

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!" Goethe.

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

NOTES BY THE WAY.

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

I In Memoriam.

ANNA MARY HOWITT WATTS.

I record with the deepest sorrow the sudden departure of one of the brightest and gentlest spirits that our cause has ever enlisted in its service. Anna Mary Howitt, the much-loved wife of Alaric Alfred Watts, passed away, after a very brief illness, on July 23rd, while on a visit to her mother, the venerable Mrs. Howitt, at Dietenheim, in the Tyrol. She had been for some considerable time with her mother, and her husband, who had been detained by his work in London, was about to rejoin her, when news came that she had been seized by that terrible scourge, diphtheria. This was followed with awful suddenness by a telegram announcing her departure from the body. An irreparable loss was thus accompanied by special accidents of distress, for the last sad rites were necessarily hurried to completion before the mind could fairly realise the mournful event that had occurred.

This is not the place nor the time to estimate Mrs. Watts's work in Spiritualism. The familiar initials, "A.M.H.W.," stud the pages of its literature from the earliest days of *The Spiritual Magazine* down to the present number of this journal. She was unwearied in her labours, and had accumulated a vast mass of interesting and valuable matter, which she was constantly occupied in arranging for publication. On these various records of fact she would hang the comments which her own ripe experience and keen spiritual insight supplied. She was spiritually and psychically gifted in a very high degree, and her work, valuable as it was from the care and pains bestowed on it by an intellect of rare culture and refinement, derived an added value from the gifts of the spirit that were bestowed in rich measure upon the writer, as well as from her own gentle and kindly nature. Of her it may with truth be said that in all that she wrote through all these long years no word of anger or of bitterness, nothing that could wound or hurt, no unseemly fling at any man's honest beliefs, can be discovered by the minutest search. Such thoughts were alien from her nature: they could have found no harbour in her mind. She had clear perceptions of truth, and her loving nature was content with setting them forth as the best antidote to error. One of the latest letters I had from her contained some characteristic remarks on the recurrent angry disputes

between Spiritualists and other seekers after truth. She deplored such disputations; and longed for harmony and peace.

Hers was the true artist-life, a poem in all its relations. As daughter, sister, wife, and friend, she was all that a soul so pure and unselfish must needs be; full of a simple dignity, animated by unfailing sympathy and love.

I have said that up to the very close of her life on earth her mind was occupied with the service of Spiritualism. On my desk lies an unanswered letter of July 5th, full of bright and cheery comment, and affectionate interest in my own work, and sympathy with my own cares. She had taken pains to write out for me some cases which she thought would interest me, and be of profit, perhaps, to others. This is, probably, the last work on which she was engaged, for soon after that letter was dispatched from Méran, Mrs. Howitt moved to Dietenheim, and the end came with awful suddenness. These closing words of my friend I have thought it not unfitting to print here. They will have a melancholy interest for many to whom her writings are familiar. The cases were all known or told to herself, and bear especially on certain portions of our correspondence.

A Cure through Prayer.

I have heard very interesting particulars of a remarkable cure by prayer, and the use of a few drops of the water of Lourdes, of a suffering lady, a friend of my relatives here, who for, I believe, the space of eleven years was rather in the condition of a living corpse than an ordinary human being. The young lady had originally brought on her illness through a chill caught by walking home from a party in the winter without her cloak and hood. She was a fine musician as well as a very accomplished and intellectual girl, and her nerves at that time had been overwrought by her devotion to the violin. She sank gradually into a condition from all accounts extremely similar to that of Mrs. Croad, which you may recollect was described in "LIGHT." She used to fall into a cataleptic state at the most unexpected times and when taken out for the air has thus fallen in the street and had, again and again, thus to be carried home. At length her condition became so serious that she had, as much as possible, to be isolated from the outer world; had to live in a darkened room, as the sunlight, or light at all, most painfully affected her. Every sound was an anguish to her; scents, sounds, light, all affected her in the most abnormal manner. She appeared only to be kept alive by the magnetism of a devoted friend and by the anxious care of a sister. Her life was a severe martyrdom. At times, for a long period, she would be unable to swallow a single morsel of solid food or a drop of any liquid, yet she would be devoured with frightful hunger. I, for several years, had heard occasionally of this poor sufferer from my sister, and then I heard that she had been cured in a miraculous manner. Inquiring into the particulars of this cure, this is what I have learned from my sister and other friends. Possibly, I may shortly see the lady herself, now for some time in perfect health. Some two years ago, when in the terrible state just described, the poor sufferer, whom I will call Fräulein A. von S., was one day in such dreadful distress through inability to swallow, accompanied with violent pangs of hunger, that her sister called in a friend to see her, and this lady suddenly said, "Has she ever tried what the water from Lourdes can do? I have some of the wonder-working water. Will she try it?" A. von A., who is a Roman Catholic, expressed her entire willingness. They prayed together; a drop of the water was placed upon the tongue of the invalid, and instantly she cried, "I can swallow! Bring me food!" The sister, in the most joyful surprise, ran into the kitchen and brought up some roast meat, which her sister partook of without difficulty. She

seemed at once unusually well, all her symptoms improving. When again the difficulty of swallowing came on, once more the drop of water from Lourdes was placed upon the tongue with prayer, and thus she continued to improve. Friends (amongst whom were my relatives here), all of the Roman Catholic Church, united together for what is called a *novena*—prayer for a certain object for nine days, at the end of which time she might be regarded as cured. I am not sure whether again they held a *novena*, but within a very short period this poor sufferer was entirely restored to health, and in health she remains at the present time. I understand that another cure through prayer and the use of the water from Lourdes has taken place in this town of M. It was that of a poor consumptive girl. She was given up by the doctors, when her little brother, who was extremely attached to her, procured from some one a small bottle of Lourdes water, and besought her to use it with prayer. The brother's prayers may have availed much, for he was passionately attached to his sister. Dr. T., a very celebrated physician of this place, considers the cure of Fräulein von S. a perfect "cure by miracle."

Some English ladies who have just left M., visited Lourdes, and witnessed *nine* perfect cures whilst there.

Now I will mention a curious

Case of Thought-Reading.

In a villa about ten minutes' walk from here, in a Protestant and very intelligent circle of people, some very curious cases of Thought-reading and mesmerising have been taking place within the last few weeks. The subjects having been topics of conversation in Vienna, interest in them arose in this family, and in the proving of them home experiments were repeatedly tried. The chief mesmeriser and producer of the power of Thought-reading was a niece of the lady of the house. I will call her Frau E. A friend and neighbour, whom we will call Frau von G., was willing one evening to be operated upon by Frau E. laying her hand upon the head of Frau von G., it already having been privately settled by Frau E. and the company what should be secretly desired by them to be done by Frau von G. The secret determination of Frau E. and the company assembled was that Frau von G. should walk through the large drawing-room to a smaller room beyond, where stood the piano, and that there she should strike the note C. Frau von G. seemed very powerfully affected by the hand of Frau E. She looked trance-like; slowly walked across the larger room, went straight up to the piano, then was seen very firmly, almost convulsively to clasp her hands together, thus stood for a minute or two, still clasping her hands—when to the astonishment of all present she bowed over the pianoforte keys, and *struck the note C with the tip of her nose*. Asked why she had done this, she replied, "I felt when I reached the piano a powerful impulse to strike the note C, but determined I would not do so, so clasped my hands firmly; then an irresistible force forced me down, and made me strike this particular note with my nose." She was in a mesmerised state. Frau E. having left the room, she (Frau von G.) was uneasy until her return. This is the most striking experiment which I have heard related as having occurred in this family. I was interested in conversing with Frau E., but found that she had no further knowledge of these occult subjects than that which was derived from her own few experiments. Her power alarmed her; and she has wisely now determined to experiment no further without wider knowledge of these mysteries.

There would seem to be a

Curious Case of so-called Possession come to M.

The story as told to me is as follows:—Not far from here is an ancient castle—Schloss T. The steward who lived in the old place lately died. He had lived there many years, and the daughter, the young girl connected with my narrative, was, I believe, born in Schloss T. The family are of the peasant-farmer class. Since the father's death she has been at times affected in a very extraordinary manner; when the church bells ring she is wont to fall into a rigid, trance-like state, and declares that the spirit of her father is present. Very extraordinary knockings are heard around her, and she declares, also, that these knockings are within her body. These knockings were first heard in her bedroom at night, and the mother believed that the girl made them herself, and believed that she was playing tricks, and was very angry with her. But the knockings so increased in frequency and sound, in such different parts of the room, far away from the girl, and when she was

soundly asleep, that the mother became convinced that they were not made intentionally by her daughter. Her condition became, however, so extraordinary, and she spoke so continuously and strangely (one would like to know what she said!) that she has, I understand, been brought into M. to the hospital. The Catholics say she is "possessed." All magnetic and psychological phenomena by the good Roman Catholics here are regarded with great suspicion, and classed as "works of Satan;" therefore, it seems difficult to get a clear knowledge of the *real* state of the poor girl's case, and even more difficult to get any light in upon the subject from a knowledge of similar conditions. The inference to a "Spiritualist's" mind is that the girl is a medium, and that possibly the spirit of the father is desirous through the daughter to communicate something, something pressing, possibly, greatly on his mind. I have suggested that her friends should pray around her and with her, and that after this it might be well to question the spirit of the father, through the young girl, as to his object in thus haunting his daughter. A friend of mine has said she will suggest this, but I do not expect anything of the kind will be done.

