

# 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.)"

Miss O. Greenfield, a valued correspondent of much experience in Spiritualism, has been moved by my account of writing growing directly under my hand to send me some notes of personal experience which may be serviceable to inquirers. It is not by any means certain that the first indication of spirit presence when an inquirer is sitting will be raps or tilts. In such a case as this which I am about to narrate in brief from the fuller notes supplied to me, psychic lights were the first evidence of the presence of spirits. The sésances were held in the autumn of 1874, October 29th, November 1st, and November 8th.

At first séance C.B. (not a convinced Spiritualist) and Miss O. T. Greenfield. Hands joined on a small round table on which lay a piece of white paper and a pencil. Light, a dim twilight. C.B. described a sort of phosphorescent light proceeding from Miss Greenfield's hands, which light rose and formed a misty cloud of pale yellow tint, changing to a blue tint and pulsating. Later C. B. saw the same kind of light proceed from the pencil. It rose over the joined hands, and resolved itself into the shape of an imperfect crown and star, which pulsated and then vanished. Whilst this was going on C.B. heard a voice, like a quotation running in her head, "Write, these things are faithful and true."

These luminous appearances are, I have little doubt, present at all sésances. I have noticed them repeatedly and have mentioned them as indicative of the presence of psychical power. A tall column of light used to rise to the ceiling, and concentrate itself below the table at our sésances. Floating masses were detached from it when anything was being done in the way of an objective physical manifestation. Its presence meant a successful sitting: in its absence, the room being dark to the inner sense, nothing occurred. This was practically invariable, so that we got to know the signs, and to anticipate what occurred. My hands were very frequently suffused with a pale phosphorescence when sitting in the dark, so that I could easily fancy that I could see them with the natural eye. Another friend whose psychical development is still progressing, tells me that he observes in himself the same phenomenon, which is by no means confined to times when he is in the dark. Indeed, he observes it more clearly in ordinary day-light. I believe this phosphorescent light to be what our dull

senses can detect of the psychical aura which is withdrawn from the members of a circle, and which forms the indispensable pabulum used by the manifesting spirits in what they do. It has been repeatedly shewn that it affects the sensitized plate, and has been photographed repeatedly. Many of the most interesting photographs, where no perfect form is shown, manifest traces of the massing of this psychic aura. In some it is seen streaming from the head, in others from the hands of a sensitive. In some cases, as for instance in the very interesting series of Clifton photographs, it can be seen in development, progressing from plate to plate, but never reaching perfection as a human form. I take it that in some form or other it is at the root of all phenomenal manifestations of spirit-power, and its presence with a new inquirer would be strong evidence of the possession of that psychic power which we call mediumship.

"It is a fact strangely ignored that the Mahomedans are Christians." The writer of this startling statement is Mr. Moncure Conway. He has been globe-trotting, and amongst other notables whom he interviewed was "Arabi, the Egyptian." He asked the exiled leader "why he and his friends so constantly spoke of Christ to appear instead of Mahomet?" "Mahomet cannot appear," he said, "because he is dead. . . . Christ is not dead: it was a mere effigy of him that the Jews crucified. There are two men who never died, Elias and Jesus." And what, one speculates, of Enoch, "who was not for God took him"; and of Moses, who reappeared with Elias on the Mount of Transfiguration? Mr. Conway avers that he "took some pains to converse on such subjects with other Mahomedans and found that these ideas of Christ were held by most of them with a fervour of faith rarely known amongst those generally called Christians. The Mahomedan also believes, with uncompromising fidelity, that Jesus was miraculously conceived, that He is "the Word which He cast into Mary, and a spirit from Him (Koran); that He alone of all the human race performed miracles; and when He shall again be heralded and again appear, He will convert European Christians from their one error (belief in the Trinity), and gather them with Jews and Moslems into one Divine kingdom of which He will be King." All which, I suspect, will be news to most of my readers, as it certainly was to me.

From things old to "the newest thing in religions," as the *Pall Mall Gazette* pleases to christen the Hermetic Society. Editors do not know much of these high subjects; they meddle with them only to satisfy a passing curiosity, and we must not, therefore, make too much of this odd blunder. For, indeed, as the writer of the article pointed out in a subsequent number of the *Pall Mall*, the name should rather be associated with the oldest than the newest attempt to search out spiritual truth. Though the Hermetic Society is new in London, its name and its aims are alike venerable. Hermes, "the Divine representative of this intellectual principle," has always been associated with the quest of hidden truth, and fitly gives his name to a society which strives to pursue that quest in our midst to-day, and to re-state in terms of modern thought that which has become legendary lore, available only for the student of occult

As I have stated many among us think, that truths which are held on men's minds should be re-stated in a way which may compel a renewed attention.

The outlines of the able papers on the "Credo of Christendom," which have appeared in the pages of "LIGHT," give a right notion of the work now being done. The following extract from the article in the *Pall Mall*, written by one of the Fellows of the Society, will give an authoritative exposition of its aims and purposes. Dr. Anna Kingsford, its only premise, is the President, and among the Fellows are the names of some well-known Spiritualists:—

"Composed as the Hermetic Society is, not of initiates, but of students, and numbering in its ranks sound scholars and competent thinkers more or less intolerant of ecclesiastical methods and control, the task which the Society has set itself is one for which it seeks and invites co-operation on the part of all able contributors to the thought of our day. This task involves the investigation of the nature and constitution of man, with a view to the formulation of a system of thought and rule of life which will enable the individual to develop to the utmost his higher potentialities, intellectual and spiritual. The Society represents a reaction that has long been observable, though hitherto discouraged and hindered from public expression by still dominant influences. Reaction is not necessarily, nor indeed usually, retrogressive. It bears on its wave the best acquisitions of time and culture, and often represents the deeper current of essential progress. The tendency of the age to restrict the researches of the human mind to a range of study merely material and sensible, is directly inimical to the method of Nature, and must, therefore, prove abortive. For it represents an attempt to limit the scope and the possibilities of evolution, and thus to hinder the normal development of those higher modes of consciousness which mark certain advanced types of mankind. Reason is not less the test of truth to the mystic than to the materialist; but the mode of it to which the former appeals is on a higher level, transcending the operation of the outer and ordinary senses. 'Revelation' thus becomes conceivable. Only to thought which is absolutely free is the manifestation of truth possible; and to be thus free, thought must be exercised in all directions, not outward only to the phenomenal, but inward to the real also, from the expression of idea in formal matter to the informing idea itself. Our age, failing to comprehend the mystic spirit, has hitherto associated it with attributes which really belong not to mysticism, but to the common apprehension of it—obscurity and uncertainty. The Hermetic Society desires to reveal mysticism to a world which knows it not; to define its propositions, and to categorise its doctrine. And this can only be done by minds trained in the philosophical method, because mysticism is a science, based on the essential reason of things—the most supremely rationalistic of all systems.

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"The programme by which the Hermetic Society intends to regulate and direct its labours is a rich one. It comprises the comparative study of all philosophical and religious systems, whether of the East or of the West, and especially of the 'Mysteries' of Egypt and Greece, and the allied schools of Kabbalistic, Pythagorean, Platonic, and Alexandrian illumination. The researches of the Hermetists in the direction of Christian doctrine are specially interesting, on account not only of the importance of the subject, but of the novelty of the treatment accorded to it. In the papers on the 'Credo of Christendom' now in course of delivery, the President deals with the historical element of our national faith as its accident and vehicle only, the dramatic formulation of processes whose proper sphere of operation is the human mind and soul."

As I have stated more than once facts not very creditable to professional thought-readers, it is fair to state also that one of them has succeeded in the smoking-room of the House of Commons in reading Mr. Gladstone's thoughts. The Premier was to think of three numbers, which Mr. Cumberland, blindfold, and holding Mr. Gladstone's left hand, was to read. Mr. Gladstone thought of 366, and these numbers after a few seconds' pause Mr. Cumberland rightly read. If the experiment is exactly recorded, it seems to me to go beyond muscle-reading. Mr. Labouchere is now playing off Mr. Cumberland, "to whom a debt of gratitude is owing," he thinks, against Mr. Irving Bishop, whom he calls "a thorough-paced humbug," and who thinks that a debt of more than gratitude, viz., £1,000, is owing to some charity by Mr. Labouchere. It is all very pretty, and somewhat occult altogether. The latest development at this period of writing is an action at law by Mr. Bishop against Mr. Labouchere. If Mr. George Lewis gets a chance of cross-examining the thought-reader some fun may be looked for.

"M.A. (OXON.)"

## THE HERMETIC SOCIETY.

### VI.

At the meeting of this Society on the 17th inst., the President, Dr. Anna Kingsford, proceeded with her Esoteric exposition of the Creed, dealing with the clauses, "I believe in the Holy Ghost: the Holy Catholic Church."

