

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

I discovered the other day, in the library of the Society for Psychical Research, which is rapidly becoming one of unique value, a curious old book,\* which relates the cure of a little boy by spiritual agency; and which also contains some quaint observations on demoniac possession; and some "animadversions on superstition." The date of the book is 1822, and it is a "second edition improved and enlarged" that is before me. The writer is James Heaton, of Plymouth; and the boy lived next door to him. Exceptional facilities were afforded Mr. Heaton for his investigation. He saw him several times a day; was fetched at once when any crisis occurred; and kept careful notes of what he observed. The boy, J. Evens, was seized with obsession, similar to that recorded in the Gospels, in February, 1820. He was between nine and ten; and had been an out-patient of the Dispensary, where he had been bled, blistered, and physicked freely. The description of his convulsions and dances and contortions is very terrible. He made efforts to destroy himself; he grunted like a hog, and barked like a dog. Mr. Heaton prayed over him, and the boy shewed the most violent antipathy to all sacred names. He was greatly enraged at the sight of a Bible. "It is impossible," says Mr. Heaton, "to give an adequate description of his singular conduct—his whimsical pranks, his terrible shrieks, his piteous cries, and his horrible looks."

It seems that the physicians treated the boy with Tincture of Digitalis, and thought his ailment a strange variety of epilepsy. That it was nothing of the kind is pretty clear. And it is remarkable that it was not a singular case. It usually happens that when one case of obsession comes to one's knowledge, others are found to have occurred about the same time. This has been so more than once within my experience. In the *Plymouth and Dock Telegraph* of February 26th, 1820, appeared an account of four other children, similarly obsessed. Mr. Kennard, their father, called to see John Evens on March 7th, and declared that the cases were precisely similar—"it was not a natural disorder but the effect of an evil spirit." Then, for the first time, the boy found his tongue—till then he

\* "The Extraordinary Affliction and Gracious Relief of a little boy, supposed to be the Effects of Spiritual Agency." Plymouth; James Heaton, 1822.

had only looked in dumb and piteous appeal—and declared that he was possessed of a devil. The newspapers published accounts of the five children, and public attention was greatly drawn to the cases. The doctors who attended Evens gave the case up as one that medicine could not touch, and discontinued their attendance. In this extremity recourse was had to solemn adjuration in the name of the Lord Jesus. The description of the demeanour of the poor boy during this ceremony, which lasted for more than four hours, is heart-rending. He was forcibly held down by four men: "imagination cannot conceive, language cannot describe, his very dreadful looks, and peculiarly horrid distortions of countenance." He began to spit on every one who took any active part, or whoever pronounced the name of Jesus. He was indeed "possessed of an unclean spirit." After repeated prayer and adjuration the spirit, who had been dumb throughout, departed from him, and the boy rose up "with a look strangely altered from hellish rage and scorn to pleasant composure," and said, "I am well now."

Within a week the unclean spirit had possession again. The boy shewed the same symptoms, "growling, grinning, spitting, and biting furiously." The adjuration, even when used mentally, was successful. But Mr. Heaton was detained at home by the death of his son, and Evens grew rapidly worse, and became very violent and dangerous to those about him. He said afterwards that he was tempted to destroy himself. Horrible suggestions were put into his mind; unclean words were made to issue from his mouth. This lasted for three weeks, and the same conflict—a very wrestling with the demon—with prayer and adjuration, ended successfully. "Since that time, even when provoked, he has been free," *i.e.*, since April 19th, 1820, and the book bears on its title page the date 1822. The narrative is thus attested:—"We, whose names are underwritten, have had certain knowledge of the extraordinary affliction of John Evens, and also of his recovery by prayer and adjuration in the name of our Lord Jesus Christ. And we are all fully satisfied that in this account of his awful and interesting case, the author has told the truth, and nothing but the truth." Signed by Thomas Robinson, Thomas Sibly, John Kennard, Robert Macann, William Almond, William Pope, Thomas May, Samuel Bateman, John Rendle, William Coath. Plymouth Dock, October 16th, 1821."

It is the fashion, I know, to speak of the cases recorded in the Gospels as epileptic seizures. I have never felt myself able to accept that theory. I believe that they were cases of obsession and demoniacal possession: that is, of the absolute control of some organisms by a low or undeveloped spirit. Special sensitiveness on the part of those so seized upon, special attendant circumstances in their lives, may have rendered them specially liable to assault. But beyond this I believe also that great spiritual crises in the world's history are accompanied by great activity on the part of the spiritual beings by whom we are surrounded, and by whose efforts we are so materially affected both for good and evil. The conviction that I have of the existence and influence of "spirits of health," as Hamlet called those whose progress is in the direction of good, necessitates my belief also in those whom I will not follow him in calling "goblins damned."

I have no doubt that at such a great spiritual epoch as that preceding and following the birth of the Christ, the Adversaries (as Imperator calls them) would be roused into active antagonism. I should expect to find such cases of possession as are recorded then. I believe that we are living (as I have taken pains to shew by argument and illustration in my "Higher Aspects of Spiritualism")\* in days very similar to those. We are passing through a great spiritual crisis, and in it I should expect to find phenomenal indications of a great spiritual conflict.

Such evidences are ready to our hands. We shall miss our way, assuredly, if we cannot so read the signs of the times as to expect assault from unprogressed spirits, in all the various ways in which they can reach us. Actual, positive obsession, such as this case which I have recorded, is by no means extinct, as I have reason to know from very recent correspondence. Lawlessness and open disregard for the higher sanctions under which the discharge of duty has hitherto been blest:—a lying spirit that distorts and defaces what it meddles with, (and with what does it not meddle now?):—a tendency to degradation of noble aims and purposes, to the denial of the "better part" in man, and consequently in his life and in the discharge of his duties:—an outgrowth of the luxuries that are of the flesh, fleshly, and a correspondent inability to pursue the spiritual life in simplicity and sincerity, (for there is almost as much spiritual as bodily pampering among us now-a-days):—all this and much more should warn us that the adversaries are in force, and that we may expect their assaults. These lying spirits will sap the foundations of truth if they can. These unclean spirits will drive out purity and nobility of life, if we let them. But if we resist them they will flee. I wish I had more confidence that they who meddle with the things of spirit, and venture into its domain, were more sensible of the risk they incur, and of the duty and responsibility that their knowledge imposes on them.

M. de Lesseps has just been made "immortal" by election to the Académie Française. He must be a man of remarkable physical and psychical powers. At the age of seventy-eight his energy seems inexhaustible, and his facility for grappling with any form of fatigue is phenomenal. The secrets of his vigour seem to be two; one mental, and one bodily. His equable temperament is disturbed by nothing. "His impetuosity and anger are deliberate." He never loses self-command. "Three years ago on his way back from Egypt the sea was rough; on mounting the stairs to the upper-deck to reach his cabin the rolling of the vessel forced him to cling to the trap-door. A tremendous lurch flung the door down, his hand being jammed in the opening. Everybody cried out, but M. de Lesseps waited till a rolling in the opposite direction had raised the door, shook his hand, and walked on." The other secret of his vigour is purely physical. He can sleep at will; twenty-four hours at a stretch, if he has nothing else to do. "On a voyage from Marseilles to Alexandria he slept 107 hours out of the 130 for which the voyage lasted." No wonder that an even temperament, nurtured in this way, removed from annoyances that pass harmlessly over him even when awake, and fortified by such an inordinate supply of "Nature's sweet restorer," should be in a high degree magnetic. "He once came back from a journey, and found one of his children seriously ill. He went up to the bed and took the child's arm, whereupon the child opened his eyes and smiled. The doctor said, 'It is the first time he has smiled. The contact of your hand has relieved him.' 'Do you think so?' said M. de Lesseps, and he sat down by the bed, keeping the child's arm in his hand. In this posture he remained for four days and nights, in his travelling attire, scarcely

eating or drinking, and without leaving hold of the child's arm. After this the child ceased complaining, and slept soundly. Then only did M. de Lesseps rise and think of resting and changing his garments." No doubt Lesseps is exceptional. We cannot all sleep twenty-four hours at a stretch, and remain in one position for four days and nights. But the healthy physique and the mind duly controlled, with their concomitant of beneficent healing power, are the common property of all who can so live as to attain to them. M. de Lesseps would make a grand adept!

