

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

Two leaders of men have left on record their statement of faith. At a time when reconstruction of belief is in men's minds it may not be amiss to recall to memory what Mazzini and Garibaldi had to say respecting problems that engage our thoughts. Mazzini's creed is elaborated with care, and is worth attention.

I believe in God :

In a providential law, prefixed by Him to life :

A law, not of fall, expiation, and redemption through grace of past or present intermediates between God and man ; but of indefinite progress, founded upon and measured by our own efforts :

In the unity of life ; misconceived by the philosophy of the last two centuries :

In the unity of law ; both as regards the collective and individual manifestation of life :

In the immortality of the Ego ; which is but the application of the law of progress (irrefutably revealed by the combined evidence of historical tradition, the aspirations of the human soul, and the discoveries of science) to the individual manifestations of life :

In free will ; without which responsibility, conscience, and the power of deserving progress, are impossible.

In the association—successive and ever-increasing—of all the human faculties and powers ; as the sole method of progress, at once individual and collective :

In the unity of the human race, and moral equality of all the children of God ; without distinction of sex, colour, or position, and never to be interrupted save by crime :

And therefore :

In the sacred, inexorable, dominant idea of duty, as the one sole rule of life ; duty, embracing for each, according to his sphere and power, alike the family, the fatherland, and humanity ; the family, altar of the fatherland ; the fatherland, sanctuary of humanity ; humanity, portion of the universe and temple erected to God, who creates it that it may gravitate towards Him ; duty, which commands us to promote the progress of others in order to achieve our own, and our own in order to benefit others ; duty, without which no right can exist, and which creates the one pure, sacred and efficacious virtue—Sacrifice ; halo that crowns and sanctifies the human soul.

Finally, I believe, not in the actual dogma, but in a new, great, religious manifestation, founded on the above principles, destined, sooner or later, to proceed from the initiative of a people of freemen and believers—from Rome if she will comprehend her mission—and which, while accepting those portions of truth discovered by anterior religions, shall reveal a new portion ; and overthrowing, at its advent, all privilege and caste intolerance, disclose to us the path of future progress.

The liberty of all through the association of all ; such is the republican formula.

God and the people are the two sole terms which survive an analysis of the elements accepted by all political schools as the foundation of the social state. Rome well knows the path of self-sacrifice, citizen virtue, and true glory, upon which, led by the banner inscribed by those solemn words in '49, she rekindled all Italy's love and faith in her.

Garibaldi is characteristically vague, and enthusiastic rather than definite. Writing from Caprera on October 7th, 1869, on the eve of the holding of an Anti-papal Council at Naples, he says :—

I belong to the religion of Truth !

I belong to the religion of God !

These two formulas are identical, and, when made universal, they are sure to conduce to the moral unity of the world.

The former is more conformable to the bent of the high intelligence of the free-thinker, because wholly exempt from mysticism.

The latter being more acceptable to the minds of the masses inured to worship, is more practicable.

For truly, from the Greek to the Scandinavian—from the American to the inhabitant of Asia—all people acknowledge a Supreme Being. If we divest that worship from the mystic and the revealed, there will remain the pure religion of God and Truth, around which the human family must naturally gather.

It is amusing to notice how sure Garibaldi was that he knew what truth is, what God is. As he says, he was not a teacher, and his ideas are worthy of note only from the earnestness and enthusiasm of the man. Mazzini was on a far higher intellectual plane, and his expectation, of "a new, great, religious manifestation, which, while accepting those portions of truth discovered by anterior religions, shall reveal a new portion," is at last about to be realised. For the merely destructive phase which was essential while Spiritualism broke up the fallow ground and cleared it of rubbish seems about to give place to an epoch of constructive energy, wherein the new knowledge which has been given during the past half century will be organised and utilised for the satisfaction of the spiritual necessities of those for whom no provision has yet been made. It is a blot that Spiritualists alone, who have penetrated deeper into religious truth than most of their fellows, should be left for spiritual sustenance to the chance ministrations of those who are sufficiently broad in thought and enlightened in perception to have a message for them which is not altogether repellent. It is time that the Spiritualist should have a form of worship of his own that will embody his faith, and satisfy his aspirations. The soul that never worships in communion with others is spiritually starved, except in some few cases which only serve to illustrate the rule that is well-nigh universal. The rest and refreshment, the harmony and unity of purpose ministered by "common prayer and praise" would be a real blessing to those who are in only too great danger of perpetuated discord and disunion. Who shall say how much the divisions, the selfishnesses and accentuated individualities which have always been a note of Spiritualism, might be attuned and toned down by common worship and united prayer? Who shall say in what degree absence of this has starved souls and caused angularity, irritability, and singularity where there should have been unity and harmony of purpose? The soul needs its sustenance as well

as the body, and the withholding of it causes the same result in either case.

It may be—I cannot tell—that the days of darkness and discord are not yet fully past. It may be that the time is not yet come for full harmony of purpose among those who have entered into a heritage of liberty which they are all unwilling to fetter. It may be that many Spiritualists are still so full of wonder that they have no place for any other thought; or that some are not content to go back to any semblance of the old theology; or that some find their spiritual sustenance in the Churches, and seek nothing different. But, be this as it may, there are many who long for something that shall nourish their souls, and who do not find it in even the broadest and most liberal exponent of orthodox or unorthodox theology. I believe that the time is coming, if it be not already come, when efforts will be fitly made to organise a Spiritualist church, the ritual and liturgy of which shall be expressive of our faith, and where we can gather together for mutual worship and edification. The publication of "Spirit Teachings" has made me very sensible of this want by the correspondence it has brought me.

I do not now venture to hint at any lines on which this attempt should be made. I do but point out that a profound necessity of our nature is unsatisfied so long as we have no common voice of prayer, praise, and exhortation. It is strange that the various efforts that have been made from time to time to supply this want should not have been more successful. I do not doubt that this has been attributable to the fact that the reign of discord which has cursed the earth so long is not yet past. When the time comes it will be a duty that we shall neglect at our peril to make some serious efforts at an organisation of the nature I have indicated. We shall not find ourselves in perfect harmony, probably, with any single theological system; nor with the opinions of any man, be he ever so sweetly reasonable. But we shall not despise the honest thought of any man who has faced the problems that face us, and has wrestled with them and prevailed. The re-statement in terms of modern thought, in response to present needs, of that old truth which, because it is truth, can never die, is the want of the age. It is absolutely necessary that truth should be re-stated from time to time. Jesus Christ did it for His age, and we have lived upon the spiritual food He gave us ever since. It has been done in other lands by other prophets. It is time that we take a comprehensive view of that truth which is the exclusive property of no sect, no Church, no people, no age, but is manifested variously and according to his needs, to every honest seeker.

We shall find a vast mass of material ready to our hands. The splendid storehouses of devotion and liturgical service that the various branches of the Christian Churches, and especially that which is known as the "Changeless East," nearest now to Primitive Christianity, can furnish to us: the Bibles of various faiths, expressions for many a different age of the revelation of the Supreme; the songs of praise that have given voice to adoration in the churches of the past and still resound among us—these will give us wealth of form and matter into which to infuse the spirit of the new dispensation. In none of them, perhaps, a perfect model; but in all something to admire, to preserve, to adapt, and to restate. A valued friend, writing of other matters, adds some very apposite thoughts, which I venture to make more public than they were meant to be:—"In my various readings lately I have come across some most exquisite things in Ernest de Bunsen's 'Hidden Wisdom,' and in his 'Angel Messiah,' which most beautifully and clearly link together Buddhism and Christianity, historically and esoterically. All the teachings are in a celestial harmony in their interior relationships unquestionably. We

do not need contending partisans of either truth to make wider the chasm (of external appearance)—we want a real Pontifex Maximus to build the bridge of Divine Unity across the ages. That great bridge-builder's name is Universal Charity. Each of us, we will hope, may be, by-and-bye, permitted to lay a stone (be it ever so simple) in the bridge-building. I would desire nothing better than to be permitted to work under this Master Builder." I am glad to think that the days of Babel are passing, and that the vexations of Ephraim and Judah are drawing to an end. Verily we have had enough of them.

M.A. (OXON.)