The busy pen is at rest now, but the spirit that guided it, rich in its endowments of intellect, imagination, and affection, will not be less active, I confidently anticipate, now that it has been transferred to a higher state, where experience and knowledge will be alike enhanced.

I am able to do no justice to the sad theme on which I am, alas! compelled to write. I only know that Spiritualism has lost an unfailing champion: and I, an affectionate and unchanging friend.

I lament her premature removal with all my heart: while my convictions tell me that our loss is her gain, and may be our advantage too.

M. A. (OXON.)

Books received and will be noticed shortly: "Outlines of Mental Philosophy," by Dr. Morell; "Egypt and the Land of the Pharaohs," by W. Oxley.

✓ "BRINGING IT TO BOOK: FACTS OF SLATE-WRITING THROUGH MR. W. EGLINTON."—Edited by H. Cholmondeley-Pennell. London: E. W. Allen. Fair-minded readers of the remarkable articles that have appeared in the *Nineteenth Century* will be prepared to read this very noteworthy pamphlet without the customary contempt. It consists of letters written by the Hon. Roden Noel C. C. Massey, Barrister-at-Law, G. Wyld, M.D., the Hon. Percy Wyndham, M.P., and the Editor; and these letters simply tell in a frank English way what men with eyes and sense have seen. They speak for hundreds, and what they have to say demands attention. It may be permissible to say that what they bear witness to is beyond belief; but it is the sheerest folly to say that the subject has no interest for men of science and men of the world. The price of this pamphlet is sixpence.—*The Truth Seeker*.

✓ THE *Deutsche Zeitung*, of Charleston, South Carolina, U.S.A., reports the phenomena occurring with Miss Lulu Hurst. She is sixteen years of age, 120lb. in weight, and sound in health. She lays her hand upon a chair, and the strength of three men is not equal to their keeping it still. At one séance, two men, out of breath with their exertions, thought to keep the chair still by sitting firmly on it, one of them weighing 200lb.; but no sooner did Lulu lay her hand on the back of it than it jerked the sitters on to the floor and fell upon them. Scientific men have examined the phenomena, and pronounce that the agent producing them is neither electricity nor magnetism, but that whatever the power is it is guided by intelligence.

FREEDOM OF CONSCIENCE IN SPAIN.—The *Messenger* (Liège), copies from the Spiritualist journal *El Buen Sentido*, of Lerida:—"M. Bigar y Sellès, editor of the *Vanguardia*, is suffering imprisonment with low criminals for inserting in his paper, from a Portuguese journal, a witticism against a Catholic dogma, in which few in the present day believe. For a similar anti-clerical offence, Joseph y Vila, in 1881, incurred a similar penalty, and to escape it had to expatriate himself. A Catholic may say with impunity what he pleases of another's belief, but, woe to him who makes a return displeasing to Catholic authorities. Spain is dishonoured in the eyes of civilised nations when good and conscientious citizens are treated as criminals, when, to avoid persecution, men must be hypocrites. Spanish society has become tainted with hypocrisy; it has become its dominant characteristic to the debasement of all civic and moral virtue. Spain has been called Catholic Spain; it is a farce to call her so any longer. All that remains of Spain's old religion are its forms and ceremonial priests. When shall we become worthy of figuring among civilised people by our laws ceasing to be tainted with religious intolerance?"

THE HERMETIC SOCIETY.

VII.

At the meeting of this Society on the 24th inst., the President, Dr. Anna Kingsford, continued her exposition of the Esoteric meaning of the Creed, giving a further explanation of the clause, "I believe in the Holy Ghost: the Holy Catholic Church," as symbolised in the "Seal of Solomon."

Of this symbol, the lower triangle, it was stated, is divided by the cross-lines of the trees of life and knowledge, and by the base of the upper triangle, into seven stations or worlds, denoting the abodes of the soul in the mundane or objective universe. These abodes are distributed on two lines, the first descending, the second ascending, the whole series constituting the Kabbalistic "Ladder of Jacob." The out-going or descending line is centrifugal, the in-coming or ascending line is centripetal. The whole of the right section of the triangle—that on the beholder's left—is the station of the masculine element, or "Adam"; the left is that of the feminine, or "Eve."

As the upper triangle, synthetically considered, represents the Holy Spirit, or light of the celestial sun—the Divine intelligence, "Binah"—so the lower, similarly considered, is the Catholic Church, which reflects this sun, and hence is denominated the moon, and Malcoth, the Kingdom. But in this, its plural form, Malcoth has a dual signification. In the upper triangle it is the last of the ten Sephiroth, and represents the Kingdom of God in Mount Sion, or eternal in the Heavens. This is the celestial "sea," whereon the right foot of the Divine Being is described in the Apocalypse as standing. In its secondary aspect—in the lower triangle—Malcoth is the Kingdom of God on earth, the "dry land," whereon the left foot of the Divine Being is described as standing. It is thus the Church Militant, or aggregate of all advancing souls. And of these only, since retrogressive souls, who by a perverse will follow the descending path of degeneration instead of the ascending path of evolution, are not comprised in the Church.

The Kabbala accords a prominent place to what are called the seven kings of Edom. These are represented in Genesis as seven ancient royalties preceding the establishment of the kingdom of Israel; and in the Kabbala as seven worlds, created prior to that inhabited by man but incapable of permanent endurance, because God does not descend to abide in them, as the Divine image is not assumed in them. The humanity which assumes this image—that is, man perfected—is termed Israel; and the seven kings or kingdoms of Edom are the seven stations or planetary worlds through which the soul must pass in order to attain perfection, and so become "Israel." This state is attained only when, by the full restoration and exaltation of the soul to her proper oneness with the Spirit, the masculine and feminine principles are in perfect balance with each other. These principles are called the King and Queen, and are respectively the Archetypal Idea or "Adam Kadmon," who subsists prior to creation, and this Idea realised in creation. And, as the Kabbala says in the "Book of Occultations,"—"Until the balance is established, and while yet the King and Queen look not face to face upon each other, the seven worlds of Edom; have no continuance. But when the Queen appears upon her throne, then all the seven kingdoms of Edom shall be resumed in Israel and reborn under other names. For all that is not, all that is, all that shall be, are borne on the balance of the King and Queen looking face to face upon each other." This is precisely the condition described by Paul when he says, "When that which is perfect is come, then that which is partial shall be done away. Now we see through a glass in a dark manner; but then face to face."

These kings of Edom, Adam, or earth, are thus an occult figure of the seven progressive dominions, spheres, planets, or stages, through which the soul passes on her way

to the heavenly royalty within and beyond the earthly plane, where man perfected becomes "Prince" or "Israel, with God." At this stage only is the Life Eternal attained, since only as man does the soul finally secure immortality. All previous stages have, indeed, the potentiality of it, but they are only preparatory. The soul must pass through and rise out of them all in order to realise its Divine destiny. Hence, the evanescence of the seven kingdoms of Edom; they represent rudimentary and embryonic stages in the making of man. And hence the Apocalyptic declaration, "The kingdoms of this world are become the Kingdoms of God and of the Christ."

The Bible says that Esau is Edom, and the father of the kings thereof. Now, Esau is the brother of Jacob, whose dynasty succeeds that of Edom. Hence, Esau is a figure of corporeal nature, and Jacob of spiritual life. And the steps of the Ladder of Jacob are the seven temporary kingdoms of his elder brother, whose dominion Jacob is destined, by surmounting it, to supplant and supersede. Doing this, and attaining the summit, the place of the Lord, Jacob becomes Israel, or "Prince with God."

At its base this ladder touches the ground, and the angels on it denote souls descending into incarnation, even, as the Kabbala says, to the lowest degree of the universe—matter at its nethermost point—and ascending again to Heaven. At the foot of this ladder at night Jacob, the pilgrim-soul lies asleep, having for pillar a stone, symbol of matter at the point reached. As the place of the greatest darkness and division from God, the spot is called *Luza*, or *separation*. Nevertheless, the soul knows that it is the turning-point of her pilgrimage, and that henceforth her journey is upwards and "eastwards." She perceives that even in the lowest abyss of matter there is no real separation from the Divine presence and life; and in the very Valley of the Shadow of Death the "Rod and the Staff"—the trees of life and of knowledge, which are the Cross of Christ—comfort and support her. Hence the exclamation of Jacob on awaking, "Indeed, the Lord is in this place. It is none other than the house of God and the gate of Heaven. And he called its name Beth-El, which before was *Luza*."

The secret doctrine which alone can glorify and transfigure this gloomy abode—the material world—and convert *Luza* into Beth-El, is that of which the whole Bible is an exposition, and upon which, from the beginning, all the great religions of East and West have been built—the doctrine of the *Gilgal Neschamoth*, or the *transmigration and progression of souls*.

