

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 165.—VOL. IV.

SATURDAY, MARCH 1, 1884.

PRICE TWOPENCE.

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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.)"

In publishing "The Haunted Homes of Great Britain" * the author states his object to be "to serve as a guide to the geography of Ghost-land." This book is as interesting as guide-books usually are. I suppose nobody turns to them for amusement, but only for information about places to which one wishes to go, or about a district in which he chances to find himself. And then they are put down as soon as their temporary purpose is served. Their gritty and incoherent contents are not in any way nutritious or amusing. In this respect Mr. Ingram's book is no exception to the average guide-book. It is desperately dull reading, fragmentary and disconnected, and in many ways bald and incomplete. Professing to deal with family traditions as well as with haunted houses, the compilation is, in this respect, even more fragmentary. There is indeed a general air of incompleteness pervading the whole volume. The work is not finished either in form or detail. It is the production of one who seems, by his own confession, to be poorly equipped for such a labour. He expressly disclaims responsibility for the opinions of narrators who have contributed facts. "And," he adds, "had he (the editor) entertained any belief whatever in supernatural manifestations—as evidently many of his authorities do—the compilation of this work would have effectually cured him of such mental weakness." We shall have a blind guide to colour next, or a treatise on the harmonies of sound by a deaf mute. If these be the qualifications of the author, the completeness and accuracy of his work cannot be expected to rank high. They may be judged of by a single fact. Among six haunted places in London, no mention whatever is made of the haunted house in Berkeley-square.

The first of "The Perfect Way" Shilling Series,† is appropriately dated Anno Domini 3. For we have entered on the Epoch of the Woman, "the centripetal, intuitional, feminine, and love element," as Man is "the centrifugal, masculine, intellectual, and force element." We have not proceeded far in this new epoch, but to some of us it will sadly occur that the reign of Force is still rampant: and that we are contemplating the reign of Love in a possible

future through a long vista of crime and suffering, of cruelty and sin. The forces which have been at work in advanced civilisation have not produced a result, as regards the welfare of man, of which he should be proud; though it is competent for individuals to feel very cheerful, no doubt, over the "much gain" that they have accumulated. And yet they, in moments of reflection, can hardly feel quite comfortable over the methods by which they have "hasted to grow rich." If the reign of the Woman—the Love principle—can shew us our cruel selfishness, our criminal, prodigal self-indulgence, our ignoble aims, and our mean methods of attaining them, then all hail to the reign of the Woman!

This little book is published for the purpose of "bringing within the reach, intellectual and pecuniary, of all classes of readers, the teachings" of 'The Perfect Way.' That volume, which I noticed in these columns at the time of its appearance, was a solid and serious attempt to answer some of the questions and to solve some of the problems that meet us on the very threshold of a study of the Occult. It is propounded as a reply to "the prevailing, urgent need of the age for a perfect system of thought and rule of life, by re-constructing religion on a scientific, and science on a religious, basis." It is considered further by its writers to be in its publication a distinct fulfilment of prophecy, and a sign of the inauguration of the New Epoch.* Without going so far as to give adhesion to such a claim, there is no doubt an interesting consensus of opinion that the year 1881 closed an epoch. "The Perfect Way" was an able and instructive attempt to throw light on a difficult path, which they who would penetrate into the mysteries must tread. What was written was pervaded by a nobleness of aim and a sustained dignity of effort which, whatever the measure of my agreement with the principles propounded, must command my respect. I do not suppose that the light shed on this thorny path comes only from one source, nor do I imagine that it is any part of the purpose of those who instruct us to save us the trouble of a personal decision on conflicting pretensions. I am, therefore, thankful for any measure of illumination that I may get even from the most divergent sources.

I have certainly been instructed by the little book which I am noticing, and I believe that Spiritualists, as a body, might peruse it with profit. I hope they will do so. They will find in it many things with which they will radically disagree, especially in that part of the conclusion on which the writers bring forward that distinctive belief of theirs which Spiritualists do not accept—viz., that all illumination comes from within: and most chiefly in those pages in which is set forth the divergence of the writers from the principles held by Spiritualists. I have so often and so recently set forth my own dissent from those principles which are the essence of the teaching of the writers of "The Perfect Way," when it impinges upon the faith of the Spiritualist, that I need not traverse the ground again. In some ways I should go even further than the writers do in minimising the value of evidence relied on by some Spiritualists. But substantially, I dissent from the conclusions arrived at, while expressing my pleasure at having read arguments so

* "The Haunted Homes of Great Britain." London: John H. Ingram (W. H. Allen and Co., 13, Waterloo-place.)

† "How the World came to an End in 1881." "The Perfect Way" Shilling Series. (Field and Tuer, and can be obtained from the office of this paper.)

* "In the promulgation of the system contained in 'The Perfect Way' especially, if not solely, the prophecies have found their due fulfilment."

ably and so temperately set forth. There is in the book much that I can assent to: but it would not be honest to refuse to say that there is also much—and that of the essence of the teaching—which I am forced to reject. That does not prevent my pleasure at reading what is in no way offensive in dealing with my beliefs, nor my satisfaction at finding such able exponents of the Occult concerned in putting before the public what they have found in their inquiry.

"Facts" * has changed its form with the first number of the third volume. It is now issued monthly instead of quarterly as heretofore. In its present form it gives sixteen pages of facts bearing upon Spiritualism in its broadest acceptance. The platform on which the editor stands is very broad. He welcomes recitals of all phenomena which tend to give evidence of spirit action. He will reject none, nor weigh any hastily, and will not, of course, guarantee that any are accurate and precise narratives of fact. In this number Mr. Kiddle gives an account of the newly-developed musical medium, J. R. Cocke. He is blind from his earliest years, has received "only the most meagre outlines of a musical education," and yet his execution and improvisation on organ or pianoforte are said to be of a high order of excellence, and to reproduce the characteristic styles of various masters. These cause the medium not only to compose and execute music in their special style, but they are said to cause him "to assume the prominent characteristics of their former earthly personalities." Each comes speaking in his native language, for instance: and those who are familiar with the faces of these great masters are said to have no difficulty in recognising their lineaments in those of the transfigured medium. Mr. Kiddle's account of a séance at which he was present leaves no doubt that some very versatile spiritual agency, if not the celebrities whose names are freely used, is at work.

Psychical disturbance is the order of the day. In the presence of Emma Davies, of Weston-Lullingfield, Shropshire, strange disturbances of furniture, and movements of objects without contact of any hand are reported. Similar phenomena were reported, I do not know with what accuracy, at Vienna, if my memory serves me. And now I have before me in the *Chicago Tribune* (January 20th ult.) an account of similar occurrences at Collardtown, Georgia. The medium, or as she is called, "the electric girl," in this case is Lula Hurst, fifteen (or, as variously stated, eighteen,) years old, "unusually large for her age, with wrists as big as those of a good-sized man." The account given of her is written by a reporter in such a way that it is very difficult to separate the wheat from the chaff; but there is no reason to doubt that phenomena similar in kind, but far more powerful in degree, to those observed in Shropshire, occur in the presence of this girl. Her parents, I regret to see, have made a show of her powers, and I append, as presumably more accurate, an account slightly abridged of what an Atlantic audience saw:—

ATLANTA, Ga., Jan. 21.—The wonderful electric girl, Lula Hurst, of Collardtown, gave an exhibition of her mysterious power at De Give's Opera-house in the presence of the largest audience of the season, over 2,000 people. A committee of Atlanta gentlemen noted for their great muscular strength were invited on the stage. In turn they held firmly to the rounds of an ordinary chair, upon the back of which Miss Lula simply laid her fingers, when it careered over the stage with fearful force, throwing the gentlemen about as if they were babies. Several cords were tied to a common umbrella, which was hoisted in the centre of the stage. Miss Lula caught lightly hold of the handle while the gentlemen gripped up the cords. In a moment the umbrella doubled up, pulling the men around the stage, and was soon twisted into pieces. She next placed her palms under the bottom of the chair, holding it off in the air at arm's length. One of the largest and most powerful men threw his weight on the chair, and after a severe struggle succeeded in pressing it to the floor, when it sprang up and laid him on his back in the middle of the stage. Then the

* "Facts." Monthly, Boston, Mass., U.S.A.

strongest man in the party sat on the chair, gripping the rounds with all his might. The girl laid her fingers on the back, and the chair flew up and dumped the young man on his back. By touching a common hickory stick she wrenched it from the grasp of strong men, who struggled over the stage as if staggered by some mighty force. The audience applauded wildly. All are convinced that the girl possesses some supernatural power, but no one can explain it. Miss Hurst knows not what it is. Some think it electricity, others magnetism, many spirits, and a few the devil. Your correspondent was on the stage and watched closely. The girl is no humbug, but has the faculty of surcharging inanimate objects, including non-conductors of electricity, such as glass and marble, with a mighty and mysterious force, which science is left to explain if it can. She is the sensation of the town.

M.A. (Oxon.)

OBSERVATION ON CLAIRVOYANCE.

FROM A LETTER IN *Spiritisme* (PARIS).

"I was called upon to treat magnetically Madame D., a medium for mechanical writing. At the very first magnetisation she passed into the somnambule sleep, and defined clairvoyantly her disorder. Daily, in the sleep, she gave account of the effect of the previous magnetisation, until her health was quite re-established.

