

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 192.—VOL. IV.

SATURDAY, SEPTEMBER 6, 1884.

PRICE TWOPENCE.

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

## NOTES BY THE WAY.

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

The third report of the Literary Committee of the Society for Psychical Research contains matter that is of interest to me, as a student of that special subject which is now engaging my attention. I refer to form-manifestation, or materialisation. It will be necessary for me to go over some ground before I can make clear what seems to me the point of impact between the researches of the S.P.R. and those on which I am engaged. In the first place I must recall the fact that the Society started from Thought-transference, as a basis. With a wisdom that commends itself thoroughly to me, it elected to proceed from the known to the unknown, from a basis of facts that the public would entertain, to a generalisation of those which, at present, it was disposed to scout. The term "telepathy" was put forward as a convenient expression of the phrase "impressions conveyed without any affection of the percipients' recognised senses, whatever may be his actual distance from the agent." It was no new idea that was thus propounded. The authors of the third report above referred to say rightly:—

"The idea is no mere popular instinct. It comes across our path in works of established fame, from Bacon's stately proposals for 'experiments in consort touching the emission of immaterial Virtues from the Minds and Spirits of man, either by Affections, or by Imaginations, or by other impressions,' to Goethe's genial view that this power in the case of lovers 'is particularly strong, and acts even at a distance.' Nor in referring to such names as Bacon, Cuvier, Goethe, in support of a broad theory of supersensuous influence, are we in any way bolstering up by antiquated authority a position which modern discovery has undermined. We most strenuously insist that whatever of rationality and probability that position ever possessed it possesses still. There is nothing in the advance of the science since the days of Goethe, or even of Bacon, which could possibly make telepathy seem impossible to them now, if it seemed possible to them then. Physiology and psychology have, of course, advanced; the limits of the known senses have been more exactly tested; the invariable co-existence of a physical with every psychical event has been more irresistibly suggested. But the question of sympathy at a distance is left all the time exactly where it was before."

When the writers come to apply their theory of telepathic impact to apparitions, they are disposed to consider that it falls usually upon the sub-conscious region of the mind. "It emerges into consciousness by whatever channel happens in such case to be the easiest." It impinges, it is hard to say why, on the emotions, the will,

the senses, or the intellect: as an impression of diffused gladness or gloom; as an impulse to some special act; as a visible figure, or a sound, touch, taste, or smell; or, finally, as a phrase or an idea. Under each of these four heads, satisfactory evidence is given (for which I must refer my readers to the Proceedings of the Society for Psychical Research, Part VI., from which I quote or summarise in what I am now writing)—examples only of a vast body of evidence that might be adduced. Obvious reasons prevent me from reproducing these pieces of testimony, but I may be permitted to give one instance, avoiding others that have become familiar by quotation, of an auditory impression. The narrator is the Rev. Andrew Jukes, Upper Eglinton-road, Woolwich:—

"On Monday, the 31st of July, 1854, I was at Worksop, staying in the house of Mr. Heming, the then agent there to the Duke of Newcastle. Just as I woke that morning—some would say I was dreaming—I heard the voice of an old school-fellow (C. C.), who had been dead at least a year or two, saying, 'Your brother Mark and Harriet are both gone.' These words were echoing in my ears as I woke. I seemed to hear them. My brother then was in America; and both were well when I had last heard of them, but the words respecting him and his wife were so vividly impressed upon my mind that before I left my bedroom I wrote them down, then and there, on a scrap of an old newspaper, having no other paper in the bedroom. Could they have been the end of a dream, haunting me in the moment of waking? They seemed to me like a voice from the unseen. That same day I returned to Hull, and mentioned the circumstance to my wife, and entered the incident, which had made a deep impression on me, in my diary, which I still have. On the 18th of August (it was before the Atlantic telegraph), I received a line from my brother's wife, Harriet, dated the 1st of August, saying that Mark had just breathed his last, of cholera; after preaching on Sunday, he had been taken ill with cholera on Monday, and had died on Tuesday morning; that she herself was ill, and that in the event of her death she wished their children should be brought to England. She died the second day after her husband, on the 3rd of August. I immediately started for America, and brought the children home. The voice I seemed to hear, and which at first I thought must have been a kind of dream, had such an effect on me, that, though the bell rang for breakfast, I did not go down for some time. And all that day, and for days after, I could not shake it off. I had the strongest impression, and indeed conviction, that my brother was gone. But you should notice that at the moment when I seemed to hear this voice my brother was *not* dead. He died early next morning, on the 1st of August, and his wife nearly two days later, namely, on the 3rd of August. I do not profess to explain it—I simply state the facts. I ought, perhaps, to add that we had no knowledge of the cholera being in the neighbourhood of my brother's parish. My impression was that both he and his wife must, if the voice was true, have been taken away by some railway or steamboat accident."

In the category above referred to—Emotions, Will, Senses, Intellect—Sight is that one of the senses that concerns us most here. The writers, therefore, boldly treat apparitions under the head of "transferred impressions." Starting from those that are quite simple, analogous to the transference from the agent to the percipient of the idea of a card or a number, they pass naturally to the vivid reproduction of a scene such as this, recorded by Canon Warburton, The Close, Winchester:—

"Somewhere about the year 1848 I went up from Oxford to stay a day or two with my brother, Acton Warburton, then a

barrister living at 10, Fish-street, Lincoln's Inn. When I got to his chambers I found a note on the table apologising for his absence, and saying that he had gone to a dance somewhere in the West End, and intended to be home soon after one o'clock. Instead of going to bed, I dozed in an arm-chair, but started up wide awake exactly at one, ejaculating, 'By Jove, he's down!' and seeing him coming out of a drawing-room into a brightly illuminated landing, catching his foot in the edge of the top stair, and falling headlong, just saving himself by his elbows and hands. (The house was one which I had never seen, nor did I know where it was.) Thinking very little of the matter I fell a-doze again for half-an-hour, and was awakened by my brother suddenly coming in and saying, 'Oh, there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ball-room, I caught my foot and tumbled full length down the stairs.'

"W. WARBURTON.

In a second letter Canon Warburton adds:—

"My brother was hurrying home from his dance, with some little self-reproach in his mind for not having been at his chambers to receive his guest, so the chances are that he was thinking of me. The whole scene was vividly present to me at the moment, but I did not note particulars, any more than one would in real life. The general impression was of a narrow landing brilliantly illuminated, and I remember verifying the correctness of this by questions at the time.

"This is my sole experience of the kind."

So far we have got only to a mental picture, reproducing faithfully some scene in which the percipient was interested. We next take a step further, to the externalisation of the visual impression, as a face or figure flatly depicted on some surface, in an unreal and unsubstantial fashion, and in a bizarre relation to the real objects among which it appears. This instance, taken from the "Memoirs of Georgiana, Lady Chatterton," by S. H. Dering (1878), pp. 100-102, will explain what is meant.

"My mother had not been very well, but there was nothing alarming in her state. I was suffering from a bad cold, and went early to bed one night, after leaving her in the drawing-room in excellent spirits, and tolerably well. I slept unusually well, and when I awoke the moon was shining through the old casement brightly into the room. The white curtains of my bed were drawn to protect me from the draught that came through the large window, and on this curtain, as if depicted there, I saw the figure of my mother—the face deadly pale, with blood flowing on the bedclothes. For a moment, I lay horror-stricken, and unable to move or cry out, till, thinking it might be a dream or a delusion, I raised myself up in bed, and touched the curtain. Still the appearance remained (although the curtain on which it was depicted moved to and fro when I touched it), as if reflected by a magic lantern. In great terror I got up, and throwing on a cloak I rushed off through some rooms and a long passage to my mother's room. To my surprise, I saw from the further end of the passage that her door was open and a strong light coming from it across the passage. As she invariably locked her door when she went to bed, my fears were increased by the sight, and I ran on more quickly still, and entered her room. There she lay just as I had seen her on the curtain, pale as death and the sheet covered with blood, and two doctors standing by the bedside. She saw me at once, and seemed delighted to see me, though too weak to speak or hold out her hand. 'She has been very ill,' said the doctor, 'but she would not allow you to be called, lest your cold should be made worse. But I trust all danger is over now. . . . The sight of you has decidedly done her much good.' So she had been in danger, and would not disturb me! Oh! how thankful I felt to the vision or fancy, or whatever it may have been."

The flat externalised picture appropriately intervenes between the mental picture and the visualised apparition of solid and substantial form. It "represents a telepathic impression which has been externalised, but not yet completely objectified," and leads up to the final class of cases, in which "the percipient sees the phantasmal figure as an apparently solid object among the familiar objects which surround him, and holding to those objects just such a relation as a figure of flesh and blood might have held."