Archduke John of Austria has in the press (the *Daily Telegraph* learns) a book on "Spiritism." This is the Archduke at whose house Bastian recently was caught tripping, as is alleged. There are, we may say, points connected with the alleged exposure to which we may recur when the time comes, that make the case by no means so simple as a superficial reading of it might lead one to regard it.

M.A. (OXON.)

### NORMAL SENSITIVES.

The original document, of which the subjoined is a translation, had its origin in this way. In the year 1825, and preceding and subsequent years, there were in the service of Colonel Pfyffer, at his residence in the Canton of Lucerne, two female servants, who were almost totally uneducated, and had never read any books, except prayer-books and almanacs.

One of these began to manifest somnambulic phenomena, became clairvoyant, and in that state alleged that she was in communication with spiritual beings. This first shewed itself by her walking about at night in a trance condition, and all took place naturally, without the intervention of any magnetiser. This woman was then about twenty-two years old, and she soon developed the power of introspection of others, and in a clairvoyant condition she could see the internal state of the bodies of the sick, and ascertain what was the nature and cause of the illness, and then she prescribed remedies. Her remedies were generally derived from plants and flowers, giving their names in the local dialect of her district; but as these plants had different names in each district, great difficulty was experienced at the pharmacy in Lucerne in ascertaining exactly what plants she had ordered, and the apothecary demanded the Latin names. This was explained to her, and the next time she went into the magnetic or somnambulic state she gave the Latin names of the plants she wished to be made use of. In her natural state she was totally ignorant of botany and Latin.

On one occasion she said to her fellow servant, "You must go to such a farm house" (a considerable distance), "and there you will find the farmer's wife very ill, and you will tell her to make use of such and such remedies or else she will surely die." On this occasion she had no normal means of knowing that this woman was ill. After some hesitation it was thought by the family advisable to send the servant as directed, and on her arriving at the house, she found everything to be exactly as the clairvoyante had stated, and gave the sick woman the prescription advised by her, which she took, and recovered.

Whenever the sensitive wished to put herself into the somnambulic state, she went to bed and covered her head up with the bed-clothes, and said she could then consult the little man (Mannchen) or the Good Spirit (Guter-Geist), as she was accustomed to name the spirit with whom she alleged that she was in communication.

Shortly before her death, she foretold the day it would occur, and told her fellow-servant that as soon as she herself should depart, she (the fellow-servant) would become a sensitive, and exhibit the same powers which she had for so many years exhibited. The other woman disliked this very

\* "The Higher Aspects of Spiritualism." By "M.A. (Oxon.)" Price 2s. 6d. The Psychological Press, 3, Great James-street, W.C.

much, but it happened exactly as it had been foretold, and this woman also manifested until her death, a few years ago, exactly the same occult powers as the deceased woman had shewn.

The subjoined statement was dictated by the first-named woman, when in a somnambule trance, to a priest, who wrote it down from her lips, and it was given as a reply to a request that she should explain the nature of magnetism. The priest had repeatedly to tell her while delivering the statement not to speak so quickly, as he could not write it so rapidly as she spoke.

The statement seems to contain a considerable amount of trash, but is nevertheless curious as the utterance of a totally uneducated woman. It seems to the writer of this (A. J. C.) that the ideas contained in this document may have come to the sensitive, through sympathy, from the mind of the priest, who had probably heard of mesmerism, and been occupying himself with that subject; at least, this seems possible. Mesmer himself had resided in Switzerland. However, the prophecy is curious, as it might be interpreted to refer to the rise of modern Spiritualism in America, in 1847, and its course from America eastwards to Europe, its prevalence among two peoples, Americans and English, and its spreading from them over Europe. Psychical phenomena of a very curious nature were exhibited in the year 1822 (only three years before this statement was given), in Wurtemberg, by the Seeress of Prevorst, which, no doubt, had excited attention in the Canton of Lucerne.

I give the document for what it is worth.

A. J. CRANSTOUN.

P. S.—Dr. Pfyffer, of Lucerne, was a boy when these events occurred in his father's house, and recollects them perfectly, and he intrusted the writer (A. J. C.) with the original document taken down by the priest, of which he made a copy, and from which he made the accompanying translation.

#### Translation.

"There are three grades of magnetism. The first is when the doctor (meaning the magnetiser) puts into motion the principle of life in the subject, and a communication from the magnetiser takes place which causes in the subject the reception of strength and motion. The magnetiser acts upon the body.

"The second grade is when the magnetiser brings into union the principle of life and the principle of the spirit (Geistes), and communicates the product to the patient. As the second grade is limited to place and body, and only expresses and occupies itself objectively, so the patient in this second grade is not conscious of what she sees or hears.

"The third and last grade takes place through faith in the power of magnetism and in the omnipotence of God; the patient raises herself to God and receives healing; but unceasing and persistent faith is requisite, as any lesser degree of faith draws the patient down from that elevated state in which faith alone without any other means can cure.

"In the second grade the sensitive is certainly capable of looking both into herself and any other person with the view to investigation, and is also capable of going to the most distant places, as her spirit may be led by the magnetiser. But all this costs the sensitive great effort. It is a pain to her, as in that way she never can raise herself up to spiritual elevation, but remains fixed to the earthly, depressed, and always bound to an external object, remaining in the individual and not beholding the universal; she remains down because the spirit is hindered raising itself up. Those who have weak nerves should not be allowed to introspect either themselves or others, but should be left free to raise themselves up to the third grade.

"The third grade of magnetism is attained through faith in God, and in magnetism, that God by means of magnetism will cure the patient. The will of the magnetiser and that of the patient must be united. This is the best, the holiest, and the wisest mode of cure. To every sacrament there belongs an outward sign; so also here, viz., the laying on of hands. So long as we continue human beings the laying on of hands will be necessary. We can certainly heal by means of fervent faith, but not without a miracle, because we are not capable of raising ourselves to this faith. In the third grade there is free self-consciousness without any trouble or effort, the freedom of the most exalted spiritual pleasure, with consciousness and memory.

"In the second grade, on the contrary, there is no recollection and no self-consciousness; and as the second stage has its steps and degrees according to the spiritual influx from the magnetiser, by means of his more or less strong will, so also the third grade has its innumerable degrees.

"I shall speak now more concerning the third grade. In it, it is evident that there is a difference between actual seeing and conception (Begreifen). Conception is more distinct in this condition; the naked truth is seen before one; nothing spiritual

can remain unanswered, except what man is not permitted to know, and of this the clairvoyant only perceives the faint lines of those boundaries which cannot be overstepped without sin. Vision here is on the contrary a spiritual seeing, but seldom does the sensitive attain to this height, and only when through prayer and faith she strengthens and prepares herself, and when the magnetiser does not hinder the exaltation. In this state she scarcely feels either the magnetiser or her own dark (finstern) body, which she leaves behind. In spiritual vision she sees the future clearly, yet more in particulars than in generals; but the sensitive and the magnetiser must be in a pious and humble state of mind without abiding in the earthly. She only sees figuratively; it is a mysterious internal perception, and only the spiritual eye sees and feels. Magnetism can be injurious when one is criminal and abuses it as to heavenly things. Spiritual misuse is therefore more dangerous and more sinful, exactly because it is spiritual and not bodily; it is a sin against the Holy Ghost. The true, that is, the Catholic Church, shall become pure and excellent, but must first be purified from a great deal. From a small society, from God and Godlike magnetism, shall her activity proceed. This society shall go forth from a land where corruption and vice have not had their origin, but where only a partial seduction has taken place, and it shall proceed towards the east, and increase itself among the people, and be divided into two peoples, and then spread itself abroad among many nations. The era of this condition has already begun, just as formerly the Christian era began with the birth of Christ, but it has not yet become much known, just as first after the death of Christ the election of the children of God came to be known.