The discourse involved frequent references to the "Seal of Solomon," this being the symbol used alike by Kabbalists and Hermetists, in the East and West, to represent the whole arcana of theosophy. Of the two triangles which compose it, the upper, it was explained, represents the unmanifest world of pure spirit, and the knowledge of it was reserved for initiates of a high grade, the elect, or illuminated, and is the subject of Mysticism; the lower, which represents the manifest universe, is the province of Occultism. The central part is a hexagon, which is bisected vertically and horizontally by a cross, the beams of which are called respectively, the tree of life, and the tree of knowledge. The lower portion of the hexagon, which corresponds to the lower triangle, is called the "Temple of Solomon," and is the sphere of the masculine activity. The upper, which corresponds to the Habitation of Adonai, the Lord, is the sphere of the feminine element, Intelligence, which is called in the Kabbala the Daughter, the House of Wisdom, the Face of the Sun. In the intellectual comprehension and spiritual application of the meaning of this hexagon, with its indissolubly blended masculine and feminine activities, lies the mystic secret and method. Concerning it the Kabbala says: "When the sanctuary is profaned, when the man dwells far from the woman, then the serpent begins to raise himself up, then woe to the world. In those days murderers and tormentors are born into the world, and the just are taken away from it. Why? because the man is separated from the woman."

It is the recognition of this dual character of Nature, and of the spiritual womanhood as the complement and crown of the spiritual manhood, that constitutes the best wisdom and supreme glory of the Catholic Church, and explains her uncompromising hostility to the Order of Freemasonry; for this system represents a perpetuation of the exoteric Judaism, in that it concerns itself exclusively with the lower triangle, and the building of the "Temple of Solomon," to the exclusion of the upper, the sphere of "the woman," and the "city which cometh down from Heaven," the New Jerusalem, or city of God. The whole, from top to bottom, is united by the vertical beam of the cross, called the Tree of Life. The horizontal beam is called the Tree of Knowledge, and the Measuring-rod of Adonai, wherewith the holy city of the Apocalypse is measured.

To the lower triangle belong the lesser mysteries, those of natural evolution. These were set forth in the Eleusinian Mysteries, under the parable of the Rape of Persephone, who represents the world-soul lapsing from the celestial abodes into materiality, and becoming subject to Karma or Fate, personified by Hecate. The abodes of the soul which are in this triangle, are seven in number. The abodes of the Gods, which are in the upper, are nine. The lower represents the world of generation; the upper, the world of emanation. Each triangle has a macrocosmic and a microcosmic signification; for all that is in nature is equally in man. So that the Seal of Solomon is the epitome and key alike of the universal and of the individual.

It has twelve gates, or meanings, varying according to the plane on which it is examined. In its broadest signification the upper triangle represents spirit; the lower, matter. The upper is eternity; the lower, time. The upper is God; the lower, Nature. The upper is the unmanifest, the abstract, the uncreate, the absolute, the primary, the real. The lower is the manifest, the concrete, the create, the relative, the derivative, the reflect. The upper is Heaven, Mount Sion, the Holy Spirit. The lower is Earth, "Jerusalem," the Catholic Church. For,

says the Kabbala, "The Holy Spirit, or Spirit of the Living God, is the substance of the Universe, wherein every element has its ultimate source. This Spirit is Intelligence. And it is through it that the signs of the Divine Thought repeat themselves anew in all the successive worlds, so that all that is, whether in Heaven or upon earth, shews itself as the expression of one design."

In the Divine Intelligence, *Binah*, are comprehended the seven Elohim, or Spirits of God. These form two processions of principles, respectively masculine and feminine, which, with the three Personæ of the First Trinity, constitute the ten Sephiroth or Divine emanations of the En-Soph or Original Being. The right-hand side of the upper triangle represents the masculine principle, Kabbalistically called *Jachin*, and the left the feminine, called *Booz*, the entire triangle constituting the Adam Kadmon, or architypal man, and in the lower triangle becoming Adam and Eve.

The Kabbalistic name of the tenth Sephirah, which is represented by the base of the upper triangle, is *Malcuth*, which, in its highest aspect, implies the Church as Bride or Spouse of the Holy Spirit, and from its reflection of the Divine, on the upper side, is called the Moon, and also the Mirror. On the lower side *Malcuth* represents the Hadean sphere, the sphere of souls, who being still bound by the lower elements, are said to be "in prison," and "beneath the altar of God." Thus the upper portion of the hexagon denotes the Church celestial and triumphant; the lower portion denotes the Church militant; and the part of the triangle subtending this, the Church suffering or "in purgatory."

This tenth Sephirah, or *Malcuth*, is called also the Kingdom. It really means the soul, in all her aspects, universal and individual. As the ideal Kingdom, or Church of God in Heaven, *Malcuth* is all good. "Thou art all fair, O my love," says the Divine King (in the Canticles), addressing His celestial spouse, "and there is no spot in thee." Hence the Kabbala speaks of *Malcuth* in this aspect as the "Queen," and applies to her all the titles familiar to us in the mystic Litany of the Blessed Virgin, "Queen of Heaven," "Queen of Love," "Queen of Victories," "Queen of Glory," "House of David," "Ark of the Covenant," "Gate of Heaven," "Virgin of Israel," "Temple of the King," and so forth.

To this "Queen" the Holy Spirit is "King." Both are comprehended in, and emanate from, the En-Soph, or original Being—the Spirit as thinking, the soul as the thought.

The Hermetic or Egyptian, and the Greek presentations of these Arcana are so completely in accord with the Hebrew that it is impossible to give the preference to either as that from which Catholic mystic theology has been drawn. The Greek mysteries are twofold, the greater and the lesser, and represent respectively the secrets of the upper triangle with the distribution of spirit into psychic life, and the passage of the soul throughout the Hadean spheres, or worlds of generation and evolution. And the Catacombs of Rome afford evidence that the early Christians fully understood the catholic nature of their religion and its derivation from the Greek mysteries of Dionysus and Orpheus. The tearing in pieces and scattering of the remains of Dionysus by the Titans, represented, in one aspect, the distribution of the one Divine life among the elementary forces of nature with a view to the generation of souls, and in another the danger incurred by man's spiritual part from his lower nature when unsubdued.

The story of Noah or Noe, a term identical with *Nous*, mind, is a Dionysian or Bacchic myth. The wine of which Noah is represented as the first maker, corresponds with the "new wine of Dionysus," who, as the god of the planet, sheds his spirit, or "blood," for mankind, and is called the "Saviour of Men," the "Only Begotten," the "Twice-born." His nativity corresponded with that of the sun, and hence with that of Christ. And it was in His honour as the "Wine-God," or Supreme Spirit of Earth, that the berry and the ivy were first used in celebration of the birth of the new year. Bacchus means berry.

In short, in the "Orgies" of this god, whose mystic name is *Iacchus*, is revealed, in a series of figures, the entire arcanum relating to the clauses of the creed under consideration, namely, the emanation of the Holy Spirit

into the lower worlds, and the distribution throughout existence of the higher Reason, represented by Noah, as the planter of the Vine, or holy life within the soul. And these mysteries are complemented and completed by those of Demeter, which rehearse the descent into Matter of Persephone, the Psyche or Soul, by which mysteries are exhibited the evolution and progression throughout the various planes and modes of existence, of the individual conscious Ego, until perfected through suffering or experience, it is finally released from matter, and returns to its celestial abode.

The lecture was, as usual, followed by conversation, and the 31st inst. was fixed for the concluding meeting of the present session of the Society, when the same subject will be further treated.

The proofs of our report of the previous meeting of the Hermetic Society having failed to reach us in time for use, readers are requested to make the following corrections in the President's discourse:—

Col. 1, par. 1, read all the clauses of the creed in the present tense.

Col. 1, par. 3, line 3, for "came" read "come."

Col. 2, line 5, before "Intuition" put "the."

Do. par. 2, line 11, omit "world."

Do. do. line 16, for "revelation" read "mutation."

Do. do. line 20, for "resolutions" read "revolutions."

Do. do. line 24, for "caused" read "cause."

Do. do. line 32, for "that" read "this."

Do. do. last line but six, for "conditioned" read "conditioned."

Col. 3, par. 3, line 13, for "Acherac" read "Acheron."

Do. do. 4, line 9, for "the" read "our."

Do. do. 5, line 6, for "a" read "or."