Such figure, however, is more durable and more independent than the transitory impressions that have been referred to. The fully externalised phantasm, visible to any observer who might be present, is analogous precisely to the induced phantasm, the materialised form with which I am dealing. I will give an instance from the report of such cases as I refer to. The narrator is Mr. G. Marchant, Linkfield-street, Redhill, "formerly a large miller and farmer, and now an admirable specimen of shrewd and vigorous old age":—

"About two o'clock on the morning of the 21st October, 1881, while I was perfectly wide awake, and looking at a lamp burning on my washhand-stand, a person, as I thought, came into the room by mistake, and stopped, looking into the looking-glass on the table. It soon occurred to me it represented Robinson Kelsey, by his dress and wearing his hair long behind. When I raised myself up in bed and called out, it instantly disappeared. The next day I mentioned to some of my friends how strange it was. So thoroughly convinced was I, that I searched the local papers that day (Saturday) and the following Tuesday, believing his death would be in one of them. On the following Wednesday a man, who was formerly my drover, came and told me Robinson Kelsey was dead. Anxious to know at what time he died, I wrote to Mr. Wood, the family undertaker at Lingfield; he learnt from the brother-in-law of the deceased that he died at 2 a.m. He was my first cousin, and was apprenticed formerly to me as a miller; afterwards he lived with me as journeyman; altogether eight years. I never saw anything approaching that before. I am seventy-two years old, and never feel nervous; I am not afraid of the dead or their spirits. I hand you a rough plan of the bed-room, &c."

I have roughly summarised so much of the Society's proceedings as I am concerned with. I do not pretend to do any sort of justice to the care with which the phenomena are classified, to the admirable manner in which the facts and conclusions are stated, nor to the importance of the issues presented. As a Spiritualist, writing for Spiritualists, I venture to express my great gratification that the writers of the Literary Committee's Report have proceeded in the cautious way that they have in dealing with their facts. I hope, if it be not impertinent to offer a suggestion, that they will continue to adopt the plan to which they have hitherto adhered, so long as they can. When they are compelled to abandon the principle of telepathy as a sufficient basis of explanation of facts brought before them—if they are so compelled—I believe they will not regret having built their initial explanations on an accepted and familiar basis; and their next step will, if I am not mistaken, involve no erasure of the previous footprint. It is to me, at any rate, a source of pleasure that conclusions which I believe to be unquestionably true are being established by methods so sure and so generally acceptable.

And now, as to the bearing of all this on my own special work. I have noticed that the induced apparitions with which I deal are shadowy, flat, and solid, as the spontaneous apparitions are. I have pointed to the vague, shadowy, cloud-like, half-formed figures, such as that described in my last "Notes." My readers will remember the flat, shadowy projection of the figures of "Estelle" and "Franklin," recorded by Dale Owen, so like the case of Lady Chatterton. And of the solid, substantial form, organised apparently in every detail of the human body, we have superabundant evidence. The same points strike me in looking back on the evidence which I carefully summed up in dealing with the subject of spirit-photography. There was, as I pointed out in the chapter of my Researches which I devoted to that subject, a very marked difference between various specimens obtained through different operators. Some were vague, shadowy, and impalpable, "floating masses of luminous vapour," amorphous, and only faintly adumbrating a human form. Such were the remarkable series obtained by Mr. Beattie and Dr. Thomson at Clifton. Some were flat, as though taken from a picture. Such were those taken by Mr. Mumler in America. Some were solid and substantial, heavily draped, like "the sheeted dead," or clothed in the garments that they used to wear, like Hamlet's father "in his habit as he lived," when he "revisited the glimpses of the moon." I please myself with the idea that there is a similarity in photographs of spirits, in their natural or spontaneous apparitions, and in those induced manifestations of spirit through a medium with which I am now specially dealing.

"M.A. (Oxon.)"

## CHINA BELIEVES IN SPIRITS.

(From the *China Review*, Hongkong.)

In China the souls of the departed are venerated. Families worship their ancestors. In the Chinese drama spirits execute justice. In the hours of darkness spirits are said to come, and then vanish at cock-crow, appearing clad as they used to be in their earthly life.

The Chinese believe in obsession. Obsessing spirits are regarded as of low intelligence; people are not held responsible for what they do under obsession. These obsessing spirits, sometimes called wanderers, are held to be those who departed this life without relations, or without such as could make the customary offerings for them. To such spirits are attributed ills of various kinds, social and private. The seventeenth day of the seventh moon is observed for preparing and setting out on tables dishes of cakes, with written invitations on each to "honourable spirits without shelter."

It is said that during the last rebellion at Canton, the spirit of the idol Kwangin, in white raiment, patrolled the walls to protect the city; and the *Pekin Official Gazette* accounted for the Mahometans not daring to approach the city of Chang-Wei by their seeing on the city walls protecting spirits armed and numerous as trees in a forest.

The following are a few of the instances of apparitions which abound:—

When the English steamer "Ocean" ran down the "Fusing" a mandarin was drowned. Before he went on board he had entrusted something for his wife to a friend. When the latter handed the parcel to the wife she was prepared for his breaking the news to her of the disaster, for his spirit, she said, had appeared to her as if dripping with water.

The Chinese commander of a steam war vessel, off Foochow Arsenal, died suddenly on shore, at the house of a friend. The friend frequently saw his spirit, to whom he said, at last, "It was your destiny to die from the earth; you should accept it, and not regret it." The spirit came to him no more; but he was often seen on board his ship by the crew, walking to and fro on the bridge.

A Chinese tutor told the writer that one of his pupils apologised for a short absence from his studies, thus:—"My uncle received a sum of money on deposit from a soldier before joining the army; and had never heard from him since. The day before yesterday my uncle called us to his bedside and told us that he was going to die, that the soldier's spirit had been and said that he should take him with him into the next world; the summons, he said, was imperative, although he had done no wrong, for the man's money was always ready for him. My uncle died the same day. This is the circumstance, tutor, which has prevented me from coming." The tutor mentioned the excuse as one not to be questioned.

Stories of the spirits of suicides are common: here is one. At Hang-chow there was a deserted house, said to be haunted. One Tsai, a man of letters, without fear, bought it for a small sum, and took up his quarters in it alone. The first night he lighted a candle, and lay down; presently appeared a woman with a red kerchief about her neck; she saluted him, fixed a cord to a beam in the ceiling, made a slip-knot, and drew it over her head; then she arranged another cord in the same way, and bade Tsai to do just as she did. He stepped forward, raised his arm, and put his hand into the slip-knot. "That's wrong," said the woman. Tsai said, "It is you who are wrong; if you did right you would not be in this miserable condition. You ought to repent, and not tempt others to wrong." The spirit wept, bent before Tsai, and disappeared. The house was not haunted afterwards.

The writer of the paper says that he visited a prison, in which a disused cell was pointed out to him as one where a

female prisoner hanged herself, and whose suicidal example was followed by other prisoners who had been put into the same cell; until, one day, a young prisoner complained that a wild-looking old woman had appeared to her, and ordered her to hang herself, but that she had resisted the impulse. The cell, by order of the governor, was now no longer used. Such facts as this, not unknown in other parts of the world, remarks the writer, point to spiritual suggestion, the prostrate state of the prisoner enabling the positive spirit to act upon the mind.

Belief in spirits and their action has prevailed in China from time immemorial; it is rooted in the social, political, and religious condition of 500 millions of intelligent people, whose manners, customs, and philosophy we have yet to adequately study.

## 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.]

## Spiritualism at the Forthcoming Church Congress.

To the Editor of "LIGHT."

SIR,—The Church Congress meets at Carlisle in the course of the present month, and, although I should have preferred others to have moved in the matter, yet, in view of the necessity of immediate action, I am myself constrained to acquaint the readers of "LIGHT" with what is desired.

At the Congress held three years ago, Canon Wilberforce specially commended my "New Basis of Belief in Immortality" to his clerical brethren; indeed, I have been very gratified to learn that the perusal of this work by the rev. Canon was one of the chief causes of the whole subject receiving such careful and temperate treatment on the occasion in question.

Disliking intensely any attempts at mere proselytism, I am yet not altother unwilling to comply with a request to state in a letter to "LIGHT" the outline of a proposed work, because I am convinced that the time is ripe for it. The present must not be judged by the past. The spirit of inquiry is abroad—deep and earnest inquiry—and open doors for useful work abound on every hand. Information is eagerly sought for, and it is, I conceive, a duty to supply it to those who are seeking and groping for new light.

In no quarter is this more apparent than amongst the clergy, amongst whom there exists as a body an interest in, and a very evident desire to know what can be said for or against the claims of Spiritualism.

But to come to the pith of my letter. I have had £10 placed in my hands, accompanied by a suggestion that a copy of the "New Basis," bearing on the face of it the commendatory words of Canon Wilberforce, should be sent to each member attending the Church Congress this year. (The names and addresses of members are published in the local papers of the place where the Congress is held.)

To do this thoroughly would cost £100. Towards this I would contribute £25 myself, by instructing my publishers to supply the books at cost price; and Mr. Charles Blackburn, who has, in the past, so nobly and generously supported Spiritualism, states, in a letter just to hand, that although he has now given up making public subscriptions to Spiritualism he yet thinks so well of the proposal, as a means of widely extending a great truth, that he encloses a donation of £10 for the purpose.