"There are seven epochs of the world, four of which have been now accomplished. The first is the age of innocence just after the Creation; the second is the era of the fall; the third, that of the choosing of the people of God according to the flesh, that is, the Jews of the Old Testament with their theocracy; the fourth is that of the election of the children of God according to the Spirit, through the Incarnation and the saving death of Christ; the fifth is the era of the imparting of universal grace and the compassion of God, and of the happiness of humanity, which era has already begun, and shall become apparent to us, and our children shall enjoy it. This is the epoch of the imparting of grace, and of the pure and innocent happiness of mankind, and of the Divine laws of State and Church. Two great, but short struggles shall precede this. The sixth era is that of the re-awakening of the Wicked One until at last he shall be altogether cast down. The seventh epoch is the end of the world.

"These seven epochs are taken from the Revelations of John, and are explained by the seven churches. In the fifth epoch, which has already begun, but is not yet manifest, the evil one—Satan—shall have no more power over men, and even the curse which was laid upon the earth shall be changed into blessing; and hailstorms, scarcity, hunger, and misfortune shall cease. Diseases shall be cured by magnetism only. Every disease can be cured by it, when faith in God and in magnetism shall be present. Magnetism is intermediate, or a medium between light and fire and the human spirit. These seven epochs may also be compared with the seven days of the Creation. Magnetism will be used at the beginning of the fifth epoch, as it is now, but not afterwards, as it is only through it that humanity becomes aware that there is something superterrestrial above it. This expedient, therefore, operates favourably in order that men may be attentive to understand and to believe in what is Godlike. Should this condition be once attained, then magnetism will be no longer necessary. Then man shall see in his usual waking state what he now sees only magnetically, and then men will feel ashamed of their former blindness; and when they strive for the light they shall certainly attain to it.

"A third book in addition to the books of the Old and New Testaments shall yet be written—the Book of the laws of Church and State. We shall soon be sensible of this fifth epoch. Every great epoch commences mysteriously. I see how every rank and condition of men shall live content and happy. I see particularly the working of doctors, how they work along with God and nature to cure the sick. I see a chapel and trees, and those whom the doctor, full of trust, magnetises. I behold no usury and no selfishness. I see how God shall rule through godly laws. Every people shall have its king as a third ruler. Not birth or ancestry, but merit only shall avail. Unity and brotherly love shall make one Church. Men shall be organised in six classes: the first are the priests; the second, those who are acquainted with the laws and ordinances of the State; the third, those who have charge of the education of the young; the fourth, those who practise the sciences and the arts, to which belong medical men; the fifth, those who provide for the nourishment of the people; the sixth, the common citizens kept and nourished by the State, because they cannot support themselves. With brotherly love everything necessary will be given to them so long as they themselves cannot gain a livelihood. The king's son goes to the same school with the sons of the common people; no cares about food shall weigh upon the people, harmony and equal division of gifts shall take place."

"Thus spoke a somnambule, and added that this was no ideal picture, and that there should be no more any unhappy creatures."

## 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.]

## Natural Objects Existant.

To the Editor of "LIGHT."

SIR,—When "C.C.M.," Rev. G. D. Haughton, "Nöemon," and the Hon. Roden Noel, are discussing the meanings of Kant, of whom I know nothing except what other writers have quoted, it seems absurdly impertinent to venture an opinion, and I ask pardon in advance for being so presumptuous. But early in life I was introduced to the theories of Bishop Berkeley; and for several years tried hard to accept the views of the late Mr. Hinton with regard to Nature, both in his books and from his patient teaching *vivâ voce*. The effort was quite unsuccessful: when most ready to be carried off my mental standing ground by his eloquence, an indomitable conviction re-asserted itself within me that the objects we see externally are quite as much real things as our bodies—(using "real" of course in no supersensuous way)—and no less independent of our perceptions for objective life than we are of theirs for our own. However satisfactory opposing arguments were to metaphysicians, I felt sure they were wanting in some link of fact which, once found, would invalidate their conclusion, and prove beyond further dispute that "what we call external things are 'something else' than mere presentations of our own sensibility." But what that link was I could not detect, and my stubborn disbelief in "nothing at all that is perceived in space being a thing in itself" remained undefended. It was, as usual, from Böhme that light first came to me on this subject, for there is hardly any moot point of the kind which his books do not illumine. If Nature is "the creation of the Divine reason in us," it will have acted by means. Our sacred books say, by the Word. Until I had studied Böhme some years, the expressions of the Psalmist, "He spake and they were made, He commanded and they stood forth," were very childishly understood. I regarded the creative fiat in the light of a verbal command, as a sort of "Hey presto" of Divine magic—the immediate work of Deific Omnipotence. Geological discoveries served to modify this foolish notion. And then I began to see the bearings of the obvious fact that with every spoken word, not only sound but breath goes forth, and by degrees learning that even for the highest spirit "without substance no working can be," I saw that what answered to breath is the æther which pervades creation. Oken, exactly agreeing with Böhme, describes it as "the first matter of creation. Everything has consequently originated out of it. It is the highest Divine element, the Divine body, the primary substance." ("Elements of Physiophilosophy," p. 39, par. 169.) With this basis of thought I could easily accept the following assertions of my master teacher, which I quote in close sequence, though from different works, that they may serve in some degree to explain each other:—

"We acknowledge that the will of the Abyss hath brought itself into a longing and imagination of itself, whence Nature and creature have their original: whence also the natural life hath its original, which now also out of the partibility of the exhaled will hath its own will and imagination\* to form and image itself according to its longing and desire. As we see such changing in Nature, how Nature imageth itself into so many kinds and properties, and how the properties do every one desire their like again." ("Treatise on Baptism," chap. 1, par. 17.) [The sentences to which I want to draw attention most I have italicised.]

"The Word, viz., the efflux from the willing of God, was the Eternal beginning, and continueth so eternally." . . . "This efflux floweth out from God, and the outflow is His wisdom, the beginning and cause of all powers, colours, virtues, and properties." ("Divine Knowledge," chap. 3, pars. 4 and 6.)

"Both work, viz., the speaking Word and the spoken. The speaking worketh in itself, viz., in the Eternity, and the spoken also in itself, viz., in the Time." ("Signatura Rerum," chap. 13, par. 2.)

Now the power I claim recognition for in the minutest animalcule or the most microscopic vegetable is what Böhme calls elsewhere "The Word of every life," the self-

\* Talking one day to a gentleman long experienced in cultivating variegated plants and shrubs, he told me that he produced new sorts by planting such as were spotted or diversely coloured in the leaf near others that were not. On my asking how he accounted for this strange effect, his answer was, "The imagination of plants can be acted on just as that of animals is known to be."

creative imagination and desire by which every atom of life produces an objective manifestation. Because—

"The centre of everything, being a particle or spark from the expressed Word, doth again speak itself forth, and bringeth itself into a distinct particularity." (Epistle 6, par. 12.)

"For there is not anything substantial in the world, wherein the image, resemblance, and form of the inward spiritual world does not stand." ("Clavis," par. 171.)

"The centre of everything is spirit, from the Original of the Word. The separation or distinction of the thing is own self-will of its own self-compaction; where every spirit introduceth itself into substance according to its essential desire. The formability of bodies existeth out of the experience of the willing, where everything's centre as a piece of the outspoken Word re-out-speaketh itself, and frameth itself into separability, after the kind and manner of the Divine speaking." . . . "Every centre maketh its own out-breathing, nature, and substance, out of itself, and yet all originateth out of the Eternal One." ("Knowledge of God," pars. 11, 12, 19.)

It is on these grounds that I cannot believe it to be "the homogeneous constitution of our Egos that makes a uniform experience of the phenomenal world." I attribute a spiritual Ego to every cabbage; and so far from being able to think "the order and regularity found in the phenomena of the lives" (of those we call inanimate beings) "what we could not find in them if we had not ourselves originally put it there," I can believe that from the soul of universal man in a previous Æon even smaller things than a cabbage or a rose got their souls, but never that they now win from ours a phenomenal appearance.