## PSYCHOGRAPHY. T

Accompanied by my daughter, I had a most satisfactory and truly wonderful séance, on the afternoon of June 26th, at Mr. W. Eglinton's rooms, 12, Old Quebec-street, W. We sat at the common deal table, so often described in your columns, and which, upon examination, certainly appeared to be an ordinary piece of furniture. Mr. Eglinton produced three school slates, which were carefully sponged and dried, and which were undoubtedly free from writing. These slates never left the table upon which they were placed, other than for the purpose of the writing. Taking one of them in his right hand, the "psychographist" placed a small crumb of pencil upon it, and held it closely pressed up against the under surface of the table, but in such a manner that at least a part of the slate was always in view of myself or daughter. We then joined hands, and, in response to our questions, answers came with great rapidity in every case, on the upper surface of the slate, and at its extreme end. It was interesting to note that the grain of pencil always reposed on the last stroke of the word. Various experiments were tried, coloured pencils of my own choosing being placed upon the slate, and in every case the writing was in a corresponding colour. To prevent the idea of the slates having been chemically prepared, Mr. Eglinton suggested our desiring a word or a number to be written upon the slate, and upon our fixing upon a word it was immediately written. Then came the crowning manifestation of all. Again sponging and cleaning two slates, and placing a small grain of pencil between them, Mr. Eglinton asked me to hold them above the table, while his fingers lightly rested upon the surface of the slate in view. After waiting some time, and frequently looking at the slates, writing was distinctly heard, and a message of about 25 lines, covering the whole of one slate, and signed by my deceased husband (General Ramsay) was discovered on our removing the upper slate. The communication related to several family incidents of which Mr. Eglinton could have had no knowledge, and was a most perfect test of identity.

These facts cannot be too widely known, as it appears to me to be of the greatest importance that they should be explained away by natural laws, or, failing in that, be generally accepted as a link between spirit and matter.—I am, sir, yours truly,

46, Bryanston-square, W.

H. C. RAMSAY.

P.S.—Since the above-described séance took place, I have had a second one, with results equally astonishing and satisfactory, and under the same conditions.

## CORRESPONDENCE.

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

The Kiddle "Explanation."  
To the Editor of "LIGHT."

SIR,—It seems to me that Koot Hoomi Lal Singh has at once the best and worst memory in the universe. He can remember the exact words that he wanted to "precipitate" three or four years ago, when he was overcome with fatigue and "half asleep." But he has certainly failed to remember what words were "precipitated," or he would not have set up his present "explanation." That explanation in brief is this:—He wished to make an honest citation from Professor Kiddle's address which he had heard, in the spirit, in America. But a "boy" in Thibet who passed it on by "psychical chemistry" bungled the words.

Let us print what really was printed in the early editions of "The Occult World," to see how this "explanation" will bear scrutiny. Side by side will be printed the passages from Professor Kiddle's lecture.

Extract from Mr. Kiddle's discourse entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant camp meeting, on Sunday, August 15th, 1880.

Extract from Koot Hoomi's letter to Mr. Sinnett, in "The Occult World," 3rd edition, p. 102. The first edition was published in June, 1881.

"My friends, *ideas* rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

And the agency called Spiritualism is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of Divine will, unchanging and unchangeable, in regard to which there is only an Eternal Now, while to mortals time is past or future, as related to their finite existence on this material plane." &c.; &c.

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas that we study; as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal, of the finite to the Infinite; ideas larger, grander, more comprehensive, recognising the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an Eternal Now: while to uninitiated mortals time is past or future, as related to their finite existence on this material speck of dirt," &c., &c.

Now it will not be disputed that we have here an eulogy of Spiritualism which has been changed into a long tirade against it. Also, it will not be disputed, I think, that this has been done intentionally; and as it seems by some one holding the particular views of Madame Blavatsky. The words "Divine will" have been omitted as going counter to Theosophical Atheism. The words "touching man's true position in the universe" have been changed into "touching man's true position in the universe, in relation to his previous and future births." The word "mortals" has been stultified to bring in a reference to the Spiritualists as "uninitiated mortals." The passage, "new ideas must be planted on clean places," is plainly intended politely to suggest that the rooms where the "physical phenomena" of the West are exhibited, cannot be so described.

The question now arises, Who transformed the citation from Professor Kiddle into this tirade against Spiritualists? It lies between three people, and one of them, Koot Hoomi Lal Singh, if I read his confused explanation aright, desired to cite the passage in partial approval of Spiritualism and not of condemnation. He wanted, he says, to shew that the prophecies of the Spiritualists "are not always without a point of truth in them." Two other individuals remain, Madame Blavatsky and the Thibetan "boy."

Of these two characters, one undoubtedly exists on "this material speck of dirt," but of the existence of the "boy" we have not a tittle of evidence. It is not absolutely impossible

that a "boy" in Thibet should be a master of the English language, but it is about as probable as that a young monk in the South of Spain should be a master of Gaelic.

Then arises the important question of motive. All who have studied the writings of Madame Blavatsky are aware that she is dominated by one idea. She is an ex-Spiritualist and ex-medium, who returns constantly to her first love, less to caress than to scold. This would give some meaning to the little girds against "uninitiated mortals" and "physical phenomena," if we suppose that they were written by her. But what possible motive could a "boy" in Thibet have to thus play tricks with the writings of his guru? The rule of the guru, according to the Abbé Huc, is a despotism tempered with a very thick stick. The boy is alleged to be in the act of studying the phenomena of "psychical chemistry," phenomena so like "physical phenomena" that Madame Blavatsky for half her life could see no distinction between them. And there are three passages in the tirade that the Thibetan "boy" could not possibly have written.

The two first of these are the girds against "creeds" and our "pious forefathers." A Thibetan boy in training for the holy life would only know one creed, Buddhism; and his forefathers, in his mind, instead of being objects of "Theosophical" derision, would be the pious Buddhists who planted and watered Buddhism in Thibet. Then we have the passage, "We have a duty to perform." Let me ask the reader to try and frame a plausible theory to account for these words in the mouth of the "boy." Who did he mean by "we"? He could not have meant Koot Hoomi and himself, for he must have been well aware that he was falsifying Koot Hoomi's ideas and that the suppression of his own identity was the key-note of the mystification. He could not have meant himself and Professor Kiddle, or himself and Mr. Sinnett. What conceivable plurality could the word "we" have in his mind?

And now for a word about style. All who have the advantage of perusing the *Theosophist* know that the literary style of Madame Blavatsky is a distinctive one. Its peculiarity is the repetition of an idea more than once in different words in the same sentence. Thus Professor Kiddle talks about "the reign of law unchanging and unchangeable." This has been converted into "the eternal reign of immutable law unchanging and unchangeable." Professor Kiddle wrote: "Institutions crumble before their onward march," alluding to the march of ideas. This has been changed to "will crumble before their onward march, crushed by their irresistible force"; and "material plane" has been changed to "material speck of dirt." Plainly we have here the style of diction of Madame Blavatsky; or the "boy" is a master of refined mockery of a style of composition not often met with.

To sum up:—

1. It is admitted that the letter in "The Occult World" converting an eulogy of Spiritualism into a diatribe against it, was written by some one who *knew all about* Professor Kiddle's lecture.

2. The Theosophists, not seeing the full force of the admission, have stated positively that "Koot Hoomi" had nothing whatever to do with this conversion.

3. Everyone outside the light triangle of the Theosophist six-rayed star will be quite confident that the "boy" is equally innocent.

4. The only other conclusion that can be arrived at is that the matter, far from being, as Mr. Sinnett seems to think, a matter of pure comedy, is more serious than ever. "Never," said an old barrister, "can I tell the full force of my case until I have heard the defence of the accused."

QUODLIBET.

"Koot Hoomi Unveiled."  
To the Editor of "LIGHT."

SIR,—Permit me to point out to the author of this little brochure that, notwithstanding his critical remarks, he has failed to "unveil" Koot Hoomi. By referring the reader to apparent anachronisms as regards Madame Blavatsky's movements, or by indicating conflicting statements made by some member of the Theosophical Society, the author does not "unveil" the mysterious sage—for "unveiling" means *proving* a person to be guilty of fraudulently personating some one else. The author proves nothing at all. The reader remains in very much the same state of doubt and ignorance as before consulting the little book. The author is very uncertain as to what he shall make of Koot Hoomi; he withholds personal opinion, but lays great stress on a sarcastic suggestion taken from correspondence in the *Medium* newspaper. The hints as to whether Koot Hoomi is an impostor, a myth, or a "re-christened Socratic daemon that mystified Mr. Sinnett and Mr. Hume," is left to the reader to find out for himself.