That makes £45 out of the total required, and I am further assured that if the matter is placed before the friends of the movement that there are many who would desire to make the work a complete success. Of this, however, I am not able to judge, my task being simply to state facts and indicate an open door for what seems useful work.

If I am commissioned to move further in the matter I shall beg leave to render an account of my stewardship in these columns.

—Yours truly,

4, Ave Maria Lane, E.C.

JOHN S. FARMER.

## Survival of the Fittest Hereafter.

To the Editor of "LIGHT."

SIR,—As "M.A. (Oxon.)" has started the subject indicated above, but there stops—declining to pursue farther "these high speculations," I think it desirable, at all events, to state the problem to be solved completely, if indeed solution is possible; which, however, I much doubt and am even inclined to deny.

If the fittest only are to survive the grave and to be immortal, then we are introduced at once to the question of numbers, or in other words, to a consideration of the scale of excellence which qualifies for this vast endowment. Tacitus at the close of his *Life of Agricola*, remarks on this head:—"Si quis piorum manibus locus, si ut sapientibus placet, non cum



*corpore ceteris magnæ animæ, placide quiescas.*" According to this heathen and most unfeeling idea, only great souls can be expected to escape extinction. "Survival of the fittest" is scarcely more consoling. "The fittest" would seem to include only the choice specimens of human excellence, leaving the ninety-and-nine to extinction. Nay, that is too liberal an allowance. One in ten or twenty thousand would seem a sufficiently generous estimate.

"Survival of the fittest" may be applied to the competition and struggle for mere animal life among the lower races, but does not suit the conditions of the moral and spiritual struggle. Envy, jealousy, and the pride of possession do not enter into the latter. The animal struggle is one for food, the supply of which is limited; for a certain portion of the earth can only be got by excluding others. But moral excellence, what the Christian calls the joys of Heaven, is founded on admission, not on exclusion. The order of ideas is wholly reversed. The supply of land, or of food, is limited; but who will limit the supply of spiritual ideas and joys? Increasing numbers may be a source of anxiety and melancholy forebodings in the natural life; but the increasing numbers of the lovely, and just, and merciful, and peaceful, and pure, is the source of nothing but joy in the upper worlds.

There is another consideration wholly left out. The question of time is all-important in the one case, but does not obtain at all in the other. A man must have food, or in a few days he dies; but the soul encased in the spirit-body is no longer a child of time, but can wait the leisurely development of ages. This exclusion of the time element, when we are once out of this gross and material existence, changes the problem altogether, and forbids us to despair of those who are unfitted now for eternal life becoming ultimately qualified for it, so that it may come—

"At last, far off—at last to all  
And every winter change to spring."

But if there are some souls so wicked and perverse that even the resources of heavenly love are unable, and always will be unable, to convert them to good, then absolute extinction would seem to be the fitting penalty. If the potter finds a vessel so misshapen, or the material so bad, that it can serve neither for use nor ornament, he does not preserve it: he breaks it up—and so with the human soul.

It seems to me there is an unfeeling arrogance in advancing beyond this point. Those who maintain that beings who only do evil, and inflict misery on themselves and others, are still to be perpetuated in endless existence—which is the orthodox doctrine—are condemned by reason and morality on the one hand; but those again who maintain or, perhaps, merely surmise, that only a select aristocracy of souls—*la crème de la crème* of the human race—will escape extinction, no less in my mind malign the order of the universe, and deny the supremacy in it of either love, or justice, or wisdom.

G. D. HAUGHTON.

Koot Hoomi.

To the Editor of "LIGHT."

SIR,—I do not think that the letter of Madame Blavatsky in your issue of August 9th, has done the cause of Koot Hoomi much good. In the matter of "John King" she confesses that she wittingly deceived Colonel Olcott and others for a considerable time, and "laughed heartily at the easy way the astral body of a living man could be mistaken for and accepted as a spirit." Mr. H. Millar has pointed out the gravity, but not the full gravity, as I think, of this admission.

For fourteen years (from 1860 to 1874) Madame Blavatsky was professedly a Spiritualist. During part of that time she seems also to have been an active missionary of the cause. Mr. Burns, of the *Medium*, has recorded that she once came to him to propose the foundation of a Spiritualistic Society in Egypt. In the *Medium* of February 9th, 1872, notice is given of a Spiritualistic Society (Société Spirite) as actually existing in Cairo. On April 26th of the same year, a correspondent, "D.C.K.," writing from Egypt, refers to it, and invites "mediums" to communicate with "Madame Blavatsky." It must be remembered also that John King was not the only alleged spirit of a departed mortal that came to her seances, as recorded by Colonel Olcott in America. On one occasion she recognised the spirit of a juggler whom she had seen in Central Africa fling a tape in the air, mount it, and disappear in the sky. Then we have "Hassan-Agha," "Marya the nurse," and "Mrs. Fulloner, who had only died the previous Friday." On one occasion also she announced that she saw the spirit of her dead father ("People from the Other World," pp. 328, 366). Was this also a piece of pleasantry? And this Spiritualism was attested by many marvels, letters written by the alleged John King in gummed envelopes, the medal of honour of Madame Blavatsky's father fetched from his coffin by the spirits of the dead, and so on.

That lady seems to doubt the sincerity of my disbelief in the existence of Koot Hoomi, failing to see that it is her own writings that have made this belief so difficult. She tells us that he comes to her constantly with a "black beard and long white flowing garments" (a curious costume, by-the-by, for a Tibetan monk), and that we must accept her word that his name is

"Koot Hoomi." But we are forced to remember that that same word was once pledged to the fact that his name was "John King." If she appeals to her arduous missionary efforts to propagate the doctrine of Shells and overthrow Spiritualism, we cannot forget that the same energy was once devoted to support Spiritualism. If she appeals to attesting signs and wonders, we are forced to recall the incident of the medal of honour, and to doubt whether, in the face of such exceptional notions of pleasantry, that medal really came from her father's coffin at all. A graver point remains. She now tells us that she never was a Tibetan nun. This is the most important fact that has yet been revealed in the whole Theosophical movement. As a Tibetan nun, she might have received instructions in Tibetan Buddhism "under the roof" of the monks. As one of the female laity this is quite impossible.

Let one of the lady members of the Theosophical Society try to get lessons in Italian from a monk in the nearest Carmelite monastery, and she will have a slight idea why this is impossible. I say only a slight idea. The Buddhists in Tibet, as we see from the Abbé Huc, are divided into four categories:—

1. The Hermits. The Abbé witnessed some of these practising Yoga in caves and mountain ingles. Their scanty food was pulled up from time to time in a basket, with a bit of string.

2. The Wanderers. These are obliged to shift their sleeping quarters every night. They sleep sometimes on the cold hill side; sometimes a compassionate Tartar gives them a corner of his tent and a cup of tea with a pinch of flour in it. The sole property of these men is a wallet and a staff.

3. The Renegades; like the Abbé's servant Samadchiemba, who had forsaken holy orders, and been a mountebank, and then a camel driver and amateur thief.

4. The monks that recite the prayers and perform the ordinary routine duties of the monasteries.

To which of these four classes did Koot Hoomi belong when he received Madame Blavatsky under his roof? Plainly he can neither have been a hermit nor a wanderer, for hermits and wanderers have no roof at all, nor can the great apostle of Esoteric Buddhism be a renegade.

There remains the monk of the monastery, but Koot Hoomi can scarcely be one of these. Each has a number of duties, confession about once a fortnight, service at the altar, teaching, and so on, and what we learn of Koot Hoomi's proceedings is quite inconsistent with these duties. Would a Tibetan monk ever get the permission of his religious superior to cross the snowy mountains to appear to Mr. Brown, or to manifest himself near a temple at Simla where Mr. Sinnett was picnicking? Would he have a horse at his disposal to enable him to ride about the country? In what part of his scanty cell would he keep his copy of Plato, his library to say nothing of the vast mass of "precipitation proofs" of "Isis Unveiled," "Esoteric Buddhism," &c.: and the staff of secretaries that seem at hand to ransack these proofs as occasion requires. In "Isis Unveiled," Vol. II., p. 628, we read that this gentleman "travels constantly to British India and back." This, I fear, with the well-informed, will quite prove his immaterial existence. If he had a material throat to cut, the Chinese, not the Tibetans, would have judged him a British spy and cut it long ago. Then, too, how is it that this Tibetan Buddhist believes that "Buddha" in Tibetan is "Fo," that "Dharma" is "Fa," that "Sangha" is "Sengh," and that a monk is called a "Shaman"? ("Isis Unveiled," II., pp. 290, 599.) Will not the sceptical say that plainly when Madame Blavatsky wrote or edited "Isis Unveiled," she thought that Chinese was the language of Tibet. It is true that she has travelled much in that country, according to her recent letter, but she admits that she is not prepared to produce a single trustworthy English witness of her transit even through India in the visit she made previous to 1874. Is this satisfactory?