If it is not too silly a question to ask, I would fain know whether metaphysicians will attribute to the "homogeneous constitution" of dogs and cats their experience of the phenomenal world which is uniform with our own. We see a cat, and so does the dog who runs after it; so with the mouse that becomes visible both to ourselves and the cat; the impression or sense seems the same, how different the readings of that impression!

It is most probable that in making these ignorant remarks I earn for myself the disgrace due to people who break into an argument they very imperfectly understand; but when in our day the theories of Berkeley and Kant are cited as reasonable, I cannot but think of their comparative ignorance of the spiritual world, so continually opening itself to us. This deprived them of data which thinkers now possess, if they are honest enough to be clear sighted. I suppose the idea of every plant or stone we see having latent spiritual life was as remote from the mental range of Kant as the workings of the telephone, and yet with that idea we have to reckon, and it must surely remodel our theories sooner or later if truth is aimed at more than philosophical *vraisemblance*.

Cullompton, February 23rd.

A. J. PENNY.

## The "Exposure" at Vienna.

To the Editor of "LIGHT."

SIR,—I do not think it needful to occupy much space about this foolish freak of Imperial Highnesses, which in common mortals I should consider contemptible. I do not recognise the right of a Crown Prince or an Archduke to break the conditions of a séance they were distinctly pledged to respect. They were offered the opportunity to search Mr. Bastian before the séance—they did search him, when they had violently broken it up—and found not one shred of the masks, draperies, &c., of the five or six apparitions.

I first saw Harry Bastian about three years ago at 2, Vernon-place. Several persons, unknown to him, and well-known to me, materialised. Mr. Bastian is a slender, dark man, nearly six feet high, with very black hair and beard. Out of his bedroom, used as a cabinet, came my daughter, a delicate girl of fifteen, of medium height, lovely complexion, and bright auburn hair. We, her mother and I, perfectly recognised her by her form, movements, and manner of speaking. She sat in a chair in a good light, rose and carried the chair some yards, and again sat on it. Several others were equally recognised. In my own house, under test conditions, as perfect as they could be made, and satisfactory to every one present, I have seen seventeen materialisations at one sitting, from a delicate blonde girl five feet in stature, to a gigantic man, and have seen these bodies entirely dissolve and re-form themselves.

With such opportunities of observing the facts, and knowing Mr. Bastian intimately for years, I consider it my duty to bear witness to his integrity, and the reality of these manifestations. It is, I think, a clear duty to testify to the truth, and take the risk of being considered "either a knave or a fool" for so doing. Knowing Mr. Bastian to be a genuine medium in London, I see no reason for his being "a fraud" in Vienna.

T. L. NICHOLS, M.D.

32, Fopstone-road, S.W.

To the Editor of "LIGHT."

SIR,—Permit me to say one word in reply to your correspondent "S. W.," who makes the assertion that all materialisations can be traced to the medium's appearance or to trickery.

On July 23rd, 1883, I sent you an account of a materialisation séance at my house, in presence of a dozen of my own family, where we had child-forms two to three feet in height *walking among us and talking* while Miss Wood was in the cabinet. And afterwards, when she was *outside* the cabinet, some of us saw a fully materialised spirit form within the cabinet.

I am always careful in my facts, and the above, which could be subscribed to by twelve people, completely refutes "S. W.'s" wild assertion.

For materialisations I have no particular care, and in public they are bound to be exceedingly dangerous to our cause, which, if not based on the adamant of truth, would have collapsed from so-called exposures long ago. In the midst of public ignorance and frenzy, it behoves Spiritualists to be careful and precise in all they say.

MORELL THEOBALD.

"A Warning Dream."

To the Editor of "LIGHT."

SIR,—In your issue of "LIGHT" for the 16th ult., p. 66, is found a letter written by a friend of mine, Mr. T. Ousman, on "Dreams, and Something More."

While confirming the relation of that dream I feel desirous of giving one of my own. One night I dreamed that I was standing on the steps of a railway carriage conversing with some one inside. I felt myself pulled from behind and a voice cried out "Jump off: the train is going." I turned, jumped off, and was flung to the ground and crushed under the wheels of the moving train, when I awoke and found it all a dream.

Shortly after this I went to Stafford, and, in the evening, was accompanied to the station by the friends I had been visiting. On entering the carriage we continued our conversation, and after my friends had left me and the train was going on its way, a stranger commenced talking on the same topic. In our eagerness the stations passed by unnoticed, until my companion observed that we had reached Trentham Station, where my journey ended. After alighting and closing the door, I mounted the carriage step to renew my unfinished conversation with the gentleman inside, thinking it time enough to get off when the signal was given. I heard no signal, however, either from the engine or platform, and all at once I felt myself pulled from behind, and a voice cried out, "Jump off, the train is going." I turned to obey, as I found the train was now moving rapidly; but just as I was about to jump, I remembered my dream, and shook the hold from my coat, and shouted, "My dream, my dream," and then clung fast to the carriage window. There I was, outside on the steps, and the train rushing through the darkness and the storm; but at last, with the assistance of those inside, I got through the window and was safe, when I related why I had not jumped down. I had told my family and others of the dream, but had lost sight of it until its near fulfilment. All the inmates of the compartment expressed joy and satisfaction at my escape.—

Yours truly,  
Farnworth, Manchester.

C. H. HASSALL.

The Red Barn Murder.

To the Editor of "LIGHT."

SIR,—Those who wish for further information respecting the murder of Maria Marten will find a very circumstantial account thereof in *Chambers' Edinburgh Journal*, Vol. I., October 13th, 1832.—Yours,  
T. S.

A Query.

To the Editor of "LIGHT."

SIR,—Will some of your readers please inform me, through your columns—

- (1) Are Atheists and Freethinkers one and the same?
- (2) Is it possible to be an Atheist and a Spiritualist?

E. R.

A Deserving Case.

To the Editor of "LIGHT."

SIR,—Will you allow me a short space in "LIGHT" to ask your readers if they will kindly assist a poor widow, an old Spiritualist, with one child, who is in great distress,—a Mrs. Frost,—living at Kingsland. She is a total abstainer from all intoxicating drinks and a vegetarian; and with all this she is not able to support herself in that neighbourhood. The parish will not give her out-door relief, but say she had better go into "the house."

I say she shall not while I have a little energy left. I trust your readers will help to enable me to put this poor sister in a comfortable room with the necessaries of life.

The smallest contributions will be thankfully received by

Mrs. MALTBY,

12, Boscobel-gardens, Alpha-road,  
Regent's Park, N. W.

## SPIRITUALISM IN THE PROVINCES.

NOTTINGHAM.—Mrs. Barnes has recently been lecturing to good audiences in the Morley Club lecture room. Successful psychometric delineations of persons present have, in some cases, followed the lectures, Mr. Bonner being the medium.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—We are glad to learn, from a statement made to a contemporary by Mr. D. E. Gilhespy, the hon. corresponding secretary, that this Society has never been in a better financial position than at present. The audiences at ordinary lectures now are rather over than under the average of the past five years.

BOWLING.—It was arranged for the Rev. C. W. Ware to speak on Sunday last at Bowling, a suburb of Bradford. The audiences were very large, that in the evening being closely packed. A powerful influence was realised, and the manifestations of spirit power were varied and abundant. About a hundred remained to a second meeting in the evening; and several mediums were controlled to speak with effect. There is an excellent work going on at this place.—OMEGA.

PLYMOUTH.—Last Sunday Mr. R. S. Clarke delivered two inspirational discourses. The morning subject was "Materialisation" while in the evening, "Place and Work in the Spirit-World" was dealt with, great interest being manifested by the congregations, which in point of numbers were very good. Mr. Clarke's guides are gaining greater control over his organism every week, and the result is an increase of power and ability on their part. May it continue. The public circle was held in the afternoon, and the Children's Lyceum, too, received further additions.

THE platform at Leeds is being for several consecutive days occupied by Mr. W. J. Colville. Addresses were delivered by him on Sunday on subjects chosen by the audience; in the afternoon on "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me"; in the evening on "Spiritual Facts *versus* Materialism." The room was inconveniently crowded; in the evening a large number were unable to obtain admittance. A profound impression was produced by the address delivered. Mr. Colville speaks on several evenings of the current week; also on Sunday next. The Society are earnestly engaged in seeking a larger place; such an impulse is given to the local movement as compels them to go forward and secure the largest possible accommodation for the people.