"While treating this case Dr. M., a specialist in diseases of the lungs, in a conversation with me, about magnetism and Spiritism, expressed a wish to witness something of them. I invited him to be with me when I magnetised Madame D. He came several times with increasing interest. As a test, conclusive to himself, he proposed an experiment, to which I assented. The next time of his coming he brought a sealed paper which, he said, contained writing known only to himself. I received the packet from him, and, while Madame D. was in the somnambule state, handed it to her, and requested her to read the contents. In a few moments she said, "Here are questions about *Angines*" (disorders of respiration). Presently she added, "There are six questions," then stated what they were and their order. Dr. M. was satisfied. He then asked me whether I thought the mental operation was her own or due to her function as a medium, for I had told him that I knew her as such. His question was answered by her writing at some length. I took care while she wrote to keep up a conversation in which she could take part, and she did so with vivacity, shewing that her mind was not in her writing, but that her hand was an instrument through which another's thoughts were written. The writing ceasing, Dr. M. read it, and found that it related to a theory of his own in his special line of practice, and which he was about to publish.

"This is not the only case by many which has brought the conviction to my mind that if magnetism and Spiritism were studied concurrently, evidence would be found of their intimate relation, and that we should be helped to give to Spiritualism scientific accuracy.—GEORGES COCHET."

MISS WOOD IN SYDNEY, N.S.W.—From the *Liberal* (Sydney, N.S.W.), of December 29th, we learn that this medium had discontinued her public sances for a time. Miss Wood was obtaining satisfactory phenomena in private circles.

ALL the publications of the Theosophical Society may now be obtained through the Psychological Press Association. A limited supply of all works published will shortly be on sale, and new publications may, in future, be obtained as published.

La Lumière (Paris) informs a correspondent that the term *Modern Spiritualism* is used in the United States of America and in Great Britain and its colonies, that is, by millions of disciples, while that of *Spiritism* is limited to Roman Catholic countries, where its disciples are reckoned by the hundred thousands.

SOUTH AMERICA.—The *Constancia*, a review published at Buenos Ayres, reports that the various Societies of *La Unica Spirita* (Spiritual Union) of that city celebrated, last October, the anniversary of Allan Kardec's birth by a grand musical soirée, at which were represented, besides the Spiritualist Societies of the city and the provinces, literary, benevolent, and abolitionist associations, as well as Masonic lodges.—*La Lumière*.

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.]

Mr. Bastian in Vienna.

To the Editor of "LIGHT."

SIR,—I admire Dr. Nichols' fidelity to his friend Mr. Bastian, and the ready assurance which he gives of his unabated confidence in the integrity of that gentleman. There are few people in this country, perhaps, who know Mr. Bastian so intimately as he does; and those who do not must take the honour of Mr. Bastian at the doctor's estimate. I, for one, am certainly disposed to do so; but at the same time I cannot but think that Dr. Nichols is a little too hard upon the Vienna "exposers." For aught I know, and for aught Dr. Nichols can know, they were perfectly honest in their efforts to detect what they conscientiously believed to be a fraud, and they should have full credit for their good intentions accordingly. To charge them, therefore, with "shabby and shameful treatment" of Mr. Bastian appears to me unseemly. Believing Mr. Bastian to be cheating them, what surer and simpler method of detection could they be reasonably expected to have chosen? They offered him no violence; they did not even seize him; they simply barred his retreat.

Personally, I know but little of Mr. Bastian, but, relying on the testimony of Dr. Nichols and others who know him well, I readily believe that he is, as Dr. Nichols describes him, an "honest, simple-hearted, guileless man." But I hold that neither my faith, nor Dr. Nichols' faith, nor the faith of any other man or any number of men, should be allowed to reckon in the investigation of facts. Those who do not believe in phenomena which are so familiar to some of us, have a perfect right to ask, not for our opinion of this or that medium, but for reliable proof of the wonderful occurrences which we ourselves profess to have witnessed.

And if the proof is tendered to such men, are they to be censured for attempting to test its value? We, with our experience, might, perhaps—if they would listen to us—tell them of a better method; *i.e.*, when the medium is honest and the materialisation real—presumptions which they decline *ab initio* to admit. But supposing the case of a designing trickster—a mere pretender to mediumistic powers—(and that there have been such few Spiritualists will, I presume, affect to deny)—how is the villain to be detected except by some such method as that of the Vienna trap? If we plead, as your last week's correspondents seem to do, that in the Vienna case, Mr. Bastian's entranced body and the materialised form having been suddenly separated by the closing of a door, there was "an instantaneous rushing" of the medium's body through the door into the materialised form, so that they became one—has it occurred to those who put forward this theory that every swindler may henceforth set up the same defence on their authority?

I am far from saying that in Mr. Bastian's case there may not be ground for such an explanation—though I am rather inclined to the belief that the supposed materialised form was in reality Mr. Bastian himself in a state of trance; but I do say that no such explanation can be reasonably offered to outsiders. And I hold, moreover, that no *honest* medium ought to place himself, or allow himself to be placed—even to please a Crown Prince—in such a position as may compel him to offer an "explanation" which would be equally available to cover the fraudulent actions of a cheat.—Yours truly,

A. B. C.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to put one or two questions to such of your readers as have had experiences in materialisation?

Signor Damiani, I see, is inclined to believe that in the case of Mr. Bastian, at Vienna, the materialised form having been separated from the medium by the closing of a door, there was an instantaneous rush of the medium into the form.

As Mr. Bastian's body would, on this hypothesis, have to be taken through the closed door, might it not reasonably have been expected that the form would be more easily taken to the medium than the medium to the form?

Is it not the fact that in every case where an attempt has been made to retain a materialised hand, the hand has "melted" from the grasp of the person by whom the attempt was made?

If this be the fact, should we not have expected that, supposing Mr. Bastian and the materialised form to be separated by a closed door, the form would have simply disappeared and Mr. Bastian be found where he had been left?

Is there any record, on incontestable evidence, that the two—that is, the medium and the spirit—being manifestly separate, the medium has been taken to the spirit instead of the spirit to the medium?—Yours truly,

"P. M. C."

To the Editor of "LIGHT."

SIR,—I am glad you invite correspondence on the subject of the Vienna "Exposure," for should no letters appear but the two already given in "LIGHT," I really think Spiritualists would deserve all the hard and uncomplimentary things that are said of them. Let me take, first, the letter of Signor Damiani, who begins by exclaiming that it is "The old, old story!" and indeed it is, and it ought never to have been able to become "an old, old story," for one such exposure of any well-known medium should have made any others impossible, simply because those investigating the subject should have refused belief in any "spirit-form" they saw outside the cabinet, while the medium remained invisible inside it. On the occasion of the last exposure—before this at Vienna—Signor Damiani wrote lamenting the ignorance that did not understand that "seizing the spirit-form was exactly the same thing as seizing the medium!" It was really inexcusable if we were in such a lamentable state of ignorance, since the mediums, one and all, have so persistently tried to convince us of the fact. On the present occasion Signor Damiani does not state the fact quite so plainly, but says that on the spirit-form being grasped there is an "instantaneous rush, either of the medium into the 'form,' or of the 'form' into the medium!" Which "rushed" to which in the case of Mr. Bastian? If the medium to the "form," how did he get through the closed door which, while it had necessitated the "rush," had cut off all communication between the two? While, if the "form" had rushed to the medium, there could have been no "exposure" at all! The medium would have been found where he had been left, entranced upon his sofa, and the laugh would have been against archdukes and princes instead of against mediums and "forms!" When Signor Damiani reminds ignorant Spiritualists that these seizures might be injurious or even fatal to the medium, I most heartily agree with him, for never yet has the experiment been tried upon any medium without its having proved fatal to his honour, his honesty, and his truth—fatal to his reputation, and to all that a man should prize far more than life.

Your other correspondent, Dr. Nichols, in effect tells us that as he has "investigated Spiritualism for thirty years," and that as Mr. Bastian is his "personal friend," it is absurd to suspect him of trickery because he was caught disguised where the "materialised spirit" ought to have been found. He certainly speaks also of successful "séances" with Mr. Bastian in his own house, under "stringent test conditions." But on this subject of "materialisation," people seem to have such remarkable ideas as to what constitutes really good test conditions. Always liking to give some reason for the "faith that is in me" (or that is lacking), I will relate an amusing instance in proof of what I say. Last year a friend of mine had several "séances" with a medium, and the spirit-form that appeared to him was a female form. Not liking those who greatly trust to be as greatly deceived, I suggested to him two or three beautiful little tests (only one of which could have been called "stringent") that I thought he should employ before implicitly believing in his angel visitor. I said, "Have a pair of scissors with you, and suggest to the 'form' to cut off for you most of its 'materialised' hair, which you might watch dematerialising while that process was going on with the rest of the 'form' inside the cabinet"—a far more interesting way of passing the time than the singing and the musical boxes that are the regular thing during the materialising and dematerialising process. "Or, better still"—and this might really have been called a "stringent" test—"ask the spirit-form, when out, to lead you to the cabinet, that you may look upon the sleeping medium." (I was very careful not to suggest anything that might have proved "fatal" to the medium.) But some slight difficulties being raised to these suggestions, that should have been so simple if the manifestations had been genuine, I said, "Then take this ring (a very little one) and ask permission to place it on one of the materialised fingers." "Oh, yes," my friend said, "he would do that"; and the next time he went to London he took with him my ring. In answer to my question, when he gave it me back, my too-trusting friend said: "Oh yes! the figure took the ring, went a little distance from me, and put it on, then took it off and returned it to me!" How I laughed at my rather ingenious little "test" being turned into an opportunity for such a very transparent trick, as changing the ring for one that could be worn! And shortly afterwards an account of it was published as a triumphant and absolutely convincing test that the form "could not have been the medium, since no man could have worn the ring!" And this was from one who had been testing and investigating for many years!

