in which no contact at all occurred, or by a slack cord only. Numerous other illustrations of this class of evidence followed, the excitement of the audience rising as the lecturer proceeded. For the second class, time would allow nothing beyond a reference to the Society's proceedings. Of course the interest culminated when the apparitions came to be considered."

Nothing could better illustrate the way in which the S.P.R. are rapidly breaking down the barriers of public prejudices in regard to psychological subjects than the reception accorded Professor Sidgwick. The audience, which did not number many faces familiar to us, was thoroughly in sympathy with the lecturer, and not only listened with attention, but also very readily caught up any specially emphasised point insisted upon by him. Another point of interest was this: The lecturer, in his introductory remarks, referred to the extreme caution exercised by the Society in collecting and sifting evidence, and said that this was both necessary and important in as much as they clearly saw that in the near future, the battle they were fighting would rage most fiercely around the physical phenomena, and it behoved them "to see that their outworks were strong and unassailable." (Applause.) Again, the audience shewed strong signs of approval when the speaker insisted upon the fact that the recognised authorities on any subject were not always right in their judgment of new truth; that the medical faculty had not been right in dealing with mesmerism; and that their very position tempted them to take up an apparently hostile attitude to a subject which of all others needed calm and sympathetic treatment. Altogether the S.P.R. can, we think, congratulate themselves on the reception they are receiving. Day by day the attitude of the public is becoming more and more respectful and attentive, and Spiritualists, knowing to what these researches tend, cannot fail to accord the S.P.R. their best thanks. We regret that space will not permit us to say more, or to give a fuller report of the lecture.

MR. W. EGLINTON.—It may not be known to some of our readers that this gentleman is now prepared to give sances to selected circles. His name, however, is so well and honourably known, and the phenomena occurring through his mediumship are so generally interesting and satisfactory that we feel sure we need only mention the fact to ensure his being kept fully employed. The results of recent sances are, we understand, very satisfactory, and we hope to give a record of a few of them very shortly.

ERRATUM.—In "LIGHT" for January 26th, page 40, line 45, for "and the 'Barraza' did not arrive until some months after" read "some days after."

\* "Transcendental Physics," p. 139, First Eng. Edn.

## 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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