Donegal.

ARTHUR LILLIE.

#### Adepts, and their Occult Powers.

To the Editor of "LIGHT."

SIR,—The narrative in last week's "LIGHT" regarding the card-case found on one occasion in the pocket of Mr. Massey's great coat, and supposed to have been placed there by "occult power," manifested in the presence of Madame Blavatsky, admits of an easy explanation on the ordinary spiritualistic theory, as the following narrative will shew:

At a seance one night, at the rooms of Captain James, Rita being the medium, a sitter requested the spirit present, in exchange for a penny placed on the table, to bring an apple.

Immediately the penny disappeared, and two apples occupied its place, and on the spirit being asked where he got them, he replied, "From the old woman's stall round the corner."

Excluding from both the instances of the card-case and the apples, the explanation which the sceptic would suggest—"clever trick,"—then there remains the spiritualistic theory of spirit-apport equally applicable to both cases.

Madame Blavatsky and Colonel Olcott both say that adepts can so control the forces of nature as to construct articles of permanent stability, and Colonel Olcott, at the time of the

mysterious card-case affair, gravely informed me it was thus produced.

I, however, always rejected this theory, because so far as I know, there is no evidence of any spiritualistic manufacture existing permanently, all such melting when light is introduced, or evaporating when the spirit-power is directed into other channels, shewing that the concentration of the will is in such materialisations the primary cause of the cohesive force.

Colonel Olcott gives as an illustration of his theory, the history of the ghost of an Adept, who appeared to him in New York, and left him his turban as a remembrance.

That the "astral bodies" of "Adepts," like those of mediums, can be projected as "doubles," I can easily admit; but until it can be shewn that the turban in Colonel Olcott's possession is composed of a fabric unknown to human beings, I must continue to assert that it was made by human hands.

GEORGE WYLD, M.D.

Lydford House, Bridestowe, Devon.

#### Conditional Immortality.

To the Editor of "LIGHT."

SIR,—The *précis* of Miss Phelps's theory, given by "M.A. (Oxon.)" in "LIGHT," rouses many thoughts on a most deeply interesting subject. I hope to be pardoned for crudely "setting down" some gained elsewhere. To be brief is my only chance of admission to these pages; and to be at once brief and lucid on such themes is hardly possible. When I meet with such a passage as this, about man "qualifying himself to live by the cultivation of the durable portion of his nature,"—"If not, he has got to the end of his tether: the destiny which must befall him is annihilation" ("Esoteric Buddhism," p. 128),—I think of the saying of the woman of Tekoah as true, even regarding the most depraved soul that ever sunk itself downwards: "We must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God respect any person; yet doth He devise means that His banished be not expelled from Him." (2 Sam. xiv. 14.) For though believing fully that eternal life is, in its every sense, the gift of God, I am as much bound to believe that "the gifts and calling of God are without repentance" (Rom. xi. 29.), and that the spark of Deific nature which has once been given as human life cannot, therefore, by any possibility become *annihilated*. All consciousness of this life may be suspended for cycles of ages; and a vast duration of unconsciousness or semi-consciousness is presumably the fate of those who, in Biblical words, have "no part in the first resurrection." And thus the phrase, *conditional immortality*, may be terrifically accurate as regards the present *Æon*; and yet, of the unhappy souls who fail to secure it, Van Helmont's assertion would still hold good: "Man must live to Eternity after this *Æon*, but he is not to live for this *Æon*, that is, throughout and to the end of it, because he hath drawn death upon himself by sinning. Now, how vast a difference there is between an *Æon* comprehended within its own period and endless Eternity." ("Thoughts on Genesis." Gen. iii. 22.)

To Van Helmont I owe the relief of first catching any glimpse of the means by which human beings, expelled from blessedness by evil, are gradually to be drawn back to good; and, as his writings are not within reach of every student, I would gladly give to other readers of "LIGHT" the clues he affords, which, to my own mind, have been so helpful. But treasure trove so antique being too weighty for the taste of average readers, I must only select two or three. Minds prepared for such ideas will feel their deep significance, though, to all others, they must seem absurd. "As the earth came forth from the heaven of a former world, so, again, this earth, by working out itself, must raise and restore itself to Heaven again." (I am supposing this to be equally true of a *future* earth.) "When earth is advanced to perfection then it puts on the nature of gold or of the sun, which is of that pure and simple nature that every least part of it is gold. Thus they who before were worms, that is, spirits of darkness dungeoned up in their corruptible flesh, will then be souls and partakers of light." . . . "All products of water; yea, moreover of all earth, stones, and trees, are an infinity of worms breeding and swarming in the inside of things, and into which again bodies through corruption or putrefaction do return, until that the worms themselves, proceeding from the abyss, be exalted after the conquest of death or corruption." (Ibid, p. 73.) But *how* exalted? My hypothesis is that the lost souls of this *Æon* will be in another age "spirits of darkness dungeoned up" in closer chains of darkness than even the flesh of creeping things can impose; that they will be imprisoned in the dust of a future earth, and yet remain souls. And here Mr. Oxley and one of his angelic instructors have, indirectly, suggested the probable means of sempiternal re-ascension.

1st. "The dust (of the earth), or as you call it, the remains, will, of course, have to be taken up again, and passing through a superior incoming order of humanity, will of necessity become a higher and purer substance." ("Angelic Revelations," Vol. II., p. 122.)

2nd. "We affirm now, as we have affirmed in the past, that all things are the outcome of humanity (we are now speaking of the external state of the world)—the animal, vegetable, and

mineral kingdoms come forth from that wondrous fabric—the human soul. Every individual form of life coming forth from the great fountain-head has the power to attract to itself, and to assume, the many forms and degrees that are called *soul*, but so minute in every particle that it can be condensed into a certain sphere or state, yet working wonderfully around and through every object which it must ultimate." ("Angelic Revelations," Vol. III., p. 154.)

Cullompton, August 25th.

A. J. PENNY.

#### Spirit Fire Test.

To the Editor of "LIGHT."

SIR,—It was my privilege as well as pleasure to witness this phase of spirit phenomena at the house of John Postlethwaite, on Thursday last, August 21st. There were present the host and hostess, Messrs. Cleas, Smithies, and William Nuttall, and the medium, Mr. Tom Roscoe, of Oldham. The medium, having passed under control, commenced walking backward and forward on the hearth, keeping time to a rat-a-tat din. Presently he placed both hands on the gas globe, which was very hot. After letting them remain there for a short time he placed his hand on the top of the covering of the globe, which was nearly a red heat. He afterwards placed both hands on the top bar—a cast-iron one—pressing heavily on, and allowing them to remain about five seconds. He then took a red cinder, considerably larger than a walnut, from the fire, with which he carelessly played in both hands. At this point the medium returned to his normal condition but almost immediately passed under control again, and placed himself, sitting in Asiatic fashion, before the fire, instantly seized the top bar, which he pulled with all his might, although it was so hot that no other member of the company could bear his hand upon it more than a second. While under control, the medium uttered what impressed me with the idea of prayer, in a language which I did not understand. Of its being a language I have not any doubt, from the euphony which pervaded its utterance. Before the manifestation the medium washed his hands, and when the manifestations were over he also washed them to show there were no signs of the action of heat upon them.

It is due here to state that the medium has only been in the ranks of Spiritualism since February last, and that this is only the third occasion on which he has handled fire or other hot objects. As he becomes more developed, doubtless we shall have even more wonderful manifestations, which, if I should be fortunate to see, I will likewise duly record for the interest of those who dare view what is, even though it be not in accord with the "known laws of nature."—Yours truly,

Rochdale, August 25th, 1884.

PETER LEE.

MR. D. YOUNGER.—We are requested to inform friends that this gentleman is still absent from town, and will not return for another fortnight.

MR. W. EGLINTON.—Mr. Eglinton has returned to town, and has resumed his sésances for Psychography. We trust he will be well supported in what is perhaps the most useful work for Spiritualism now being accomplished in any quarter.

MESSRS. W. H. SMITH AND SON AND "LIGHT."—In many places the only channel local newsvendors have for obtaining their periodicals is through the agency of this firm, who persistently refuse to supply "LIGHT," even to the order of regular customers. In addition to the many towns previously referred to, complaints now reach us from Guildford and Littlehampton.

NOTHING is more injurious to a new truth than an old error.—Goethe.

THE Roumanian papers announce the death, at Galatz, of a priest, named Preda, 120 years of age. He was ordained 101 years ago, and had not tasted flesh meat for fifty years.

THERE is no easier way of concealing one's ignorance than to dismiss any abstruse phenomenon which from want of knowledge is not understood and from want of skill in research cannot be made out, with the presumptuous charge of deception.—Reichenbach.