You have asked, Mr. Editor, for letters upon the subject, so here is mine; and I hope you will have several supporting you in saying—with respect to materialisation—that "the present system of investigation cannot be too strongly condemned!" No "materialised form" that ever yet came out of a cabinet, into a dimly-lighted room, did not prove, —upon being properly "investigated," —to be the medium disguised, and yet there are those whose faith in them is unshaken! On the occasion of the last exposure—more than a year ago—I wrote that I thought the ~~force~~ ^{trick} was ~~nearly~~ ^{plainly} played out; that there remained in all London but two mediums for this kind of mani-

festation. I added, I could "name" them, but I would not; but would advise them before it was too late—before they in their turn should be seized—to give it all up, and take to some more honourable mode of obtaining a livelihood. I repeat that advice now.—I am, sir, yours, &c.,

S. W.

Two Séances with Mr. Husk.

To the Editor of "LIGHT."

SIR,—As a constant reader of "LIGHT" I have derived the greatest possible pleasure and instruction from the perusal of its deeply interesting pages.

As some slight reparation for my selfishness in enjoying all and contributing nothing, I forward an account of two séances, which, in interest and novelty, have exceeded all my previous experiences in psychical phenomena. Although both occasions were remarkable for very powerful manifestations of the ordinary type, I shall only describe such as appear to me to be entirely novel.

February 9th. Myself, wife, and Mrs. Husk were the only sitters, with the exception of the medium, who could scarcely be considered one of the sitters in a physical circle.

The light from the window facing the street had been excluded in a very indifferent manner: this grew more and more apparent as we became accustomed to the gloom of the room. Wooden shutters effectually excluded the light to within three feet of the top of the window, the space above the shutters being fitted with newspaper. A strong light from the other side of the street was sufficient to penetrate blinds, curtains, and newspaper, and render clearly discernable any object in front of it. The manifestations almost immediately occurred. John King, fully materialised, appeared in the corner of the room holding a very large and beautiful spirit-light. Dispensing with the light, he stood with his naked feet upon a luminous card, and passing another card about his form, gave us a good opportunity of observing his great height and voluminous drapery. Here it was that a sudden impression induced me to ask John if he could float himself up in front of the light portion of the window. He replied that he would endeavour to do so. The cards were then placed by him, face downwards, upon the table. The room then filled with what seemed to be a dense fog of light, which gradually became re-absorbed. After the absorption of this fog of light (I cannot think of a more apt description of the phenomenon), the head and shoulders of John King were seen floating about in front of the illuminated portion of window. What immediately arrested our attention was that his head and shoulders were almost *twice the size of his previous materialisation*. I asked the reason of this. He replied that the upper part of the figure *only* was materialised, and that the lower portion was used in increasing the size of his bust. The spirit, "Irresistible," speaking from another part of the room, conversed with John for a few moments, and then handed up to him a small stringed instrument. John then floated the instrument around the room, playing it in the meantime. It was while this was occurring that we distinctly observed that when the instrument passed to that part of the room most removed from the window, John's arms would stretch out the necessary length without moving from his position. The arms and drapery became attenuated and the reverse according to the distance of the instrument from him. After this most wonderful manifestation the subsiding energy was quickly used up by the intelligences in the production of voices, sounds suggestive of a number of carpenters at work, &c.

In the first place I wish to call the attention of your readers to the enlarged form of John King, and in the second to the extension and contraction of his arms.

February 19th.—With the exception of a few spirit lights, quite half-an-hour passed before anything of note occurred. The entrance of a friend into the circle at this time produced some amount of irritation and annoyance. The medium being in a deep trance the intelligences were obliged to bring him back to partial consciousness before the gentleman could be admitted, which operation, I think, must have used up a considerable amount of spiritual energy. After this interruption the manifestations were quickly developed. "John King" materialised, shewed himself by means of the luminous cards, and after a few moments' conversation laid them down, which, of course, left us in darkness. In a few minutes the cards were again lifted from the table by him. He asked us if we could see him plainly. Although we saw sufficient to know that it was him, there was a want of rigidity and substantiality about the face which rendered it rather indistinct. My wife here remarked that, standing behind "John" was another form. This figure was visible also to Mrs. Husk, but invisible both to myself and the gentleman present. John next placed the cards so that the light should illuminate a space by his left side. Into this light there moved the form of a young lady, the head and drapery over the shoulders being clearly visible. The cards were then placed very near the face by John King. I leaned forward to closely examine the features. Never before had I seen so perfect a materialisation. A thin film of almost invisible drapery covered the chin, the upper edge passing between the nose and mouth. The eyes were closed, the hair appeared crumpled up and disordered, the face itself presented

the cold horror of death. It was while making these observations that a cry of "My sister, Kate! Kate!" broke from my wife, who was very much excited and overcome. At the recognition of her sister, "Kate" gently receded from the light, a smile lighting up her deathlike features, which I shall never forget.

After the above incident, John materialised a small ring, resembling in appearance a "keeper." He attempted to dematerialise it, which, however, was only partially effective, the ring retaining its shape and appearance; in thickness it considerably diminished. The séance closed with the usual phenomena—a violin and piano were played simultaneously, the voices of spirit-friends carried on a conversation with us and themselves from different parts of the room, and then, one after another wishing us individually good night, combined with a hearty "God bless you," took their departure.

It is about ten years since my wife's sister passed into the activities of a higher life. I never knew her. I could recognise no likeness between the two sisters, yet the expression was almost identically the same with that of the eldest sister of the family, resident in Australia. Of that I have *no doubt whatever*.

There is no exaggeration in the above description of the two séances.

The conditions in the second were, as "John King" assured us, exceedingly good, although, to outward seeming, the interruption ought to have spoilt the result. Sitters and medium were well-known to each other. Mr. Husk, since our acquaintance with him, has always been regarded by us as being a medium *sans peur et sans reproche*. The prevailing spiritual harmony, therefore, resulted in phenomena far more interesting and satisfying than any previously witnessed by me during the past eight years.

A. H. H.

America as a Field for Progressive Work.

To the Editor of "LIGHT."

SIR,—I have thought that perhaps it might interest your readers to hear what an English Spiritualist, not wholly unknown to some of your London subscribers, may think of America as a field for progressive work such as we are all interested in. I came here through the force of circumstances, and by no means altogether willingly, carrying with me the love of familiar scenes, recollections of friends and a loved home, and the many ties to which a life born and educated in the "old country" strongly clings. As I stood on the deck of the steamer which bore me away from it all, I can honestly say that, although I felt the voyage to be a deliverance from trouble and inaction, the tears were in my eyes. And now that I have spent six months in this country, with many drawbacks, and no aid beyond that which Heaven has given me, I have realised the wisdom of the "guiding powers" in leading me here; and this brings me to my subject, and the points which may be of interest to others.

In Boston, and in all places I have yet visited in this part of the country, thought is as nearly free as is possible to the present conditions under which humanity struggles. I have attended many spiritual meetings, and conversed with many progressive persons, Spiritualists and non-Spiritualists, and find a plane of mind reached in which the opposition which comes from strongly-held partial views of men and things does not exist. Social reform in particular attracts much attention among many of the thoughtful in Boston, and I detect that those who express themselves with most freedom on this question of questions are the most sweet-natured and pure. Reformatory societies of many kinds abound, and with regard to religious thought, Universalist and Unitarian churches—flourishing organisations—preach many truths familiar to Spiritualists. Many of their ministers might repudiate Spiritualism, as such, but they nevertheless often preach it, and it is no fiction that it has indeed leavened American thought. Spiritual societies in these Eastern States abound, and there is a large staff of lecturers who are unceasingly going the round of the various platforms, few of which are vacant for any long period, while many have weekly occupants; and in Boston itself there is a centre of activity which expends itself in every form of teaching and demonstrating the truth, and maintains several halls. The Memorial Hall, where I have more than once lectured, is well situated on Washington-street, and has Sunday meetings every afternoon, free to the public; and Horticultural Hall, also devoted to Sunday services, is an imposing looking building on Tremont-street, nearly opposite the park-like common, and in the centre of the life of the city. A society here is likewise about to build a permanent church in a good situation, in which the accessories of music and architectural beauty will doubtless aid the spiritual workers on the other side, who have had to surmount as best they could the inharmonious influences of temporary halls, used for various purposes, and filled with unfavourable conditions for inspiration and impression of the audience. It is very pleasant for a Spiritualist to see all this, and to see that it is part of the nature of things in the leading American city. The reason why is not far to seek. Even non-Spiritualists here are so impressional and intuitive that you feel you have to deal, not with merely intellectual and thoughtful persons, but unconscious mediums. I have been so struck with it, that it has been impossible for me to help contrasting these characteristics with the general attitude of the English mind, and its caution—amounting almost to suspicion—*decorum*, hard logic, and scientific method of

dealing with every aspect of truth. Believing as I do, that the grandest truths are *not* at first amenable to the world's logic, but are seized by the inspirational faculties and afterwards reduced to science,—or in other words that the internal precedes the external,—I soon felt more at home here than would have been possible to me in the country of Baconian philosophy and Psychic Research, and this is from no undervaluation of scientific culture, which I think many mediums—perhaps most—greatly require. In fact, were inspirational speakers aware of the powerful endorsement they might possess in scientific truths of all kinds for the more advanced features of their philosophy, they would enter on a new field—one in which they would be unconquerable,—but I think this will come.