If the quotations concerning Madame Blavatsky's mediumship were true,\* and the interposition of the Socratic daemon proven, there would be an end to the puzzle; for in that case Koot Hoomi would be found to be "nobody." Or, if a "phantom" can be considered as representing "somebody," he would be the John King of our public séance-rooms! Yet Colonel Olcott, who is made responsible for the statement that "John King was

\* Why call them in question? They rest on the statements of Madame Blavatsky herself to Colonel Olcott, who published them. See also in connection with this testimony quoted by Epes Sargent in "Proof Palpable," p. 224.—[Ed. of "LIGHT."]

a phantom produced by Madame Blavatsky" (see p. 11, last paragraph), publicly declares, *i.e.*, at the meeting of the S.P.R., May 28th ult., that he had been visited by Koot Hoomi in the flesh!

I may further remark that Madame Blavatsky never made the slightest allusion to her phantom. In that curious book, "*Isis Unveiled*," no mention is made of a "John King," except on one occasion (Vol. I., p. 75), where the name is quoted in connection with a presumed exposure of the medium Williams. If it were correct that "for fourteen years (from 1860 to 1874) she had constantly talked with and seen this John King, a buccaneer," &c., how is it that of all these occurrences not a word is said in her book, published in 1877? Here is another quotation equally surprising. "This John King was a buccaneer who died at least 200 years ago." Now, as name, title, and period of earth-life are stated, no further doubt remains but that this "John King" must be the same individuality now regularly materialising at Mr. Husk's sances. He was a buccaneer who lived on earth during the reign of Queen Elizabeth, *i.e.*, something like 300 years ago. Yet he knows nothing of Madame Blavatsky! His first manifestations as a controlling spirit date as far back as 1854, his first mediums being the Davenport brothers, so that the period of his first apparition as a sance-room spirit antedates Madame Blavatsky's "phantom" by six years. This was pointed out to me by John King himself only a few days ago. "It is," he said, "possible that Madame Blavatsky named one of her guides after me, because she had probably heard of me at the time when I manifested through the Davenport brothers, who knew me as 'King.' . . . I never met Madame Blavatsky. She would be a stranger to me, though I have heard her name mentioned at sances." So, John King does not know Madame Blavatsky. Madame Blavatsky in her voluminous book ignores him—or, suppose her, for argument's sake, to have recanted—now disowns her phantom. But in that case there must have been two phantoms known by the same name and title; still we never heard of more than one, what became of the other?

The author of the *brochure*, instead of clearing away the dark clouds overshadowing Koot Hoomi, places us in still greater obscurity. The original statements from which the quotations were taken are, to all appearance, inexact. The surmised intervention of the Socratic daemon sounds like an attempt to make fun of a subject, at any rate worthy of more serious consideration. If Theosophy is not always explicit, or too mystical to be readily understood by the uninitiated, the author of "*Koot Hoomi Unveiled*" would do well, and make himself exceedingly useful, by supplying the world with a more easily conceivable philosophy. It will be very welcome, for there is great need of it just now. Admitting that embarrassing confusion, in the teachings of Koot Hoomi, really mars the beauty of Buddhist philosophy, is this to be regarded as a justifiable excuse for some modern Spiritualists to resort to hostile controversy or to inappropriate travesty of statements and facts? If there is something wrong, let us try to set it right; but, in harmony, in perfect unity of purpose, and, above all, with due reverence for a subject of the highest thinkable importance. In matters spiritual, any other course is out of place.

As regards the accusation often made against Theosophists, *viz.*, that of sneering at the consolatory belief and holy convictions of modern Spiritualists, by calling their circle-spirits "shells," permit me to remark that a Buddhist's holy belief is that there *are* "shells." And their belief in possible annihilation of such, is confirmed by the more advanced spirits themselves. It is not the Theosophist who assumes the aggressive attitude; it is the Spiritualist who regards an assertion, based upon reasonable induction, as a premeditated attempt to offend.

Were practical Spiritualism and theoretical Buddhism to act in unity, the results would be immense, and additional light might be thrown on subjects which are still unfathomable mysteries to both.

For although both doctrines teach us truth, each by itself holds but part of it. By harmoniously working together, many difficult problems may be solved and the real nature of those enigmatical beings, the sance-room and controlling spirits, be established. It is *between* the extremes of both doctrines that the truth is hidden, *i.e.*, between the slowly disintegrating "shell" and the divinely worshipped form-manifestation.

The two opposing sects should unite and join their forces against the ever increasing and common enemy, Materialism. Let them stand side by side, for the conflict is inevitable and sooner or later the battle must be fought.

Cavilling about Koot-Hoomi and other matters of secondary importance, can never lead to harmony, but will only tend to weaken the fundamental principles of each sect.

J. G. KEULEMANS.

#### Hearing Voices—Alleged Insanity.

To the Editor of "LIGHT."

SIR,—The interest excited in Mrs. Weldon's case—whom it was endeavoured to make out to be insane because she "heard voices"—has induced me to lay my own case before your readers. I, like Mrs. Weldon, have heard voices for these two years past—voices as of persons not visibly present. I lived at the time in a large town in the Midland counties. On the 28th

December, 1882, my wife, who had left me, returned home at my solicitation. I received her and made no comment about the past. On the 31st she told me that I looked unwell, and advised me to see a doctor whom she mentioned, but of whom I had never heard before. On Monday, January 1st, 1883, she again endeavoured to persuade me, and I, to satisfy her, consented, and stupidly went to see the doctor she had mentioned. We had a conversation of about two or three minutes, during which I was much surprised to find him so well posted in my affairs generally. He promised, on my leaving, to send me some medicine. On January 3rd I received a memo., requesting my immediate attendance at the police-station to identify some stolen property. I at once went, and was put in a cab, and taken to the police-court, where I saw a Justice of the Peace in private, instead of being taken before the stipendiary, who was sitting. Thence I was taken to a lunatic asylum, where I was detained till August 10th, when I effected my escape, and made my way to London.

On the 24th of the same month I wrote to my wife, who was carrying on my business, asking her to send me some clothes, &c., to Broad-street station. I called there on the 25th, but there was no parcel; but I was followed to Shoreditch by a policeman in plain clothes and retaken into custody, at the instigation of my wife as I have reason to believe, and was locked up for the night. On the Saturday I was taken before Mr. Bushby, the magistrate, and remanded to the House of Detention, and was examined by a doctor with whom my wife had been in communication, and who decided that I was insane because I "heard voices." Mr. Bushby, the magistrate, said he was of opinion that there was nothing the matter with me, but unfortunately for me the law was such that he had no power but to re-commit me to an asylum. Reports of the case appeared in the *Times* of August 29th and 31st, 1883, but I should state that I was not taken into the court on the 30th; the magistrate came out to me while in the cab in the courtyard, and the evidence reported in the *Times* was heard in my absence.

I was then taken to an asylum, where I was visited on September 3rd by my sister and her husband. They had an audience with the doctors, by whom they were informed that they could discover nothing the matter with me, but owing to the bad report they had received with me they were compelled to detain me for a time to satisfy themselves. A few weeks later the medical superintendent told my brother, and also myself, that I should not be there long. This I reported to my wife, also asking her to have my clothes in readiness for my discharge. At the end of October the medical superintendent told my brother, as also myself, that he had arrived at the conclusion that I had nothing the matter with me, and that he could not detain me any longer. I again wrote to my wife telling her what the doctor had said, and asking her to forward my clothing, but this she failed to do.

I was discharged from the asylum on November 30th, 1883, and then discovered that my wife on receiving my letter had disposed of my effects, *viz.* numerous machine and other patterns, value £250 to £300, together with the goodwill of business, trade marks, &c., worth £1,000, for the paltry sum of £25, and had sailed on November 15th, for Australia, leaving me homeless and penniless!

I may add that I have been married to my wife twenty-five years, and can safely say that I never illused or neglected her; in fact, I raised her from poverty to a good position, for having been somewhat successful in business I erected premises at a cost of £1,600. These I have lost owing to the mortgagee for £600, laying claim to them so soon as my wife sailed, and while I was detained in the asylum.

I sincerely and sacredly assure you that I have never at any time interfered with anyone, and that I have not at any time been insane. This can be confirmed by the attendants at the asylums, and also by very many persons known to me for various terms, extending over thirty years.

And now, having filled a good commercial position, I am, through the caprices of a wife, and those who have assisted her, left to the world's mercy, without means to recover my property, illegally detained from me.

Should any of your readers desire to interview me I shall be happy to meet them, and also to produce my diary confirming all I have here stated; or I could refer them to one or two well-known Spiritualists whom I have lately had the pleasure of meeting several times, who would be able to give an unprejudiced opinion about me, and to one of whom I have reason to be especially grateful for his great kindness.

Your readers will understand, I am sure, the awkward position in which I am placed, and will excuse me for saying in conclusion that if a few of them would kindly advance me a small sum to enable me to recover my goods, &c., I should then be able to re-commence business and to repay them very shortly, and they would also have my lasting gratitude.