WHEREVER there is superstition Atheists will be sure to be found; and they will as certainly be met with wherever Divinity is placed by its devotees in an absurd light; instead of saying there cannot be such a God as is thus represented, they settle the difficulty by dismissing the notion of a Deity altogether, and say there is no God.—Diderot.

AMONG the remarkable facts in mesmerism is this, that under the influence of one mesmeriser, Major Buckley for instance, in some patients high clairvoyance can be induced, while under that of another, my own, no clairvoyance at all; another fact is this, that while one, myself for example, can by writing cause certain somnambules to exhibit given effects, another, Dr. Elliotson, could not, and *vice versa*. In one of his patients he could bring on muscular rigidity with the slightest touch of a finger, while I could not by my utmost willing and effort. Mr. H. S. Thompson, and Mr. J. Hands both had patients in whom they could excite phenomena which, when I attempted, quite baffled me.—Dr. Ashburner.

All communications to be addressed to:—

THE EDITOR OF "LIGHT,"

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

#### TO CONTRIBUTORS.

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

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

#### SUBSCRIPTION RATES.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

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Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

#### NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, SEPTEMBER 6TH, 1884.

### THE GENERAL ATTITUDE OF THE PRESS TOWARDS SPIRITUALISM.

#### I.

Because the *Rock*, the *Baptist*, and *Knowledge* have little or no regard for their reputation for common-sense or (as in the case of *Knowledge*) for veracity, it must not be supposed that the Press generally follows in their wake. There are many honourable exceptions; indeed, in most cases a calm and temperate statement of the facts and philosophy of Spiritualism meets with an equally fair and considerate hearing.

Following in a measure the plan adopted last week with the spiritual Press, we shall now deal with secular journals, and as straws indicate which way the current flows, so these clippings will, doubtless, show to those who remember the past, an advance—slight in some cases, considerable in others—but yet an advance on the method of treatment once in vogue.

Our first extract will be from the *Frome Times* of Wednesday, September 3rd.

#### PSYCHOLOGY AS A RELIGION.\*

There is much to fascinate in any work which deals with that mysterious essence which undoubtedly exists in nature, and which is now defined as Psychic force. A short time ago our London correspondent gave us an able letter on the subject, and in this he related what happened to himself at a sésance at which he was present. He did not come away a believer; but he saw things which staggered his senses, and he leaves it as his opinion that there are in these "manifestations of the spirit"—these are not his words, but they embody his meaning—a something which passes human comprehension. Thanks partly to the very fair letter of our correspondent, and partly to our own inquiries on the matter, our table is to-day covered with spiritualistic, or psychological, literature. These works deal with the subject in many of its details, and we have been rather puzzled as to which of these ought first to claim our attention. Ought we first to deal with it as a religion?—or as a science?—or as the keystone to the ancient mysteries of Pagan history?—or, again, as a mere matter of positive and ocular demonstration—as an external, though mundane, force? In our opinion, its first aspect ought to be that of a religion, and here, as Churchmen, we ought—and we say it in no unkindly spirit—to present a verdict of "not proven." If Spiritualism is to be merely another sect, giving another aspect to the chameleon-like views in which the great Spirit of our existence is presented to the gaze of the people, it is very cer-

tain that those who regard the Church as one Catholic body, and who regard her disunion with feelings of pain, can have nought to do with it. It is, therefore, important to see, in the first case of all, whether this new science is placed before us as an objective religion. We have taken the only two pamphlets which mainly deal with the matter in this form. In neither of these can we find aught which places the matter in the light which we have described. In "Voices in the Air" we have a short and pithy appeal to those who are already convinced that voices from the spirit-world are to be heard in the land. Here the object of spirit-voices is guessed at by "M.A.," who, after pointing out from the Bible that the messages of God have "always been adapted to the needs of the age to which they have been addressed," goes on to say:—

"When, therefore, a new message was to be given to us, in what guise should we expect it to come? What is the character of the age? Briefly, material and unscriptural, curious and sceptical, scientifically precise, largely bereft of faith, and casting about for some religion that could satisfy the soul's cravings, and yet rest on a basis of knowledge. It is an age of introspective analysis." . . . . "To such an age, ripe for Spiritualism by reason of its very dissatisfaction with Materialism, the message must come with an air of scientific demonstration. It must appeal to an active reason, for faith is dead and cold. When reason is touched, faith will feel the reviving influence." . . . . "The direction, then, of the answer from the world of spirits to man's wants has been decided by the specific character of the age. It has been directed, I think, to establishing on a scientific basis, the fact of a future life, first of all, and then to the recasting, for an age that has lost touch of much that previous generations held *de fide*, of the old truths in new forms."

We endeavour to give the claims of this eminent Spiritualist of the object of these spirit-forms, so far as they affect solemn religious truths, as fairly and clearly as we can. We have placed "Voices in the Air" first, but by far the larger treatise on the subject is the work by Mr. John S. Farmer, which has received the warmest commendation, without exactly endorsing all that is said, of Canon Wilberforce. This is the third edition of a remarkable work. Its claims are very similar to those of the smaller work, and the proofs are in cases rather staggering. The primary object of the work is to hold up spiritualistic appearances as "furnishing scientific evidence of the truth of Christianity."

In all this there is nothing objectionable, and we see no reason why even a Roman Catholic, not specially forbidden by his spiritual director, should not be perfectly free to obtain whatever help this new manifestation might be able to give him. Neither do we at all follow the cry of imposture which is too often raised in such matters. There are persons of known probity and honour who have experienced these matters, and who are convinced that there is something in it so far supernatural that at present it cannot be accounted for by any of the ordinary forces of nature. If it tends to a more positive faith or knowledge of another world, good will be done.

"One question more than others all  
From thoughtful minds implores reply.  
It is, as breathed from star and pall,  
What fate awaits us when we die?"

This is as solemn an inquiry as one can possibly engage in, and Spiritualism disappoints us in the answer. We trust we have done justice to what is claimed for psychology, and we trust we shall not be misunderstood in what we are about to say against the theory that Spiritualism is an able adjunct to religious faith in the great and unknown future. We speak without any knowledge of what takes place at these sésances, with the exception of some three that we attended some eight or nine years ago. They were then nothing beyond clever curiosities, which excited our wonder. Our London correspondent described a very enjoyable evening and some very enjoyable phenomena, which he was unable to explain. Mr. Farmer introduces us to a capital list of phenomena, both physical and mental. There is here no more claimed than persons of known probity have testified to. Sounds of various kinds, raps according to a code, light ticks and heavy blows; moving bodies in the air, and carrying them through closed doors; drawing and writing on slates; playing on musical instruments, &c., &c. Do these purely secular actions bear out the high claims made for Spiritualism as a religion, or as a basis for a more positive belief in another world? To use a rather irreverent phrase, but without irreverence, if they proved this they would also prove that the next world is to be a sort of "all beer and skittles" existence, and would be as great an incentive to Atheism as is

\* "Voices in the Air." An address delivered before the London Spiritualistic Alliance. By "M.A. (Oxon.)" Reprinted from "LIGHT." London: Psychological Press Association, 4, Ave Maria-lane, E.C.

"A New Basis of Belief in Immortality." By John S. Farmer. London: Psychological Press Association.



the indifference of the present age. The records of séances remind us very much of those after-dinner puzzle games some families affect. It is a puzzle game, with spirits for your opponents. Is existence in the next world such an existence as this? Or, are the spirits out for an evening, and so enjoy themselves in the innocent pleasures of an after-dinner party? We fear that so far as religion is concerned—while admitting that the Church could not possibly object to the objects of Spiritualism as given in these two works—we must say that Psychography is “not proved” to be the great force claimed for it. It must, however, be put back for still further evidence in its favour, and not dismissed with ignominy.

The tone and temper of this is admirable, and if the writer ever penetrates beyond the fringe of the subject, he will learn for himself that what he characterises as a kind of “puzzle game” no more forms a part of Spiritualism, as understood by intelligent Spiritualists, than Alsace and Lorraine now form part of France. The answer to the objection raised will readily suggest itself to every Spiritualist, and need not now be reiterated here. What alone concerns us at the moment is the fair and temperate manner in which the subject is discussed, and the attitude, not of self-complacent condemnation by some would-be know-all, but in the face of what is merely insufficient knowledge, the writer wisely advocates a judicial suspension of judgment, and a call for further evidence.

In the case of the *Cornubian* the references to Spiritualism are made in connection with a review of the books recently sent out by the London Spiritualist Alliance to various provincial journals:—

“Bringing it to Book”: Facts of slate-writing, through Mr. W. Eglinton. This pamphlet, reprinted from “LIGHT,” contains messages written on slates, in broad daylight, by certain of the so-called dead, in the presence of on-lookers. What makes the writing more extraordinary is the fact that it was done on the insides of two slates, so closed and secured as to prevent the possibility of deception, the pencil previously placed inside being only about 3-16ths of an inch long.