These intuitional faculties of the Americans give great strength to one who, like myself, has ventured to enter on a somewhat daring field of thought, and to point out the real issues of human liberty. A former domestic of my mother's, who is married and settled in this State, and who had been transplanted from my native town—a stronghold of orthodox Dissent—was much impressed by the freedom she saw around her. "They all think as they like here!" she said with a smile, recalling the grievous persecutions that followed the birth of Spiritualism in Falmouth. Nor are they the worse for it. I have often noticed the first to slander are they who care least for reforms, who are content that womanhood should fail to reach its most high and glorious destiny, and who seek only to appear to walk worthily before their fellows. The Anglo-Saxon race is unquestionably a conquering one, and I confess that I should like to see some of the sterling English qualities of firmness, endurance, and patient and profound thought penetrated by the American spirit, inspiration, perceptive faculties, and love of liberty.

Many of my English friends, whom I thoroughly understand and respect, and who intend and desire to be all that is wise and good, from their own point of view, have to my knowledge suffered themselves to be deeply misled in many matters, owing to a want of this penetrating power of viewing a subject—nor was argument of any avail. They were assured that they understood the universe, the whole course of action of the highest spirits, who have prepared for Spiritualism centuries ago, called out its workers, and guided its whole course. Silence is sometimes more eloquent than reply. The incredulity which makes Spiritualism a folly to all but Spiritualists in England, I have met in other forms in the very midst of its ranks, and it is very destructive to harmonious and united work.

Of the various camp meetings I need hardly speak—they have more than once been described in your columns. The largest has several thousands of people at a time on its grounds, and is very picturesque with its prettily painted little wooden cottages in among the pine-trees. There is much to amuse and interest an observing Spiritualist, and as for the gossip which I regret to say is the only objectionable feature of the grounds, which are always quiet and orderly, the best course is to ignore it; I know of no other course open to a self-respecting man or woman.

Women, although not free, are treated with much respect as a general rule, and hence there is an absence of conventionality in the way in which men and women associate together which would surprise an Englishwoman, who is accustomed to be "railed off," as it were, from men. This, I think, is one of the first steps to a true morality, but woman must break her own chains. None of the cities of earth are fit so far to be centres of angel-presences; in America as in England, vice is bold and virtue alas! timid, and they can but work through grades, gradually teaching the elementary truths of immortality, and of human necessities and duties, to the slowly-learning pupil, man.

I feel deeply interested in the future of Spiritualism in London, the world's great city, which does indeed need for the sake of its enormous mass of people, the light of truth. I trust it may become a power, and that every earnest effort may bear fruit. It is likely to assume a more cultured form in England, where so many minds, enlightened by its philosophy, have leisure for thought and research, while in America it is "among the people," and has the inevitable mingled faults and advantages of that condition.

Trusting that what I have written may be of sufficient interest to atone for the length of my letter, I remain, sir,

Yours faithfully,

SUSAN E. GAY.

123, West Concord-street, Boston, U.S.A.,
January 26th.

Vital Force as a Means of Cure
To the Editor of "LIGHT."

SIR,—I received some time ago, a copy of *Light for Thinkers*, published in the United States of America, the leading article of which, written by Dr. Wm. Baker Fahnestock, is designed to shew that what are known as cures by "animal magnetism," "electro-biology," or, as I call it, "Vital Force," are "not made by any virtue emanating from any of the operators engaged in the practice of them, but by faith, or a belief upon the part of the patients, which is an act of the mind." In other words, the cures are due, not to the healing power of the healer, but to a process of innervation on the part of the patient himself.

Judging from a very extensive experience in curing by the agency of vital force, I can most emphatically assert that the theory of the writer is erroneous. Can the cure be attributed to the action of the patient's mind on himself when he is quite opposed to the treatment? Or, is a baby thus influenced? Or is a person in a state of perfect unconsciousness thus acted upon? I have had several cases of these different kinds under my care, and have succeeded. In one case I successfully treated a gentleman of 24, suffering from brain fever. His father, an eminent civil engineer, sent for me at the suggestion of an intimate friend of his, who knows me well. In this particular case, the patient was in such a condition as left little hope of recovery to the medical attendant. The sufferer knew nothing of what I was doing to him: but in a few minutes after I had operated, he asked me when the operation would be finished. I cured him in spite of his belief, and clearly against his wish; and now, whenever he meets me he repeats his expressions of gratitude.

I have attended several babies, suffering from different complaints, and have cured them: and the same thing has happened in cases where the patients have been in an unconscious state. Among these I may mention that of a gentleman who fell from his horse, receiving a severe blow on the head, and being at the time unconscious, and whom I restored in a very short time. Can cases of this kind be attributed to faith, or action of the mind, or innervation? I am ready to prove in many similar cases, which constantly recur, that I possess the power to effect such cures.

But in this matter, as in others, Dr. Fahnestock has had no difficulty in going so far with the peculiarity of his ideas as to attempt to establish as a fact that consumption can be cured by the action of the patient's own mind. This would involve *absorbing* the tubercles. I suppose that he is not yet acquainted with the discovery of the eminent Dr. Koch, of Berlin, on the etiology of tubercular disease; for it is impossible to know this and to make such a statement.

My numerous engagements have prevented my making a prompter reply to the statement of Dr. Baker Fahnestock, although I was desirous of doing so immediately after the publication of the article in question, but I think it is right and due to the public at all times to establish the truth in matters that affect their well-being.

Begging you to kindly publish this letter in "LIGHT," I remain, sir, your obedient servant,

F. OMERIN.

3, Bulstrode-street, Welbeck-street, Cavendish-square,
February 25th, 1884.

THE BARONDE GARY, well-known in Spiritualist circles in Paris, is making a short visit to London.

MR. GERALD MASSEY, who has been somewhat indisposed, is now quite well again, and busy at work. So we learn from the *Banner of Light*.

A CLEVER REPARTEE.—A well-known lady, a member of the Psychical Society, was recently present at a dinner party and upon hearing a gentleman near her remark that the members of this Society were "mad"—he being ignorant that one was present at the table—she made reply, "I must be too." The gentleman's confusion was not further allayed when the lady quoted Socrates to him, "Wise men think us clever, fools think us mad."

"HEALING BY FAITH."—Another remarkable instance of "healing by faith" comes to our knowledge—this time from Sheffield. It appears from the *Independent* that "for sixteen years a Miss A. M. Andrew has suffered more or less from an affection of the spine, and for three years and two months has been unable to walk. When desirous of getting about her home in Yardley-street, she has been obliged to use crutches; when anxious to go out of the house, she has been wheeled about in a bath chair. Her condition was so helpless that several medical men were consulted, and they all expressed the opinion that she had the spinal complaint. Two years ago her own doctor told her positively that the lower portion of the spine was dead, and that she would never be able to walk again. Consequently for the past two years she has dispensed with medical advice and treatment; but being deeply religious she has latterly become imbued with the belief that if she asked in faith God would 'manifest His glory.' That she did pray earnestly for the use of her limbs, and that she can now walk with ease, are uncontrovertable facts. There is also no doubt in her own mind that her restoration is in direct answer to prayer. She went to bed on Saturday night week with her spine crooked and her body crippled; the next morning her spine was straight, she had recovered the use of her limbs, and she walked downstairs without any effort, greatly to the surprise and thankfulness of her parents. Yesterday she walked into the town, and attended a gathering at the Friends' Meeting House; and we understand she is so impressed with her marvellous cure (which she attributes entirely to Divine aid) that she proposes to devote her life still more to Christian and mission work. The case aroused some comment among the medical faculty yesterday. What explanation they can give of the extraordinary cure remains to be seen."

OFFICES OF "LIGHT,"
3, GREAT JAMES STREET,
BEDFORD ROW,
LONDON, W.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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

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NOTICE TO THE PUBLIC.

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

SPECIAL NOTICE.

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

Light :

SATURDAY, MARCH 1st, 1884.

NOTICES OF BOOKS.

NINETEENTH CENTURY MIRACLES OF SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.—A complete historical compendium of the great movement known as "Modern Spiritualism," by Emma Hardinge Britten. Published by William Britten, The Limes, Humphrey-street, Cheetham Hill, Manchester.

The field traversed by this volume is so wide that we felt considerable difficulty as to the manner in which we should introduce it to notice. Moreover, Mrs. Britten has so many personal friends among, and is so widely known to, the readers of "LIGHT," that we suspect any attention on our part in this direction will be superfluous, as far as making the book known is concerned.

Mrs. Britten is a Spiritualist, and starts fully imbued with a strong conviction that the modern outpouring of the Spirit—diversified though it may be in detail—is a movement originated and directed from behind the veil. We find traces of this on every page. It is fully recognised when tracing the history of Spiritualism in every civilised country, as well as in those which are still semi-barbarous. It is this fact which induces the authoress to protest, as she does most emphatically, against shouldering upon the spirits the shortcomings of the human agencies employed.