The name Jacob is the same as *Iaachos*, the mystic name of Bacchus. And *Iaachos* is the god of Ordeal or Trial, the leader of fugitive and pilgrim hosts, and genius of the planetary sphere. Also the term Jacob has an occult reference to the sole of the foot, the organ of locomotion, and the foot-bone was a prominent symbol in the Bacchic mysteries. In many of the ancient mysteries a ladder, having seven steps or gates, was used to denote the seven stages of the soul's progress through the world of materiality. Both the Egyptian and Hebrew mysteries shew an eighth and final gate above these belonging to the celestial triangle. This, in Genesis, is called "*Phanuel*," which signifies the vision of God face to face. Attaining to this Jacob becomes Israel.

The Greek mysteries represent existence by the river Styx, the "daughter" of Oceanus, or water of eternity, and by some called "mother" of Persephone, or the soul, as the vehicle whereby she is borne down into the under-world and carried from mansion to mansion of the dark abodes. In representing the Styx as derived from the "tenth source" of Oceanus, or water of eternity, the Greek presentation corresponds with the Kabbalistic, which derives existence from the tenth Sephirah, Malcuth. Seven circuits are made by the Styx, each of which includes and forms a world or station. During these rounds of

planetary evolution, Styx becomes the mother of four children, who denote respectively the four divisions of man's nature, the emotional, the volitional, the intellectual, and the psychic. These have for father the giant Pallas, or elemental force, for her victory over whom the goddess Athene was called Pallas. The word Styx implies hateful, and denotes the imperfect nature of existence as compared with pure being. This "River of Existence" is variously called also the Astral Fluid, the Serpent, and Lucifer.

The seven stages of existence constitute a planetary chain, the term planetary signifying wandering. The abodes of the gods, which belong to the upper triangle, are nine in number, and are called the Fixed Spheres, being Divine and immutable. Of the planetary stations or worlds, four are subtle and three are gross. Of the subtle, three are on the descending stream, one on the ascending. The seven are, respectively, the ethereal, the elemental, the gaseous, the mineral, the vegetable, the animal, and the human. They are not localities but conditions, and in the soul's passage none is left behind, but all are taken up with her into man, one being put on, as it were, after another, and the whole being comprised in the perfected individual. For all have part in the evolution of the consciousness. This is single until the lowest or mineral is reached, which lies at the foot of the tree or ladder of life. Here occurs the "deep sleep" of "Adam," as also of Jacob; the consciousness, still single and therefore not involving self-consciousness, having in this grossest mode of matter attained its minimum. From this point commences that reduplication or reflection of the consciousness by which it gradually passes into the consciousness of Self and of God.

This commencement occurs in the fifth station, the world of vegetable nature. Here, first, the soul becomes gathered up and formulated into a distinct individuality. For here the influence of the upper triangle, the intersection of which with the lower constitutes the station, first makes itself felt. Hence the idea of the family begins to be evolved; birth, marriage, and death occur, through the awakening of a sympathetic consciousness, responsive to the elements, but not as yet to thought or sensation, and their various modes, such as love and sorrow.

These attributes dawn only in the sixth world, that of animal existence, and in this world it is that the capacity for "sin" originates, and "sin" first becomes possible. For so long as the individual has only the simple consciousness of rudimentary nature, he knows no will but the Divine Will expressed in natural law, and there is for him no better or worse, but all is good. "Adam," while yet alone, cannot be tempted, cannot sin, for mere mind cannot sin; only the soul can sin. It is by the advent or manifestation of "Eve," that is the knowledge of good and evil; and it is to her, not to Adam, that the tempter, when at length he makes his appearance, addresses his beguilements. The sin of Eve is not in the "eating of the apple" herself, but in the giving of it to Adam, since this constitutes a retrogression on the path of evolution, in that it refers the polaric point, or One Life, which is centred in the soul, backward and downward to the lower reason. For sin consists in a voluntary retrogression from the higher to the lower. The "serpent" which tempts to this is the astral or magnetic self, which, recognising matter only, mistakes the illusory for the substantial. Yielding to this, the soul falls under the power of the lower nature, or Adam; "her desire is unto him, and he rules over her." Like Lot's wife she has looked back, and forthwith becomes a "pillar of salt"—the alchemic synonym for matter. In this subjection of the "woman" to the "man," and the dire results engendered of it, consists the "fall" and "curse" of "Eve." The fact that it entails these results shews that such subjection is not according to the Divine order, but is an inversion of that order. The soul should ever seek upwards to the Divine Will, that of

the Spirit; and instead of seeking downwards to the mind, should draw the mind up with her.

Even in the sixth station, the last of the gross and concrete worlds, and which corresponds to the sixth creative "day" of Genesis, man is still but man in the making. To attain to the "measure and stature of Christ," and from man potential become man actual and perfect, he must enter upon the seventh and last world of Kabbalistic evolution, the topmost round of the Ladder of Jacob, which is the very threshold of the Divine. As in the primordial world are found the initial duad, Prakriti and Purusha, matter and force, irresponsible, undifferentiate, possessed of only the simple consciousness of law-abiding nature, so in this seventh round of perfected humanity are found the ultimate duad, man and woman, or renewed Adam and Eve, mind and soul. This is the world of the demigods and heroes of Greek myth, of the saints of Christendom, of the Buddhas of the Orient. Here man is no more merely a superior animal; the nature of the beast is expunged; new and more subtle senses replace the old; Divine illumination and transcendent knowledge have closed the avenues of passion and sin. And beneath lies the head of the deceiving serpent, crushed under the foot of the rehabilitated soul, the new Eve. This is the first Nirvana, or Resurrection.

But one step more, and the second Nirvana is reached. "Phanuel" is attained, and "Regina and Rex look face to face upon each other." For the plane of earth and of time, the lower triangle, is wholly transcended; the indissoluble selfhood and life eternal are gained; the manhood is taken into God. Thus is celebrated the mystic marriage of the immaculate Virgin, or Soul, with her spouse, the Holy Spirit; thus is broken the yoke of bondage to Adam; thus for ever is reversed the curse of Eva by the Ave Maria of the Regeneration.

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.]

"Koot Hoomi Unveiled." I

To the Editor of "LIGHT."

SIR,—A pamphlet has just been issued, entitled "Observations on Mr. Lillie's 'Koot Hoomi Unveiled.'" It is written by the President of the London Lodge of the Theosophical Society, Mr. G. B. Finch. I will consider briefly some of its statements, and also some of its notable omissions.

My pamphlet was, in brief, a review of the evidence that has been adduced for the existence of Koot Hoomi Lal Singh, a Buddhist, said to be residing in Tibet. I stated that this evidence was unsatisfactory for many reasons; amongst others, the following:—

1. For fourteen years (1860 to 1875), Madame Blavatsky was an avowed Spiritualist, controlled by a spirit called "John King," who had left the earth-life for 200 or 300 years. During these fourteen years she saw and conversed with this spirit constantly, in India and elsewhere. She attended many sésances, and on one occasion believed that she saw her father's spirit at one of these. These facts are recorded by Colonel Olcott, as I shew, and they entirely disprove the subsequent statement that at some time prior to 1875, Madame Blavatsky resided for more than seven years in a Buddhist convent, and there learnt the crucial doctrine of Theosophy, that none but the most degraded spirits can visit the sésances of Spiritualists.

What is Mr. Finch's answer to these, the strongest facts of my pamphlet? Absolute silence.

2. I asked for some information about the seven years initiation of Madame Blavatsky. Was this before or during her twenty years' communion with "John King," because there were difficulties in the way of either theory? Opening Mr. Finch's pamphlet, I expected to find ample details: the name of the Buddhist convent; its position on the map; the route by which Madame Blavatsky penetrated into Tibet; the name, perhaps, of three or four trustworthy English officials who could certify to having seen her as she passed through India on her journey; the date when, as a Gelong ma, she swore to keep her head shaved and lead the life of a recluse until the day of her death. Again, absolute silence.

3. I shewed that the writings of Koot Hoomi were the reflex

of a Western and not an Eastern mind. He is familiar with the works of Donnelly and Eliphas Lévi, of Bulwer Lytton and Professor Kiddle, and he knows nothing about Tibet, its language, its customs, and, above all, its religion. This I supported with citations from such authorities as Csoma de Koros, Schlagintweit, Henry Prinsep, Orazio della Penna. Mr. Finch meets all this with the query, Is Mr. Lillie a better authority on Buddhism than a Tibetan Buddhist? Surely Mr. Finch will see that this does not answer the question, which is not whether I am an "authority," but whether there is any Koot Hoomi at all. To prove this, Mr. Finch must refute, not one, but every one of the points that I bring forward, instead of passing them by in silence. Also, he is not dealing with me, but with the leading Tibetan experts.

4. Is it not rather late in the day for Mr. Finch to assert that the teachings of "Esoteric Buddhism" are not atheistic? Do we not read (pp. 176, 177) that the Mahatmas have nothing to do with "any conception remotely resembling the God of Churches and creeds"; that the "universal spiritual principle" is "unconscious"; that it may be regarded as "matter or motion"; or, as Babu Subba Row puts it (*Theosophist*, October, 1882), it is from "the Great Nothing" (Maha S'unya) that all "existences are evolved"? Do we not learn that "non-consciousness" ("Esoteric Buddhism," p. 182) is the final goal of humanity? May I not write these things down without being characterised with such hard words as "iniquity," "mis-statements," "recklessness," "absurdity," missiles which should strike half the Theosophical camp as well as me?