“Psychography”: A treatise on one of the objective forms of Psychic or Spiritual phenomena. By “M. A. (Oxon.)” Psychography relates to independent, direct, or spirit writing; and the large number of facts recorded are extremely interesting.

*The Christian Life* of last week, has quite a garland of references and choice bits. Here are a few:—

‘We commend to the attention of the “Society for Psychical Research,” the following remarkable narrative from the new report of the London Missionary Society. Its missionary at Pekin, in China, the Rev. G. Owen writes:—“One of the men baptised during the past year has an interesting history. He is a respectable farmer, and a devout-minded man. He had been scrupulous in the discharge of his religious duties, as he understood them, giving a good deal of money to the temples and to the poor. Eight or ten years ago he was given a New Testament and a copy of the ‘Peep of Day.’ He read bits of these occasionally, and the truth sank into his mind, though it did not bring clear light. But last year he had a dream, in which a heavenly person came to him, telling him to spend no more money on temples, for they are unclean, and that on the 23rd of the 7th moon he would meet a man who would tell him what he ought to do. One of our Bible colporteurs, a simple-minded, earnest Christian, was selling books in the neighbourhood during that month. He, too, had dreamed that God had special work for him to do there. On the day indicated the men met. The farmer invited the colporteur to his home, kept him there three days, and heard from his lips the truth as it is in Jesus, and, hearing, believed. This bit of living history reminds us forcibly of the story of Cornelius.”

\* \* \*

THE ASCENDED ONES.—Not in Heaven shall love forget its own. Fresh scenes and occupations and interests weaken there no sacred tie that was here. “Out of sight” is not “out of mind” with those who are as the angels. We are remembered of the ascended ones with a depth of affection which even they never knew in the earthly years. They speak our names with a tenderness all their own. We are objects of their care and solicitude more than we think. Who can doubt that we shall one day find them and be found of them indeed; and that the

mutual recognition shall be as sure as it shall be rapturous.—  
Rev. Dr. A. Putnam.

\* \* \*

A UNITARIAN LADY'S FAITH.—A lady of Boston, U.S., recently deceased, in a letter written shortly before her death, expressed herself as follows:—“As our birth into this life is anticipated and prepared for by loving hearts and hands, and as we find ourselves welcome and at home when we come, with no strange surroundings, but with great loving care all about us, just so I believe what we call death is but the birth into a new and higher life, made ready for us by the good God who gave us this; and, with the dear ones who have gone before, we shall feel at home, happy and blessed.”

\* \* \*

And last, but not least, this paragraph in the *Intelligence Column*:—

CHOPPINGTON.—The Unitarians of Choppington held two open-air services on Sunday last in a field at the Willow Bridge in proximity to the chapel, kindly placed at their disposal by Mr. R. Huntley. The attendances were large, and the utmost interest was evinced in the services. The respected minister of Unity Church, South Shields, Mr. W. H. Lambelle, presided over the gatherings; and addresses suitable to the occasion were delivered by Messrs. J. Glendening (Newcastle), W. Grieves (Ashington), T. Manning (Gateshead), and W. Burnett (Dunston). A pleasing circumstance in connection with the services is the fact that the members of the Spiritualists' Society at Ashington, a neighbouring colliery village, determined to dispense with their usual religious meeting for the day, and in the early afternoon they came over from their own village and joined the Choppington friends at the end of Scotland-gate. Together, singing hymns by the way, they marched in procession through the village to the place of meeting. The choir of the chapel, under the direction of Mr. Atkinson, lent additional effect to the services by rendering some pieces of music in a very creditable manner. The proceedings throughout proved highly interesting and successful. In the evening the regular service was held in the chapel, when Mr. Lambelle preached to a large congregation.

The *Ulverston Mirror*, of August 30th, has a short article drawing attention to the article which appeared recently in *Society*, and adds:—

“It is a well known fact in certain London circles that the late Prince Leopold was a Spiritualist, and that his conversion was largely due to slate-writing manifestations obtained through the mediumship of Mr. Wm. Eglinton.”

This is only a sample of the notices now lying before us. Space, however, fails, and when we return to the subject next week it will be necessary to curtail the extracts in order to deal with anything like all of them.

## TRANSITION OF DR. PERTY.

We regret to see that Dr. Maximilian Perty has joined the majority. He was one of the most eminent of the Professors of the University of Berne, a Hungarian by birth, and a man of science to the very core of his being. He had all but completed a life of eighty years, more than forty of which had been zealously devoted to carrying out the objects of this journal—“Psychical, Occult, and Mystical Research.” A graduate of medicine at the University of Landshut, of philosophy at Erlangen, he was a man of vast erudition, a tireless investigator, and a prolific author. For more than forty years he occupied the chair of Zoology and Natural History at Berne. He published a mass of works on his own special subject, and several on mystical subjects, such as “The Mystical Appearances of Human Nature,” which he enriched with constant additions, even up to last year; “The Soul Life of Animals,” “Nature in the Light of Philosophic Contemplation,” and his own autobiography, which he entitled, “Memoirs from the Life of a Nature and Soul Searcher of the Nineteenth Century.” In this book he depicts himself as dogmatic rather than critical, disposed to Positivism, yearning after clearness and simplicity, taking of all things the greatest interest in music, psychology, and knowledge of nature, “especially the philosophic side of this last.” He was an honorary member of the British National Association of Spiritualists, and maintained a very considerable correspondence on psychical subjects with experts and inquirers in all parts of the world. Such letters as we received from him bore the impress of a candid and deeply-convinced mind, to which the higher interests of life here and hereafter constituted the absorbing, but not the all-absorbing attraction.

## AN APPARITION OF AN EARTH-BOUND SPIRIT.

THE following narrative was entrusted in MS. to a lady now dead, and her daughter, through whom it reaches us, cannot now trace the narrator. She has, however, no doubt of its genuineness, and we give it place here in the hope that some of our readers may possibly be able to throw some light upon it. —ED. "LIGHT."]

The following story was related by Mrs. — to Lady L—, in 1866.

It is now two years since what I am about to relate to you took place. We had just returned from India, and my husband wished to settle in London, as he had to work at the British Museum three or four days a week, consulting and making extracts from various Oriental works. It was some time before we met with a house that would suit us, but at last we succeeded in finding a semi-detached house, with a large garden: at the end of which there was a good-sized stable. The house had originally been only one, but the landlord had found it to be more convenient to divide it into two: the other half he occupied himself.

A few days after we had taken up our abode in the house, we all remarked upon the strange noises that were heard at night, but we soon ceased to notice them. One day my husband had to leave home on business: he said he should only be absent for one night, but that as I was nervous I had better get my sister, who was staying with us, to sleep with me. We amused ourselves reading and working on the evening my husband left us. I mention this to shew you that what I am about to tell you was not caused by an excited imagination; at about eleven o'clock we both went to bed. I, however, could not sleep; there appeared to be a strange unaccountable sensation of oppression hanging over me; there was no light in the room, and I did not like to disturb my sister, who was fast asleep, by getting up to look for one. I don't know how long I had been awake, before I observed a strange kind of vapour arising from the ground at the foot of the bed; this increased in volume, and gradually assumed the shape of a shrivelled old man in a dark military cloak. I was so astonished that I forgot to be frightened, and remained for some minutes staring at the apparition, which gradually faded away into vapour again. No sooner had the ghost vanished than I awoke my sister and told her what I had seen. She, of course, laughed at me and said I had been dreaming. The next day my husband returned and was informed of the ghost's visit; he laughed at the whole story as my sister had done, and I said no more upon the subject, knowing that nothing would change his opinion but the appearance of the old man himself, and I acknowledge that I hoped he would pay us another visit, if only to convince the two unbelievers of the truth of what I had said.

My husband used often to sit up till quite late at his work, but on the night that the ghost made his second appearance, he had gone early to rest. I was asleep, but was suddenly awake by the sheet being thrown over my face, while I heard my husband address a third person in the following startling language, "Confound you, you old cabbage, what do you want here?" After a minute or two he removed the sheet from my face, and said, "You are quite right, I have seen the ghost; there first came a blue luminous smoke from the ground at the foot of the bed, and from out of the smoke came an old man in a blue military cloak. I will give up the house to-morrow, the landlord cannot hold me to my lease." The next day my husband called on our landlord. The door was opened by an old woman who had been in his service for many years.

"Have you ever heard that next door was haunted?" my husband asked of her; "you may as well tell me the

truth, as I am going to speak to your master and to throw up the lease."

"Well, sir, I have heard something about an old man."

"Just so; now shew me in to your master."

The landlord laughed at the whole affair, and refused to allow us to break through the lease.

"Very well," said my husband, "now listen to me. If you bind me to remain as a tenant till the end of the year I shall leave the house with my family at once and go into apartments, and let every one know that the reason why the house is shut up is because it is haunted. If, on the other hand, you are willing to let me off the year of my lease, I will pay you so much down and hold my tongue about the ghost—now make your choice." After a few minutes' consideration the landlord agreed to accept a certain sum of money, and to cancel the lease. We left the house almost immediately.