The scope of the work embraces, as we have said, the whole world, and many thrilling narratives are given illustrating the power of the Spirit. Several of these, through the courtesy of Mrs. Britten, appeared in "LIGHT" previous to publication in her work, and no doubt will be remembered by our readers. Of special subjects dealt with we may enumerate Mesmerism, Healing and Healers, Spirit Music, Drawings by Spirit Power, Direct Writings by Spirits, the Testimony of Illustrious Personages, Materialised Forms and the Speaking and Writing with Tongues.

Space, however, forbids us to deal *in extenso* with the varied contents of this monster volume. From time to time we propose with the sanction of the authoress to give a few extracts which seem to us to be of exceptional interest. Scattered through the volume there are many of these narratives and they will lose none of their force and effect by being re-told. We feel, however, that anything we can say would hardly do the book justice, and in these circumstances can only recommend our readers, if they wish to know what Mrs. Britten has to say about this great modern movement, to obtain the volume for themselves. We

must not omit to state that it is illustrated with upwards of fifty portraits of well-known Spiritualists and mediums.

The *Glasgow Herald*, speaking of Thought-reading says:—"The whole business requires to be protested against somewhat strongly in the name both of science and common sense."

THE SPIRITUAL RECORD.—The publishers of this magazine announce that in consequence of the monthly loss incidental to its publication, they are compelled to reduce the number of pages given with each monthly issue. They hope an increased circulation will soon enable them to revert to their original plan.

SPIRITUALISM IN RUSSIA.—The writer of the St. Petersburg letter to the *Sydney Morning Herald* says that Professor Boutleroff's recent discourse on Spiritualism to the scientific assembly at Odessa, has made a great impression, owing to the authority and reputation the Professor enjoys as one of the most distinguished chemists in Europe. It will be remembered that Professor Boutleroff placed the question on scientific grounds, and waiving all miraculous explanations and hypotheses he invited investigators to bring to the test of the unknown the most careful analysis of which they are capable. The *Herald's* correspondent also affirms that Professor Wagner has obtained "what is called the materialisation of a spiritual hand which fact he considers as being beyond all possible doubt, no medium whatever being present."

"Called Back," which we had occasion to notice a short time since, was not, as we surmised, the author's first attempt at fiction. It was, we thought, too finished a production for that to be the case. We now learn Mr. Conway has, on several occasions, contributed to periodical literature, and, what is more, he has in nearly every instance treated his subject on mystical lines. He is evidently well versed in occult lore, as was demonstrably the case in several scenes and incidents in "Called Back." Another of Mr. Conway's tales appeared in *Arrowsmith's Annual* for 1881, and is entitled "The Daughter of the Stars." This story turns upon the mystical relation between body and spirit, and contains many allusions indicating the author's sympathy with subjects of this kind. We may further state that "Called Back" is being dramatised by the author and will shortly be produced at the new Prince's Theatre.

THE CIRCULATION OF SPIRITUAL JOURNALS.—To the curious the following statistics as to the number of copies circulated per issue of the principal Spiritual Journals may be interesting. The figures are extracted from "Hubbard's Newspaper and Bank Directory of the World." The American journals head the list in point of numbers, the *Religio-Philosophical Journal* (Chicago) coming first with 15,000 copies weekly, being closely followed by the *Banner of Light* (Boston) with 14,700. *Mind and Matter* (Philadelphia), the *Revue Spirite* (Paris), and the *Medium and Daybreak* (London) are on equal terms with an issue of 3,000 each weekly for the first and last, and monthly in the case of our French contemporary. *Psychische Studien* (Leipzig) circulates 2,000 copies monthly; *Spiritischsch Ration* 1,250 monthly; the *Herald of Progress* (Newcastle-on-Tyne) 1,500 weekly; the *Journal de Magnetisme* (Paris) 1,000 monthly; the *Theosophist* (Madras) 750 monthly; *La Chaine Magnetique* (Paris) 550 monthly; and the *Espiritista* (Madrid) 500 monthly.

THE LEAVENING INFLUENCE OF SPIRITUALISM.—As an instance of the way Spiritualism has leavened and is still leavening the best religious thought of the day, we may quote the following circumstance. At a recent presentation to the Bishop of Norwich of his portrait, Dean Goulburn in an address to those present, when referring to the passing from earth life of several who had assisted in the project said he was not sure he was justified in saying that they were no longer with them, for if to 'the spirits of just men made perfect,' it was permitted (as many pregnant passages of Holy Scripture led them to believe) to witness what was proceeding among those in whom they were deeply interested upon earth, very possibly the spirits of those good men might be even then looking down upon them and silently joining in the little tribute of affection and respect they were offering to their bishop and in the earnest prayers and wishes for his future welfare and happiness all of them were breathing to Heaven. Under the impression then that these men were with them, as the Apostle said, in spirit, though not in body—'present in spirit, though absent in body'—in their name, as well as in the name of all the other contributors, he asked his lordship's kind acceptance of the portrait.

"THE WHITE LADY."

No. II.

It has been telegraphed from Germany, and widely reported by the Press in England, that the celebrated "White Lady" has during the last month (January, 1884) again been seen in the Royal Castle at Berlin. It is stated that she had not appeared since the spring of 1879, upon the eve of the death of Prince Waldemar. She also appeared before the death of Prince Sigismund. These Princes were sons of the Crown Prince of Prussia. In the palace at Berlin there is shown a special balcony, in the ancient part, adjoining the great additional modern buildings, where she is said to appear. So far, her appearance upon the present occasion has been prognostic of no more serious occurrence than a cold endured by the Emperor of Germany for a few days. The question has again been mooted, whether this apparition is that of the Princess Percha (sometimes spelt Perchta) or Bertha, Princess von Rosenberg, or of Agnes—or as some authorities have it—of Kunigunde, Countess of Orlamünde.

The subject of "The White Lady" has already been introduced in the pages of "LIGHT" for June 2nd, 1883, where reference will be found to this vexed question. Curious detail is to be met with in various authors, ancient and modern, relative to the identity of the spirit or spirits appearing in the Royal Palaces of Germany under this generic title of "The White Lady." Our readers may be inclined on the present occasion to make fuller acquaintance with this curiously romantic *revenante*.

For the present, Percha or Bertha von Rosenberg shall be the heroine of our narrative. Each has a tragic history and marked individuality.

In the yellow pages of a rare book, bearing the imprint "Nuremberg, 1753,"* author's name not given, are three chapters devoted to the White Lady. In condensed form, the most curious portion of these chapters shall now be given. It would appear that from this old book Mrs. Crowe has drawn material for her interesting, although brief notice, of this princely apparition in her "Night Side of Nature."

Bertha Princass von Rosenberg.

"This White-apparition is said," writes our anonymous author, "to have, many years ago, first made her appearance in Bohemia, in the castles belonging to the two branches of the family of Von Rosenberg, and also in Neuhaus, which formerly belonged to that family: and has appeared there until our own day (1753), her presence throughout the course of many generations having preceded a death in that noble house.

"Father Bohuslao Balbino, the Jesuit, attests the truth of the appearance of this ghost by the evidence of numerous witnesses living in our own day. Knowing, as a learned man, that the current tales would necessarily contain much that was fabulous regarding this ghost, he, nevertheless, recognised that the account was one which had been handed down from early sources, and recorded in ancient writings and books. He thus appears not to have rested until he could meet with some living person who had himself beheld the White Lady.

"After search made for such a person, witnesses of this description he encountered in numbers. They were to be found amongst persons employed during the night-time in the Castle of Neuhaus; persons either at work or on watch, as, for instance, servants, the head-cook, the baker, watchmen, and sentinels. Even the *Landshauptmann* himself, the governor of the whole of that district, Herr Samuel Caroli, a highly honourable and reliable man. Also the Fathers of the Society of Jesus at Prague, Herr Georgius Müller, who had long held various high offices. He assured Father Balbino that he had himself beheld the White Lady. He had seen her at noon, as she looked forth from a window of the castle in a ruinous and disused tower. The staircase and wooden steps being decayed from age and become dangerous, no person could ascend by them. The White Lady had looked forth from a window in this tower, and had appeared to gaze upon the market-place and town of Neuhaus, which lay beneath. She was arrayed in white, wore a widow's veil of white upon her head, with ribbons, was tall of stature, and of a very modest countenance. When, however, she began to perceive that people in the market-place observed her, pointing to her and gazing upwards towards the castle, she withdrew from the spot, not, however, as though she had stepped further back, but as if she had descended and thus gradually disappeared.

"Father Balbino further remarks that in his time, and during the period of his residence in the Jesuits' College at Neuhaus, it was frequently reported that the White Lady had appeared. After which apparition some member of the family expired. He firmly believes that this occurred before the decease of the governor, Paul Adam Slavata.

"From those persons who have most frequently beheld her, we are assured that it was not on occasion alone of a death in the family that she was wont to appear, but also on the occasion of a birth or of a marriage, in order to do honour to the noble family. But clearly to mark the character of the occasion, she would carry in her hand, as a sign of a death, black gloves, whilst on more joyful occasions she would appear clothed all in white, according to the custom of noble widow ladies.*

"Sometimes she will be seen passing along with rapid step through the castle, as if full of important business, and now will open the door of this or that chamber with a key from the bunch of keys suspended from her girdle; then, re-lock the doors; this as well by day as by night. Should any person meet the White Lady and greet her, without, however, seeking to hinder her in her labours, that person will receive a greeting in return, given with a lofty sweetness and gravity befitting a noble widow lady; or, with modestly-drooping eyelids, she will honour the person with bowing her head with much dignity and so pass on without doing harm to anyone.