[It was with a deep feeling of grateful satisfaction that we found our esteemed contributor, "M.A. (Oxon.)," had this week in his "Notes" touched upon a theme which has to our knowledge long been a matter of thoughtful consideration to some of our readers resident in and near London. Not a few have felt the need of a service similar to that alluded to by our friend, there being at present nothing in existence calculated to attract and unite Spiritualists. Even in the most liberal of orthodox churches or "Free Religious Services," there is apparent a coldness and deadness which harmonise little with the warmth and fervour which should arise out of the practical knowledge possessed by Spiritualists. The discussion of the subject at the present time seems to us very opportune, inasmuch as one or two friends, with a view of testing the feeling of Spiritualists in this matter, had recently determined to take counsel with those known to be in sympathy with the idea. We shall therefore be pleased to hear from any of our readers who are interested in the matter, and shall be happy to help and assist in the carrying out of the plan, should it be deemed advisable to attempt it. Letters should be addressed to us at our office, 38, Great Russell-street, London, W.C.—Ed. "LIGHT."]

A VOICE THAT IS STILL.

By H. L. D'Arcy Jaxone.

I.

When evening lights her lamp of gold,
And silver stars pave Heaven's floor,
I dream that one within the fold
Comes back to bless my life once more.
Amid the stilly hush of night
I feel the breath of unseen wings,
And through the far-off gates of light
A long-lost voice above me sings—
"Till the dawning of the day,
Till the shadows die away,
Till we live and love for aye,
I am ever near thee!"

II.

When morning crowns the hills with gold,
And wakes the earth with Heaven's smile,
I know my love hath left the fold,
To stay on earth a little while;
Like bells that chime at eventide
A voice resounds through years of pain,
An unseen spirit by my side,
For ever sings the glad refrain—
"Till the dawning of the day,
Till the shadows die away,
Till we live and love for aye,
I am ever near thee!"

New Song published by J. B. Cramer and Co.

ERRATUM.—In the first note on p. 469 of article on Esoteric Buddhism by Hon. Roden Noel ("LIGHT," October 27th), for "of course or by us perceived *ganisms* as external are symbols, &c., &c."—read—"of course *organisms* perceived by us as external are symbols to us of conscious individuals, however rudimentary. But when you come to the *inorganic* you cannot at all know what conscious individualities this implies—though it must imply some such, &c."

A SCIENTIFIC ORACLE.—Sir W. Thompson, lecturing the other day in Scotland, announced the discovery of a *seventh* sense—a magnetic one. He proceeded to say: "He in no way supports that wretched, grovelling superstition of animal magnetism, spiritualism, mesmerism, clairvoyance, of which they had heard so much. Clairvoyance, and so on, was the result of *bad* observation chiefly, somewhat mixed up with the effects of wilful imposture, acting on an innocent and trusting mind." Has not the oracular mind itself got "something mixed up" in the last sentence?

SPIRITUALISM IN CURRENT LITERATURE.

CASSELL'S SATURDAY JOURNAL.

It is very curious to note how Spiritualism crops up at every turn in the current literature of the day, and that in no disguised form. Passing by for the moment many cases which occur to us of articles bearing on the subject which have appeared in the high-priced quarterlies and other magazines, we desire to introduce to the readers of "LIGHT" a sketch which recently appeared in *Cassell's Saturday Journal*. This weekly is advertised as a popular journal of pure literature and healthy amusement. It is, therefore, a very marked sign when the proprietors introduce undiluted Spiritualism to their readers, as in the case of the following story. The opening sneer goes for nothing.

My Uncle's Spirit—A True Story.

Spiritualism has always appeared to me a craze, and Spiritualists a set of crazy people, or, even worse, a lot of tricksters. Perhaps both are to be found in the ranks, and one set preys on the credulities of the other. For this reason I have always declined to have anything to do with séances or materialised manifestations, and have been a merciless critic of such of my friends as have taken part in them. However, at last I have been fain to acknowledge that there is "something in it," and how this change has come about I now purpose shewing.

It was thus. Not very long ago my wife and I were spending an evening at a friend's house, and in the company was a young gentleman who made some pretensions to being a spirit medium. Chaff was freely bestowed upon him, until he finally declared that he could obtain manifestations which we could not deny. The challenge was accepted, and preparations were made for the performance. A moderate-sized but heavy dining-table was selected by him, and, seated round this, we were soon shewn table-turning and lifting, some of it impossible to put down to trickery, but we accounted for the same by ascribing it to electricity or magnetism. When the huge table was elevated some two feet above the floor, and flung upon its side without any apparent agency, then some were convinced, but others, amongst whom I was most prominent, declared that even this was not enough.

"Very well," said the medium, "I shall endeavour to remove your doubts in another way, and we will now have some table-rapping."

He proceeded to explain that this was done in the following manner:—A spirit by name must be asked for, and on his announcing himself by raps on the table, then questions could be asked, and his answers would be given by raps. All questions must be put so that they could be answered by plain "yes" or "no," or by numbers. Three raps to mean "yes"; one rap "no."

Forthwith, accordingly, spirits were called for by various persons, and considerable amusement was created by the consternation of the ladies, when they thought a "spirit from the vasty deep" was so near them. Many of these answers were wonderful. The time of a watch placed under a handkerchief on the table was told in raps, the number of coins in a purse—fortunately they were numerous—was correctly stated, and many other severe tests were applied, in most of which the table was successful. Still disbelieving, I was challenged to call a spirit unknown to any one present, and to ask any question I thought fit. Suddenly remembering an uncle who had died many years before, who had lived many hundreds of miles away from where we then were, and who, so far as I could tell, had never been heard of, much less known, to any one present, I asked for the spirit of Chester Wilde. In a moment or two three raps on the table announced the supposed spirit of my uncle.

"Are you the spirit of Chester Wilde?" I asked.

"Yes," was the immediate reply.

"He who lived at Fromborough, in Southshire?" I persisted.

"Yes."

Then correct answers were given as to the date of his death, how long his wife had remained a widow before she married again, and her present abode, when the matter began to grow exciting. I next proceeded on to deeper waters, relating to a matter that needs some explanation.

The mother of my uncle was granddaughter to a baronet, Sir William Chester, who had died intestate many years before. His estates had been thrown into Chancery, and there remained. She had always declared that her son (my uncle) was the rightful heir, and on her deathbed had given to him a bundle of documents, which she charged him never to part with, as some day these would enable him to regain the title, or at any rate the estates, which she said were his right. Amongst these documents was what purported to be a will made by Sir William Chester.

Many years ago, when a lad of twelve years of age, I, with my mother, was on a visit to this uncle. Some months before that time, he had been informed that a claimant to the estates had come from America, and that if he wished to defend his supposed rights he must take steps at once. He had the seeds of consumption in him, and knew his days were numbered. To this, and the fact of having no children, we put down the unwillingness he evinced to act in the matter. Friends made offers to him of money to press his claims, but he refused them, on the ground that he would not like to risk other people's money in so uncertain an adventure.

At the time of my visit the affair was much talked about. It fired my youthful ambition to have the prospect of a very wealthy uncle, perhaps a baronet, and I accepted the truth of the story without question. In my eyes he was quite a hero, and I almost assumed the airs of the nephew of so great a man. His wife was a proud, ambitious woman, and she fanned my ardour, promising that if they obtained their rights, I was to have a pony and no end of good things.

Within twelve months, however, the whole romance was at an end. Chester Wilde died, the American claimant was declared heir, and the whole affair became in our minds a dream of the past. But I always believed that had he received his just due, my family would have been the owners of a splendid estate, with all its accumulations.

This was the matter upon which I wished to question my uncle's spirit, and in view of what afterwards took place, it must be remembered what was my own belief.

"Were you the rightful heir to the estate of Sir William Chester?" I asked the spirit.

"No," was the, to me, astounding reply.

If this were true, the will and other documents I knew had been in my uncle's possession, must have been forgeries, for they were clear enough. So that I next proceeded upon this hypothesis.

"Were the documents you had forgeries?"

"Yes," was the answer, and the table jumped quite excitedly.

The situation now became a serious one, and I wanted to know who the forger was, so I began with my uncle, intending to go backwards and trace where the guilt lay.

"Did you forge them?" was the next question.

"No," came decidedly and without hesitation.

"Did your mother forge them?"

"Yes," and in the most excited manner the table rapped out this reply.

Astounded I left the table, saying that it evidently told lies, but that it certainly was wonderful what I had heard.

The effect this made upon my mind was very great, and some time afterwards calling upon my mother, who, it will be remembered, was with me on the visit to my uncle some years before, I told her all that had occurred. By then the effect had somewhat passed away, and I laughingly told the story as a very good joke.