Trusting you will pardon my troubling you,—I am sir, yours obediently,

A SUFFERER FROM PERSECUTION,  
(Inventor, patentee, and manufacturer of nearly  
a dozen useful inventions.)

THE man who loves the truth will love him still more who suffers for it.—*Larater.*

All communications to be addressed to:—

THE EDITOR OF "LIGHT"

4, AVE MARIA LANE,  
LONDON, E.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 sésances.

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

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#### NOTICE TO THE PUBLIC.

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

## Light:

SATURDAY, JULY 26TH, 1884.

### THE POLICY OF "LIGHT" AS REGARDS THEOSOPHY.

A valued correspondent has written to us regretting what he designates "a decided leaning towards Theosophy" in the policy of this journal. On the other hand we can scarcely claim to have altogether pleased the Theosophists, inasmuch as their official organ has on more than one occasion warmly called in question our fairness in dealing with the vexed questions now claiming the attention of all who are interested in psychological research. Reading between the lines, these conflicting charges would seem to indicate that in dealing with these matters our position has been strictly neutral.

That, indeed, as regards Theosophy, is the standpoint we wish to occupy. We desire to speak with no uncertain sound when claiming "LIGHT" as an exponent of the higher Spiritualism.\* Beyond that, however, we have duties towards others, to whom (however much we may believe them to be mistaken in their interpretation of facts common to Spiritualists and Theosophists alike) we cannot but concede, in the majority of cases, a purity of purpose, and a desire to ascertain truth akin to that which we claim for ourselves. Bearing this in mind, we believe that a full, free, but yet temperate discussion of the points at issue between the two divergent schools of thought will, in the long run, tend to the evolution of the truth. At present the controversy seems to be hampered by conditions which we trust will speedily disappear. On the one hand, many Spiritualists seem disinclined to discuss the matter at all, chafing considerably at the appearance of arguments in favour of their opponents' views in what they justly look upon as their own especial organ, and in justification of their position point to the tone and temper of the *Theosophist* towards Spiritualist journals during the past three years or more. We regret that our correspondents should feel aggrieved; but at the same time we consider that nothing but good can result from the discussion of these matters, even in a purely Spiritualistic journal. Such objectors would, we are sure, disavow claiming the possession of the whole truth, or asserting that they may not learn from others. If the Theosophists can prove that Spiritualists

are mistaken in their views, well and good: intelligent Spiritualists will only welcome the new light. But there must be proof. Assertions based on mere authority, totally inaccessible as it is, will not suffice, and that, with all deference to the leaders of the Theosophical Society, appears to us to be the only outcome of the whole matter at the present time. We may be mistaken, and if so, shall be only too willing to be put right.

On the other hand, many members of the Theosophical Society exhibit a disposition to resent criticism of any sort. To call in question the existence of the Mahatmas is, in the eyes of many, tantamount to "heaping insult" upon them. If "perplexing problems" are stated they are designated as of "no importance," "too absurd for notice," and so on. We protest emphatically against such a mode of treatment, and if to pursue a line of legitimate probing and testing of evidence is to "indulge in personalities," then we fear there is no help but to be "personal."

Surely, however, there is no real ground for such an assumption? We confidently point to the large amount of space accorded in the past to Theosophists in this journal for the discussion of their particular views. We have given it ungrudgingly, in the hope that Spiritualists would learn something even from those who were opposed to them in doctrine and the interpretation of facts, just as both Theosophists and Spiritualists are deriving untold benefit from the researches and deliberations of the Society for Psychical Research in the establishment of a more general scientific recognition of occult phenomena.

We have thought it well, in view of recent correspondence, to define our position more clearly, and trust our friends will be satisfied with the course we have mapped out.

#### SHORT NOTICES.

OBSERVATIONS ON MR. LILLIE'S "KOOT HOOMI UNVEILED," BY THE PRESIDENT OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

Those who have read Mr. Lillie's pamphlet should in justice peruse the reply. It is, however, to our minds very much marred by the suggestions it contains of bad faith on the part of Mr. Lillie, and it leaves unanswered several of the points raised.

SPIRITUALISM IN DEVONPORT.—On Sunday evening, July 13th, Mr. Burt delivered an inspirational address in Heydon's Room, 98, Fore-street, Devonport. The attendance was a very large one. The *Western Independent*, of the 16th, gives a long report of Mr. Burt's address. We regret that lack of space prevents our making copious extracts.

WHY may not spirits be what bodies are to shadows? Why should it be thought a thing incredible with you that a soul should have a shape, that the extraordinary should be seen when we know that in certain states the extraordinary is felt? For our part it does not appear more wonderful to see a ghost than to write "Hamlet" or "Festus"; and the ghost phenomenon is, perhaps, easier of solution than the other.—*E. Paxton Hood.*

AN INTERESTING INCIDENT.—The following is an extract from the letter of a Plymouth correspondent:—"A very interesting event occurred to me this week. A young man from Dover, hitherto an Atheist and Bradlaughite, has been sent by our angel-friends to me for guidance and instruction, and, after holding a special sésance for him on Monday evening with my brother medium, Mr. P. and myself alone, all his Materialism and infidelity have been clean swept out of him by the spiritual messengers of Jesus, our Divine Lord, and by his angel-mother, who has been his guardian-angel since her passing away, twelve months since. He came again to our Tuesday evening circle, when his dear mother vehemently expressed her joy at his conversion, so much so as to affect very much all our circle, especially a clerical friend of mine, who is an ardent truth-seeker. I cannot but rejoice exceedingly in being instrumental in this glorious work. I have given him the 'New Basis' amongst other books, and, to-day, written to him, recommending him at once to send a remittance for six months' 'LIGHT,' also giving him a small list of the cheaper works on Spiritualism to be obtained from your office."

\* One paragraph in our prospectus runs as follows:—"LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to the fullest and freest discussion—conducted in a spirit of honest, courteous, and reverent inquiry—is only aim being, in the words of its motto, "Light, more Light!"

THE  
EXPLANATION OF THE "KIDDLE INCIDENT"  
IN THE  
FOURTH EDITION OF THE "OCCULT WORLD."

I have very recently procured a copy of the fourth edition of "The Occult World." As noted by "M.A. (Oxon.)," two or three weeks ago, the Appendix contains an explanation by Koot Hoomi of the above perplexing incident. Although Mr. Sinnett tells us that the subject had lost its interest for all persons in England whose opinion he valued, and that in the London Theosophical Society it was looked upon as little more than a joke, I venture to think that the explanation deserves a more careful examination than it seems yet to have received. I should certainly not offer to discuss the subject before a society where it is treated as a joke, but as the readers of your paper are interested in psychological problems, and this question has been already before them, some of them may like to look a little more closely into the explanation now given to the public in Mr. Sinnett's book.

At first sight, nothing can be more intelligible, and at the same time instructive, than the account given us. The adept has to impress the chela, and the chela has to transmit the impression to paper. Upon the distinctness and vivacity of the former's impelling thought, on the one hand, and on the attentive apprehension by the latter, on the other hand, depend the fidelity and clearness of the final representation on the paper. Given a defect in the first condition, the chela will get only a confused and blurred impression, and can pass nothing more on to the material vehicle. Given a defect in the second condition—imperfect attention to, or apprehension of, what is conveyed—and again the same result. In this case, taking the words and lines now printed in italics, and which are those which had to be "restored" from the original document, by reason of the chela's inability to decipher and transcribe them, I find that they amount to about thirty-one lines out of fifty-three.\* And they are, as the Adept says, "precisely those phrases which would have shewn the passages were simply reminiscences, if not quotations," and thus have precluded the suggestion that passages taken without acknowledgment from the *Banner of Light* could not belong to a letter dictated by a veritable "Mahatma" in India or Thibet. How came it, then, that it was just these explanatory portions and none other that the Adept failed to transmit, or his chela to receive, distinctly?

At first, and till I came to examine and compare the sentences in detail, I was disposed to accept Koot Hoomi's reply to this question as clear and satisfactory, since the simpler solution (on occult principles), which had occurred to some of us, was not the right one.† The explanation is this: Koot Hoomi having, for reasons stated, made himself acquainted with certain typical utterances of American Spiritualists at Lake Pleasant, retained them in his memory for the purpose of comparison or contrast with the true ideas of which they shewed a dawning but imperfect apprehension. His own comments and interpolations, on the other hand, were excogitated at the moment, and when he was in a state of physical exhaustion. The result was that though he could still compose the well-framed sentences now "restored," and could even project a tracing of them to the chela's mind, they were in the back-ground, as it were, of his consciousness, and were not propelled with the requisite energy. Whereas Mr. Kiddle's sentences, being clear in memory, stood out at the surface, and were more easily, and therefore more distinctly, detached.