"Herr Wilhelmus Slavata, Bohemian Chancellor of the Exchequer and possessor of the castle, makes reference to this apparition in his 'Libri Apologetici,' and writes of it as not otherwise than as a certain fact, known to the inhabitants of that land; adding that the White Lady cannot leave Purgatory so long as the Castle of Neuhaus stands; but should the castle fall into entire ruin or be pulled down, then will the lady come forth from all suffering. An opinion which Father Balbino will in no wise hold with, since he considers her far too pious a soul to be still melting in the flame of Purgatory.† As a Roman Catholic, he pronounces the White Lady to be a soul abiding in the love of God, since, says he, no evil angel or condemned spirit can, for so considerable a period, manifest itself or presents a fair appearance without marring it by some evil word, or exhibit its true nature by betraying some sign of despair, or giving way to some horrible deportment, whereas the White Lady continuously expresses by her countenance modesty and the peace of God.

"It is true nevertheless," he tells us, "that she has been seen to manifest anger and a severity of countenance, at times, but this has been invariably alone towards those who have uttered words contemptuous of God and of His Divine service. She has, indeed, pursued such persons with stones, and flung after them whatsoever she chanced to carry in her hand. Also whence, he asks, proceeds her love of the poor? All the ancient writings are in accord that it was the White Lady who first instituted the cooking of the sweet broth (*Susse Brey*) together with its accompanying meal given to the serfs belonging to the land around Neuhaus, on the first day of the administration of the Holy Communion. Thus is it, that ever afterwards, when through the times being bad, or there being danger from enemies, or through any other reason, this beneficent act towards the poor was omitted, the White Lady has shewn herself restlessly in the castle; also with signs of such violent displeasure as to render her presence unendurable; nor has she returned into quiet rest until the accustomed charity was bestowed upon the poor people. Then once more does she shew herself amiable and gracious, and is no longer burdensome to anyone. 'I have heard'" pursues Father Balbino, "that some thirty years ago, or more, when the town and castle having been taken by the Swedes and this meal had from one cause or another, been omitted, that the White Lady blustered about in the castle, creating such a tumult and uproar as to drive the inhabitants almost desperate. The soldiers were driven forth, beaten and thrown to the ground by an invisible

* In our own time, before the death of the sons of the Crown Prince of Prussia, the Princes Sigismund and Waldemar, she is said to have appeared with her black gloves.

† Purgatory, according to the revealments of spirits in our own day, is a region or state of spiritual cleansing, comprising a gradation of progress, ascending from depths of impurity, and consequently intense pain, to heights only short of perfected purity and consequent happiness. The teaching of the Seer-Poet Dante is of the same character. The mixed condition of the nature of "The White Lady," as revealed by her words and actions, belongs assuredly to a state neither of absolute perfection nor of absolute evil. A student of the laws of spirit-life, as revealed through modern spiritual manifestation, must regard this spirit as one, probably, working out her emancipation, through labours of love for her own race, and still attracted to the sphere of earth, at certain seasons, by some occult necessity of gravitation to earth, through earthly memories or desires.

* Sammlung vieler auserlesener und seltener Geschichte und merkwürdige Begebenheiten welche sich mit erscheinenden Gespenstern werfenden und rumorenden Poltergeistern, &c., &c., an vielen Orten zugetragen haben, nebst gründlichem Beweiss dass es wirklich Gespenster gebe. Verlegt W. M. Endterische Consorten, und Engelbrechts soel. Wittib., 1753.

power.' Extraordinary forms and wonderful pale faces met the soldiers (*similes malis pallentibus miris*), says our author, quoting the words of the poet. The officers themselves were flung out of their beds. At length a Bohemian citizen suggested to the Swedish commandant that the serfs had not received their annual feast, and that this should be given them according to ancient usage. This advice having been followed, peace settled down in the castle, and all was quiet from the hauntings. It was even as if the winds had sunk to rest.

"Balbino, ever anxious to prove the blessed condition of the White Lady, assures his readers that a proof of her being a good spirit may be found in the annual Register of the Jesuits' College at Neuhaus. It is there recorded that on the 24th of January, 1604, the last of an illustrious family of Neuhaus lay in the languor of death. The name of this family was Joachim, and they bore as their arms a golden rose upon an azure field. No priest had been summoned from the Jesuits' College to attend the dying man. Then did the White Lady knock at the door of the Jesuits' College gently, and in a seemly manner immediately entered the room where sat the rector of the college, Father Nicolas Pistoris, who had usually been chosen by Herr Joachim as the spiritual guardian of his soul. The White Lady informed him that it was needful that he should forthwith, bearing with him the Holy Sacrament, hasten to the castle, as Herr Joachim had only an hour to remain in this life. The father gave heed to her words, and, hastening to the castle, found the sick man already in the struggle of death. After Father Nicolas Pistoris had received Joachim's confession, he imparted unto him the heavenly nourishment, and after this goodly preparation conducted him to the threshold of Heaven.

"This act of the White Lady, Father Balbino regards as sure sign that she possesses a conscience full of peace. In order yet more fully to strengthen the judgment regarding her, he brings forward another action recorded—namely, that when Frau Catherine von Montfort visited at Bechin Frau Maria von Hohenzollern during her illness, and found no holy taper prepared for her, the White Lady presented herself bearing before the august visitor a lighted taper.

"That this ghost should have performed such things,' observes our anonymous Lutheran author, 'I do not myself either entertain any doubt, since in certain of the electoral and princely houses of the Roman Empire as well of the Reformed as of the Evangelical religion, this apparition has been equally beheld. In *memoranda* for the spring of the year 1629, it is stated that an apparition in female mourning attire was occasionally seen in the capital city of the Electorate of Brandenburg, Berlin, upon or before the demise of any illustrious personage, and it is expressly stated that this apparition had been seen in December of the previous year, 1628. Having until that period been dumb, the apparition upon this last occasion had spoken the words: *Veni judica vivos et mortuos*.* Also this narrative is given in the "Topographia" of Mariana, or Description of Brandenburg and Pommern, p. 29. This apparition is accepted implicitly as a fact by all inhabitants of Brandenburg," he adds,

"And undeniable is the fact that in our own time, some few years ago, the White Lady manifested her presence by daylight upon the occasion when a handsome young prince of an illustrious family of Brandenburg suddenly broke his neck by the fall of his horse, the account of which occurrence I will here give from the *Brandenburgeschin Ceder-Hein*; the work of the theological professor and Court preacher at Brandenburg, by name, Herr Johann Wolfgang Reutschen.

"On the 26th of August, 1678, a brave young prince, the Margrave Erdmann Philip, held in high esteem throughout Germany, riding from the Manège through the court-yard of the castle at Bayreuth, his horse stumbled and fell with him, distant but a few paces from the steps leading up to the entrance of the castle. He calmly breathed his last two hours later, although he bravely had ascended the steps after his fall as if nothing ailed him. Several omens had shewn themselves before his death in the castle. The White Lady had been seen seated upon the accustomed chair of the prince. His horse also had exhibited unwonted wildness for a week previously.'

"Nevertheless," pursues our Protestant writer, "I maintain that the origin of all these apparitions (whether in the Lutheran States of Germany or elsewhere) has to be sought for in Bohemia.

"Let it be remembered that the Lords of Rosenberg, for the reason of their great fortune, their high consideration and

princely estate, were held in such respect that the most illustrious families did not scruple to therewith connect themselves. Gerlachias, in his Turkish Diary, says that in his time, 1577, the then living old Rosenberg was the most powerful prince in Bohemia—had a voice in the election of the Kings of Poland. The wife of William of Rosenberg had for mother a daughter of Sigismund, King of Poland. This Lord William wedded four times with members of exalted princely families, with the houses of Brunswick, of Brandenburg, of Baden, and of Pernstein. Each time great was the cost to him through the gifts which he had to make to the bride and to her princely relatives; and also suitably to provide the bride's morning-gift and jointure. But of all his four princely consorts, it was upon his wife from the house of Brandenburg that he lavished most wealth. He took with him to Berlin a train of Bohemian knights and nobles whom he there entertained; also several coaches filled with ladies of noble Bohemian birth, married and single, to attend upon the bride on her homeward journey. Thus did it follow that the White Lady attached herself to these princely houses, and has been constantly beheld in their palaces, as well as in certain castles in Bohemia. Not alone, be it observed, in the castle of the aforesaid illustrious houses, but also in smaller courts standing in relationship to the above."

A.M.H.W.

(To be continued.)

MADAME BLAVATSKY, we hear, contemplated leaving India on a trip to Europe for the benefit of her health. She purposed leaving Madras, in company with Colonel Olcott, on the 20th ult., and is expected at Marseilles about this date. Colonel Olcott will probably push on to London, while Madame Blavatsky, previous to going to Paris, will seek rest and health at Nice as the guest of the Countess of Caithness.

ROCHDALE.—Mr. Peter Lee writes:—"I have the pleasure to inform you that Mrs. Britten's 'Nineteenth Century Miracles' is now on the shelves of the Rochdale Free Library. The plan which I adopted, viz., of getting it recommended by a number of ratepayers, having succeeded, might be adopted elsewhere as a means of getting spiritualistic books into the free libraries. It may interest you to know that the first to borrow the work is a Dissenting minister."