A year and a-half passed, and we had both ceased to think about the ghost; the last few months we had been living in the country, my husband having finished his work, that is to say, all but correcting the proof sheets.

One morning he told me should have to go up the next day to town to consult with his publisher about the work, but he would return in a few days. At the end of four days he re-appeared. I noticed he was very silent, and I asked if his interview with the publisher had been satisfactory. He said, "Yes," and that he had been searching in a second-hand bookshop for a Persian work, the name of which I forget. "But do you remember the ghost?" he asked.

"The ghost! I should think so; have you heard anything more about it?" "Yes, a good deal. The last bookshop I visited was kept by an old man, one belonging to the old race of booksellers, clever, and most agreeable; he thoroughly entered into my work, being himself a very fair Oriental scholar. We discussed for some time the various editions of Sanskrit and Persian works, and I asked him if he was often consulted about the latter. He said, 'Yes, that Englishmen at last appeared to have found out the treasures that were hid under so much that was absurd in Oriental tales.'

"Of fairies and ghosts," I remarked.

"Yes, of fairies and genii, and of ghosts; but I for one will never say I disbelieve in ghosts."

"Have you ever seen one?" I asked.

"Yes, I have, and so has one of my daughters."

"I also have seen one. Have you any objection to telling me your story?"

"Not in the least," he said. "I have two daughters; one of them is very delicate, and last summer I thought it would do her good to remove out of town. I, therefore, took a small cottage that had lately been built at Hammersmith. The first week all was well. I went out on Saturday evening and spent Sunday with them, returning on the Monday morning to my business. The next Wednesday, however, I had a letter from my old servant, saying that my invalid daughter was much worse, having been frightened by a ghost, and she begged I would come at once to them. I did so and found my daughter, as the servant had intimated, much worse. She told me that the ghost of an old man had appeared to her; that at first she had seen only a vapour arise from the ground, and that out of this the shrivelled-looking old man had come; that he appeared to be muttering something to himself; he was dressed in a dark blue military cloak."

"Before you continue your story," I said, "may I ask you to describe exactly where this cottage is situated in Hammersmith?"

"It is built on the ground which was formerly occupied by the stables belonging to a large house which has been divided into two houses. My daughter said that after a minute or two the old man vanished in the same way as he



had come. I did not believe in the story, thinking that some trick was being played, and I was extremely indignant with the perpetrators of the practical joke, as I considered it. I determined to sift the matter, and if possible make the parties concerned acquainted with the police. The first night I saw nothing, but on the second night I observed a kind of luminous smoke arise from the floor of my room; this smoke gradually assumed the form of an old man of a most forbidding countenance; he was dressed in a dark military cloak, and appeared to be chattering to himself, and was evidently in great distress. I asked him what was the matter and why he came, but could get nothing out of him. After a minute or two he vanished slowly away. I removed my daughters at once from the cottage, as you may suppose.'

"Did you make any inquiries about the place?"

"I did, and the following story came out. The land on which the cottage stood had formerly belonged to an old man who had once been in the army; he was known to be a hard-hearted miser, and lived in the large house with his only child, a daughter. This daughter married against his will and he cast her off. Years passed by, when one night a wretched-looking woman called at his house and entreated to be taken in; it was his daughter. Her husband was dead, and she was without a farthing in the world, and nearly dead from want of food. She begged on her knees to be forgiven, but the wretch thrust her from him and closed the hall door in her face. Next morning she was found dead, either on the doorstep or in the garden. The old man did not long survive her, and the property passed into the hands of some distant relations, and with it the earth-bound spirit of the miser.'

### A SPIRIT MEDIUM OF 1853.

By S. J. D.

In the year 1853 a small book was published, entitled "The Autobiography of Elizabeth Squirrell," the editor signing himself "One of Her Watchers." In those unenlightened days the phenomena connected with what we now call Modern Spiritualism was attributed to many absurd causes, and brought upon the poor medium charges of imposture or unconscious fraud, and as the manifestations I find in this book seem<sup>g</sup> nothing unusual at the present day, I quote some passages from it; it will also shew what persecution had oft times to be endured for the truth in the early days of Modern Spiritualism. I may mention that the said Elizabeth Squirrell was a native of Shottisham, in Suffolk, a village thirteen miles from Ipswich. Her parents and friends seem to have been very respectable people, and mostly belonging to the denomination known as Baptists. At an early age, it appears, from a series of illnesses she was deprived of sight, hearing, and smell. I pass over much interesting matter connected with her life, from which, it appears, she lived scarcely taking any nourishment, and remaining for days together in a state of coma. During trances she says she had frequent intercourse with the spirit-world, but in those days such assertions were received with ridicule. However, I shall quote her words relative to the phenomena of ringing that frequently occurred, and it was a well attested fact. The remarks in question my readers will find on pp. 41, 48, of the "Autobiography"\* before named. "Much has been said (by persons who have learned to subject facts to their individual opinions) in contradiction of the assertions made of my physical state; but nothing has had such determined discredit as my avowed communication with the spirit-world. It has sustained absolute ridicule; but letting alone theories and opinions, let us deal simply with facts, and after discussing their merits, by a careful examination proceed to decide as to their being only illusions, or incontrovertible realities.

"Among many things, the subject of the glass ringing has excited a large amount of interest, inquiry, and suspicion; and as it seems to demand a detailed account, I will narrate how it first rang, and the circumstances connected with it throughout.

"First, then, it is no musical glass (as has been asserted), but an ordinary and half-sized tumbler; not adapted, whatever might be applied, to become the least musical. The fact of its ringing is so intimately connected with a supernatural agency, and with my intercourse with spirits, that whoever believes the one, cannot reject the other. But to proceed. The ringing of the above-named glass commenced in the beginning of May, 1852, and has continued to be heard till within these last few weeks. (February, 1853.) My requesting to have the glass brought to me was purely accidental nor had I the slightest intimation from the spirit world to make me anxious for it. I had had in the morning of the day in which it was first heard a very beautiful and choice rose brought to me from the garden; and being anxious to preserve it as long as possible from decay, I requested a young friend, who assisted in nursing me, to fetch me a tumbler of water that I might place it in; and, accordingly, she brought me the little glass which has had such notoriety. After a few hours had elapsed the rose faded, and I wanted more. The glass was emptied and left standing by my side till I should receive more flowers; but it seemed not to be destined for a flower vase. Towards evening, as my mother was leaving the room, she heard a sound as if I were touching the glass with something soft, producing a clear, soft tone. She came to my side and inquired if I had touched the glass. I replied in the negative. Upon this she listened with breathless attention, and in less than two minutes she distinctly heard it again twice or thrice. Convinced now that no earthly hand or agent was in communication with the glass, she was at liberty to attribute it to other and supernatural causes. Certain it is that I knew that it was rung by an invisible agency; and I conveyed to my mother my impressions concerning it. She did not reject what I said, as she had in so many instances witnessed the truth and fulfilment of my statements; still, there was a dash of mystery about it that she could not unravel. It was again heard once or twice, as my mother and the young friend afore named were seated at tea by my side, and just as I was engaged in giving an animated description of the enjoyments and spiritual views I had been favoured with during the day.

"On the evening of the second day of its ringing, my father came home off a long journey, and consequently coveted a narrative of all that had taken place during his absence. As usual, I was the narrator, and, among other things, I gave him a full account of the glass phenomenon. He was greatly surprised, and was busily engaged in inquiries, when the glass gave three distinct peals, not loud, but musical. He was thoroughly astonished, but perfectly convinced that it was not, in any way, occasioned by me; he was close by it and saw that it did not move. He relieved my other friends that night by remaining by my side, and was several times favoured to hear the ringing, and always when we were conversing on spiritual and elevating subjects; it rang as if in confirmation of certain sentences, or as if to remove difficulties.

"It continued to ring in the same manner; and the third person who heard it has heard it upwards of fifty times, and is one whose veracity would not be impeached. It has been heard to ring sufficiently loud to arrest the attention of anyone who might have been standing outside the door; while, at other times, it has appeared perfectly ethereal, or more like an *Æolian* murmur.

"One of its most remarkable features is the fact of its having been more than once a warning, and a call for assistance to the helpless. I will relate a circumstance

which seemed most opportune and providential in its results :—

"At the period when it first rang, I was subject to faintness of a peculiar kind: I would sink quite off, and fall, without being able to thwart the attack in the least. I frequently lost my breath, and, but for timely assistance, should on many occasions have been in a most perilous condition.