To oppose all this, Mr. Finch cites long passages from "Isis Unveiled," in favour of Theism and the immortality of the soul, failing to see how damaging all this is to the Koot Hoomi theory. If the "psychological telegraph" transmits Theism and the doctrine of immortality at one moment, and then, when Madame Blavatsky has made the acquaintance of the S'unyavadi, Babu Subba Row, it transmits Atheism and extinction—I beg pardon, the doctrine of an "unconscious" God surrounded by "non-conscious" glorified saints—and when the effect of all this on the British public has caused a panic, it transmits theism and immortality once more, it is plain that Koot Hoomi Lal Singh is nothing more or less than the changing aspects of a wayward fancy. Mr. Finch accuses me of inaccuracy. But in every instance the little inaccuracies lie with Mr. Finch.

1. He says that I print in inverted commas, as coming from the work "Esoteric Buddhism," the words "eternal non-consciousness." I print nothing of the kind.

2. He says that I spell "Atalantis" "Aatalantis"; another error.

3. He says that with a "recklessness" that "we" (who does Mr. Finch mean by "we"?) "do not care to characterise," I say that "Koot Hoomi Lal Singh" cannot be a "Tibetan baptismal name," as asserted by Mr. Sinnett, for "Lal Singh," to begin with, is Hindoo, and an expert at the British Museum ransacked the Tibetan dictionary in my presence, and could find no words in the least degree resembling either "Koot" or "Hoomi." Mr. Finch contradicts not me but the dictionary, and says that "Koot Hoomi" means, in Tibetan, "entrance into the Adytum where the secret book is kept." I do not know that this is very satisfactory, but it is satisfactory to feel that Mr. Finch has not one word to say about the many Tibetan blunders that I expose in my pamphlet.

4. I am taken to task for culpably failing to see that the disquisitions about Macroprosopos, the "ineffable name," and Christ making use of the words "Ferho," or "Faho," or "Fha," or "Fo," are pure pleasantry. I thought that the revelation of the Mahatmas was a "block" of "absolute truth concerning spiritual things" ("Esoteric Buddhism," p. 6), and not a book of conundrums.

5. Mr. Finch seems to wish me seriously to discuss with him the question whether Madame Blavatsky went from a Tibetan convent to the battle-field of Mentana of her own free choice, or under instructions from the Mahatmas. Mr. Finch must see that a necessary preliminary to such a discussion is some evidence that she was ever in a Buddhist convent or at the battle of Mentana at all.

6. Finally, Mr. Finch complains that I deal with the Kiddle incident without noticing the explanation since published. Of this explanation I knew nothing when my pamphlet was issued; but I will deal with it now.

It seems to have escaped the notice of your correspondents that there are two Kiddle "explanations" differing radically.

The earliest is a paper in the December number of the *Theosophist*, first starting the theory of the blundering chela and the altered "proof." It is written by Babu Subba Row, and is entitled "Happy Mr. Henry Kiddle's 'Discovery.'" This explanation goes entirely upon the alleged fact that there is in existence a document capable of being transmitted from Tibet to Madras, and of being read and understood there, that makes matters plain. "I know it for certain," says the Babu, "from an inspection of the original precipitation proof"; and he says with equal precision that nothing but this document can be brought forward because "the Mahatma against whom the accusation has been brought will, of course, think it beneath his dignity to offer any explanation in his own defence to Mr. Kiddle or his followers." The second defence, that published by Mr. Sinnett in "The Occult World," fourth

edition, differs from this *in toto*. It is based on a long explanation of the Mahatma, transmitted on the special ground that there is no document in existence (intelligible and legible in Madras or elsewhere) that can otherwise explain matters. "I ordered a redan investigation," he says ("Occult World," p. 147), "into the original scraps of the impression. At the first glance I saw that it was I who was the only and most guilty party, the poor boy having done but that which he was told. Having now restored the characters and the lines omitted, and blurred beyond hope of recognition by anyone but their original creator." . . . Thus one defence is based on a document because a personal explanation is impracticable; the other upon a personal explanation and personal reminiscences, because the "original precipitation proof," which Babu Subba Row says he saw,* is perfectly illegible. One fact emerges from all this: the first explanation is either the original composition of Babu Subba Row, or it was sent to him as coming from Tibet. Either hypothesis is destructive. If the first explanation is the original composition of the Babu, the second explanation, which is also based upon the blundering chela idea, cannot have come from Tibet. If the first explanation and the second explanation both come from the same source, the same conclusion seems forced upon us, because the first invalidates the second and the second the first.

ARTHUR LILLIE.

Materialisation Seances with Private Mediums.

To the Editor of "LIGHT."

SIR,—It has been my privilege to assist at some form séances held at the house of Mr. Joseph Freeman, of Sudbury. Years ago I used to assist at the séances when Mr. Freeman employed Mr. Haxby as medium; but since the demise of the latter the mediumistic power for form manifestations is supplied by his youngest daughter, assisted by a Mr. Davis. The first part of these séances takes place in the dark when, besides the usual phenomena of voices, &c., the unusual phenomenon takes place of either spirit "Haxby," or sometimes other spirit artists, coming to play on the harmonium, solos or accompaniment to the singing of the circle. The séances then are arranged for materialisations, with the usual modified light, and they are almost invariably successful. On one occasion a materialised form, being recognised as the son and brother of a gentleman and young lady present, after greeting with great signs of affection its relations, sat between them in the circle and held long conversation with them, whilst another form of athletic proportions coming amongst the sitters and pacing the room, placed his naked foot upon my knee and allowed me closely to observe it.

Last night (Thursday) we had a still more remarkable séance. We sat eight, five gentlemen, two of whom were perfect strangers, and three ladies, exclusive of the mediums. During the dark séance, spirit "Haxby" manifested with great animation, shook hands with us all, placed a beautiful rose in my button-hole, played the harmonium, and asked for paper and pencil, saying he wished to write. On being furnished with both, some one in the circle jocularly told him to write a lot. On the light being struck, we found on the paper the simple words—"Multum in parvo." At the form séances which immediately followed, we were favoured with three materialisations—the first of a negro with the characteristic type of his race, shewing great vitality and quickness of motion in shaking hands and nodding his head to questions put; the next was of a beautiful female, dressed in snowy white, and with long hair falling over her shoulders and dress. Being asked to be allowed to have her hand kissed, this form unhesitatingly offered a most lovely, small and delicate hand to me. The third materialisation shewed itself twice by opening the curtains of the cabinet, presenting most gigantic proportions. Here ended the séance, owing to the advanced hour and the necessity of catching the last train. Mr. Freeman informed the company that the spirits always regulate the time of the séance, so that his friends never missed the train. Mr. Freeman also informed us that when no strangers are present at these séances, it is not unusual to have twelve and more forms in one evening.

These séances with non-professional mediums are of great importance, excluding as they do in the minds of those who assist at them for the first time the unjust prejudice entertained against the honesty of paid mediums, and aiding in no small degree the spread of the cause for which we are heartily working.—Yours very truly,

G. DAMIANI.

29, Colville-road, Notting Hill, W.

July 18th, 1884.

Le Spiritisme quotes the following as an instance of the intimate connection between a spirit who has materialised himself and his medium. "At a séance recently, of Miss Berry, 1, Arnold-street, Boston, the form of a youth came from between the curtains of the cabinet in which the medium was seated, and crossed over to a lady in the circle. He evidently remained away from his medium too long, for he fell before he could reach the cabinet. At the same moment the medium was heard to fall from her chair: the materialised body of the spirit melted away in sight of the circle."

* Some may urge that the Babu really means the 'restored' proof, but his remarks about the dignity of the Mahatma make this quite impossible.

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 sances.

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

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Light:

SATURDAY, AUGUST 2ND, 1884.

THE REVEALERS OF THE HIDDEN SANCTUARY*

MIGUEL MOLINOS.

To have drawn the attention of the readers of "LIGHT" to the popularisation by Mr. Shorthouse of the famous "Spiritual Guide" of Molinos, as done by "M.A. (Oxon.)" in his "Notes" in "LIGHT" December 1st, 1883, was in various ways valuable. Specially so, since it may lead some earnest students of mystical, that is, of Esoteric Christianity, to compare together the lives and teachings of the great "lights" of the Spiritual illumination given to the world in the seventeenth century, irrespective of varied demonination of church, creed, dogma, or education.

The flame falling from Heaven settled in the hearts and crowned the brows of men and women of kindred loftiness of aspiration, guilelessness of nature, clearness of intellectual perception, and steadfastness of will. This flame, purging them from the grosser portion of their nature, revealed clearly that the entrance to the Kingdom of God lies within the human heart and mind; that man is himself, the Temple made without hands. In the unpurged man of the still sensual and self-worshipping nature, it is the "Father's House become the den of thieves." Cleansed by the scourgings of the Saviour Spirit—"the indwelling seed of God"—it becomes, once more, the Holy of Holies, where enthroned upon the Mercy-Seat between the cherubim, and filling the whole Temple with light—"the light which lighteneth every man that cometh into the world"—is the vision and the glory of the ineffable Spirit of the Father, in whom man "lives and moves and has his being."