MRS. BRITTON IN LIVERPOOL.—Last Sunday Rodney Hall was crowded in every part, and many could not be admitted to the evening séance for want of room. It is evident that the appreciation of the utterances given through Mrs. Britton's lips increases as the time of her departure for America approaches. At the close of the evening's address a gentleman present expressed the opinion that no form of physical manifestation could furnish better proof of the presence and power of intelligence outside the medium than the extraordinary address which had been delivered that evening, embracing, as it did, the science and philosophy of existence, both physical and spiritual. Certain it is that there is a widely increased attention being paid to the claims of what is erroneously called the supernatural in this country at the present time, and Mrs. Britton, in common with many others, is being powerfully used for the dissemination of a more correct understanding of the laws of life, and the exposure and dispersion of long-cherished errors on religious and social subjects, which have long held sway in the minds of the majority of the people.—C. F.

HULL.—A lecture on the subject of "Modern Spiritualism" was delivered in the Bethel Chapel on Tuesday evening, February 19th, by the Rev. J. Hunter, minister of Wycliffe Congregational Church, to a numerous audience. Mr. Councillor Pearce presided, and introduced the lecturer, who, in the course of a long address, which, judging from the newspaper report before us, was full of inaccuracies and misrepresentations of fact, made a statement to the effect that they should not consider every believer in Spiritualism as if he were a fool; but one thing which was against Spiritualism was that it was not willing to abide fair experiment. It sought the darkness and closed shutters and boxes. It could not bear to be exposed. It could not endure those who doubt. In answer to this and several other charges "Excalibar" wrote to the local Press. One passage in this reply will especially interest our readers, inasmuch as it shows how wide-reaching have been and still are the effects of the action inaugurated by this journal and carried out by the late Central Association of Spiritualists with regard to dark public circles. "Excalibar" says:—"There are one or two misstatements that I cannot allow to pass unchallenged. One is, that Spiritualism is not willing to abide fair experiment; seeks the darkness, &c. If by 'Spiritualism' is here meant physical manifestations, it is only true in certain instances. Professor Zöllner, in conducting his researches with Slade, employed full light in all cases, with the medium in sight; and a few months since the Central Association of Spiritualists issued a circular to the provincial societies, earnestly requiring them to conduct all their future séances in full light, and with the medium visible to all present. All the best and truest mediums prefer light to darkness."

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 séances.

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 F. 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 8TH, 1884.

"PREMONITIONS OF DEATH."

Miss Fanny E. Albert in an article on "Ghosts, Dreams, Visions, and Premonitions: their Possible Explanation," contributed to the *Link* for February, 1884, gives several stories of personal experience as regards *presages* of coming events. She appears to have been the subject of many such, and states that had she no other grounds to go upon, she would be led to believe in the supernatural, from the fact that her whole life has been full of remarkable premonitions. The following particulars are interesting:—

"More or less," she says, "this prophetic instinct—this feeling of a superior guidance is closely bound up with all that I undertake or attempt" . . . . "The instinct with me varies; sometimes it is more distinct and sometimes less, and frequently it appears to abandon me altogether for long periods. I cannot tell in what way it will manifest itself, whether in that which concerns mere trifles, or in personal matters, in matters concerning others, or in broad general subjects. But from time to time it makes itself felt and attended to."

This is the general experience; what may be called a strange indefinite definiteness seems oftentimes to characterise phenomena of this nature. All cases, however, cannot be so classified, and Miss Albert relates how, not once, but several times, she was led to take precautionary steps in consequence of these "warnings."

Two instances of apparitions at the time of death are quoted, for the truth of which the writer says she can vouch.

"In the winter of the year 1875 I was residing with Lady H—, in London. We had both been on intimate and affectionate terms with the Princess Nazleh of Egypt. One morning, contrary to my usual custom, I woke before the morning had fully dawned. There was a feeling of pain and uneasiness upon my mind, but I could not connect it with any definite cause or idea. Not wishing to go to sleep again, I propped myself upon my pillows. In such an attitude there came to me what was half-dream, half-vision, but partook more of the latter than the former, so vivid and painful was the impression it made. I appeared to be once again in Stamboul, and it seemed to me that I approached and entered the Konak, or Winter Palace, where I formerly resided with the Princess. I crossed the outer court of the Harem, and could then see plainly on to the raised floor

of the *tashlick*, or marble pavement, which formed the basement of the house, and which was partly enclosed with glass doors. Here I saw a sight which I had never actually witnessed, but here it was, I had been told, that the dead were prepared for burial. At the present moment, I appeared to see a dead body, of a short, stout build, covered with a large white linen sheet, and standing upright against the wall. The features were indistinguishable, but from the form I concluded it to be a slave girl I had known well, named Miâli. I could not shake off the impression made on me, and mentioned it at breakfast, when Lady H— observed, 'How strange! I also have dreamt of the Princess, who seemed covered with a rash. Such a dream is said to forbode trouble to her.' It could have been only the morning after that Lady H— read aloud from the *Daily News* a telegram announcing the death of the Princess' father, Moustapha Fazyl Pacha, brother of the Ex-Khedive of Egypt, and at one time Heir Apparent of the Viceroyalty.

"My dream, or vision, at once recurred to my mind. It was, indeed, as though my spirit had travelled to the Konak, and I had seen what was passing there *at the time*. The Prince was of exactly the make and build of the shrouded corpse I had seen in my dream-vision; moreover, as the master of the house, he only, of all its male inmates, would have had the privilege of being prepared for the tomb within the precincts of the Harem."

We have only room for another narrative, which had been told Miss Albert by an intimate friend, to whom the occurrence happened. She says:—

"The seer was a medical man in the prime of life, of an inquiring and judicial frame of mind, and one who would not easily allow himself to be cheated by a mere impression. A deep affection existed between the doctor and his mother, but it so happened that, though her last illness occurred when she was staying with her son, yet he was not with her when her spirit passed away. He returned home about tea-time from visiting some patients at a distance, and then learnt that his mother had died not long since. When all necessary arrangements had been made, he retired to bed unusually early, about eight or nine o'clock. 'Naturally, I lay awake, thinking,' said my friend, 'but I had not long lain down, and I am certain that I had not closed my eyes in sleep. Suddenly a light appeared like a luminous haze on the left side of the bed. I turned to look at it, and as I did so I distinctly saw the face and upper part of the form of my mother. She was gazing at me with a loving, longing, yearning look, as if saying 'Good-bye'; but she appeared happy and contented and well. After a few moments, in which we gazed intently at each other, the light gradually faded, and I was again in darkness. I cannot explain it: but I saw my mother.'"

STOKE-ON-TRENT.—Through the kind offices of Mr. T. Ousman, "LIGHT" is now filed at the Free Library of this town.

MABEL COLLINS contributes a ghost story to the March number of *Home Chimes*, Mr. F. W. Robinson's new serial. Its title is "The Ghost at Lone Cot."

MR. J. H. GLEDSTANES, of Bordeaux, who is well-known to many of the early investigators in Spiritualism, is in London, and is taking a great interest in the movement.

BARON VON HELLENBACH has supplied an account of the séance at which the seizure of Mr. Bastian took place, to a German paper. We hope to give a transcript of portions of the Baron's narrative in an early number.

MISS LOTTIE FOWLER, who sails for America in the course of a few weeks, will be located at 14, Greek-street, London-road, Liverpool, where friends can address letters, or call personally. Miss Fowler is now in good health, and her unrivalled clairvoyant powers give the highest satisfaction.

WE understand that at a séance held recently with Mr. W. Eglinton, Mr. Arthur Lillie, the author of "Buddha and Early Buddhism," received a long written communication in Sanskrit. Two clean slates were placed together, and while they were held by the psychic and Mr. Lillie, in broad daylight, the writing took place. We hope Mr. Lillie will favour our readers with a report of his experiences.