"I was alone one day, a few weeks after the commencement of the glass phenomenon, when I was suddenly seized with a fit of the kind, and sank quite over the side of the bed, so that I was suspended from it. For some moments I retained consciousness, and felt my breath rapidly receding, without the slightest capability to arouse those in the adjoining apartment. I now lost consciousness, but when I was sufficiently recovered to listen, my mother communicated to me the following very surprising facts relative to the glass. She had not the slightest intimation of my dangerous position, and was busily engaged with her domestic duties, when she thought she heard a distinct pealing ring; she stopped only for a moment, as she concluded it was the glass, and having heard it so frequently, had ceased to feel astonished or alarmed. Again she was aroused, and this time by five or six sharp, clear-toned peals, like a very fine-toned bell. She now felt a presentiment of something alarming, and, on entering the room, found me in the painful position before described; and, on raising me, had the utmost difficulty to restore my almost extinguished life. Here is an indisputable evidence of a preserving agency, and is sufficient to convince me that a guardian angel was hovering over me, and was capable of acting, and did act, upon that material object in order to make us aware of its presence, and to rescue me from what must, without doubt, have soon occasioned my death."

Such is part of the most interesting narrative of Elizabeth Squirrell. Alas! poor girl! for daring to give vent to such ideas as spirit-guides, she was subject to the most foul suspicion and slander. How pathetic and tender is her remonstrance with her persecutors, where on p. 45 she writes :—"But what is there so impious in that assertion? Why may I not assert what I believe to be correct without incurring reproach, suspicion, slander, misrepresentation, and the like?" Then, as if prophesying the advent of Modern Spiritualism, she says :—"A time, however, may come when more light will be thrown on such subjects, and I may be permitted a hearing." Yet we are told that for having such a terrible daughter both the father and mother of Elizabeth Squirrell were expelled from their church without any intimation of the proceedings to be taken against them, and without any opportunity of defence. It is true that numerous persons were employed to watch her, and if possible to detect her in fraud, but the majority of these were totally unfit to cope with such duties and only tended to render the case more mysterious. The affair created great excitement at the time on account of the girl being able to go days, even weeks, without food, and the cruel torture she had to undergo through the officiousness of some of her watchers must have been very harmful to her condition. From my examination of the report on the phenomena I cannot see anything more remarkable than what is almost an every-day occurrence in spiritualistic circles. Yet several of the worthy clergymen and doctors who investigated the case in 1853 came to the conclusion that such things must be frauds because, according to their reasoning powers of those days, "they could not be." We are told that, previous to one of the watchers taking his post, he remarked : "That if he heard or saw some of its alleged peculiarities he would not believe them to be real," and with such men as these for investigators the poor medium must have been little short of a veritable martyr. I fear in this paper I have given too many extracts from the book before mentioned, but I have done so believing it is now very valuable and scarce, and, therefore, out of the reach of most persons.

## SPIRITUALISM IN THE PROVINCES.

ROCHDALE.—On Sunday, August 31st, Mr. Zephaniah Newell, of Oswaldtwistle, occupied the platform of the Rochdale Spiritualists' Society. In the afternoon he spoke upon the subject chosen by the audience, "He that believeth shall be damned; he that believeth not shall be saved." The tenour of the discourse went to shew that those who relied on an unreasoning faith would be damned, or, as he explained, shut out of spiritual truth; while those who exercised their reason would be more likely to effect their own salvation. In the evening the discourse was from the text, and the question "In my Father's house are many mansions: Where is my Father's house?" The basis of the discourse lay in the assertion that God is everywhere, everywhere being God's house. This having been fully elucidated, the mansion of the individual spirit was next explained; that each man and woman would have to build his or her own spirit mansion, by good done, whether in the earth-life or in the spiritual world. The style of the speaker was quaint, unreserved, and logical, both addresses being lengthy, interesting, and instructive.

DEVONPORT.—On Sunday morning last, the guides of Mr. Burt discoursed briefly upon the "Conflict of Life." The down-pour of rain, which had not ceased the previous night, continued through the morning, keeping many in their homes. Consequently our audience was very limited. In view of this, the control, reserving the strength of the medium for the subject of the evening, simply brought to the minds of the hearers their own experience of earthly existence, to prove that the "conflict of life" was verily to most indeed a conflict. The guide insisted that of all who were permitted to return to earth for our good, he was perhaps more than another pre-eminently qualified to speak upon the bitter subject, inasmuch as, when on this earth plane, he was literally starved to death on account of the sufferings of the mortal body, but, thanks to God, through all tribulation he heard the still small voice, saying, "Stand still and see the salvation of the Lord." Place all your dependence upon Him, and leave all in His hands. Seek the Lord while He may be found! We were told to study the "conflict of life," through the ever sublime and glorious morality of true Christian Spiritualism, with a warning so to live here that when we pass into the spirit-world we may not be "undeveloped," coming back to work mischief. In the afternoon the guides of our lady medium (Miss Bond) discoursed with much eloquence and great power upon "Death, Heaven and Hell." The audience was very large, indeed, the hall being quite full, many being unable to obtain a seat. Unhappily the president was unable to take notes, in consequence of the unseemly conduct of a small band of young men, who required constant watching to prevent disturbance from their noisy behaviour. Let us hope they erred entirely from ignorance and not wilfully. I earnestly trust the "worthy Canon" (under whose auspices I understand they form a society of like complexion to one of the numerous "armies" so prevalent at this time), and who I rejoice to hear is friendly to our glorious cause, will so counsel them that in the future their manner may be such as to commend itself *and them* to the spirit friends. In the evening Mr. Burt's guides favoured a good and most attentive assembly with an address from the text on Ecclesiastes, on the subject of "Man and Beast;" contending that the precepts and wisdom contained in the Book of the Preacher did not prove or favour in the least the doctrine, if it may be so called, of the secularists; on the contrary, it proved, beyond dispute, the fact of the pre-eminence of Man over all creation by reason of his intelligence and soul-principle. Life being found to pervade all creation—annihilation nowhere—how can any be found to disbelieve in universality, and universalism being true, all must be included in the infinite goodness of God. The objection of many to the Book of Ecclesiastes being found in the sacred records, was denounced as unjust. The precepts and wisdom of Solomon, the son of David the King of Israel, had as much right to be there as any other book. Geologists' denial of the truth of the six days' creation was severely criticised and condemned. Great stress was laid upon the sagacity and faithfulness of the horse and dog, and a worthy comparison drawn between the ease and facility of taming even the fiercer animals of the lower creation, and the utter impossibility of taming the tongues of men and women. The tongue of the slanderer was a curse of the time. Too much praise could not be awarded to the numerous admirable societies in existence at the present day for the prevention of cruelty to animals, for by their instrumentality more had been achieved for the amelioration of the brutes (so-called) than all the most eloquent appeals that have emanated from the bishops and clergy throughout the realm. Orthodoxy destroys the belief in the universality of life, death, and sympathy. Signs do follow true Spiritualism, and the angel world would sooner or later intimate through mediums the lack of the morality of Christian Spiritualism in the churches, and preach the true and only everlasting Gospel to the nations of the earth. And last, not least, the voice of the people shall be so actuated by the spirit world that rulers and governments may rule and govern henceforth for the true welfare of mankind.—PRESIDENT.

[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.]

## XXX.—TERTULLIAN.

"Tertullian," says St. Jerome, "a priest, the first Latin writer after Victor and Apollonius, was a son of a proconsular centurion of Carthage. In the middle age of life he embraced Montanism, wrote numerous works, and attained a very advanced age. He flourished under Severus and Antoninus Caracalla." (A.D. 193-217.) "His conversion to Christianity took place, probably, A.D. 196, and his lapse into Montanism A.D. 204." (*Migne*.)

In his Book of Prescriptions against Heresies occurs the following passage (c. xiiij):—

"And now that from it we may confess what we should sustain, the rule of faith is that, to wit, in which 'tis believed that there is absolutely but one God, who

by His Word, sent forth at the beginning of all things, has produced the universe out of nothing; this Word, called His Son, has been seen in various ways under the title of God by the Patriarchs; has been ever heard of in the Prophets; and finally, has come from the Spirit of God the Father, and by His power into the Virgin Mary; has become flesh in her womb; and born from her, has come forth as Jesus Christ. Afterwards He preached a new law, and a new promise of the Kingdom of Heaven; He worked miracles; He was crucified; the third day He rose again; caught up into the Heavens He was set at the right hand of the Father; He sent as a substitute the power of the Holy Spirit to direct those who believe. How happy is that Church on which the Apostles sealed all doctrine with their blood; where Peter equalled the passion of his Lord; where Paul is crowned with the exit of John\*; where the Apostle John afterwards plunged into fiery oil, and having suffered nought is sent back into his island. Let us see what it has taught: what it teaches since it holds communion with the African churches also. It knows one God, the Creator of the Universe; and Christ Jesus of the Virgin Mary, the Son of God the Creator, and the resurrection of the flesh; the law and the prophets, with the evangelical and apostolical writings, and thence it drinks in its faith, it signs it with water, it clothes it with the Holy Spirit, it feeds it with the Eucharist, it exhorts it to martyrdom; and so it receives nobody against this institution."

(To be continued.)

\* i.e., The Baptist—both being decapitated.

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## 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 sésances, 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 sésance.

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.