Entering into the sanctuary of the soul, these men and women entered into that region of internal peace revealed as the "Nirvana" to the ancient Buddhist sages—the "still eternity" of the mystics of every nation and every age, and solved the mystery of mysteries—the secret of the "Immanuel, or God with us."

In *that* sanctuary was peace that passeth not away, but without in the world—"in the world ye shall have tribulation"—was tribulation for these "Quietists" indeed! Contempt and persecutions, imprisonments, torturings, even martyrdom itself of the body as well as of the spirit awaited them.

* In publishing this article, we cannot refrain from acknowledging the irreparable loss we have sustained in the transition of its author. She was indefatigable in her interest and labour for "LIGHT," being in point of fact one of its literary mainstays. Very few can form an idea of the vast amount of work accomplished by Mrs. Watts for Spiritualism. Her contributions to its periodical literature have been not only extensive, but also very valuable, on account of the mass of facts brought to light, while her last volume, "Pioneers of the Spiritual Reformation," has taken its place amongst the standard literature of the movement.

"But be of good cheer," spake the Christ, their great mystical Head. "I have overcome the world."

Such were the Spiritualists of the seventeenth century, George Fox, Miguel Molinos, John George Gichtel, Madame Guyon, and their followers, "the children of light"—apostles and martyrs of the Free Spirit, Revealers of the Hidden Sanctuary.

It is well for us of the nineteenth century, in the midst of the turmoil of its many distractions, to look upon these our martyrs and our ancestors, face to face.

Gazing on their glorified countenances, perchance we may find by a stirring within our own souls, that "the ancient spirit is not dead."

"Miguel Molinos," says Mr. Shorthouse in his introductory memoir, here reduced to its very skeleton, "Miguel Molinos, the author of 'The Spiritual Guide,' was a cadet of a noble Spanish family of Minozzi, in the diocese of Saragossa, in Aragon. He was born on December 21st, 1627, and was educated in Coimbra, where he became a priest and took his theological degree. After much peaceful meditation and long service in the Spanish Church, he betook himself to Rome, in order to gain a wider field for the inculcation of favourite doctrines of a mystical theology which a study of the mediæval mystics, and the bent of his own pious nature had induced him to adopt. There in 1675 he published, in Italian, his famous little book, which was so soon afterwards translated into Spanish and won such popularity in his native country. . . . The soul of man, he taught, was the temple and abode of God, and if man's duty was to keep it clean and pure from worldiness and all lusts, his reward was that he could retire within himself and there hold fellowship with God in the temple He had fashioned for Himself. Molinos taught nothing that had not been taught by the (earlier) mystics. . . . He became the centre of a great revival of spiritual religion, not only in Rome but all over Roman Catholic Europe, and like Meister Eckart in the fourteenth century, had his coteries of praying people whose devotional life he directed by correspondence. In Rome his circle of friends and disciples included many of the leading nobles and most eminent ecclesiastics, and Pope Innocent XI., who would fain have made him a cardinal, took him, it is said, for some time to be his spiritual director. . . . The disciples of Molinos became noted for their exemplary lives; they were seen to become more devout, to live retired from the frivolity of the world, and to give themselves over to pious works of charity and brotherly sympathy; but they also were seen to be indifferent to those external ways of manifesting piety which the Romanist Church has always insisted on. . . . They did not deny any of the doctrines of the Church, they raised no cry for reformation; yet they displayed such passive resistance to the whole external machinery of the religious life of the Romanist Church, that had that movement been allowed to go on, the foundations on which the ecclesiastical system of that Church rested might have, insensibly, crumbled away. If God may be met in the silence of the believer's soul, where is there room for the priest, who must always stand between the believer and God, and by his act take the hand of faith and lay it in the hand of omnipotent Love and Power? . . . The Jesuits saw that the edifice of Romanism was attacked a second time by a mysticism not different from that of the fourteenth century, and they dreaded that the second movement might emancipate the Romance nations, as the first had set free the Teutonic. . . .

"Father Paul Liguori, one of the foremost and most popular Jesuit preachers in Italy, was ordered to attack the Quietist principles. Father Liguori could not openly attack Quietism. He began praising the method, but deprecating its use. . . . The book, notwithstanding the artistic moderation of the author, raised a storm of opposition, and the sympathy of the ruling powers at Rome was so strongly with Molinos and his followers that, when the Inquisition was asked to interfere and give its judgment, Liguori was condemned, and his treatise, along with some others against Quietism, was put upon the Index of prohibited books.

Precluded by the limit of our space from pursuing the account, however briefly sketched by Mr. Shorthouse, of the intrigues which followed to bring ruin upon Molinos, suffice it to say that 'Louis XIV. was made the instrument (by the opponents of Molinos) for the suppression of

a religious revival which was silently sapping the sources of their power."

"The intervention of Louis XIV., the most powerful Roman Catholic sovereign of the age, so strengthened the cause of the opponents of Molinos, that, in 1685, the Inquisition seized him and imprisoned him to await his trial, and his defenders became panic-struck. At length, after twenty-two months' close confinement, after enduring tortures to compel inculcating confessions, of which the world has been permitted to know nothing, except what they are entitled to infer from the well-known usage of the Inquisition, Molinos was brought forth from his dungeon to receive the judgment of the Inquisition. . . .

"In order to secure a large attendance, an indulgence was promised for fifteen years to all who assisted with their presence at this *Act of Faith*, and the Church of *Santa Maria Sopra Minerva* was crowded from floor to ceiling on September 3rd, 1687, to hear the condemnation of the famous teacher, who had been regarded a few years before with almost superstitious veneration as the most pious man in Rome." . . . Among the many notoriously unfair trials of supposed heretics, few have been so unfair as this of Molinos. The charges brought against him are not founded on his writings. . . . From the church of *Minerva*, Molinos was re-conducted to his prison, which he never afterwards left. His followers were hunted out in Italy, Spain, and France. He died on December 28th, 1696, in his 70th year."

We conclude this slight sketch of the career of this great mystic with a quotation from his famous little book, as presented in its condensed English dress by Mr. Short-house :—

"Inward mortification and perfect resignation are necessary for obtaining internal peace."

"Resign and deny thyself wholly, for though true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end. . . . In the time of strong temptation, desertion, and desolation, it is necessary for thee to get close into thy centre, that thou mayest only look at and contemplate God, who keeps His Throne and His abode in the bottom (depth?) of thy soul. . . . The bottom (depth?) of our souls, thou wilt know, is the place of our happiness. There the Lord shews us wonders. There we engulf, lose ourselves in the immense ocean of His infinite goodness, in which we are kept fixed and immovable. There must be tribulation to make a man's life acceptable unto God: without it, it is like the body without the soul, the soul without grace, the earth without the sun. Thou must know that the Lord will not manifest Himself in thy soul till it be denied in itself, and dead in its senses and powers. Nor will it ever come to this state till, being perfectly resigned, it resolves to be with God alone, making equal account of gifts and contempts, light and darkness, peace and war. In sum, that the soul may arrive at perfect quietness and supreme and internal peace, it ought first to die in itself, and live only in God and for Him; and the more dead it shall be in itself, the more shall it know God. How happy wilt thou be, if thou hast no other thought but to die in thyself! Enjoyment and internal peace are the fruits of the Spirit Divine; and no man gets them into his possession if in the closet of his soul he is not a resigned man. . . . Finally, be of hope, suffer, be silent and patient; let nothing affright thee: all of it will have a time to end: God only is He that is unchangeable: patience brings man everything. He that hath God hath all things; and he that hath Him not, hath nothing."

Herein consist the life and the philosophy of the teaching of Molinos and of his brother and sister mystics. They taught that which they had experienced in its full bitterness and in its full joy: the mystical Death of the soul and its Resurrection into the Light and Life of the indwelling Eternal Spirit of God.

A. M. H. W

NEWCASTLE-ON-TYNE.—A picnic, under the auspices of the Newcastle Society, will be held in the picturesque grounds, Jesmond Dene, Newcastle-on-Tyne (by kind permission of Sir W. G. Armstrong), on Tuesday afternoon, August 5th, 1884. A band will be in attendance, and play a popular selection of music. Tea will be provided in the banqueting hall at five p.m. prompt. Tickets for tea and grounds, 1s. 6d. each; children under twelve, 6d. each. Grounds open at two o'clock. Entrance by lodge nearest to Heaton Park.

APPORTS OF FLOWERS.

La Lumière (Paris) gives a letter from M. Henri Sausse of Lyon. In the course of it he says :—

"Madlle. Louise, a lady in private life, attends my séances for magnetising for health. At these séances, as I have previously reported to you, she has passed into the trance, and while in it flowers have been put into her hand, by spirit friends, in a well-lighted apartment. Of flowers she is passionately fond. At our séance of April 30th, she entreated the guides, who aid me in magnetising to let her have a bouquet. I urged her not to do so, as it would be at the cost of strength she could ill spare, but she persisted, and finally received one of seven splendid roses. But it was at a high price, for she fell into cataleptic trance, followed by excitement and subsequent debility, lasting for days, to overcome which I had to magnetise her frequently, with great exhaustion to myself. I shall therefore not have to report any more of these apports of flowers, for I felt it incumbent upon me, considering her health, to entreat our guides to disregard her desires in this respect. Such manifestations may be purchased too dearly."