\* That is, of the Appendix, which being closely printed, contains more lines to a page than the body of the book. To be more accurate, I took the trouble to count the words. There are 579 words in the whole "restored" version, from "Plato was right." Of these 336 are italicised, that is, are omitted in the original text of the letter at pp. 101-2 of the book.

† I refer to the suggestion that the writer had adopted, and adapted, these sentences coming to him on psychic currents in sympathy with his own thought, without troubling himself about their authorship.

"While dictating the sentence, I had a small portion of the many I had been considering for some days. It was those ideas that were there, and I did not know it, leaving out my own parenthesis, which was to disappear in the precipitation."

And again:

"So I, in this instance, having, at the moment, more vividly in my mind the psychic diagnosis of current spiritualistic thought, of which the Lake Pleasant speech was one marked symptom, unwittingly transferred that reminiscence more vividly than my own remarks upon it and deduction therefrom. So to say, the 'despoiled victims' Mr. Kiddle's utterances came out as a high light, and were more sharply photographed (first in the chela's brain, and thence on the paper before him, a double process and one far more difficult than Thought-reading simply), while the rest, my remarks thereupon and arguments, are hardly visible, and quite blurred on the original scraps before me."

Now all this is quite intelligible on the face of it; and it is only when we look into the matter more closely and compare the several texts that it becomes less easy to accept the statement. Referring to the letter as originally printed, I find that what we have of it (Mr. Sinnett giving only extracts from the correspondence) occupies fifty-six lines of pp. 101-2 of the new edition of "The Occult World." No exception is taken to the first thirty lines on the score of incompleteness, and we have to suppose that the Adept's inability to project his own composition accurately and clearly began just when it got mixed up with Mr. Kiddle's sentences—the latter half (twenty-six lines) of the letter. The tangle begins with "Plato was right" at line thirty. Then suddenly there are nine lines (of Appendix print) clean dropped out, the sentence continuing with Mr. Kiddle's "ideas rule the world;" and so it goes on for a bit with Mr. Kiddle's language, the Adept being just awake enough to substitute the future for the present tense, and to insert "creeds and even powers" among the things that are to crumble before the march of ideas. Again four or five lines dropped (relating to the foolishness of the Spiritualists), and then by a revival of energy we get three or four more lines of Koot Hoomi's own upon the congenial topic of sweeping away the dross left us by our pious forefathers. Next, bearing in mind the explanation that it was all intended as a running commentary upon, and correction of, the Spiritualistic utterances, partially reproduced, let us see how further comparison bears that out. The key-note of the whole is, of course, Spiritualism and its ideas, and Mr. Kiddle had said, "The agency called Spiritualism is bringing a new set of ideas into the world," &c. Yet not in a single instance does the Adept succeed in effectually projecting the word Spiritualism or Spiritualists (though he tried four times, as appears by the restored version), or anything whereby the chela would understand what was meant. And, curiously enough, the omissions include not only Koot Hoomi's own new and less vividly represented words, *whenever these words would have thrown light on the subject-matter of the discourse*, but also phrases of Mr. Kiddle's, which Koot Hoomi had so well pondered, and which stood out so sharply in his memory, *whenever these conflicted with the ideas of Occultism*. Thus we have the above passage of Mr. Kiddle's about Spiritualism suppressed, and his expressions relating to the "Divine Will," both of which we find, more or less complete—with a commentary—in the restored version. Not less curiously, on the other hand, the chela, while failing to catch such phrases of Mr. Kiddle's, is now and then exceptionally impressed by the feebly transmitted words of the commentary, when these come in well to impart a dash of Occultism or Adept philosophy to what is retained of Mr. Kiddle's. In addition to the instances of this already quoted, we have the reference to "previous and future births" (which should have been "future *not* previous

births"), the word "immutable" before "law," and the word "uninitiated" before "mortals."

Similarly, a good deal of criticism might be expended on the sentence tacked on to "Plato was right." From the sceptical point of view, one can see what a difficulty there was here. "Plato was right" had to be retained, because the chela would not have invented the words; but then it had to be separated from Mr. Kiddle's "ideas rule the world," and some connection must be inserted between the two, leading up to the Spiritualists, and so accounting for the quotation. This could not be done in a few words, and so we have this monstrous lacuna of nine lines, this sudden and long failure of power, where all before had gone smoothly.

Without a full reprint of all the three texts the improbability of the third having ever been included or designed cannot be adequately appreciated. Seeing that your space is limited, those who wish to master the question must be referred to the book itself, now published at a very cheap rate.\*

Koot Hoomi thinks that Mr. Sinnett ought to have perceived a discrepancy in the original version with the earlier part of the letter—an indication that something was wrong in the transcript he had received. But with submission, this is not at all apparent. All seems fairly relevant, at least as relevant in the original as in the reformed version. Indeed I think the transition is much more strange and violent in the latter than in the former. The reference to the supremacy of ideas in the historical development of the world seems to me more natural in regard to the great results just before predicted for Occultism than is a comparison of the methods of Plato and Socrates, and a criticism of the views and expressions of Spiritualists.

Literary criticism is by no means exhausted by the foregoing observations. Take, for instance, the phrase "noumena, not phenomena" in the restored version. We have all heard a great deal of "noumena," as distinguished from phenomena, lately, and the word has become familiar. With Western metaphysicians, of course, it has been long in use. And a Thibetan Adept might, no doubt, know all the words that ever were coined, and their meaning. But recondite terms are only thrown out incidentally when they are "in the air," and I confess I doubt whether nearly four years ago, when this letter was written, such familiarity with metaphysical terminology would have been assumed in a correspondence of this character. That, however, is only one of several minor points, to which little weight would be attached if they stood alone. Yet it would be interesting to learn from Mr. Sinnett whether this word turns up here for the first time in his correspondence with Koot Hoomi, or whether it occurs in the strictly philosophical letters (wherein it would often be relevant) upon which "Esoteric Buddhism" is founded.†

I must now advert to another point invalidating, I think, the whole supposition which struck me at first so plausibly. Would the relative mental prominence of the ideas and phrases to be conveyed, and therefore their relative facility of transference, be such as is alleged in this case?

Certainly, a passage with which I am very familiar—a favourite one from Shakespeare, for instance—will stand out in my mind more easily and distinctly than the context of my own words in quoting it. But is that the case when I am dealing *controversially* with the language of another, however clearly I may have committed it to memory? I think then that my consciousness, my thought, gives as much prominence to my own characterisation of the passage I quote as to the passage itself. Were I a thought-transferrer, I doubt if I could pass on the words quoted to the recipient without verbal colour of my own—unless that was

my intention. Or rather, I do not think that could happen when, as in this case, the quotation and the commentary are not kept apart, but the one interlaces the other, so that the quoted words are not allowed to run on continuously, the comment being postponed, but the latter, with its *may, may*, is intruded into the fabric of the sentence. In that case, I submit, there is almost necessarily a mental vehemence or emphasis which must present my own words at least as vividly as mere memory presents the quoted ones. To suppose that in such a mixed composition nearly all that to which I myself attach importance, which, is the *motive* of the whole composition, can be neatly and exactly eliminated as here described, passes my understanding, and therefore, I frankly avow—having regard to all the facts that seem to me relevant in this case—my present belief.

I do not presume to follow the question into the mystery of "precipitation," that final process as to which the analogy of our "Thought-transference" experiments will not help us. All these omitted thirty-one lines, consisting of whole long passages, short sentences, fragments of sentences, and single words, though not *intelligibly* impressed on the chela's consciousness, nevertheless so far reached it that some trace of them, recognisable by their author, got transferred to the paper. The restoration is not from memory alone of what was dictated, but from memory aided and suggested by a faint and blurred record. That sufficiently appears from Koot Hoomi's statement of the facts. It further appears that the *rapport* between Adept and chela is such that the latter can telegraph back to the former, since Koot Hoomi was actually asked "at the time," by his chela, to "look over and correct" the imprint. Being very tired, he declined. But one would have thought that when the chela found the word-pictures, or sounds, as the case may be, of whole sentences coming blurred and unintelligible, he would have at once, and before or at the time of precipitation, intimated that fact to his chief, so as to arrest a communication which must prove so defective as a whole. But as to this, we are not qualified by knowledge of all the conditions and circumstances to judge with confidence.