HALIFAX.—The Society at Halifax have taken an excellent and commodious room in a prominent thoroughfare. On Sunday last it was my privilege to occupy the platform at that place, and to realise a most enjoyable experience amongst the people. There is a delightful spiritual element at Halifax; a depth and warmth of devotional and earnest feeling very appreciative by a kindred nature. The room, which comfortably seats over 200, was quite full, both afternoon and evening. After the evening service a second meeting was held to which 100 remained, and eloquent and powerful addresses were delivered by several mediums.—OMEGA.

PLYMOUTH.—Fairly large, and evidently interested congregations participated in our services on Sunday last. In the morning an effective trance address was delivered by Mr. J. T. Paynter, who seems to be gaining confidence every time he speaks; while in the evening the Society's lecturer, Mr. R. S. Clarke, discoursed on the interesting topic of "Death: its Realities and Revelations." The usual public circle was held in the afternoon. During the day a "Progressive Lyceum" for children was inaugurated, and, judging from the number of juveniles who have already enrolled themselves (a number far exceeding the anticipations of the promoters), the success of the institution is assured. Our long looked for library was also opened and largely patronised by members. Without doubt the work in the West is making rapid strides, and bids fair to become a power.

LEEDS.—The Spiritual movement in this town is week by week greatly increasing in momentum and power. An immense interest is being awakened in the subject of Spiritualism. The Society here is fairly confronted by the very serious problem as to how to accommodate the people, of all classes, who are thronging to the meeting-room. Many on last Sunday evening were unable even to obtain admittance. The building of a hall is seriously contemplated, and, personally, I am distinctly of the opinion that only that, or something equivalent, will at all meet the requirements of the cause. Leeds is certainly destined to be conspicuous as a centre of Spiritualism in the country. On three evenings of last week Mr. E. W. Wallis was engaged debating and delivering lectures in the room, the attendance at all the meetings being very large. Meanwhile, the writer of this is engaged on every available evening, holding meetings for the instruction of Spiritualists and for the development of mediumship, the best results being realised. The platform was occupied last Sunday by Mrs. Butterfield, of Morley, who spoke with great energy and effect to the large audiences assembled. Next Sunday and the Sunday after, Mr. W. J. Colville will be on the platform, and I need scarcely say that his labours will give further stimulus to the local movement.—OMEGA.

* Mrs. Crowe, speaking of this special appearance of the White Lady, quotes the words thus: "*Veni judica vivos et mortuos! Judicium mihi adhuc superest.*" Come, Judge the quick and dead! I wait for judgment.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 82.)

SECTION III.

MATERIALISATION OF FACES.

I. Medium Present in Circle.

(1.) MASKS AND NON-FLEXIBLE FEATURES: UNRECOGNISED.

- A.D. 1871. Slade (Crowell's *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 430-2).
 „ 1874. Miss Showers (*Spiritualist*, April 3, 1874).
 „ 1872. Williams (*Medium*, August 16, 1872).
 „ 1879. Williams (*Spiritualist*, February 7, 1879).
 „ 1873. Holmes and Cook (*Spiritualist*, January 1, 1873).
 „ 1875. Mrs. Guppy (*Medium*, July 9, 1875).
 „ 1875. D. D. Home (*Spiritualist*, November 26, 1875).

(2.) FLEXIBLE FEATURES: RECOGNISABLE: IN SOME CASES RECOGNISED.

- A.D. 1871. Kate Fox (*Spiritual Magazine*, Vol. II., p. 386-7; Vol. III., p. 195; Vol. I., New Series, p. 35).
 „ 1871. Slade (Crowell's *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 435-6-9-440).
 „ 1871. Slade (*Spiritual Magazine*, Vol. III., New Series, p. 207).
 „ 1872. Herne and Williams (*Medium*, April 26, May 10, 1872).
 „ 1873. Holmes (*Spiritual Magazine*, Vol. VII., New Series, p. 80).

II. Medium Secluded.

(1.) MASKS AND NON-FLEXIBLE FEATURES: UNRECOGNISED.

- A.D. 1872. Mrs. Hollis-Billing (Wolfe's *Startling Facts*, pp. 442-3-449).
 „ 1872. Williams (*Medium*, December 6, 1872).
 „ 1872. Miss F. Cook (*Spiritualist*, November 15, 1872, and December 1, 1872).
 „ 1872. Miss F. Cook (*Spiritualist*, January 1, 1873; February 15, 1873; March 15, 1873).
 „ 1875. Clark, W. C. (*Spiritualist*, September 10, 1875).

(2.) FLEXIBLE FEATURES: RECOGNISABLE: IN SOME CASES RECOGNISED.

- A.D. 1871. Mary Andrews (*Pioneer of Progress*, October, 1874).
 „ 1871. Mary Andrews (Crowell's *Primitive Christianity and Modern Spiritualism*, Vol. I., pp. 268, 468-9, 512-3).
 „ 1874. Charles B. Kenney (Crowell's *Primitive Christianity and Modern Spiritualism*, Vol. II., p. 511).
 „ 1872. Mrs. Hollis-Billing (Wolfe's *Startling Facts*, pp. 312, 19.)
 „ 1875. Bastian and Taylor (*Human Nature*, 1875, p. 215).
 „ 1875. Bastian and Taylor (*Spiritualist*, January 29, 1875).
 „ 1876. Colman (*Medium*, January 21, 1876).
 „ 1876. Colman (*Spiritualist*, May 12, 1876).
 „ 1876. Shepherd (*Medium*, August 12, 1881).

III. Noteworthy Points.

(1.) INTIMATE CONNECTION BETWEEN MEDIUM AND MANIFESTING SPIRIT.

(2.) FLUCTUATING APPEARANCE OF MATERIALISED FACES.

- A.D. 1871. Slade (Crowell's *Primitive Christianity and Modern Spiritualism*, Vol. I., pp. 426-7-9).

MATERIALISATION OF FACES.

Any attempt to deal with the phenomenon which attracted so much attention in England in the year 1872 and subsequently, must take cognisance of two completely different classes of materialisation; as different in the method of production as in the appearance presented.

That which is usually known as face-materialisation is of the kind familiar to us through the mediumship of Miss Florence Cook. But besides this, and before it in time, there was in England another class which early frequenters of the sances of Herne and Williams will remember, and which with some difference has been observed in the presence of D. D. Home and Henry Slade.

Before attempting a classification of the various phenomena that fall under the present section, it will be convenient that I should give a rapid survey of the development of these two phases.

FACES MATERIALISED IN THE MIDST OF A CIRCLE FORMED ROUND A TABLE.

It was in the year 1872 that I became personally familiar with the phenomena then occurring in the presence of Herne and Williams. The circle, of which the mediums formed part, sat round a large table with joined hands. In the midst of the circle, over the table, the faces and, in some

cases, busts of the spirits John and Katie King were presented. John King would pass round the circle, with a word for each sitter, illuminating his face by the aid of some sort of phosphorescent vapour that apparently streamed from his fingers as he passed them over his face. He would float up to the ceiling and speak to us from various points over our heads, and then descend again and shew himself at a point immediately opposite and close to the face of some one who had made a request for a nearer view. I have repeatedly looked directly into his eyes in this way, and have seen them sparkling and instinct with life.

In the same way I have seen the face of Katie King the elder. It has remained in my mind as one of the most perfect faces I ever saw, whether normally or abnormally. Nothing more startlingly weird and yet beautiful can be conceived than this perfectly formed head and face darting about with vivacious energy over the centre of the table—where no normally-constructed human being could possibly find a place—now approaching a friend, now darting away with a merry laugh into obscurity.

This was before the days when the “lamp” was invented, or, at all events, before it was brought to the circles of Herne and Williams. The face was grotesquely illuminated by those long trails of phosphorescent light of which I have already spoken. The plan was clumsy enough, and it was but a fitful gleam of the beautiful face that was usually to be had. Then, as some more than ordinary complaint was made, Katie would bid the grumbler wait awhile; and, as if gathering strength for a special effort, she would suddenly reveal her face directly opposite, lit up with a steady glow that lit up every feature, even to the colour of the eyes.

I find one apposite record out of many which may be quoted. Under perfect test conditions, the mediums being securely tied by me in their chairs, and pinned against the wall by pushing the table against their seats; the chairs of the company being placed round three sides of the table, I saw over the table “a female face clearly defined, the features distinctly traced, and the eyes so bright that I could look into them. The face was illuminated by two phosphorescent hands passing backwards and forwards over it.” [A.D. 1872.]*

There came a day—I remember it well—when we were told that the “smoky fingers” would be needed no longer, and John King brought his lamp. Very soon afterwards Katie left, and since then I believe she has been seen no more. But that floating head, so illuminated, was one of the most convincing manifestations I have ever seen in the course of much experience. It was of a distinct class, and, as will readily be seen, totally different from what I am now about to describe.

FACE MANIFESTATIONS ESPECIALLY THROUGH THE MEDIUMSHIP OF FLORENCE COOK.

Though it is not my intention to give anything like an exhaustive history of this phase of my subject, it will be convenient if I sketch in outline the organised effort which led up to the subsequent form-manifestations which will presently demand attention.