The editor of *La Lumière* reiterates the opinion that phenomena which are exhausting to mediums ought to be looked for only from those who are equal to such work, and who confine themselves as much as possible to it, for work it is, and exhausting work too; that such mediums, being incapacitated from other work by which to get their livelihood, should be liberally supported in thus giving their time, health, and strength.

"On this subject of apports of flowers," *La Lumière* continues, "our correspondent, M. Helleberg, of Cincinnati, calls our attention to a letter in *The Voice of Angels*, from Dr. Charles Holland, for whose credibility he vouches, and for his being known as an experienced investigator, approved, indeed, as such in the R. P. Journal by our own critical Dr. Purdon. Dr. Holland's letter is to the effect that at a private séance at Boston, April 21st, with Mrs. Fay, a well-known professional medium, whom he had never seen before, a female Arab spirit materialised herself and caused a heliotrope, eight inches high, to appear; then a male spirit, who presented him with a rose-pink; then another, who, after magnetising a tumbler of water and bidding Dr. Holland drink it for his health, presented him with a double geranium. On his withdrawing, Dr. Holland's deceased brother, 'Wales,' came out of the cabinet, sat in the chair next him, and entered into conversation. Omitting all not relating to apports, we transcribe from Dr. Holland's letter :—

"'Wales told me to open my hand. I did so. He tapped the palm of it with his finger-tips, causing a tingling sensation; then pointed his fingers without contact, and presently a little plant seemed to emerge from the palm of my hand until it was some six inches high; it was a little rose plant, and on it a little moss rose developed itself. Drawing his hand away, the plant seemed to be growing out of the palm of my hand. After I had looked well at it, Wales broke the stem off at about an inch from my hand and gave it to me; then he drew away what seemed to be the root and returned to the cabinet."

"'Then came out my sister Mary and sat by my side as real as I had ever seen her in earthly life. After some conversation, I told her that Wales had been doing something which surpassed everything I knew of. She asked me to open my hand in the same way for her. I did so; and she then repeated the manifestation down to the breaking of the stem off the little blossoming plant, then having caused the rest to disappear, she also withdrew."

"'While writing this account,' concludes Dr. Holland, 'these beautiful flowering plants are in a vase before me, and as I inhale their perfume and contemplate them, I seem to feel the touch of those cherished departed ones, and that God's love manifests itself through them.'"

MY GODFATHER'S GHOST AT ABBOTSFORD.

In respect to Sir Walter Scott's belief in spirits, the following extract from a letter of Sir Walter, dated 1818, to his friend Terry, may be of interest, Terry being in London at the time and Sir Walter at Abbotsford.

"The exposed state of my house has led to a mysterious disturbance. The night before last we were awaked by a violent noise, like drawing heavy boards along the new part of the house. I fancied something had fallen, and thought no more about it. This was about *two* in the morning. Last night, at the same witching hour, the very same noise occurred. Mrs. S., as you know, is rather timorous, so up got I, with Beardie's broadsword under my arm,

" 'So bolt upright,
And ready to fight.'

But nothing was out of order, neither can I discover what occasioned the disturbance," &c.

"On the morning that Mr. Terry received the foregoing letter in London, Mr. William Erskine was breakfasting with him, and the chief subject of their conversation was the sudden death of George Bullock, which had occurred on the same night, and, as nearly as they could ascertain, at the very hour when Scott was roused from his sleep by the 'mysterious disturbance' here described, and sallied from his chamber with old Beardie's Killiecrankie claymore in his hand. This coincidence, when Scott received Erskine's minute detail of what had happened in Tenterden-street, made a much stronger impression on his mind than might be gathered from the tone of an ensuing communication," says Lockhart in the *Life*. Vol. II., p. 274.

George Bullock was a famous artist in respect to the decorations of houses, and was engaged at the time in fitting up the library and new part of Abbotsford. Now, if such visitations may be accounted for by a strong sympathy between persons, the following charming letter of Scott's will show how the matter stood between Scott and my godfather, George Bullock.

"To D. TERRY, ESQ., LONDON.

"DEAR TERRY,—I received with the greatest surprise and the most sincere distress the news of poor George Bullock's death. In the full career of honourable industry, distinguished by his uncommon taste and talent, esteemed by all who transacted business with him, and loved by those who had the pleasure of his more intimate acquaintance, I can scarce conceive a more melancholy summons. It comes as a particular shock to me, because I had, particularly of late, so much associated his idea with the improvements here, in which his kind and enthusiastic temper led him to take such interest; and in looking at every unfinished or projected circumstance, I feel an impression of melancholy which will for some time take away the pleasure I have found in them. I liked George Bullock because he had no trumpery selfishness about his heart, taste, or feelings. Pray let me know about the circumstances of his family, &c. I feel most sincerely interested in all that concerns him. It must have been a dreadful surprise to Mr. Atkinson" (my father) "and you, who lived with him so much. I need not, I am sure, beg you to be in no hurry about my things. The confusion must be cruelly great, without any friend adding to it; and, in fact, at this moment I am very indifferent on the subject. The poor, kind fellow! He took so much notice of little Charles, and was so domesticated with us all, that I really looked with a schoolboy's anxiety for his being here in the season, to take his own quiet pleasures and to forward mine. But God's will be done. All that surviving friends can do upon such a loss is, if possible, to love each other still better. I beg to be kindly remembered to Mrs. Terry and Monsieur Walter" (his godson).

"Ever most truly yours,

"WALTER SCOTT.

"Abbotsford, 4th May, 1818."

In another letter to the same he says:—

"Were you not struck with the fantastick coincidence of our nocturnal disturbance at Abbotsford with the melancholy event that followed? I protest to you the noise resembled half-a-dozen men hard at work putting up boards and furniture, and nothing can be more certain than that there was nobody on the premises at the time," &c.

This is from Lockhart's long "Life of Scott," but is, I understand, omitted in the recent contracted memoirs:

therefore it should be preserved in the literature and records of spiritual phenomena: the story of my godfather's ghost at Abbotsford.

HENRY G. ATKINSON.

AN ANCIENT GHOST.

In Mr. Lewis' translation of Pliny's letters occurs the following passage:—

Pliny to Sura.

I particularly wish to know whether you think there exist such things as phantoms, possessing an appearance peculiar to themselves, and a certain supernatural power, or that mere empty delusions receive a shape from our fears. For my part, I am led to believe in their existence.

There was at Athens a mansion, spacious and commodious, but of evil repute, and dangerous to health. In the dead of night there was a noise as of iron, and, if you listened more closely, a clanking of chains was heard, first of all from a distance, and afterwards hard by.

Presently a spectre used to appear, an ancient man sinking with emaciation and squalor, with a long beard and bristly hair, wearing shackles on his legs and fetters on his hands, and shaking them. Hence the inmates, by reason of their fears, passed miserable and horrible nights in sleeplessness. This want of sleep was followed by disease, and their terrors increasing by death. The mansion was accordingly deserted, and condemned to solitude, and was entirely abandoned to the dreadful ghost.

However, it was advertised, on the chance of some one ignorant of the fearful curse attached to it, being willing to buy or to rent it. Athenodorus, the philosopher, came to Athens and read the advertisement. When he had been informed of the terms, which were so low as to appear suspicious, he made inquiries, and learnt the whole of the particulars. Yet none the less on that account, nay all the more readily, did he rent the house. As evening began to draw on, he ordered a sofa to be set for himself in the front part of the house, and called for his notebooks, writing implements, and a light. The whole of his servants he dismissed to the interior apartments, and for himself applied his soul, eyes, and hand to composition, that his mind might not, from want of occupation, picture to itself the phantoms of which he had heard, or any empty terrors. At the commencement there was the universal silence of night. Soon the shaking of irons and the clanking of chains was heard, yet he never raised his eyes nor slackened his pen, but hardened his soul and deadened his ears by its help. The noise grew and approached: now it seemed to be heard at the door, and next inside the door. He looked round, beheld and recognised the figure he had been told of. It was standing and signalling to him with its finger, as though inviting him. He, in reply, made a sign with his hand that it should wait a moment, and applied himself afresh to his tablets and pen. Upon this the figure kept rattling its chains over his head as he wrote. On looking round again, he saw it making the same signal as before, and, without delay, took up a light and followed it. It moved with a slow step, as though oppressed by its chains, and, after turning into the court-yard of the house, vanished suddenly and left his company. On being thus left to himself, he marked the spot with some grass and leaves which he plucked. Next day he applied to the magistrates and urged them to have the spot in question dug up. There were found there some bones attached to and intermingled with fetters. The body to which they had belonged, rotted away by time and the soil, had abandoned them thus naked and corroded to the chains. They were collected and interred at the public expense, and the house was ever afterwards free from the spirit, which had obtained due sepulture.

*** I beg you will apply your great learning to this subject. The matter is one which deserves long and deep consideration on your part. Nor am I, for my part, undeserving of having the fruits of your wisdom imparted to me, &c., &c.