We have finally to consider the value of the evidence of Mr. T. Subba Row and of General Morgan. Both these gentlemen say they have seen the original "precipitation proof"—"scraps," according to the latter of them—"in which whole sentences, parenthetical and quotation marks are defaced and obliterated and consequently omitted in the chela's clumsy transcription." \* That is to say, they were shewn *something*—by whom we do not learn—which they were told was the original "precipitation proof." How they could possibly know it to be so, except on the assumption of somebody's good faith—the chela's, I suppose—on an assumption which begs the whole question, I cannot see; and this evidence, therefore, seems to leave the case just where it was.

And what, then, should be our judgment on the whole matter? Most minds will follow a mere bent of inclination in accepting or putting aside the considerations which seem so weighty to me. I am used to adopt a method with myself which I find to be a sort of chemical test, as it were, of prejudice, and to be very effectual in checking hasty conclusions. I imagine that I have to state my opinion before some invisible but infallible tribunal, under a heavy and immediate penalty, something that I should most fear, for being wrong. How sudden a silence would thus fall upon those who "deliver brawling judgments, unashamed, on all things all day long!" But had I to encounter this risk in judging of the case before us, I should commit my fate to the opinion that these passages were copied out of the *Banner of Light*, everything being excluded which would indicate a Spiritualist origin, and a word or sentence being inserted here and there to adapt them to other ideas; that they were appropriated without any view to general publication (as, indeed, we learn that the letters were not written with such intention, which disposes of the improbability arising from the "stupidity" of the act), and that the defective precipitation and the subsequent "restoration" are alike mythical. It will thus be seen that I do not accept the Thibetan origin of the act or of the letter itself, and that, therefore, although I have throughout written of the letter and

\* May be obtained of the Manager of the Psychological Press, 4, Ave Maria Lane, E.C., 3s. 6d.

† Perhaps I should rather say *ought* to be relevant; for it seems to me that the very conception of "Noumena" is wanting in "Esoteric Buddhism."

\* Mr. Subba Row's testimony is to the same effect in an article in the *Theosophist* of December last, entitled, "Happy Mr. Kiddle's Discovery." Why Mr. Kiddle should be sneered at in this manner I do not know. Who, in his position, would not have called attention to such a coincidence?

explanation as "Koot Hoomi's," that was only for convenience, and to avoid circumlocution. I do not know, and am not prepared to offer any definite theory as to who is responsible for one and the other. Mr. Sinnett's sense of the absurdity of a "Mahatma," and a Mahatma "who inspired the teachings of 'Esoteric Buddhism,'" plagiarising, if he will pardon me for saying so, begs the question. It even reminds me of the reasoning of those Christians who are accustomed to meet Biblical criticism with an appeal to "the Word of God." "Esoteric Buddhism" is certainly a remarkable, in some respects, I think, a great book; but sincerely as I respect Mr. Sinnett's own profound conviction of its origin, I would rather not found any intellectual estoppels on it for the present. I doubt if Mr. Sinnett has fathomed the mystery of his real correspondent.

And as to the "intellectual temptation" of the latter to borrow from Mr. Kiddle—which Mr. Sinnett thinks so preposterous—we need not doubt his ability; but every one knows that the best writers quote aptly from others. Nor would there have been anything amiss in that in this case, were it not that the incongruity of a Thibetan Adept making approving extracts from the *Banner of Light* prevented it being done with due acknowledgment. For no one could suppose that Koot Hoomi "took in" that newspaper, regularly as it is received at the office of the *Theosophist*. And is it not somewhat curious that whereas Koot Hoomi was intellectually present at Lake Pleasant when the lecture was delivered, and had for some time been in correspondence with Mr. Sinnett, he should have waited to impart his reflections upon these Spiritualistic utterances until after the published report of them had reached India? We learn that "some two months" intervened between the delivery of the lecture and Koot Hoomi's letter; a period not unimportant in estimating the probability of a very vivid recollection of the exact phrases used. And if, on the one hand, the delay is significant, so, on the other, is the fact that the references occurred *so soon after* the arrival of the American newspaper containing the report. The lecture was delivered on August 15th, 1880; and Mr. Kiddle tells us that it was reported in the *Banner of Light* "the same month." Allowing for this slight interval, the date of Koot Hoomi's letter would probably be found to tally pretty closely with the arrival of the newspaper at Bombay or Madras. The exact dates ought to be ascertained.

There will still be such a thing as common-sense, even when the facts of Occultism are admitted and understood; and that does not point to a Thibetan origin of the celebrated "Kiddle letter."

The evidence for the existence of Adepts—or "Mahatmas," since that term is now preferred—and even of their connection with individual members of the Theosophical Society, need not here concern us. We may, and I do, accept it; and yet see in their methods, or rather in the things that are said and done in their names, such deviations from our Philistine sense of truth and honour as to assure us that something is very wrong somewhere. For this is by no means a singular case. The repeated necessity for explanations—which are always more formidable than the things to be explained—must at length tire out the most patient faith, except the faith superseding all intelligence, the *credo quia impossibile*.

I have only to add that while preserving all the interests, and much of the belief which attracted me to the Theosophical Society, and which have kept me in it up to now, notwithstanding many and growing embarrassments, I do not think that the publication of the conclusions above expressed is consistent with loyal Fellowship. The constitution, no doubt, of the Society is broad enough to include minds more sceptical than my own in regard to the alleged sources of its vitality and influence. But let any one try to realise this nominal freedom, and he will find himself, not only in an uncongenial element, but in an attitude of controversy with his ostensible leaders, with the motive forces of the Society. That is not consistent with the sympathetic subordination or co-operation which is essential to union. If anything could keep me in a position embarrassing or insincere, it would be the noble life and character of the president, my friend, Colonel Olcott. But personal considerations must give way at length; and accordingly, with unabated regard and respect for many from whom it is painful to separate, I am forwarding my resignation of Fellowship to the proper quarters.

July 22nd, 1884.

C. C. MASSEY.

## PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH  
IN THE  
OBJECTIVE PHENOMENA OF SPIRITUALISM.  
By "M.A. (OXON.),"  
(Continued from page 300.)

My object in collecting this evidence is to place on record material for history. In the course of these researches I have dealt with various phases of spiritualistic phenomena commonly called physical. It was necessary to treat of materialisation in order to make my plan complete. Otherwise I frankly admit that I should have passed it by. Not that there is not evidence enough. The evidence is overwhelming. Not that I conceive there can be any doubt as to the fact *per se*. But there is considerable doubt as to specific records. The methods of investigation usually pursued have been such as to leave any one who attempts to collect the various narratives in a position of some difficulty. The excited and enthusiastic records place him at a still greater disadvantage. The reiterated exposures of fraud, so interpreted by a public little able to judge, in some cases rightly, though in others quite wrongly and rashly, embarrass him terribly. He is driven to desire with much fervency that investigators would act with some discretion in these investigations, and would confine themselves to severe simplicity in their records. Failing these *desiderata* he is cautious if he be wise, and errs if at all on the side of moderation.

Holding as I do that an author has a right to select his own methods in treating his subject, I have used the liberty that I conceive to be mine. I have selected from the records that have been from time to time published in this country, as well as from private records available for my use, such narratives as seem to me to throw light on the subject with which I am dealing. In so doing it is obvious that I must pass over many equally valuable records for mere lack of space. I express no opinions whatever on records that I do not use. Assuredly I do not express any adverse opinion by passing them by. I could not print or summarise all. I take what is ready to my hand, as it serves my purpose.

And when I have presented to my readers the records that I have selected, I must again crave their indulgence if I seem to be less definite than they might expect in my conclusions. I am bound to say that in my judgment the time has not come for a precise pronouncement on this difficult question. The perverse practice of shutting up a medium where no observation is possible delays the day when we can fairly be asked for a decisive opinion. The practice of making a show of these obscure phenomena renders it extremely difficult to get any satisfactory opportunity for accurate investigation. For these reasons I should hesitate to offer any dogmatic opinion, even if I considered it to be fairly required of me. But it is not. I am in the position of a man who presents his evidence, suggests tentative theories, and is willing to accept suggestions even tending to the reversal of his ideas, from any suitable quarter.

This is the attitude which I deliberately assume. When I have concluded my work it may be that I shall have given in adhesion to a theory which I shall feel myself able to support. Such is not my position now, though the study of the evidence has powerfully convinced me of the importance of an exhaustive study of this question. I am convinced that I shall be doing useful work in collecting it, so far as it applies to this country, if only to afford to my readers material for forming an opinion of their own. The American evidence, far greater in extent than our own, I cannot seriously touch. I shall use certain facts that are now historic, but the narratives that flood the Spiritualist Press of the United States I must respectfully leave untouched. Their name is legion; their value is varied; and

I am not competent to cope with them. For the present they are out of my scope.

With these preliminary remarks, intended only to define my position, I proceed to the analysis of evidence.