In American faces had been shown as early as the year 1860. In “The Debatable Land,” p. 367, we have from Mr. Dale Owen a personal record of a sance, held October 21st, 1860, Leah Fox, the medium.†

It was on the evening of Sunday, the 21st of October, 1860. The sitting was held in Mr. Underhill's dining-room, lasting from ten till eleven o'clock p.m.

The room was lighted by gas. There were two windows fronting the street; three doors: one opening on a corridor whence a staircase ascended to the next floor; another opening on a short passage leading to the kitchen; the third, the door on a pantry in which were crockery and various other articles, including a barrel of loaf sugar in one corner.

Before we had any demonstrations the raps requested us to wait until the domestics had retired. There were two servant

* *Medium*, August 2nd, 1872.

† This, as a typical case recorded with admirable precision, I quote, though I must necessarily be somewhat chary of long quotations.

girls in the kitchen, whom Mrs. Underhill sent upstairs to bed, so that everything was profoundly still on that floor of the house. Then we fastened the inside blinds of both windows, so as to exclude all light from the street.

Before commencing the session, at Mr. Underhill's request, I shut and locked the three doors above referred to, leaving the keys in the doors, so that no one, even if furnished with keys, could open them from without. I satisfied myself, by careful personal inspection of the furniture, and otherwise, that there was no one in the pantry, nor anyone in the dining-room except the three persons who, along with myself, assisted at the sitting.

These persons were Mr. Daniel Underhill, Mrs. Underhill (Leah Fox), and her nephew Charles, twelve years old. We sat down to a centre table, 3ft. 11in. in diameter, of black walnut, and without table-cover. (I had previously looked under it; nothing to be seen there.) The gas-burner was immediately over it. I sat on the east side of the table, Mr. Underhill opposite to me, Mrs. Underhill on my left hand, and Charles on the right. There was no fire in the room.

The rappings commenced, gradually increasing in number and force. After a short interval they spelled: "Put out the gas." It was accordingly extinguished, and the room remained in total darkness. Then, "Join hands." Shortly after doing so, I felt several times a cool breeze blowing on my cheek.* Then was spelled: "Do not break the circle." We obeyed; and, except for a second or two at a time, it remained, on my part, unbroken throughout the rest of the sitting.

After a few minutes I perceived a light, apparently of a phosphorescent character, on my left, near the floor. It was at first of a rectangular form, with the edges rounded. I judged it to be about four inches long, and two and a-half inches wide. It seemed like an open palm illuminated; but though the light which emanated from it shewed quite distinctly its entire surface, I could distinguish no fingers. For a time it moved about near the floor; then it rose into the air and floated about the room, sometimes over our heads.

After a time it changed its appearance and increased in brightness. It then resembled an opaque oval substance, about the size of a child's head, muffled up in the folds of some very white and shining material like fine linen, only brighter. As it moved about, I began to hear, at first imperfectly, afterwards somewhat more distinctly, the rustling as of a silk dress, or of other light article of female apparel, giving the impression that one or more persons were moving silently about the room. Then the light passed behind Mrs. Underhill; then I saw it close to Mr. Underhill, and just opposite to me. Mr. Underhill said: "Can you not go to Mr. Owen? do try." Thereupon it moved slowly around to my left side. This time the folds appeared to have dropped; and what seemed a face (still covered, however, with a luminous veil) came bending down within five or six inches of my own face as I turned toward it. As it approached, I plainly distinguished the semi-luminous outline of an entire figure of the usual female stature. I saw very distinctly the arms moving. At the lower extremity of its right arm as if on the palm of the hand, the figure bore what seemed a rectangular substance, about four inches by two, as nearly as I could estimate. This substance was more brightly illuminated than the rest of the figure. It may have been only the illuminated palm, but I do not think it was; it seemed more like a transparent box with phosphorescent light within it. Whatever it was, the figure raised it above its head, and then passed it slowly down close to what seemed the face, and then over the upper part of the body, as one might pass a lantern over any object with intent to make it visible. This action it repeated several times. By aid of the illumination thus afforded, I saw more distinctly than before the general form of the face and figure, but both appeared covered with a half-transparent veil, and I could distinguish no features; nor were the outlines of the body, nor of the limbs, sharply defined. The motion of the right arm with the light was the most marked and frequent.

While this was taking place I held Mrs. Underhill's hand and Charles's. As the various phases of the phenomena succeeded each other, I remarked on what I saw, and Mr. Underhill, from the opposite side of the table, responded to my remarks, so that I am quite certain he was seated there.

I expressed a wish that the figure would touch me; and Mr. Underhill said from his place: "We are very anxious that the spirit should touch Mr. Owen if it can."

Thereupon I felt what seemed a human hand laid on my head. And as I looked steadily at the figure which stood on my left side, I saw its head bent toward my left shoulder. A moment afterward I felt, and simultaneously heard, just behind the point of that shoulder, a kiss imprinted.

I could not for any physical fact obtain the evidence of three senses—sight, touch, and hearing—more distinctly than in this case I did.

Immediately afterward I saw this luminous body pass behind me: what seemed, by the touch, to be hands gently laid hold of

both my shoulders, and turned me round to the right. I looked on that side, and the figure now stood by my right shoulder.

After pausing there for a few seconds, it moved toward the window farthest from me, and we heard the sounds as if some one were attempting to open the window blind. Mr. Underhill, from his place, remarked that it would probably be able to effect this, for it had done so on a previous occasion. The blind was in four compartments, each of which could be opened or closed by raising or lowering a wire attached to movable slats. The figure opened the upper, left-hand quarter of the blind, so that a faint light shone in from the street lamps. I was looking at the window when this occurred.

Up to this time the appearance, gradually becoming more luminous, had been in sight, moving about the room fully five minutes. There was not the slightest footfall when it moved. My hearing is very acute; I listened for every sound; and as, in the intervals of conversation, the silence was unbroken, I could have detected the fall of the lightest footstep.

From this time the light which illuminated the figure gradually faded; and soon I could no longer distinguish any form. The slight rustling sound, unaccompanied by footsteps, still, however, continued.

Suddenly we heard a noise as of the door opposite to me being unlocked; then of its being hastily opened and shut; then the rustling sound approached me on the left, and a key was laid on my left hand. Then a second door was heard to be unlocked in the same way, and I heard another key laid on the table just before me. Then a third door (that of the cupboard, by the sound) was heard to be unlocked and opened, and a key, as if pitched over our heads, was heard to drop, with a clatter, on the table.

While this was going on, I commented from time to time on each occurrence, and received answers from Mr. Underhill, from his place at the table opposite to me.

While we were conversing there was a rattling of the crockery in the cupboard. Mrs. Underhill expressed her apprehensions as to some favourite china, but Mr. Underhill replied: "I will trust the spirits"; and then added: "Cannot the spirit bring something to Mr. Owen?" Almost immediately there was set down on the table, close to my left hand, some object which I touched, and it proved to be a cut-glass goblet. On setting it down, what seemed a human hand touched mine, and immediately afterward was laid several times on my shoulder. I expressed a desire that it would distinctly grasp my hand, to which Mr. Underhill responded. Instantly a small hand, or what in touch perfectly resembled one, took hold of my hand and grasped it. Then it clasped my bare wrist, gently but with a firm grasp; then my lower arm, then my upper arm; each time with a distinct grasp. I could not have distinguished the touch from that of a human hand. It was a little cooler than mine, but not disagreeably so. There was nothing chilly or clammy or otherwise unpleasant about it. There was, after this, throughout the sitting, no sound whatever of opening or closing doors.

While it was touching me thus, Mr. Underhill said: "Can you fill the goblet you brought to Mr. Owen with water?" There was a rustling but no footstep; a slight noise in the pantry, and then the sound of something dropped into a goblet; but, putting my hand in, I felt no water. In so doing I broke the circle only for a moment.

Then, just behind me, I heard a sound as if the glass of the clock on the mantelpiece were touched and shaken.

All this time there was no word spoken, except by those at the table; but once or twice there was a whistling sound in the air.

When, soon after, we were bidden by the raps to relight the gas, I found three door-keys on the table, the goblet also, and within it a lump of loaf-sugar. Both the room doors were closed, but on trying them I found that neither was locked. Two of the keys on the table fitted them. The door of the pantry, which the third key fitted, stood open, and the cover of the barrel of sugar was pushed partly off. The left-hand upper portion of the blind, at which we had seen and heard the figure, was open.

These are facts, all briefly noted down the same evening on which they happened, and written out in full the next morning.

This, it will be observed, is in kind similar to the appearance of Katie King, which I have described above.

(To be continued.)

THE General Congress which has been proposed by the Belgian Congress, has a good object in view, but we apprehend that it will be long before its originators will see it realised. At present it seems to us impracticable. —*La Lumière*.

UNDER the title of "The Secret Doctrine" is announced a new version of "Isis Unveiled," with a new arrangement of the matter, large and important additions, and copious notes and commentaries. The publishers claim that "all that is important in 'Isis' for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained . . . and that much additional information upon occult subjects will be given." The work is to be published in monthly parts by subscription.

See an article entitled "The Child's Bones Found;" "Footfalls," Book IV., Chapter 3. It relates to the Seeress of Prevost. After stating that her mother and sister did not see an apparition which shewed itself to her, it is added: "But both, at the times when the spirit appeared to the seeress, frequently felt the sensation as of a breeze blowing upon them;" p. 290. Such a sensation, as I know from personal experience, frequently precedes or accompanies spiritual phenomena.

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 Fries, 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 8th, 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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