"You don't mean to say," she asked, in astonishment, when I concluded my narrative, "that the table said the papers were forgeries?"

"Yes, but what of that?" I replied, noticing that a peculiar expression had come over her countenance.

"They were forgeries," she answered me.

"Forgeries! How do you know that?" I exclaimed. Then she told me the following strange story.

"You remember," she began, "when we were at Fromborough, one evening your aunt talking very boastfully of what she would do when they got their rights, and promising you a pony. That same evening you went down into the town with her to visit some friends, and after you were gone I asked Chester if he expected anything would ever come of the matter. Hethen brought out all the documents and shewed them to me, finally saying that they were nearly all forgeries, and that his mother had forged them. It appeared that she was a very eccentric sort of woman, one who was thought by many to be touched in her mind. After her death, when these papers came into his possession, he naturally began to examine them, and was astonished to find they were so clear. Something roused his suspicions, however, and on making inquiries of his sister, she told him some things which proved that his mother had forged nearly all the documents, the watermark on the paper proving the same thing. Of course, he thus knew that it would be folly to do anything, and hence his supineness.

"I asked him," continued my mother, "whether his wife knew anything of this, and he then informed me that he had never told her, because she had never got on well with his friends, and to tell her this about his own mother would give her a handle which she would not fail to make use of. Under promise of secrecy I have never said a word about this matter until to-day, and should not now have done so, had it not been for the wonderful result of questioning the table."

I have nothing more to add to this story. Understand it I cannot. No one amongst those who sat around the table knew aught of my uncle, and the theory that the mind of the questioner controls the answers of the table, does not here apply, because these answers were directly against what I believed, and opposed to all I had then heard. However, I cannot condemn Spiritualism as I once could, though I have not seen enough to lead me to believe in it.

“WHO ARE OUR SPIRITUAL ENEMIES?”

A PATCHWORK FROM BÖHME.

I.

“We are to consider how, out of the eternal good, an evil is come to be?”—*J. B.’s “Mysterium Magnum,” Chap. 3, p. 2.*

If indeed mystical research is one of the objects which “LIGHT” was intended to promote, ideas drawn from Jacob Böhme, the greatest of European mystics, cannot be out of place in its pages; very much out of favour no doubt they are. The majority of readers cannot care for them; but it is in the minority that pioneers of spiritual progress are generally found, and believing that to such Böhme’s teaching is welcome, and that by such some adequate notion of its value will gain larger currency, I venture to plunge once more into a subject that must necessarily be abstruse—the nature of those enemies from which human souls have to be saved. I was going to say *desire* to be saved; but the characteristic of our time is that that desire is so faint in the majority as to be hardly perceptible. There must be some reason for this which the pulpit phrase “a growing want of faith,” hardly suffices to explain. The want is evident enough—its cause in contemporary *intellectual* life not so easily detected. Torpor of the will, stimulated externally by ever new varieties of allurements, and dulled, as to internal consciousness, by consequent pre-occupation, is of course the main factor of coldness to spiritual interests; but the peculiar anomaly of our day is that often, with a very serious attention to these, there is entire contempt for all that used to act on our ancestors, either as a religious check or incentive—the common attitude of many a highly cultivated mind as to this, being such as we take with regard to machinery that did its work well in the past, but has since been superseded by better inventions.

For example, when it is a question of belief in the Incarnation of the Son of God for the redemption of man, it is not vigorous disbelief that one generally discovers in unbelievers, so much as total indifference. Arguments and evidence miss their aim on minds quite incurious as to proof or disproof. When no need of salvation has been felt or perceived, the fact of a Saviour having come must be wholly unconcerning; and if, setting aside all apprehension as to a future life, it is urged that one came on earth “to save His people from their sins,” the proffer is unheeded, not from ignorance of sin, or always from any lack of sincerest longing to be rid of its yoke, but from the conviction of powerful minds that human beings are able to be their own saviours; or in natures of an opposite mould, that sin is a fatality and not evitable.

This, so far as I can understand, is the fashion of modern philosophy, and it holds its ground by virtue of partial truth, famous as an amalgam for the rapid extension of error. Accepting such truth so far as it goes,—that by our own force if *we will* we can often resist temptation, and that organisations are frequently met with whose escape from sin would be little short of miraculous,—I appeal both to history and to present living consciousness when asking, has sin no greater force than what self-command and self-culture can overpower? Have we verily no enemies worse than ourselves, promoting vice, urging us to evil?

It is very old-fashioned to admit any belief in the Satan of Holy Writ and the powers of darkness, against which it warns; by many people they have been consigned with Luther’s devil to the lumber room of history, as obsolete superstitions; and so ignorant are we, for the most part, of the weakness of human nature, that in saying as some do, that they are not afraid of finding any worse enemy than self, they think it an assurance of comparative safety. But if in man’s radical being there are realms of potential anguish and unguessed springs of torment, if, indeed, there

is nothing in the universe which the soul of man does not comprise and share, what an idle boast it is! And if there are no evil beings alike the accomplices and the avengers of sin, why such terror in evil doers when death comes to shut them out in the unseen world? What do they fear if there are no powers of darkness? The wrath of God! Alas! it is not only belief in a devil that has been dissipated in the crucible of modern thought!

Carlyle said truly, “The effects of optics in this strange camera obscura of existence are most of all singular. The grand centre of the modern revolution of ideas is ever this—we begin to have a motion that all this *is* the effect of optics, and that the intrinsic fact is very different from our old conception of it.” From Böhme I learned what *is* the difference of the intrinsic fact and our conception of spiritual dangers; and I can see how extremely difficult it would be to rectify mistakes which run on a smooth, well-worn groove of habit, by recondite truths for which a road must be cut out through all oppositions of prejudice and sloth. Still this much must be granted, that hitherto no school of religionists has pretended to meet the root obstacle to religious faith,—*the power of evil in a world created by Omnipotent God.* It is invariably evaded: reason and philosophy are warned off *that* ground, and piety tries to fence off any approach to it, as the brink of a tremendous abyss of perplexity, lest there it should be maddened into Atheism.

Böhme challenged his contemporaries on just this point, asking after many other questions, “What do you suppose *God’s wrath* to be? or what is *that* in man which displeaseth God so much that he tormenteth and afflicteth man so, seeing *he* hath created him? And that he imputeth sin unto man and condemneth him to eternal punishment? Why hath he created that wherein or wherewith man committeth sin? Surely *that thing* must be far worse? Wherefore *and out of what* is that come to be? or what is the cause, or the beginning, or the birth and geniture of God’s fierce wrath out of or from which hell and the devil are come to be? Or how comes it that all the creatures in this world do bite, scratch, strike, beat and worry one another, and yet sin is imputed only to man? Out of what are poisonous and venomous beasts and worms, and all manner of vermin come to be?”

. . . “Give your direct and fundamental answer to this, and demonstrate what you say.”—(*Aurora*, chap. 22, par. 36.)

No answer has ever been attempted—to the best of my belief—from his time to ours. It has been easier, and it was judged to be *easier*, to leave such mysteries alone; and as to attending to the one who did give answer to these questions, it was *much* easier to call him either a dangerous fanatic, or a wild dreamer, than to master one of his books. Only a few, and those of robust intellect, have accepted his teaching, at first as but a theoretic scheme; and at last as revelation that appeased all doubts.

But *was* it safe to leave these awful mysteries untouched? Did not such careful ignoring of their pressure on the mind cause suspicion that danger to faith lay there? When so many spiritual delusions have been ended by critical analysts of the past, it cannot surprise us that with this terrible excuse for doubt in the unexplained rule of evil (not to speak of any other excuse drawn from the lives of average Christians), reflective people begin to suspect *all* previous articles of faith of being accommodations to human ignorance. It is thus that every transitional epoch endangers the kernel with the husk.

Now, one often hears it said that all religions must undergo change and modification, as if that truth justified disbelief in the essentials of Christianity; a child when first conscious of the laws of perspective might as wisely say that these prevented his seeing some lofty hill conspicuous from all sides. Human ideas of Deity must expand, and so far alter with growth, but to try and efface the centre of

structural life would be the very reverse of evolution ; and to ignore a God is quite as much a retrograde movement.