FOREIGN, COLONIAL, AND OTHER SPIRITUAL JOURNALS.—The following journals are now regularly received by the manager of the Psychological Press. Single numbers may be had. *The Theosophist*, *Journal of the Theosophical Society*, *Religio Philosophical Journal*, *Harbinger of Light*, *Le Messenger*, *Revue Spirite*. Address as above, 4, Ave Maria-lane, E.C.

A CASE OF CLAIRVOYANCE.

Mr. L., a gentleman of the highest respectability, and whose word may be confidently relied upon, sends us the following incident :—

Some time ago he and Mrs. L. were at his father's country house at S—, where they generally spent the autumn. Mrs. L. was not feeling well, and lay on the sofa or bed all the day.

About eleven o'clock Mr. L. told her he was going to drive in the dog-cart to the neighbouring town, about nine miles off. This was not an unusual thing, and he left her to go. Some four or five hours afterwards, on his return home, he went straight up to her room to see how she was, and found her greatly disturbed. She said, "Oh I am so glad to see you back : I have had such a horrid fright, a sort of dream, or rather vision, for I was not asleep. I thought I saw you run away with ; but it was quite absurd, for I knew you were in the dog-cart, and *I fancied I saw two horses.*" Mr. L. inquired when she saw it, and she said about an hour ago.

Now the facts were these. On leaving Mrs. L. about eleven that morning, Mr. L.'s father said he would accompany him, and Mr. L. accordingly counter-ordered the dog-cart and ordered a phaeton and pair, but naturally he did not think of telling Mrs. L. of the change of plan. Coming out of the town, Mr. L. was driving, and they *were run away with*, one of the horses having bolted, and for about 200 yards or more it was found impossible to stop the horses, when an intervening hill gave them the opportunity. The time when this happened, as nearly as possible, coincided with the time when Mrs. L. saw what she described as a vision, not a dream, and the detail as to the two horses is remarkable, because Mrs. L. was ignorant of the change of plan.

About the time of this occurrence, which was talked over and commented upon in the families both of Mr. L. and Mrs. L., a correspondence was going on in the *Spectator* on the subject of "Brain-Waves" (which, if referred to, would fix the date if necessary), and Mr. L. was asked by Mrs. L.'s family to send an account of this episode to that newspaper. But nothing was done, and this is the first detailed account of it that has been written.

IN THE TWILIGHT.

Strike deep, my lute, and from mine inmost soul
Call forth an echo that will pierce life's goal,
And waken mem'ries of the years long flown,
Responsive to thy subtlest, tend'rest tone.

RETROSPECT.

A dream, a passing dream
Beset with fancies light as air,
Yet to our youth that seem
High as the heav'ns, than dawn more fair :
Gossamer pinions bearing above
Things that to earth pertain,
Heaven-born instincts descending in love,
Earth-born the false retain.
A vision bright, a holy light
Shed on life's path awhile,
Then passion-toss'd with reckless might
Our fancies but beguile.
A dream, a dream, an idle dream,
Murmur it low, O lute,
A wail, a sigh o'er loves that seem
And joys that have no root.
And in thy thrilling cadence tell
Of purposes too high,
Then 'neath thy witching, echoing spell
Believing, let me die.

PROMISE.

No longer merry, zither sweet,
Thy soul-chords thrill me sad,
And sad yet sweet I fain must weep
Because my heart is glad.
What magic in that tone of thine,
That one tone op'd mine ears
To whispers such as angels kind
Breathe to allay our fears !
A vision bright, a holy light
Streams on my raptured soul,
Uplifted to a sphere all bright
My soul-eyes pierce life's goal.
Awake, awake, my soul, awake !
Respond, beloved lute !
Thy sympathies my soul elate
And discord maketh mute.
For in that one tone's cadence deep,
A promise came like May,
Sure 'twas an angel's voice did speak :—
"Truth shall prevail alway."

Whitby.

C. C.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 310.)

Another group of cases that I adduce here are obtained through the mediumship of Henry Slade. The conditions under which he always sits for form-manifestation are unexceptionable, and he does not run the risk of failure by frequent promiscuous sittings. The cases on record have been witnessed privately by those who have been allowed as a favour to be present at what is with him an exceptional manifestation :—

On this occasion appeared a bright spot, the size of a human eye, bright as the flame of a candle, and a perfect human eye was developed. "Each of the mediums' hands, all four hands, resting on the table. The medium saw the form and said, 'The spirit is placing its hand upon your shoulder,' and instantly I felt taps of fingers there and upon my arm. The touches were very soft and were repeated a dozen times." April 8th, 1871.*

The medium discerned a female form which to Dr. Crowell was faintly visible. "In a few moments thereafter, he said she was standing by my side ; then that she was placing her hand upon my left shoulder, next the medium . . . In a minute more the medium said she was standing between us, and instantly I felt upon my left cheek a sensation as if the skirt of a lady's dress had brushed against it, and this was followed by a rustling sound as it apparently swept across the table" [and more of this evidence]. "At this séance I noticed that whenever the form moved near me it invariably produced an agitation of the air, and I could distinguish upon which side of the table the spirit was moving by the breeze that attended, or as it appeared to me, preceded it. This convinced me that they had succeeded in producing a high degree of materialisation." April 15th, 1881.†

The head and bust of a female rose to about five feet above the level of the table from the opposite side, floated over it, "until it reached a point over and in front of me about fifteen inches from my face." There was a mistiness about it just to prevent recognition . . . "but the arrangement of the features, their relative size and form, and the size of the head and neck and shoulders all impelled the conviction that it was my sister-in-law. While I was making my observations of the spirit form, the name Katie was whispered, her lips moving as the word was uttered. The figure remained steadily thus in view, suspended in mid-air, looking directly into my eyes for at least five minutes, when it seemed to melt away."

In ten minutes afterwards arose the figure of a child, about as clearly visible as the preceding, and remained as long.

That was followed by a female form wearing an old-fashioned cap, "such as my mother was accustomed to wear. The form was that of my mother, tall and spare, and upon its near approach I distinctly recognised the features as hers, and at one moment I caught the old familiar expression when I exclaimed, 'This is my mother,' when she bowed three times in response." May 7th, 1871.‡

These records of Dr. Crowell I may supplement by one of Mrs. Louisa Andrews :—

"At my request the medium lowered the gas. . . . For awhile all was silent and nothing visible ; then I saw something like pillars of attenuated vapour, giving out a faint light, pass and repass . . . then one came floating upwards and towards me until it rested upon the table. . . . I could see something ball-shaped as if it might be a head about four feet above the table, but beneath it only a column of misty light. But this seemingly impalpable form began dancing and stamping as with heavily shod feet, so that the whole table shook. . . . It seemed as if the stamping feet must crush our hands if they should step upon them, while nothing was to be seen but the faintly luminous column gently rising and falling like an intangible cloud. As the shadowy form approached my face, I felt a sense of oppression. . . . There seemed to come a wind . . . the medium held my hands in an almost convulsive clasp. After some minutes the form floated down and came

* Crowell, Vol. I, p. 428.

† Crowell, Vol. I, p. 430.

‡ Crowell, Vol. I, p. 428.

towards my right side, the farthest from the medium. It was very faintly visible, but I distinctly felt drapery sweeping over me and heard it rustle against the silk of my dress. This was not momentary. . . . After the spirit left my side, vague shadows flitted across the wall opposite," &c., &c. November, 1873.*

The two writers of these records, Dr. Eugene Crowell, of Brooklyn, and Mrs. Louisa Andrews, of Springfield, Massachusetts, had ample opportunity, again and again repeated, of experimenting with Slade. Dr. Crowell's book gives full details of the precautions taken by him to guard against error: and I have had the advantage of hearing from Mrs. Andrews, when she was recently on a visit to this country, a minute account of her experiences with Slade. She had resided for a considerable time in the same house with him, and had become familiar by daily habit with these astounding phenomena. They were evoked without any mystifying adjuncts. The medium would recline on a sofa, or a table would be pushed up to the angle formed by two walls of a room, across which a curtain had been hung so as to get a darkened space. Slade would in all cases sit at the table with the observer, his hands being *often* held, *always* in Dr. Crowell's sittings.† The forms as often as not presented themselves in full view of the spectators, forming and disappearing before their gaze. At other times, when power was less, they would avail themselves of the aid which a darkened space, such as is formed by a cabinet, unquestionably affords. But in no case was Slade secluded from view. Mrs. Louisa Andrews also had opportunity of witnessing the results of the mediumship of Mary Andrews, of Moravia—"no more honest woman lives than poor Mary Andrews," she writes in a letter to me at the time—and the subjoined extract from it gives her fresh impressions. I had written to Epes Sargent on the subject of materialisation, which for many years has engaged much of my thought, and he had mentioned to Mrs. Andrews my desire to have some exhaustive investigations, such as he knew that she had had when in the same house with Slade. I wanted to become familiar with the phenomena, to overcome the oppressive feeling of awe and wonder, to see these forms off the stage, so to say, and to solve, in the only way possible, some perplexing problems that public and promiscuous séances would never afford means of setting completely at rest. Mrs. Andrews answers this craving:—