UNDER the title of "A Night of Adventure," *London Society* for March tells a story of a man, who, having from jealousy murdered his wife, is haunted by her spirit. "Poetic justice" is done in the end by the man being enticed to his death by the voice of his murdered partner.

## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XLV.

[The following message marks a crisis in my relations with my unseen teachers. For some time past it had been manifest that the work which our circle had been formed to carry out, was, if not complete, at least so far finished as was possible. I myself had been quite conscious of a transition, and of the development of powers of spirit which were different from and more interior than the old objective mediumship. The following communication puts the situation as it then was :—March 12th, 1877.]

*We were all startled, I fancy, by what you said last night in circle. We had got to think that you would continue with us, and that manifestations would continue, much as of old, only with less phenomena, and with more instruction. I don't know what was said, but what you tell me leads me to suppose that you are gradually retiring more and more and leaving me, if not alone, at least in other hands. I want this put down so that I may be sure I am not wrong.*

The blessing of the Blessed One be on you. We will say again, what we said before : for you do a little mistake us. We explained to you that there are various forms of abnormal mediumship through which you have passed, and to which it is not well that you recur. We have had in view, throughout all your development, a time on which you are now about to enter more definitely, when the phase of inspirational mediumship would absorb all other degrees of power.

It was explained clearly enough that mediumship in its external results affects both body and mind abnormally. The physique is affected by all those raps, and movements of material substances, by tilting and levitation of chairs and tables, by the formation of luminous balls, or small lights which you call spirit lights, by the sounds which strike upon your ears ; in short by all those manifestations of our power through the medium, which you call physical phenomena. Interior mediumship, affecting the mental and spiritual parts of the medium, deals still abnormally with those internal communications of clairaudience with which you have lately become more familiar : with clairvoyant perception, and with the healing power which is transmitted after its origin in the spirit to the physical organisation, and so to the subject operated on. Through all these forms of abnormal mediumship, we have not allowed your power to be used in either way, because your bodily health would not have sufficed to resist the ruin so made. We have allowed you to pass through these other phases in order to strengthen your faith and establish in you a knowledge which was necessary for you. How necessary this was, and how successful has been the plan adopted, you will see if you consider that these two points on which you have not had personal experience, are precisely those on which you are most in doubt. It was needful that we should so enlighten you by personal experience, but we had no intention to allow you to remain the subject of abnormal mediumship. We regarded the experience so gained as only a means to an end, a phase to be passed through, and to be succeeded by normal mediumship.

We insist on the distinction between that which is normal and that which is abnormal. All that is known among you as mediumship is abnormal, *i.e.*, it is the direct work of spirit external to the medium, which paralyses and deposes his spirit, and substitutes for it an intelligence which more or less completely controls his physical organism. This we call abnormal : and we compare it to the control exercised by a mesmeriser over his patient.

What we call normal mediumship is that wherein the spirit, having passed through this phase of training, and having become accustomed to the action of spirit upon it, is now entrusted with

wider powers, and has its own capacities exalted and supplemented by the inspiration poured in upon it. No longer lulled to sleep and deposed from its throne, but supported and strengthened in the exercise of its powers, the Divine soul vindicates its birthright, and is admitted to the counsel of those who have been its guides, but who are now its instructors. No longer paralysed and deposed, ignorant of what is done for it, a helpless slave in the controlling hands of its master, it is now educated in passivity, trained to moderation of thought, and to purity and singleness of intent and act. The soul is open with all its perceptions to the breath of inspiration. Ideas, painfully conveyed before by abnormal means, now flow in upon it naturally, and as the air blows over the surface of the field. It drinks in the breath of spiritual life, and its own inherent powers, quickened and stimulated by the efforts of angel ministers, develop and abound, instead of being dwarfed and stunted. If the channel of inspiration before were narrow and the stream intermittent, as the source was distant, or the flow impeded, the broad river of human thought flows on now unimpeded, refreshed and recruited by the rills of Divine wisdom and knowledge which are ever flowing in upon it. Not to many is it given to vindicate the Soul's Divine Birthright during the years of incarnation. But to those who will labour on and up, from the bare and level plains of daily toils and pleasure to the heights where aspiration dwells, comes the measure of reward in proportion to their desert. All cannot climb equally high. All cannot climb the giddy precipices where the reeling brain or the stumbling foot means instant destruction. Some must go round, or discreetly refuse to face danger. But none should linger in the plain, or rest in that which is finite and imperfect, the more especially that rest and sleep end in paralysis and moral death.

So to you has come the time where a period or cycle closes, and a new epoch opens in your life. You err in concluding that the old is past. It is not so that change is wrought. The old passes into the new, and is regenerated and re-born. It does not die, so much as change from a lower to a higher type, from the chrysalis to the perfect insect, from the child who knew no freedom of choice but was under his tutor's will, to the enfranchised spirit whose choice is free, and whose will is unfettered, because it has been disciplined in wisdom. You have erred in fancying that there is to be a gulf of separation between the present and the past. Not so. The present exists not, it is already the past, and between the past and the future there is no gulf that is not bridged. The old has been passing away now for a year and more ; a change has come upon you, a development, a growth in spiritual strength, a casting aside of the external and a spiritual insight into the internal and real. You can trace it as you look back, and it is not we who plan this change, but you who have grown up to it even as the child grows into the man, and the ignorance of youth is succeeded by the riper knowledge of maturity.

Do not overrate your growth. It is slow enough, but we believe it to be sure. You are on the right track, and we can afford now to trust you alone.

Hence we spoke of leaving you, and of ceasing our attendance in circle. We did not mean that our absence was to be complete and permanent. But we did not say that the bond of union would always be equally close, or that your soul would always remain in leading strings.

We spoke of our meetings as being other than they have been for the reason that the medium-power in you will gradually cease, or rather be diverted to other purposes. It will become gradually impossible for you to be used at all for objective manifestations, and the object of circle-meetings will be gone. It will be undesirable for you to be subjected to various controls, and consequently our absence will prevent regular meetings. This is what we had in view. As your susceptibility to influence from without grows less and less, so will the danger of your frequenting other circles be lessened : and what is now fraught with danger to you will be harmless. You may go among them with impunity. In all this there is nothing new : only the gradual development of what we have over and over again told you : only the outcome of what you might have noted, and whose consequences you might have foreseen. There is nothing to wonder at, nothing to deplore. Save the objective abnormal mediumship which will die in you, every other gift will be quickened, every power enhanced. And the change, so far from becoming rudely marked, will be imperceptible, and the development such as you might anticipate.

Only your energies and powers will be devoted, as they have

been for some time past, to new spheres of work. Your impressional development, the growth of your natural powers, the exaltation and supplementing of your own gifts will lead and fit you for the public work from which you have shrunk. It is necessary that you regard this as your new sphere into which, indeed, you have already entered. The extreme development of the human powers is this, the crown and sum of all our efforts. We do not disguise the risk of failure, but we are content to wait for the slow perfecting of the fruit.

With you, all is slow in development, and you have been long in reaching your present plane of knowledge. What after-growth will come we cannot tell. What work you may be fitted to perform we know not.

But this we know, that the present change, which seems so sudden to you, is but the natural development which you should hail with joy, and which will in no sort interfere with our connection with you and our friends, save that it places it on a higher and securer basis.

*I think you gave some hint of this in writing at the end of the year concerning my progress. But I did not understand fully. Do you mean that objective mediumship is altogether to cease?*

Not at any given time, but it is already dying out, and will not recur, save possibly as a disease, and temporarily. Hence meetings will only be serviceable as they form attempts to relate yourselves to the higher spirits and to receive from them information. Such circles would be highly beneficial, but you are not yet fitted for them. It is a question of growth. The other phenomenal mediumship will, as we say, die, and with it the power of evoking objective phenomena.

*This power of writing. Will it cease?*

In the same degree as other things, though it may be preserved longer, being needful at times. But the old method by which all things were automatically written out, has already ceased to a great extent, being supplemented by other gifts.

*That is so. But it is useful at times to have the words down.*

It will be possible at all times to get so much, if not the exact words in the old automatic method, still the sense in its integrity. We want to wean you from the external to the core and substance of spirit. Do not mind the form. Our words are no better than yours, but worse in many ways. Dwell on the spirit.