Let me, as well as I can, sum up the few positions in which, apart from Böhme's solution, we must find ourselves when confronting the power of evil in this world. Either we must suppose evil and good to be alike the fortuitous outcome of impersonal will-less forces ; or that evil originates in the will of some mighty Being *not* God, with whom God is in conflict, and so far as we can see in all our past and present here, *not* victorious ; or to use the words of Mr. St. George Stock, "That evil is appointed in the good providence of God for some wise end." Had he said *permitted*, that statement might be allowed by the mystic, "but," he adds, "if all is to come right in the end, one hardly sees why it should have gone wrong in the beginning." Now, it is precisely *that* which Böhme helps us to see.

OBSERVATIONS ON MATERIALISATION.

By Dr. Chazarain.

Dr. Chazarain continues his observations in the current number of *Le Spiritisme* (Paris):—

"The materialisation of invisible beings constituting a kind of phenomenon, calculated to excite reflection in materialists, my readers will not be surprised at my adducing further instances, occurring under my own observation in the circle of investigation mentioned in my last article.

"At the séance of June 21st, the spirit of Florence Hannecourt came from between the curtains of the temporary cabinet with an infant in her arms, walked directly to a lady in the circle, Madame V. F., and presented it to her ! She recognised her infant with emotion, and its little limbs moved in response to her caressing touch.

"The spirit retired with the infant to the cabinet, presently to return with a rose-branch in her hand, which—after gracefully waving it to the circle—she presented to Madame Alice, whose birthday it was, embraced her, and withdrew.

"A male spirit then came forth. He took the quire of paper from the table, reclined upon the floor, laid the paper by his side, and wrote some verses, twenty-two lines, addressed to Madame Alice, and signed 'Maurice.' The verses are marked by poetic feeling and by high literary merit.

"Séance of June 28th. The curtains of the cabinet were drawn aside, revealing a male spirit, whom the circle know as 'Firmin.' He held above his head a dark lantern—which I had brought, lighted, and placed on the cabinet-table—turning it about to throw its light in all directions. Replacing the lamp, he brought out the musical-box, which had run down, and handed it to one of us to re-wind ; taking it back, he placed it, playing, on the floor. He then approached Madame N., who took his offered hand, and led her gracefully to and fro in the space between us and the cabinet, then back to her chair. Taking paper from the table he then reclined upon the floor and wrote. I was a communication in verse, twelve lines, of great beauty, addressed to Mademoiselle Jeanne, and applicable to the state of mind and circumstances of that lady, who was one of the circle.

"Séance of July 5th. Four invited guests were present in the circle to-day, and the consequent change of conditions caused delay in the production of the phenomena. In the end the curtains opened, exhibiting a form clad in white, which advanced in front of the circle ; it was the spirit 'Firmin.' Returning to the cabinet, he kept aside one of the curtains with one hand, while with the other he turned the light of the dark lantern upon his countenance, so as to enable us to make out his features in every detail ; he then drew apart both curtains, and shewed himself and the medium in her chair at the same time. Coming out, he walked to and fro, touched or shook hands with several,

carried the music-box, weighing twenty pounds, on his fingers without apparent effort. Putting this down, he then took a sheet of paper, folded it, and reclining on the floor, wrote various recommendations and counsels. It was afterwards observed by those who had known him that this writing was marked by the same faults of orthography which he had in earthy life. Returning to the cabinet, he brought out the table, laden with its usual articles. Retiring again behind the curtains, we heard sounds as if he were fanning the medium. Then all ceased.

"Our invited guests then verified the facts that the chair on which the medium sat was, as before the séance, nailed to the floor ; that the ligatures, preventing the least movement on her part, were undisturbed, and that the figures they had seen differed in every particular from the medium."

PSYCHOLOGY AND POETRY.—Those persons who have made a study of the condition of the Psychic or Sensitive will find in the following stanzas the question in occult wise, suggested whether the lady of the poem is mediumistic or indeed

"MAD" ?

"As in the holy garden of the Lord
Guarded by Cherubim with flaming sword
Where I God's beauty ever have adored,
Dwell I within this lovely house alone.
They say that I am mad, because I know
That all around the heavens ebb and flow,
That all about the angels come and go,
And tabernacle here 'neath flesh and bone.

* * * * *

Men said that I was mad because I saw
A Woman glorious her veil withdraw
From off her shining face, and a new law
Unfold in snowy whiteness to mine eyes ;
Because she said to me : "Come forth, and be
A handmaid, and a finger unto me,
And I will mother, sister be to thee.
Come forth and speak my word and make men wise."

And on her head there was a diadem.
And oh ! the tenderness of her sweet eyes !
They drew me forth from death with strange surprise,
How could I but obey and quickly rise,
And putting off all fear go forth to them
And speak her words,—speaking as one who dreams,
In fiery phrases and in molten streams
Of thoughts unknown to me,—of mighty schemes,
Of God, to perfect and make fair man's soul.
I spoke in fragments, for the mighty whole
Was as a tossing sea with ceaseless roll ;
And wandering thus, beside this restless sea,
In every wave a message new of life
Came to mine ear.—And ever in the strife
Of waters rang the words, "O mystic Wife,
Wisdom Divine, O Bride, hail, hail to Thee !"

* * * * *

Though rarely now I see a human face ;
When evening sunshine floods the galleries old,
The music-room and cinnamon-room with gold,
Sweet converse with me throngs of spirits hold.
Odours celestial spread through every place,
Whilst pictured thought-clouds roll themselves around,
And trailing rainbow-vestment fans the ground.
Of new-born poets bay and myrtle crowned,
Then have I glimpses—the supernal race !

Alone ! alone ! yet am I not alone !
My thoughts are messengers to human-kind ;
Ambassadors of spirit from the mind,
Sent forth to other minds to knit and bind ;
Yet oft for others' sin must I atone.
The walls of flesh dissolve and I can flow
Into the core of human hearts and know
How loves and hatreds blossom, bud, and grow,
To them unknown, I with them make my moan.

"Aurora," a volume of verse. Henry S. King and Co., London, 1875.

TO CONTRIBUTORS.

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

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

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Light :

SATURDAY, NOVEMBER 3RD, 1883.

APPARITION OF A DOG SEEN BY TWO SISTERS.

In the course of last summer I met Miss Temple, sister of the Bishop of Exeter, at my daughter's house. She told me that five or six years ago, a lady, since dead, a common friend of hers and mine, was visiting her, when the conversation turning upon ghosts, she said: "Would you believe me if I told you I had seen the ghost of a dog?" Miss Temple replied, "Never mind whether I should believe you or not; tell me your story." The lady then told her that she and her sister had had a favourite dog whose habit was to scratch at the door at night, and being let in, to jump up and sleep on the bed. The dog died, and about a fortnight afterwards she was awoke by a scratching at her bedroom door. She got up and saw, as it seemed to her (not thinking at the moment of her dog's death), the dog at her sister's door, which was on the opposite side of a landing. The dog went in and she returned to bed. In the morning her sister told her that such a curious thing had happened; that she had awoke in the night; had heard scratching at the door. She opened the door, saw Beppo there. He ran past her, jumped on the bed and then disappeared. On hearing the above from Miss Temple, I wrote to the surviving sister telling her that I had heard a story of her and her sister, which practically amounted to their having seen the apparition of a dog. In her answer to me she says: "I remember hearing the dog cry outside my bedroom door, and jumping up to let him in at the same time that my sister did so from her room, and also waking early one summer morning and seeing the little fellow lying asleep on his red cushion by the rug." I afterwards wrote her the details I had heard from Miss Temple, and in her reply she says: "It was in that room that I saw and heard the dog after his death. When I wrote to you I had not received your second note containing the details of the story, but I see that my recollections correspond with my sister's, except that I do not now remember the dog running past me into my room."

Among the evidence collected by the Society for Psychical Research there is a thoroughly vouched story of a horse, which, having carried his master on a visit to a friend's house, died of heart disease in the night. In the middle of the night his master was roused from sleep by hearing the steps of a horse tramping on the stairs. He got up, and finding nothing, returned to bed, only to be shortly roused again by the same mysterious sounds. He then went to his friend's room, and as they both distinctly heard the tramping on the stairs, they searched the house thoroughly, and then proceeded to the stables, when they found the body of the horse dead in his stall. They both

believed that the spirit of the horse had entered the house and manifested to the inmates there, as the spirit of a man is so often known, on the termination of his earthly life, to visit any of his surviving friends to whom he may be specially attached.

H. WEDGWOOD.

STRANGE STORY OF A CAT SEEING A SPIRIT.