"Mr. Epes Sargent tells me that you are anxious to witness some satisfactory materialisations. How I wish you could have been with me and seen, with Slade, what I have! The face of my lovely sister-in-law, Edith Andrews, was as real and natural in appearance as ever in life. Her beautiful hair hung in soft ringlets just as it used to do (Slade never had seen her), and at my request she turned the back of her head to me that I might see how she wore it—just as she did when in the body. The lips moved, too, and spoke words of warning in a message to a relative, and the lovely white hand came and rested just over my lap with a star of dazzling brilliancy upon its snowy palm. She had in life the loveliest hands I ever saw, and those spirit hands were exactly like them. You probably saw my account of the séance, at which I persuaded Slade to hang up a quilt as a screen, and got Owassoo to promise to keep the medium entranced that his excitement might not hinder the manifestations. The spirit of a young man who fought throughout our war, and came back home, unhurt, to die of bleeding from the lungs shortly afterward, came to me (and my sister) at this séance in full form, put his arms about me and kissed me on the forehead, his heavy white drapery trailing over my head and shoulders. He sat down on a chair beside me, then stood up on the leaf of the table, which could not have supported the weight of a little child (he was six feet tall) without tipping over; and upon the medium's groaning and moving, as he lay unconscious on a sofa, this tall, strong-looking form collapsed, instantaneously, with an electric snap and rustle, and disappeared like a flash of lightning from our sight. It was altogether the most thrilling experience of the kind I ever had. I have no more doubt about materialisation than I have of the simple rap

—nor would you have if you had seen what I have, through Slade and through Mary Andrews, at Moravia. Slade's materialisations are more satisfactory, *at the first*, to a sceptic because he uses no cabinet or curtain, but those at Moravia were more material. We have no medium more thoroughly good in character and honest than Mary Andrews. I long to go on next summer again to the Cascade to attend some of her séances."

I add here a single case of a sitting with Mary Andrews which falls under my present head. The forms produced, when she formed a member of the circle, were "cloudy," "hazy," what I call shadowy. When she was secluded in a cabinet, as was her usual practice, I believe they were solid and far less ghost-like.

The séance was held by Mrs. Mary Andrews, of Moravia, at the house of Mr. and Mrs. Keeler, with whom she had lived until her marriage. The room had only six chairs and a pianoforte. A thorough examination was made by Dr. Crowell, who writes the record. Hands and faces were shown in great abundance as recorded in a previous section. Dr. Crowell, thinking that Mr. Keeler's presence was antagonistic, proposed a sitting with himself and a Mr. H., to which the medium agreed. They sat in the dark, Mrs. Andrews being seated outside the cabinet.

"Noises were followed by the appearance of numerous spirit lights, and one of these expanded into the form of a human face, but it almost instantly disappeared. Soon I saw a spirit form; then other forms until the room appeared full of them. They filled the space as compactly as people in the aisle of a church upon dismissal. They appeared as luminous and cloudy forms of the dimensions and height of human beings, and each was distinctly visible. One form approached, and when within two feet of me, it became distinctly apparent that from the neck to the waist it was to the eye as real as any human form in our life. It was that of a female, rather stout, clothed in a snowy white dress, every fold and pleat of which was distinctly visible. Soon the lady next me said the spirits were raising her left arm; and upon looking we saw an infant form laid upon her arms and lap, while another full-sized form stood in plain view between the lady and myself, inclining forward and employed in arranging the baby form. The adult form was not sufficiently materialised for me to distinguish the features, but from the figure I took it for my sister-in-law." 1871.*

Up to this I have noted cases in which shadowy and sometimes luminous forms appeared while the medium was in view of the observers. We shall find that this is the prevalent type under these conditions; just as we shall see that a secluded medium rarely gives a shadowy form, but one apparently of "too, too solid flesh." This may be accepted as the rule, subject, nevertheless, to some exceptions.

(To be continued.)

TRANSITION

WATTS.—July 23rd, at Dietenheim, near Bruneck, Tyrol, after a short illness, in the 61st year of her age, Anna Mary Howitt, loving and beloved wife of Alaric Alfred Watts, of 19, Cheyne-walk, Chelsea, and elder daughter of William and Mary Howitt. Friends are requested kindly to accept this intimation.

ON the evening of July 21st, the London Lodge of the Theosophical Society held an open meeting at Prince's Hall, Piccadilly. The attendance was numerous and distinguished, including many persons well known in society. Several members of the Spiritualist Alliance and of the Society for Psychical Research were present. During the evening addresses were delivered by the President, Mr. Finch, by Colonel Olcott, Mr. Mohini, and Mr. Sinnett. Madame Blavatsky, who was also present, was a centre of attraction. Upwards of 300 accepted invitations.

La Lumière, July 10th, announces the arrival of Mr. J. Shepard in Paris, and his having given a few private séances. At one of these Madame Grange was present. She says: "One of the most striking features of this séance was the sweet and delicate music produced by a spirit calling herself Sappho, from the little harp. The music sounded over the circle, the harp sometimes resting upon their heads, still playing. Its final notes were played with it resting in my lap, where it remained until the end of the séance." She says that the performances through the medium are highly appreciated by musicians, that M. Samuel David, the composer, has written a poem, "Le Triomphe de la Paix," and dedicated it to his excellent friend and artist, Jesse Shepard.

* *Spiritual Magazine*, p. 490

† See a statement in an extract, published in "LIGHT," April 19th ult.

* Crowell, Vol. I., p. 446.

[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.]

XXV.—ACTS OF ST. FELICITAS.

In the time of the Emperor Antoninus, the pagan priests of Rome complained that Felicitas, the widow, and her sons, insulted the gods, and that the gods were so angry that they could not be appeased till she worshipped them. Antoninus gave orders that she should appease the anger of the gods by sacrificing to them. The Acts relate that, Publius, sitting in the forum of Mars, said to her: "Pity your children, good youths, and in the flourishing prime of youth." Felicitas answered, 'Your pity is impiety, and your advice cruelty.' And having turned to her sons, she said, 'Behold, my sons, Heaven, and look on high where Christ and His saints await you. Fight for your souls, and shew yourselves faithful for the love of Christ.'" When, after the confession of Januarius, the first of her sons examined, the second, Felix, was brought, the Acts proceed: "Whom

when Publius exhorted to sacrifice to idols, he constantly said, 'God is One Whom we worship, to Whom we offer the sacrifice of pious devotion. See that you think not that I or any of my brothers will ever recede from the love of our Lord Jesus Christ. Let lashes threaten, let bloody counsels prevail, our faith cannot be conquered or changed.'" The Prefect bade Alexander pity his infantine years. "'Wherefore,' continued he, as the Acts tell us, 'sacrifice to the gods that you may become the friend of the august Emperors, and have life and favour.' Alexander answered, 'I am a servant of Christ: Him I confess with my mouth; I hold in my heart; I incessantly adore. Although my age, as you remark, is weak, it has grey-haired prudence if it worship one God. But your gods, with their worshippers, will be in everlasting perdition.'" When Martial, the last of the seven sons of the holy widow, was brought in, the Acts continue, "And he (Publius) said, 'You are become the authors of your cruel fate. You condemn the ordinances of the august Emperors, and you persist to your own ruin.' Martial answered, 'Oh if you had known what punishments are prepared for the worshippers of idols. But until now God delays shewing His wrath against you and your idols. For all who will not confess Christ to be God He will send into eternal fire.' Antoninus then sent them to different judges that they might be visited by various punishments."

Ruinart places their martyrdom about the year A.D. 150. St. Gregory the Great (Pope, A.D. 590-604 speaks of these Acts as "emendatiora," "faultless." (Hom. 3, *super Evangelia*.)

To be continued.

The PSYCHOLOGICAL PRESS ASSOCIATION beg respectfully to announce that they now offer for publication by Subscription,

"PRESENT DAY PROBLEMS,"

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.

This work, first announced a year ago, has been unavoidably delayed, owing to the Author's numerous engagements. It is now, however, ready for press, AS SOON AS A SUFFICIENT NUMBER OF COPIES HAVE BEEN SUBSCRIBED FOR. The plan of the work has been considerably enlarged; its scope may be gleaned from the following draft synopsis of the sections into which it is divided. It will form a volume uniform in style with "Spirit Teachings."

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.

VIII.—Reichenbach's Researches and the Luminosity of the Magnetic Field.

IX.—Apparitions, Hauntings, &c.

X.—Spiritual Phenomena.

XI.—Summary.

This book is intended to present to the student of Psychological Science a succinct and bird's-eye view of the subjects enumerated, in each case narrating and discussing the results of recent research, and attempting to shew how each new development of science is bringing us nearer, step by step, to the Unseen Realm of Spirit. It advocates the existence of the Counterparts of Natural Laws in the Spiritual world, and proves by scientific methods that the Spiritual is not the projection upwards of the Natural; but that the Natural is the projection downwards of the Spiritual,—in short, that the Unseen World is the world of Causes, and this the world of Effects. The Author also endeavours to trace out some of the laws which appear to govern the abnormal phenomena with which he is concerned in this volume.

The Publishers trust that the confidence shewn in their previous Subscription Volumes will be extended to them in this one also, and they, therefore, offer it at the following terms:—

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ORDERS AND REMITTANCES TO BE ADDRESSED TO

THE MANAGER, PSYCHOLOGICAL PRESS, 4, AVE MARIA LANE, E.C.

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 5th, 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.