† IMPERATOR.

PSYCHICAL DISTURBANCES AT TORONTO.—Disturbances similar to those at Wem, Lewes, Vienna, and at Atlanta, Ga., are reported, by the *Toronto Globe*, to have broken out in a house in Centre-street of that city. There is nothing in the details necessitating special reference save that the statements made have been corroborated by neighbours and others. Those concerned are stated to be sober and industrious people with no object in fabricating the narratives.

“GHOSTLY VISITORS.”—The volume before us is filed in defence of Ghosts. We cannot think that the form in which it appears is a happy one. The absence of names gives an easy outlet for the scoffer . . . we have to add, however, that though the names of the ghost seers are disguised, the disguise is sometimes of the thinnest. . . . Unfortunately the means of investigation is just what the author is not at liberty to give us . . . but we can promise the reader of this volume much interest. We advise all who are interested in this subject to read this volume.—*Inverness Courier*.

SPECIAL PROVIDENCE OR SPIRIT GUARDIANSHIP?—“R. C. R.” writing to the *Bristol Mercury* of the 16th ult., points out that the Spiritualists' explanation of Providence is more reasonable than the assumption that the Creator and Preserver of the Universe arbitrarily interferes, when specially so requested, with the forces of Nature, and habitually interposes between us and the circumstances of our little lives; sometimes controlling the gyrations of a perambulator and at another permitting the suffocation and mutilation of 500 children in a music hall. The Spiritualists' view of the case, however, necessitates no interference with natural laws, no special favouritism on the part of the Creator, but simply a recognition of the natural law of love still manifesting itself as between spirit and spirit; the one having by its release from the body developed new powers and gained a wider range of perception. Does its belief diminish or dwarf one's conception of the Deity? On the contrary, it enlarges it. We no longer see a special providence busying itself without apparent aim or object with the little affairs of man; but the homely anthropomorphic God recedes further and further from our gaze, and in His place looms the outline of a majestic mind which evolved not only this grain of sand on which we dwell, but all the myriad worlds in space, and whose creatures He called not into existence for a day but for eternity.

## SHORT NOTICES OF BOOKS.

L'AME ET SES MANIFESTATIONS A TRAVERS L'HISTOIRE\* (The Soul and its Manifestations through History). By Eugène Bonnemère. Paris, 5, Rue des Petits-Champs. 4s. 6d.

M. J. Guerin, a wealthy man of the Société Psychologique of Paris, placed a large sum at the disposal of the Society for prizes for essays on the following texts:—“Inquiry into what have been in the past of all nations the beliefs of the people, of the founders of religions, and of great philosophers, as to the existence of spirits, as to the possibility of their communicating with those in the body, and as to their return to new lives—whether upon this earth or upon other planetary worlds.”

This essay by M. Bonnemère received high eulogium from the Society; and so also did another essay, namely,

LE SPIRITUALISME DANS L'HISTOIRE.\* By Rossi Justiniani, Paris, 5, Rue des Petits-Champs. 2s. 6d.

In his preface M. Justiniani says, “Many volumes would be required to record the universal testimonies as to the soul's survival of the body's death and its manifestations to those still living in the earth. I have written this essay with an earnest desire to defend Spiritualism against ignorance, superstition, and bad faith, and against the misrepresentation, incredulity, and indifference of the materialism so rife in the present day.”

This and the preceding work by M. Bonnemère were equally valued by the Society, and the prize was equally divided between their two authors.

LES CONFERENCES SPIRITES DE L'ANNEE, 1882.\* By François Vallès, Honorary President of the Société d'Etudes Psychologiques of Paris. Paris, 5, Rue des Petits-Champs. 2s.

These reports of conferences or lectures, were delivered before Spiritist societies in various parts of France, and are replete with instruction.

PRIERES ET MEDITATIONS SPIRITES.\*—Paris, Librairie des Sciences Psychologiques, 5, Rue des Petits-Champs. 2s. 6d.

These prayers and meditations are in strict harmony with the principles taught in the Sermon on the Mount. Some of them are by individuals in the body, others by spirits through mediums.

THERAPEUTIQUE DU MAGNETISME ET DU SOMNAMBALISME.\* &c. By Alph. Cahagnet, Paris, 25, Rue des Petits-Champs. 5s. 6d.

This work, whose title sufficiently explains its contents, would bear translation as well as some others, by the same author, which were published here a quarter of a century ago, notably his “History of Eight Ecstasies.”

To promote its circulation, M. Cahagnet has reduced the original publishing price.

PHYSIOLOGIE UNIVERSELLE DES SECRETS D'HERMES.\* By Louis F.—Paris, Librairie Spirite, 7, Rue de Lille. 4s.

This work is of high philosophic scope, and will interest all who engage in the transcendental problems which have ever attracted thinkers all over the world.

Two or three English Spiritualists, resident for a time in Florence, would be glad to know of any American or English friends staying in or passing through that city.

AMONGST Messrs. Hodder and Stoughton's announcements for the spring season is a book by G. H. Pember, M.A., entitled “Earth's Earliest Ages and their Connection with Modern Spiritualism and Theosophy.”

MISS ROSAMOND DALE-OWEN, grand-daughter of the late Robert Owen, delivered a lecture on March 2nd, 1884, at the Eleusis Club, 180, King's-road, Chelsea, S.W. Subject: “Robert Owen and his Experiment at New Harmony.” The lecture was followed by an open debate.

THE PROPOSED GENERAL CONGRESS.—Discussion is still invited upon this by the *Revue Spirite*. The editor acknowledges the receipt of letters from influential persons for and against. The *Tris de Pa* (Spain) and the *Liberta Gazette* (Italy) are each in favour.

SPIRIT PHOTOGRAPHS.—*La Liberta Gazette* (Rome) prints a letter from Lieut. Colonel Baron Davico, avowing that he obtained spirit photographs at the studio of Camillo Turcha, of Rome, by the intervention of two mediums, in December, 1877, and again in April, 1880.—*Revue Spirite*.

\* All works noticed in these columns can be obtained from the office of this paper.



## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 92.)

Then we come to the Livermore circle, and still the phenomena are presented without the seclusion of the medium. But we get a nearer glimpse of the methods at work, and especially in the partial failures which are sometimes recorded. For instance, Dr. Gray describes how "the face, though distinctly marked, seems sometimes shrivelled, as if made with dough; at other times it resembled the face of a corpse." And again, "on one of the last occasions that the figure of Franklin presented itself, the face appeared at first imperfectly formed, shewing one eye only; for in place of the other eye and part of the cheek there was a cavity which looked hideous enough. Kate Fox caught sight of it, and screamed out in mortal terror, causing the temporary extinguishment of the light under which the figure appeared." I have myself seen, but at a later period, very repulsive malformed masks and faces some of which seemed to be with difficulty held together, and one that I have never forgotten which looked as if it had been gnawed by rats. Some of these were mere masks. It was easy to see that there was no back to the face. Others belonged, if I may so say, to a head, and were swathed round the brow, and sometimes under the chin with broad white bandages, which combined with the ghastly pallor of the face to awake unpleasant ideas of the grave. The *tout ensemble* was eminently suggestive of a corpse.

The first sign of the advent of the faces which had now (January, 1872) attracted attention in America, was an account of the mediumship of Mary Andrews, of Moravia, to whom I shall have occasion to recur when I present my evidence in detail. This appeared in the *Spiritualist*, on January 15th, 1872. We now get the medium secluded, and the presentation of faces from the aperture of a cabinet. But between these grim and ghastly presentations of mask-like or half-living faces, and the beauty of Katie King, there was a whole heaven of difference.

One of the facts that must strike a careful observer of the phenomena of mediumship is the rivalry that exists between the invisible beings that operate through particular mediums. It is safe to predict that any special kind of manifestation will soon find imitators. Especially is this the case if the mediums are brought into personal contact.