It was during the winter of 18— that one evening I was sitting by the side of a cheerful fire in my bedroom, in an old chateau in France, busily engaged in caressing a favourite cat—the illustrious Lady Catherine. She lay in a feline attitude and a winking state of drowsiness in my lap. The room was perfectly illuminated by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage. Mamma had not left me many minutes, and the high-backed, old-fashioned arm-chair, which she had occupied, remained vacant at the opposite corner of the fire-place. Puss, who lay with her head on my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed. On a sudden I became aware that something had affected my pet's equanimity. The purring ceased and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness, but she instantly struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed a mingled attitude of terror and defiance. The change in her position obliged me to raise my head, and on looking up to my inexpressible horror I then perceived that a little hideous old hag occupied mamma's chair. Her hands were rested on her knees, and her body was stooped forward so as to bring her face in close proximity with mine. Her eyes, piercingly fierce and shining with an ever-piercing lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoise*, but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses, and precluded any attention to detail. I should have screamed, but my breath was gone; whilst that terrible gaze so horribly fascinated me, I could neither withdraw my eyes nor rise from my seat. I had meanwhile been trying to keep a tight hold of the cat, but she seemed resolutely determined not to remain in such an ugly neighbourhood, and after some more desperate efforts at length succeeded in escaping from my grasp. Leaping over tables, chairs, and all that came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the disused room. Then returning in the same frantic manner she furiously dashed against the door on the opposite side. My terror was divided, and I looked in turns, now at the old woman, whose great staring eyes were constantly fixed on me, and now at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly. Mamma ran in immediately, and the cat, on the door opening, literally sprang over her head, and for upwards of half an hour ran up and down stairs as if pursued. I turned to point to the object of my terror, *it was gone*. Under such circumstances the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes. Some time afterwards it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.—"Man and Beast," Vol. II., p. 340, by the Rev. J. G. Wood.

BOOKS, MAGAZINES, &c., RECEIVED.—"The English Illustrated Magazine," "The Popular Life of Buddha," by A. Lillie, "I Fenomena Spiritici," "The Spiritual Record."

MESMERISM AND CLAIRVOYANCE.

By H. T. Humphreys.

It is now rather more than thirty years since my attention was turned to Mesmerism, and at that time I devoted some leisure time to experimenting. Seeing that you have recently given several accounts of experiences similar to some that I have had, a brief account of some of my experiments may prove of interest by adding to the stock of evidence which is being now accumulated by the Psychical Research Society.

G. W. Stone paid a visit to Waterford, and having witnessed his performances called biological, I was much interested, especially as some of those on whom he operated were acquaintances of my own. I sat on his platform staring at his disc for some evenings, and at length on one evening I found myself unable to open my eyes. No sensation accompanied this incapacity. I simply found that I could not do it, though in every other respect I felt that I was in my normal condition. I went to him and paid him two guineas to learn what was, indeed, no secret. But I have never regretted the expenditure, for it led me to devote some further attention to the subject; and, at a later period, to my entering on its more advanced branch, Spiritualism.

I was at the time engaged in business, and I began by trying experiments on some of the men in my employment, among whom I speedily discovered susceptible subjects. I took two of these by Stone's request into Waterford one evening; and I think it probable that the Earl of Huntingdon, then a boy, will remember the occasion when these two men were such a feature of the evening's performance. I recollect that one of them delivered a speech, believing himself to be Father Matthew; and that they both afterwards were despatched to pick up gold in California, of which they filled an imaginary sack, the loss of which troubled one of them next day; and he came to me to ask me to go with him to the Mayor of Waterford to endeavour to find out who had stolen it.

The other of these men complained to me that he was burnt by the streams of fire (a purely spontaneous term of his own) which came from Stone, crossing those which came from my hands and eyes, which latter he had always found pleasant to him. He was a very sensitive subject, and taking him into a perfectly dark room I uncovered a magnet, from which he declared that he saw fire proceeding like a luminous pyramid.

On one occasion he came to me, and shewed me his hands, which were considerably swollen and much inflamed. I put him to sleep, which I could do in less than three minutes, and asked him what I should do. "Oh," he said, "it all came from a fog in my side. Don't you remember I told you I had a pain there, and you took it away? But you didn't take away the fog and it has come into my hands." When describing a pustule, or inflammation, he always, when in mesmeric sleep, spoke of such matters as fogs. He went on to tell me to make passes down his arms and this would cure him. I did so, and in less than five minutes was surprised to see that the inflammation and the swelling were completely gone. I then asked him how long his sleep would last, and he said for three minutes longer. At the expiration of that time he awoke and was astonished and delighted to see and feel his hands restored to their normal condition, for he had previously been unable to close them or to open them out fully. Next day he came to me, and shewed me that a number of small pustules had broken out on the back of his hands. I then gave him some mesmerised water, and it was not till some thirty-six hours later that I again saw him, but by that time all the pustules had completely healed.

This case was published in the *Zoist*.

At another time I had this man on the top of some stairs, and asked him if he were thirsty. He replied in the

affirmative, and I handed him a mug of water which I had previously mesmerised unknown to him. As soon as he had drunk it he was falling downstairs asleep, and I was obliged to wake him to prevent this.

One evening I had put him to sleep, and I asked him if he could go anywhere. He said, "Yes," and I took him, by directing him along a road, to the house of a friend of mine some five miles off. Directing him into the kitchen by the back door, I asked who was there. "Oh," said he, "there's Mary Doyle" (a girl from the neighbourhood, who was servant in the house). By this, I knew that he was in the right house. I told him to go upstairs and tell me who was there. He described accurately those whom I thought would be there, but he described a lad who, as I thought, could not be there, and he described a young lady as having a queer head-dress, which came down and covered the lower part of the face. Next day I met the lady of this house, who told me that on the previous evening her son had come home from school, and that one of the young ladies had been suffering from severe toothache during the evening.

On another occasion I asked him to visit in the same way an old gentleman, whom I had been endeavouring (unsuccessfully) to mesmerise, to relieve, if possible, his sufferings from sciatica. "Oh," he said, "he is very bad. He'll never be better. If you could mesmerise him, it would do him good. It all came from a fog in his head." This gentleman told me that his illness was traceable to a rash which had broken out on his forehead, and had been injudiciously driven in by the use of an ointment.

A man who was in my employment became unwell, and suddenly lost the use of his left arm. He saw a skilful physician, who, however, could not do him much good. He was in bed, and I went to him and mesmerised the arm. He recovered the use of the limb, but after my departure the numbness returned. Next day I mesmerised the arm again and the numbness returned afterwards from the elbow only. I then, on the next day, mesmerised him generally and could not put him to sleep, but the numbness departed, and from that time he was able to use his arm as well as ever. This occurred twenty-five years since. I saw him about a year ago, and he informed me that he had never had a return of the numbness in the arm.

I have had several experiences of curing headache; and on one occasion I took a young lady's headache from her and carried it with me some four miles of my walk homeward. Then I got tired of waiting for it to leave me, and I dismissed it by my will. I remember also curing a young lady of a headache, though she had no faith in my having any such power. She then joined the party in the drawing-room, and some time later I told her that her headache was returning, which she admitted, and I again cured her of it.

I gave up mesmeric investigation, save for curative purposes, after a few months' study, as I came to the conclusion that it was not allowable, even in the pursuit of knowledge, to meddle with an organism so delicate as our nervous system.

I may also mention that once, when the family were seated at supper, I, who was not taking supper, thought of an experiment, and standing behind my mother's chair, began to mesmerise her arm then affected with rheumatism. After some time, she, totally ignorant of what I had been doing, said that her arm felt much better.

I have given above a few facts to which I can bear clear testimony.

Kennington, 17th October, 1883.

TO CORRESPONDENTS.—Just as we go to press, other letters on Esoteric Buddhism have come to hand, amongst them two from Colonel Olcott and Mr. W. F. Brown; these we shall give next week.

WHAT OUR CONTEMPORARIES SAY.

Organisation amongst Spiritualists.