The evidence that establishes this particular phenomenon of materialisation falls naturally under two heads:—

#### I. WHEN THE MEDIUM IS IN VIEW OF THE OBSERVERS.

#### II. WHEN HE IS SECLUDED FROM OBSERVATION.

In the former category the evidence is better in quality, but less in quantity. In the latter the mass of evidence is in preposterous proportion to its value.

It will be convenient to deal separately with these two heads.

#### I. CASES OF MATERIALISATION WHEN THE MEDIUM IS IN VIEW OF THE OBSERVERS.

The forms so presented vary infinitely. Some are shadowy; some are solid; some bear a strong facial resemblance to the medium, some are quite unlike him. An infant, a girl, a beautiful woman appear where the medium is a man: or a stalwart, bearded man appears through the mediumship of a young girl. Some are at once recognised by unenthusiastic friends as the "counterfeit presentations" of those whom they have known on earth and mourn as dead: some evidence their abnormal existence on the plane of matter by dematerialising and being resolved into nothingness before the eyes of the astonished observers: some suggest or submit to some special form of test which carries conviction with it. I might prolong the catalogue almost indefinitely, so diverse is the evidence. But it will suffice that I direct attention to some of these points, and offer a sample of evidence in regard to them. My cases will be but samples; and I can say nothing more in regard to them than that they are such as I believe to be genuine and that every one could be multiplied twenty fold or more without difficulty.

##### 1. Shadowy Forms.

Under this heading I include form-manifestations that are not of the solid, flesh-and-blood character that we have become familiar with recently. I have seen, for instance, in the presence of Mr. Home, shadowy figures, which looked typically ghost-like, appearing in a drawing-room while Mr. Home was present with us. I imagine that they would have cast no shadow, and I could fancy that I could see through them, though not in the sense in which the average sceptic would use the phrase.

We may now travel backwards to the earliest days of Spiritualism, and to the mediumship of Leah Fox (Mrs. Underhill), records of which are left us by Mr. Dale Owen in his valuable works.

And here I may take the first opportunity afforded me of saying that I propose to myself to pay no heed to the allegations of exposure and imposture freely brought against many of the mediums whom I shall call in evidence, and against some recorders who may have been at times the victims of alleged imposture. It is no part of my business to deny that imposture has existed, does exist, and probably will continue to exist. A more cautious man than Mr. Dale Owen might well have fallen a victim to an organised plan. I shall not quote anything that I believe to be open to question, and I hold myself responsible for care and discretion in what I do quote. But I shall not refrain from quoting what I consider to be a case in point, because the medium through whom the evidence was obtained has rightly or wrongly been accused at another time of fraudulent practices. The temptations that beset the paid medium, and I will add the baseless charges often brought against him by malice, or by ignorance, or by prejudice, make it more than probable that no one can hope to be long before the public, under present conditions of investigation, without some aspersion of character. I shall narrow my issue down to the case that I quote, and shall not concern myself

with others that have occurred through the same instrumentality at other times.

The question that I shall put to myself in each case will be, Is this presumably a true record, well and fitly narrated, and on sufficient authority? If it be so in my judgment, I shall adduce it—*valeat quantum*. For I have repeatedly gathered, in the presence of mediums who have been accused of fraud, evidence of the most convincing nature; and I know too much of the conditions under which public mediums are placed to attach much importance to what occurs in the opinion of a superficial and often ignorant observer. The cases, then, that I quote, are to rest on their own merits.

The two cases of Leah Fox's that I propose to notice are these:—

[Sunday, 21st October, 1860.\* The sitting was held at Mr. Underhill's house. . . The room was lighted by gas. Before commencing, Mr. Owen shut and locked the three doors, leaving the keys in, so that nobody could open them from without. He satisfied himself, by careful personal inspection of the furniture and otherwise, that there was no person in the adjoining room nor any one in the room where the sitting was held, except the three persons who, with himself, assisted. These persons were Mr. Daniel Underhill, Mrs. Underhill (Leah Fox) and her nephew, Charles, twelve years old.] "We sat down to a centre table three feet eleven inches, without cover. I had previously looked under it; nothing to be seen." The gas was put out by request, and there was no fire. . . "After a few minutes I perceived a light, apparently of a phosphorescent character . . . like an open palm . . . it floated sometimes over our heads. . . Its appearance changed and increased in brightness. It then resembled an opaque oval substance about the size of a child's head muffled up in the folds of some very white and shining material like linen, only brighter. As it moved about I began to hear the rustling as of a silk dress . . . as of somebody moving about the room. . . It moved slowly round to my left side. This time the folds appeared to have dropped, and what seemed a face (still covered) came bending down within five or six inches of my face as I turned towards it. As it approached I plainly distinguished the semi-luminous outline of an entire figure of the usual female stature. I saw very distinctly the arms moving. At the lower extremity of the right arm, as if on the palm of the hand, the figure bore what seemed a rectangular substance about four inches by two. This substance was more brightly illuminated than the rest of the figure. . . It seemed like a transparent box with phosphorescent light within it." It passed the lamp over the face and figure. "While this was taking place, I held Mrs. Underhill's hand and Charles's," and Mr. Underhill, from the opposite side of the table, was conversing. He said, among other things, "We are very anxious that the spirit should touch Mr. Owen if it can." Thereupon I felt what seemed a human hand laid on my head, and as I looked steadily at the figure I saw its head bent . . . a moment afterwards I felt and simultaneously heard, just behind the point of my shoulder, a kiss imprinted. . . I immediately afterwards saw this luminous body pass behind me." It remained for some time in the room very actively engaged in moving articles about. No footstep of the faintest was heard.

Another séance, 26th October, 1860:—

"On this occasion I took an additional precaution. Grasping Mrs. Underhill's right hand and Charles's left, I brought my own hands to the centre of the table, and Mr. Underhill, across the table, laid his hands on mine. This we continued throughout the entire sitting. . . I perceived what seemed tresses of dark hair dropping over the face, and the dim outline of an arm raised one of these tresses and dropped it again several times. Behind was the vague outline of a figure, but less distinct than during the previous sitting."

(To be continued.)

† Mr. W. EGLINTON leaves London on the 28th inst. for a well earned rest, and will be absent, we believe, for a month or six weeks. We should advise those of our readers who have not sat with him to take advantage of the short period during which Mr. Eglinton will remain in England, as we understand that he is contemplating a trip to America in the autumn.

PLYMOUTH.—The cause here still continues on the even tenor of its way, and our attendances, although not so large, owing to the weather, are yet good and encouraging. Last Sunday morning our platform was occupied by Mr. Casswell, who gave an inspirational address, shewing increased development, while in the evening, from Mr. R. S. Clarke, we had a discourse on "The House of God and the Gate of Heaven." We hope during the coming winter to make ourselves more than ever felt locally, and thus assist in bringing in the time when wrong-doing shall cease.—BETA.

\* Dale Owen. "Debateable Land," p. 306.

[ADVT.]

## TESTIMONIES OF THE ANCIENT FATHERS

TO THE  
PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

## XXIV.—CAIUS.

"Caius," as he is called by St. Jerome, "prepared a very remarkable dissertation against Proculus, the follower of Montanus, whilst Zephyrinus was Bishop of Rome, in the time of Antoninus, son of

Severus." (Bk. of Ill. Men. lix.) Antoninus Caracalla, the son of Severus, reigned A.D. 211-217. Zephyrinus died about A.D. 216. (Routh.) Eusebius tells us that, in this work, Proculus, with whom he held the disputation, speaks thus of the Apostle Philip's daughters.

"After this were four prophetesses, daughters of Philip in the Hierapolis, that is in Asia." (Ecc. Hist. iii. 31.)

From the same work, Eusebius (Ecc. Hist. ij. 25) quotes the following as a proof of the Apostles Peter and Paul having suffered at Rome:—

"But I am able to point out to you the trophies of the Apostles. For if you will go away to the Vatican or to the Ostian Road, you will find the trophies of those who founded that same church."

(To be continued.)

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BY JOHN S. FARMER,

AUTHOR OF

"A New Basis of Belief in Immortality;" "How to Investigate Spiritualism;" "Hints on Mesmerism Practical and Theoretical;" "Ex Oriente Lux," &c., &c.

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- I.—Introductory: Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.
- II.—Methods and modes of investigation, with suggestions.
- III.—General difficulties experienced by investigators (a) on Scientific grounds, (b) on Religious grounds.
- IV.—The Present Day Problems and their general bearing on Modern Thought.
- V.—Mesmerism. Its Rise, Progress, and Present Position. Recent Investigations, Comparison and Analyses of Results, &c.
- VI.—Thought Transference. VII.—Clairvoyance.
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## 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