So it came to pass that the account of the faces in America fired the ambition of Mrs. Guppy, or the invisibles—there was a Katie there too—who influenced her. In the *Spiritualist*, February 15th, 1872, we find that Mrs. Guppy, on reading the article in question, tried, with partial success, to get faces as Mary Andrews had done. Mrs. Guppy and another lady sat in a cabinet. They put their own faces to the aperture, and a third living face appeared, the three faces being seen at the same time for two minutes by all persons present. The light was not strong enough to allow those outside the cabinet to identify the features.

Again in the *Spiritualist*, March 15th, 1872, we find the experiment repeated. Mrs. Guppy and the lady with her in the cabinet again put their faces to the aperture, and "a spirit-face, unveiled, came between them. The face was a living one, surrounded by delicate white drapery as pure as the driven snow." Then the face of a young girl looked out. "She had a small head and face, much smaller than those of the medium."

It is now necessary to turn to Miss F. Cook. It appears that Miss Cook first sat with a view to getting

spirit-faces on April 10th, 1872, but without success.\* She repeated the experiment on the 25th of the same month, sitting behind a curtain. Katie shewed her face wrapped up in white linen. In the *Spiritualist*, June 15th, 1871, it is stated that she first began sitting "a few weeks ago." We may, therefore, take it that her development as a medium was not antecedent to Easter, 1871.

The séance on April 25th is thus recorded. The medium was seated in a dark room behind a curtain. The sitters had the subdued light of a lamp. During the whole evening Miss Cook was entranced. All present had throughout good opportunity of observing Katie's face: and, towards the close of the sitting, with light turned fully on. The head was swathed in the linen bandages familiar to observers at that time.

In the *Spiritualist*, May 15th, 1872, Dr. Purdon writes, that on the 12th, "a face and hands appeared through an opening in the curtain hung across the door as a temporary screen. I carefully examined the room before the sitting, and by no possibility could any deception have been practised by the agency of an assistant. The face which appeared was not that of the medium."

Six months later† we have record of a test séance. It had already become necessary, in view of admitted spectators, to tie up the medium, and so to fetter the spirit-operators. The invisible agents seem to have preferred to do their own tying, and accordingly a length of tape was put into the cabinet, and Katie tied her medium, the knots being sealed by some observer present. I need not detail the method of tying. It is sufficient to say that critical judgment found it satisfactory. Then "a nearly black face appeared: after that a great white unhappy looking face, half as big again as the face of the medium, and bearing no resemblance to her, came to the opening." When the séance was over the seals were found intact.

These are but samples. I shall have occasion to quote more when I come to deal with the evidence specifically. I may draw attention once again to the difference between these faces and that of Katie's (the elder Katie) in the early days. When these faces were projected from the cabinet in which the medium was secluded, they were at first death-like, then abnormal in colour and swathed with linen bandages, totally different from the natural and beautiful face, full of vivacity and sprightliness, which I have described.

Some interesting particulars of the early development of Miss F. Cook may be quoted here from the *Spiritualist*.‡

Thomas Blyton writes (*Spiritualist*, September 15th, 1872):—"Miss Cook . . . . has just had presented to her a cabinet and set of musical instruments, and also for experimental purposes, a dark lantern, which has been specially constructed to admit of the light being readily regulated. The cabinet is fitted into a recess in the wall, the dimensions being 7ft. 6in. by 3ft. 1in. by 1ft. 9½in. It has two doors, 5ft. 6in. high, which, when opened, expose the whole of the interior to view. Above the two doors is a panelling, in the centre of which is an opening one foot square. One of the doors is fitted with a lock and key, locking from the outside. The instruments consist of a guitar, concertina, tambourine, and a harmonica. The medium having seated herself in the cabinet on a chair, with the instruments, two paper speaking-tubes and a length of rope placed on the floor, the medium was tied (by power in the cabinet) and the knots were sealed. Katie appeared at the window, and when the doors were opened Miss Cook was found entranced, the rope fastening being found perfect, and on cutting the knots off, the fastenings of the wrist were so tight as to leave a deep impression in the flesh."

(*Spiritualist*, October 15th, 1872):—"After obtaining in great perfection such manifestations as table tilting, raps, direct spirit voices, floating of the body in the air, trance and clairvoyant manifestations, direct spirit writing, and so on, spirit faces began to make themselves visible in the light through Miss Cook's mediumship. These living faces were formed in the

\* *Spiritualist*, May 15th, 1872.† *Spiritualist*, November, 1872.

‡ September 15th, 1872. October 15th, 1872. December 12th, 1873.

dark, in a darkened room or cabinet with curtains hung across the entrance; and afterwards the faces were pushed out through the curtains into the light for a few seconds only at first, though now sometimes for five minutes at a time, so as to be seen and talked to by the observers outside. The heads have always been more or less covered with drapery of the purest white; at first this drapery covered not only the sides and backs of the heads, but encroached very much upon the cheeks, and the faces could only bear a very feeble light for a short time; now the faces are uncovered almost to the ears, and they bear a strong light for a long time. The spirit, Katie King, is very much like Miss Cook, and this was at first a great annoyance to the medium, though now many other spirit faces come, bearing scarcely a trace of resemblance to Miss Cook. We say 'scarcely a trace,' because, although faces sometimes come nearly twice as big as the face of the medium, sometimes also with disarranged teeth, and once with a great cut over the forehead, in all of them there is a trace of resemblance to her, principally about the eyes and nose. . . . All the faces, except one or two special ones, are fairer in complexion than the face of Miss Cook. Katie's face is not always the same. . . . Her eyes are sometimes grey and sometimes dark. Her head is larger than that of Miss Cook; Katie has more breadth of forehead."

"A séance consists of three or four sittings, varying from fifteen to twenty minutes each. Between them Miss Cook is ordered by Katie to walk in the cool open air. The medium is usually entranced."

(*Spiritualist*, December 12th, 1873):—"The development of spirit forms at Miss Cook's began in this wise. One day the spirit, Katie, told Miss Cook that if she would hang curtains across the door of the breakfast parlour, and close the shutters of the room to give darkness, then place the medium in the darkened room, while the observers stood in the passage outside, she would shew them something. The experiment was tried, a dim light only being allowed in the passage. Soon a death-like face, with staring eyes and surrounded by white drapery, protruded from between the curtains of the temporary cabinet. This was the first attempt to materialise in that house. Week by week the manifestations increased in power, although for a long time only a feeble light was permitted, and the face was covered to a great extent with white drapery. . . . Dr. Purdon, of Sandown, was the first to see the face of the spirit Katie in strong light. . . . After a time Katie began to exhibit not only the whole of her bare face, but her hands and arms in a strong light. In these early stages of the development of the manifestations, Miss Cook was nearly always awake while they were going on, but sometimes, when the weather was bad or the other conditions were unfavourable, Katie would entrance her; the effect being simply to increase the power. . . . The activity of the mind of the medium seemed to interfere with the manifestations, and after a time Katie never appeared without the medium being in a trance. . . . News came from America that through Mrs. Andrews the spirits of deceased relatives of the sitters commonly made themselves visible. Some sittings for recognisable faces were held at Miss Cook's, and the spirit, Katie, said that while they were shewing themselves on no account was the medium to go to sleep, and that if she did she was to be taken out of the cabinet at once. It soon became clear that the 'recognisable face manifestations' were altogether different in kind from the appearances of the 'Johns' and 'Katies' who so commonly manifest through different physical mediums. Katie said that while these strange faces were about, malignant spirits, who sometimes tried to interfere with their work, always began by trying to put the medium to sleep. It will be remembered, also, that Mrs. Andrews is always awake in the cabinet while recognisable faces come, and she, like the observers outside, comments upon their general appearance."

#### ANALYSIS OF THE EVIDENCE.

I come now to the evidence which presents itself under two great divisions—viz., where the medium did, or did not, form part of the circle, was or was not secluded from view. And under each of these conditions of manifestation the appearances were of one or other of two kinds:—The faces were flexible or non-flexible, and recognisable or unrecognised. I will approach the evidence under these divisions; reserving some noteworthy points for comment when I have so done.

(*To be continued.*)

#### TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes Fellow and Gold Medallist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; \*Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; \*Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers, and \*Lincoln, &c., &c.

#### Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

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

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

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

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

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