The *Religio-Philosophical Journal* says:—Spiritualism is now represented by a mob, where there should be a Grand Army of the Republic of Truth. Shall Spiritualists stand in the world's eye as only a considerable number of mere gamblers at things they don't like, or as men and women who have a distinct purpose, a clear conception of what needs to be done, and resolution to do it? Banded together, the weakest gathers strength from union with the strong. When the Ambassador sent by Frederic the Great to the English Court complained that he could not make as much display as the other Ambassadors, and so was likely to be despised, Frederic grimly answered: "They will not see you, but my army, and your words will be prophetic of the thunder of my guns." This illustration brings up the dread some feel of this very power resulting from organisation. They begin the regulation drone of "creedal bonds," "hierarchy," "new sect," "individuality." Is it impossible to make organisations that shall have for their creed love to man, in all relations, and for ritual only selected ways of manifesting it? Creeds will not be abolished; indeed, the effort would be folly, but they would cease to be binding on any but those who had formed or chosen them. Hierarchy? Yes, the man who worked most would be most honoured, no matter who protested against it. Individuality? This, urged as an objection, is really a strong argument in favour of a large organisation; for only so, can each find a place to do that he or she is best fitted for, only so can individuality have best opportunity to display itself. There is not space to elaborate this point. The short statement of the whole problem is—there is evil to be replaced by good; there are errors and wrongs to be fought against. Shall we do this singly, till our impotency is so demonstrated as to win the contempt of the world, our own included, till in very disgust we cease effort? or shall we combine to destroy the wrong and uphold the right—shall we be a mob or an army?

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.]

Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—I trust you will permit me to reply to Madame Blavatsky and her 500 Hindu brothers, and to her accusations of "dishonourable and traitorous conduct" on my part towards my Theosophic friends in the East.

She says that when I joined the Society "I solemnly promised to defend the honour of brother Theosophists when unjustly assailed." Certainly I did, but in the present instance no man's honour has been assailed, and I simply ridiculed the pretensions of a published book, which claimed to teach for the first time to the Western world Divine knowledge, but which seemed to me to be simply a grotesque description of a phantom, most illogically called Esoteric Buddhism. Again, Madame Blavatsky says that it was dishonourable in me to publish the private teachings of my Guru, but these teachings were simply explanations again of a published book, open to all the world, and these private teachings were only,—1st, that the seventh rounder had probably lived in various re incarnations seventy millions of years without the slightest remembrance of one moment of all that time. 2nd, That the human will was only transcendental matter in motion. 3rd, That the moon was the dust-bin of our solar system. These are three very remarkable statements, and as my teacher did not ask me to conceal his teachings, but only his name, which I have religiously done, why should it be dishonourable in me to publish them?

Again, my critics say that my review of Esoteric Buddhism shews me to be grossly ignorant of Esoteric science, and to have a bad heart and a blasphemous disposition; but surely my simple and credulous Hindu brothers and sisters should not use such strong language without proof, and I repeat that my review of Esoteric Buddhism did not contain one single statement not to be found in the book itself or in the statements of its exponents. And I must therefore conclude that my good friends in the East are under a hallucination as to my real character.

But if I am so stupid and wicked as my critics say I am, how comes it that for three years I was permitted to remain President of the British Branch of the Theosophical Society, and was always spoken of in the pages of the *Theosophist* as "our esteemed and learned brother," while the *Theosophist*, in reviewing my book on Theosophy, uses these words:—"Dr. Wylde's book contains a series of thoughtful, scholarly, and interesting papers, the moral tone is stimulating and inspiring; force, learning, and sincerity are his characteristics." How comes it, then, that so thoughtful, learned, esteemed, and sincere a brother should have become all at once so ignorant and false?

My old friend, Madame Blavatsky, would explain it all by the chagrin I experienced on being refused a sight of Koot Hoomi's portrait, as drawn, I am told, by herself; and by the fact that my overtures to open a correspondence with Colonel Olcott's Guru were declined!

Now as to Koot Hoomi's portrait two Theosophists who were permitted to inspect it reported unfavourably to me. Had it been a photograph it might have revealed something, but an imaginary sketch of a supposititious individual could scarcely be of much use to the physiognomist.

As to my overtures to open a correspondence with the wise men of the East direct, and these overtures being rejected, the history of the matter is as follows—which history I should not have divulged, had it not been that Madame Blavatsky has herself opened the secrets of the prison house and let out the ghosts.

Being anxious to get my occult teaching direct from the wise men instead of receiving it filtered through the most untheosophic mind of the priestess, I was told there was no objection—and that I should write to Mr. A., who was not only deeply learned in occult lore, but who was besides "a perfectly holy man." Accordingly I wrote to Mr. A. and received in reply a very courteous letter, but one which revealed no philosophy beyond that of good sense.

Let the reader, then, judge of my surprise when a few months later I received a letter from headquarters denouncing Mr. A. as an impostor and thief, and threatening me with the wrath of the gods if I had any further communication with him!

Again, after a time, I was informed I could write to Mr. B., who was "almost Divine in his knowledge, wisdom, power, and holiness."

I accordingly wrote very humbly to this demi-god, but receiving no reply I concluded that as he knew no English he could neither read my letter nor reply to it, and that most probably he never saw it.

About a year after this transaction I wrote to headquarters and asked if there was any news of Mr. B., and the reply was: Mr. B. has gone all wrong, and having become tyrannical, he is rapidly "disintegrating," and becoming rotten, and must no doubt shortly die out altogether! Alas, how are the mighty fallen, and the fine gold become dim.

However, Mr. B. took quite a different view of the case, and publicly and in print denounced the so-called Theosophists as ignorant pretenders and Atheists, and warned all his Vedantic followers to shun them as perverters of the truth.

In the face of these two catastrophes may one not ask if Mr. A. thus became an impostor and Mr. B. little better than carrion, what assurance can we have that Unknown X may not one day explode into unknown space?

It gives great offence that I say, "Secrecy and Cunning are ever twin sisters and it is childish and effeminate to pretend by secret words and signs to enshrine great truths behind a veil which is only useful as a concealment of ignorance and nakedness."

Notwithstanding the offence these words give, I must maintain them, and now add that the proverbial characteristic secrecy of the Hindu mind receives a striking confirmation in the fact that Koot Hoomi hides himself so effectually that he cannot be found even by his most abject worshipper and chosen commentator, and if Mr. Kiddle's startling announcement is not explained, then "the twin sister Cunning" is presented to us also.

Secrecy has a great charm for many minds, and if Koot Hoomi exists as a person, no doubt he wisely hides himself, for were he seen in the flesh the glamour which he now throws over his worshippers would at once vanish.

But my critic justifies secrecy by quoting the words of Jesus when He says, "Unto you is given the mystery of the Kingdom of God, but unto them that are without all things are done in parables." (Mark iv. 11, 12, Revised Version.)

Undoubtedly so. That is, to those who loved Him, Jesus revealed the Kingdom of God, but those who loved Him not were incapable of receiving the revelation.

Now what possible parallel is here to the pretended secrets of those who hold each other by the thumb in a secret manner, which I shall not explain, while they utter a jargon which I shall not repeat, and who, instead of receiving the kingdom of Heaven as the reward of the ceremony, receive chiefly three sayings: 1st, There is no God. 2nd, You are re-incarnated for seventy millions of years, without a moment's memory of the facts. 3rd, If you do not believe these things you run the risk of being sent to the moon, where "without doubt you shall perish everlastingly."

Surely such important facts might be revealed without holding each other by the chief digit, unless indeed there be truth in the witches of Macbeth when they say, "By the pricking of my thumbs something wicked this way comes."

As to Dr. Macgregor Roy's friend, Chudar Sol,* who so graphically describes Hindu Theosophy, my critic is amusingly on the wrong scent, as that good man is the reverse of a Roman Catholic, and he has never been in Paris.

Madame Blavatsky has never missed an opportunity of ridiculing the historic Jesus, but I have always spoken and written with reverence of Gautama. Had she satirised an anonymous writer who ignorantly abused Buddhism, I should have applauded her work; why then should she and others denounce me for analysing in a satirical vein the teachings of an anonymous Hindu, who not only denounces Christianity, of which he knows nothing, but would substitute in its place a fantastic materialism?

* *Psychological Review*, November, 1882.

In conclusion, I beg permission to thank Mr. Roden Noel for his superbly logical analysis of "Esoteric Buddhism" in last week's "LIGHT."

G. W., M.D.

To the Editor of "LIGHT."

SIR,—If, as Mr. Ditson alleges, I did not recognise his true attitude towards Mr. Sinnett's books, the fault was certainly not mine. It was because I could discover under his former remarks only a cynicism, far removed from the fairer spirit of his second letter, that my protest was not *delicately* couched. I am glad that he disowns those "quibbles and jokes;" and now that he passes into "sober criticism," I sincerely hope he may go yet further towards an acceptance of Esoteric Buddhism, and its far-reaching verities.

If I read him rightly, Mr. Ditson now approves of the reasonableness of my statement, "that this spiritual knowledge, exact and experimental as it is, cannot be proved upon paper or tested in the laboratory;" for he says it is "in harmony with the New Testament record." But still the old cry comes from him, "Where is the proof?" Ask the Astronomer Royal for the proof of the law of gravitation, and unless you are mathematically qualified to receive it, he cannot impart it; for though "gravitation" is in harmony with our daily experience, perhaps not twenty people in England know it to be a law of the universe, as did Newton. As far as we see, it holds true—that is all.

So with Occultism. As a system of thought it is incomparable; as a working hypothesis we feel it invaluable; it satisfies, and therefore we turn to the East. But we do not experimentally know the number of incarnations in a round, nor the fact of the solar pralaya, nor all the details of man's septenary constitution. Until we do, we are not so childish as to think we can "puzzle" our teachers, or enlighten ourselves by asking for a proof, which, in the nature of things, we cannot have.

It may be, as Mr. Ditson says, "no difficult matter" to become "saviours of ourselves." I do not know. I spoke of "salvation from ourselves"; a vastly different process, if Mr. Ditson is right as to the former.

"The enemies which rise within the body,
Hard to be overcome,—the evil passions—
Should manfully be fought. *Who conquers these
Is equal to the conqueror of worlds.*"

GEORGE J. GILL.

Exoteric Christianity v. Exoteric Buddhism.

To the Editor of "LIGHT."

SIR,—With all respect for Mr. Humphreys, I submit that he has entirely missed the point of my argument. This was that while the Christianity professed by the world, and embodied in the creeds of its principal Churches, is an utter perversion of the mystical truth inculcated by the Founder, and has resulted in a doctrine which is a dangerous spiritual and even moral narcotic, popular Buddhism, on the other hand, though falling far short of the sublime teaching of its Master, does not pervert it, but on the lower plane of popular comprehension enforces principles of universal charity by the strongest personal inducements, and has a history consistent with those principles. We find a great fact in the world which calls itself the Christian religion, which claims infinite superiority over all other religions, and makes faith in its cardinal doctrine the only way to salvation. Almost its whole historical record is one of bigotry, cruelty, and intolerance. We naturally ask how this can be, if the principles of the religion are Divine. And the explanation comes to this, that Christianity is no fact for the world at all, but is merely the religion of the comparatively few and scattered mystics who can apprehend the true teaching of Christ. Very well, then: we are talking of two different things. I am not now concerned with the true teaching, but with the potent agency in the world which calls itself Christianity. It is this which I am characterising, and contrasting with Buddhism as another great agency. And why should Mr. Humphreys and other true believers stand between the false pretence and its indictment? Only on this ground, as I conceive. They cannot forego for their Master the prestige of the great material success which has been won for a most unspiritual doctrine by the false assumption of His authority.

Having been once a little boy in a lower form of a public school, I was not ignorant of the Latin derivation of the word "damnation," or of the right translation. But condemnation to what? If we are baptised we are to be "saved." Then comes the antithesis, which clearly implies that the "condemnation" is the reverse of "salvation." And what is this but the theological "damnation"?

C. C. M.

Concerning Organisation.

To the Editor of "LIGHT."

SIR,—Attention has been called to the remarks of "M. A. (Oxon.);" in your issue of September 22nd, touching upon the expediency or possibility of organising Spiritualists into a practical co-operative body of humanity, for the promotion of good in the world.

While entirely disposed to treat with due respect the well-

known sterling character, experience, ability, and candour of your learned correspondent, we cannot unite with the general drift of his remarks, or their complete applicability to the condition of Spiritualists in this country (U.S.A.)

In the abstract, it would seem to us, if there is good in Spiritualism, that the very statement of the proposition to organise or not to organise, should be sufficient for every practical mind to decide it at once, *à priori*, in the affirmative.

Your correspondent, surely, does not suppose—intelligent Spiritualists, surely, do not believe—that this age of mankind is the first to have received influxes of thought and knowledge from the spirit-world, by the method of "permeation" or otherwise. By what logic of thought or experience, then, is it proper to argue, that the influxes by which we are affected in so marked a manner, shall not eventuate in practical good, through the same methods whereby man has always realised his growth and advancement in the welfare of body, mind, and spirit?

So much for the first abstract view, thus very briefly stated, and that could be indefinitely enlarged upon.

We might as well, in our foolish dread of creed or individual restraint, throw away all the organised powers of civilised society, and enter at once into the anarchy that would surely result from unrestrained license, "permeated" by both the true and the false,—both the good and the evil influxes from the spirit-world, as to refrain, on account of such fear, from intelligent efforts, through combination, to purify and render available, for the benefit of the race, the noble lessons that we have through growth been able to receive.

It has been claimed that good resulted to the world from organisations, based upon former influxes from the realm of spirits, even though they, in almost every instance, became formulated into fixed creeds and dogmas.

If, then, these revelations of the past could yield their modicum of benefit, how hopeful may we be who are ready to unite our efforts upon the broad basis that "eternal progress is the birthright of the human spirit," and to incorporate into our platform the right to revise and amend our declared principles.

Is "M.A. (Oxon.);" historically and literally correct in stating that "It was not till centuries had passed away, that the teachings of Christ were crystallised, and His followers organised into a Church"?

In the Acts and Epistles of the Apostles, Peter, Paul, &c., that were hardly written "centuries" after the time of Jesus, frequent mention of the organisation of churches is found. But even if correct, such a statement would appear of little moment. The world moves faster in these days, and if we make not proper use of the facilities now at hand, we are simply not doing our duty to the age we live in.

He says, (reciting the Christian Organisation), "It will apparently be long before this latest attempt to renovate and guide human thought, is similarly embodied in an organisation that can act successfully as the medium of its spirit influence."

He further says, speaking of the action of spirit, "*Its potency is evident.*" Let us not be deceived as to this "potency" of spirit influence; for herein rests a matter of deep philosophy, as old as the race and fully confirmed by human experience.

Spirit friends may aid, incite, advise; but we have our own salvation to work out in the practical application of these modern influxes, as well as in every other line of growth.

Whether it will be a long or a short time that the world will have to wait for its share of the salvation that will ensue from the proper digestion and application of the grand truths bursting upon this generation, will depend largely upon the *immediate, active, unselfish and efficient co-operative action of its people.*

There is some truth in the old writing "God's Spirit will not always strive with man"! We now have enough of truth for the time being, if we will only use it rightly; and this can only be done through organisations for assisting its promulgation and enhancing its practical efficiency.

Fear not! nor become birds of ill omen, because a few previous efforts have failed,—one of them (perhaps the most marked) because it was an attempt to tie to our angel of spirituality the putrid form of free loveism.

The time is ripe now, and earnest, self-sacrificing efforts will succeed.

Let our motto be "Try! try! try! again!"

This "permeation" business is, after all, but a "putting of new wine into old bottles." Should it not burst them, it may for a time add new life and ferment to obsolete creed and dogma; but newer, more rational and expansive organisations can alone guarantee the preservation of the true wine of Truth's coming kingdom.

Perceiving clearly the danger of unyielding creeds, and that the *ne plus ultra* of the human spirit is never reached; seeing how often in the past simple and saving truth has been corrupted, and has become an engine of oppression, we are all the more intelligently able to feel our way towards realising in fullest possible measure, the benefits of our freshly rising sun of righteousness.

J. G. JACKSON,

President of the American Spiritualists' Association.
Hockessin, Delaware, U.S.A.,
October 15th, 1883.

"Astrology."

To the Editor of "LIGHT."

SIR,—I was interested in the letter of your correspondent, "C. C. M.," on "Astrology," because I have been recently earnestly studying the subject with an object similar to his, viz., to judge it by its own facts and not by preconceived opinions. We should condemn nothing, just as we should accept nothing—*a priori*. Setting myself to master the first principles of the science, I have with regard to these come to very much the same conclusions as "C. C. M.," viz., that the cases that correspond with the main principles come by law rather than by coincidence. But my object in writing is to suggest another class of cases which presents a greater chance of accurate and exhaustive treatment, viz., the cases of Royalties, Princes and Princesses—to show whether their high rank is marked by their natiivities.

The hours of births of these are more readily and accurately determined, and are beyond dispute.

Now the experience of the students of this science in past ages has laid down the following canons on this point, that a person of exalted station is marked out by a large concurrence of the following testimonies:—

1. The Benefics, Jupiter and Venus, and the Lights, the Sun and Moon, culminating in Midheaven, or rising on the Ascendant, or, at any rate, Orient between these two.
2. The culmination even of the Malefics, Saturn and Uranus (but this generally signifies elevation for a greater fall).
3. The exaltation and dignity of the planet ruling the Ascendant.
4. The exaltation and dignities of the majority of the planets, especially the Benefics, the fact of their being above ground and aspecting one another well and not retrograde.
5. The presence of Benefics in the House of Wealth and in the Cardinal Angles.

With a view of testing these rules, I have begun to collect cases of all whose hour of birth I can verify. Being unfortunately at a distance from a library where I can hunt up old records, my list at present is rather scanty, consisting of eighteen cases. I append the results of these, leaving none out:—

GEORGE III. Jupiter in Midheaven. Sun and Venus Orient. The ruler of the Ascendant and House of Wealth Orient. Six planets above ground—one retrograde, three dignified. Venus and Jupiter Sextile.

GEORGE IV. Venus on Ascendant. Sun Orient. Rulers of Ascendant and House of Wealth Orient. Jupiter and Moon conjoint. Seven planets above ground—one retrograde.

QUEEN CAROLINE. Jupiter on Ascendant. Venus and Sun in Midheaven. Moon Orient. Rulers of Ascendant and House of Wealth in Midheaven. Eight planets above ground—one retrograde.

PRINCESS CHARLOTTE. Jupiter and Venus conjoint on Ascendant. Moon in Midheaven. Sun Orient. Seven planets above ground—two retrograde.

QUEEN VICTORIA. Sun and Moon conjoint on Ascendant. Jupiter in Midheaven. Venus Orient. Ruler of Ascendant and House of Wealth Orient. Eight planets above ground—one retrograde.

H. R. H. PRINCE OF WALES. Jupiter on Ascendant. Sun in Midheaven. Ruler of Ascendant Orient and dignified. Five planets above ground, three dignified—two retrograde. House of Wealth rather afflicted.

H. R. H. THE PRINCESS ROYAL. Venus in Midheaven. The Sun and Jupiter (Ruler of Ascendant) conjoint. The Ruler of House of Wealth in Midheaven. Seven planets above ground,—one retrograde.

H. R. H. THE DUKE OF EDINBURGH. The Sun and Venus Orient, the latter Midheaven. The Ruler of the Ascendant and the House of Wealth Orient. Seven planets above ground. Jupiter in the House of Marriage.

H. R. H. THE DUKE OF ALBANY. Saturn and Uranus in midheaven. Venus, Moon and Sun conjoint. A Satellitium of five planets in the House of Art, Learning and Religion. Seven planets above ground—one retrograde.

INFANT DAUGHTER OF THE DUKE OF ALBANY. Jupiter exactly in Midheaven. Moon in House of Wealth trine to Jupiter. Three planets above ground—one retrograde, three angular.

H. R. H. THE PRINCESS BEATRICE. Venus and Uranus in Midheaven. The Sun, Jupiter, and Ruler of Ascendant conjoint. Seven planets above ground, three angular—none retrograde.

NAPOLEON I. Saturn and the Sun in Midheaven. Venus just past Midheaven. Jupiter in House of Wealth. Moon angular. Six planets above ground—none retrograde. Sun Orient and dignified.

LOUIS PHILIPPE. Venus on Ascendant conjoint with the Lord of the Ascendant. Saturn in Midheaven. The Sun Orient. Seven planets above ground—two retrograde.

NAPOLEON III. Saturn (ruler of the Ascendant) in Midheaven. Venus and Jupiter in House of Wealth. Moon between Ascendant and House of Wealth. Two planets above ground—two retrograde. Sun sextile to Moon, Jupiter sextile Ascendant.

THE LATE PRINCE IMPERIAL. Venus between Ascendant and House of Wealth. Jupiter and Sun in House of Wealth. Moon angular. Two planets above ground—one retrograde. (Houses of long Journeys and end of life afflicted by Mars and Uranus.)

THE LATE CZAR, ALEX. II., OF RUSSIA. Sun (Ruler of Ascendant and House of Wealth) in Midheaven. Venus Orient. Six planets above ground—none retrograde.

KING ALPHONSO OF SPAIN. Jupiter and Uranus in Midheaven. Moon just past Midheaven. Venus and Jupiter angular. Four planets above earth—three retrograde.

INFANT PRINCESS OF CROWN PRINCE OF AUSTRIA-HUNGARY (nata September, 1883). Moon and Uranus on Ascendant. Jupiter in Midheaven. Venus (ruler of House of Wealth) conjoint with Sun—both Orient. Seven planets above ground—one retrograde.

The other Royalties and Princes are omitted simply because I have not yet obtained the hours of their birth.

Without drawing any generalisations from the above scanty data, I wish simply to draw the attention of other observers to the scientific consideration of the question, and to ask them to contribute the testimonies of other natiivities bearing on the subject, if the editor will kindly allow the space. In this way we shall gradually be able to arrive at a fairly exhaustive list, enough to balance considerations, and to come to some conclusion.

In giving weight to our different specimens, we must consider the comparative chances of the above testimonies to occur.

Anyone who has the slightest acquaintance with the usual run of natiivities will know how rarely even one or two of the above testimonies are found in those of ordinary persons.

From the thirty natiivities which I have at present taken of my immediate friends, who are fair specimens of persons in ordinary station, I gather the following statistics, that not more than eleven out of the thirty have even one of the Benefics or lights, situated on the Ascendant or Midheaven; not more than ten have five or more planets above ground, and only one has any noteworthy concurrence of testimonies, and that one is of a lady who has large wealth and married a gentleman of title.

Exceptions either of persons with a concurrence of good testimonies, living in obscurity, or of indifferent ones, living in a high station, will have to be carefully considered. At present, I have not come across any fair exceptions. The nearest approach in the above list, viz., Napoleon III. and the Prince Imperial, seem to be exceptions that prove the rule. Some may consider the Duke of Albany an exception. Let us hope his after life will not go to prove the rule.

One remark as to "C. C. M.'s" method regarding the insane. Would it not be fairer, if he excludes the affliction of the Moon, to exclude the cases of lunacy where the cerebellum and back part of the brain are diseased. For I think he will find the rational science of Astrology to lay down that the Moon rules the automatic, and, perhaps, some of the propulsive parts of the brain, and Mercury simply the perceptive associative and discriminating.

Another class of cases which may be useful for observation are those of marriages whether early, late, or not at all. The established canons on these points are not very clear, but such as they are, they may be easily tested.

The facts which I have given above will, perhaps, suffice to shew that there may be something of a science in Astrology, and induce the prejudiced to give it an examination. Some great minds in the past have examined it and professed not to find it wanting. It came into disrepute because the mass of people were not educated enough to examine it for themselves, and, therefore, it fell into the hands of quacks.

The planets, let it be also remembered, because they synchronise with, or precede certain events, need not necessarily be the causes of them. They may be simply the markers of times. If the universe be, as experience tends to shew, a congeries of wheels within wheels, it is easily conceivable that the cogs of the greater wheel of planetary spheres may correspond with the cogs of some smaller wheel of an individual life, and the dial plate of a macrocosmos with that of a microcosmos. One may foretell the movements of a second hand by observing those of a minute hand without the latter being the cause of the former.

F. W. THURSTON, M.A.

MR. HENRY BURTON.—It is with great pleasure that we call attention to the announcement in our advertisement columns of a testimonial to be presented to this gentleman previous to his departure to the Antipodes. Mr. Burton has worked long and faithfully in the cause of Spiritualism, and we feel sure the best wishes of all who know him will follow him to his new home.

TRANSITION OF PROF. DENTON.—It is with regret we have to announce the departure of this well-known Spiritualist to the higher life. The details to hand are very meagre, the following telegram to the *Boston Herald* being the only information we have. "Prof. Denton, who is well-known as an eminent geologist and lecturer, has been travelling for the last two years, accompanied by his two sons, Shelby and Sherman, engaged in lecturing and scientific exploration in Australia, New Zealand, and China. He was supposed to have been in Java at the time of his death, and, it is probable, was a victim of the earthquake in that country."

HISTORY is the Newgate Calendar of kings and rulers. It finds no materials in the happiness or virtue of states, and is therefore little better than a record of human crime and misery.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

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

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

