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NOTES BY THE WAY.

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

A contention that is now going on among Spiritualists in America has caused Hudson Tuttle to make some remarks in a recent number of the *Religio-Philosophical Journal* on "The Trance and its Responsibility." It is not necessary to detail the particulars of the dispute which gave rise to his paper. In such cases all personal matters are best avoided. Roughly put the case was this. A medium, speaking on a public platform, in what purported to be a state of trance, made some remarks which were understood to reflect on the practice of a certain medical man. These remarks were said to be inspired by the spirit of the person whose life had been terminated prematurely by the doctor's alleged mal-practice. The question was hotly taken up by the doctor, who threatened the medium with castigation. How far is the medium to be held responsible? To this question in its broad bearings Mr. Tuttle addresses himself. He brings to its discussion a long personal experience, and habits of clear thought which are rare among those who are similarly gifted with himself.

Professing a tender sympathy with mediums in their very difficult position, and giving a very high estimate of the dignity of that position when honourably filled, as well as its awful prostitution "when the Divine gift is sold in the market or bartered in trade," Mr. Tuttle goes on to point out that there have always been two broadly-defined classes in Spiritualism. One accepts everything without question, and regards the medium as an irresponsible agent. The other is ready to censure the medium, if need be, and to hold him responsible for his words and actions. The former is the larger class; the latter is most in accord with the law. Can either of these extreme positions be unreservedly accepted? Before I proceed to analyse Mr. Tuttle's reply, I may be permitted to say that I find myself in entire accord with what he says at the outset of his remarks. We are speaking, be it remembered, of public trance mediums, and his remarks are applicable to that phase of the subject only. We shall find that Mr. Tuttle recognises in the further course of this paper the difference between the usually imperfect trance of the speaker on a public platform, and that fully established state of trance where the ordinary avenues of sense are absolutely sealed up. But it is necessary to bear the distinction in mind throughout.

Mr. Tuttle enters into a disquisition on the nature of the trance-state. Starting from the analogy of the control

exercised by the mesmeriser over his subject, and noting the transference of ideas especially, he shews that the controlling spirit and the medium occupy precisely similar positions in relation to each other. In a passage which is valuable because it expresses the practical experience of one who has had large opportunity for observation, Mr. Tuttle points out, what I entirely concur in, the impossibility of comprehending the blending of one's own passive mind with the energising intelligence that is gradually controlling it. The analogy of sleep which he adduces is exact. There is a point of time when the observer is conscious, or thinks he is, of what is going on around him, and when he believes himself capable of analysing his own sensations. The next moment is oblivion. So with the trance. The controlling influence may be resisted: the control may be imperfectly established, so that blurred impressions are conveyed, the sense of relative proportion is lost, "men are seen as trees walking," and the result is grotesque confusion; or it may, under favourable conditions, be so established that the organism of the medium becomes the passive vehicle for conveying the ideas of the controlling intelligence with little or no adulteration. Such a perfect state of trance is rare; it depends on the presence of most harmonious conditions in the circle, and also, (a point which is often left out of consideration) on the influence of a powerful controlling spirit who is not merely beneficent and well-intentioned, pure and truthful, but *who has the knowledge and power to give effect to his good intentions*. The blunders made in conveying information by such means as those now under discussion are, I believe, rarely intentional. They are attributable largely to the imperfection of the instrument, and to the inefficiency of the performer.

Mr. Tuttle's remarks are worth study:—

"A spirit wishes to communicate through a medium and chooses the trance state to do so. That the communication be correct, the medium must be under the control of the spirit, and the more absolutely, the more perfectly the communication will be expressed. I think no one, who has not experienced this sensitive state, can fully comprehend the delicate blending of the mind of the medium with the controlling mind. I have watched closely the approach of this state, as I would that of natural sleep, but as in the latter at the final moment, when consciousness is overborne, the ability to observe is lost, and that, too, by necessity of the overlapping state of sleep, so at a certain point the ability to observe the approaching trance is lost. By effort the subject may stop at any of the stages, receiving more or less perfectly the thoughts and feelings of the controlling spirit, but if he pass on to the perfect state he loses the power of choice. To avoid misunderstanding, let me say that trance has two meanings: one wherein the quickened spiritual senses, freed from the fetters of the physical senses, spurn earthly limitations, and the subject becomes able to perceive spiritual things, as it would if freed from the body. The other is a sensitive state, very similar, which enables others to express their individuality. The latter may be called mediumistic trance, and is the one under consideration. Its essential character is unconsciousness to impressions through the physical senses. No sound penetrates the ear to the auditory nerves. The eye is insensible to light, and the nerves of feeling do not respond to exciting causes. Another essential condition to a perfect expression of the controlling spirit's thought is absolute control by such spirit."

It is abundantly evident to those who have had experience of the perfect trance state, the delicacy of the

conditions required for its establishment, the isolation of the medium from any influence even of a favourable kind, the perfectly healthy state of mind and body required in him, to say nothing of atmospheric and other conditions, as well as the perfectly harmonious state of the circle:—it must be clear, I say, that this state cannot be reckoned on whenever an oration is to be delivered, or “tests” are required by a mixed audience. Mr. Tuttle, I see, is of the same opinion. “Such state,” he says, “can rarely be attained.” It is impossible for us to say what control a spirit may get over a medium that has been so controlled habitually and for a long period. We know that a powerful mesmerizer can do almost anything with a familiar “subject.” It is not safe, therefore, to say that such perfect control is *impossible* on a public platform, but only that it is presumably *rare*. The utterances of an average trance-medium are usually imperfect expressions of spirit-thought, as Mr. Tuttle says. The medium “remains partially conscious, holding himself with dread from the full surrender of self-consciousness,” or the control is imperfectly established.

This being so, Mr. Tuttle proceeds to estimate the responsibility of the medium so placed:—

“When we accept this view of mediumship, its responsibility has a new meaning. The surrender, even partially, of our self-control to another and irresponsible being, is a great sacrifice and fills us with dread. We become responsible before the world for the force to which we yield. We must in that force repose implicit trust, knowing that the same law which allows pure and holy thoughts to be expressed, under favourable conditions will allow to the opposite equal facilities. Hence we learn to appreciate the importance of so ordering the conduct of life, as to make favourable conditions only for the good and true spiritual influences. We also learn why yielding to whatever influence may come, the outgrowth of sitting in promiscuous circles, or giving public sances to any one who demands, or is willing to pay therefor, ultimately debauches and leads to spiritual ruin.”

There can be no doubt in the mind of any skilled observer that these are words of wisdom and truth. The responsibility must fall on the medium who encourages the controlling spirit, and who offers an adit to any spirit that is able to approach. It may well be that a medium may unjustly suffer, a helpless victim of conditions that have produced what he must answer for. So it is in this world. “As in civil life, it is expected of all to understand the law, so here those subject to mediumship are expected to understand its laws and conditions, and are held responsible if they do not.” It cannot be otherwise, however great the injustice that may be done in isolated cases; and no attempts of ours can alter what is an all-pervading law.

The notion that is sometimes put forward that a medium should be the channel for every kind of influence, and has no right, if he has the power, to pick and choose, is thus dealt with:—

“I well know that many true and noble Spiritualists hold that it is necessary for all classes of spirits to communicate with earth, and therefore mediums should be willing to yield to their influence, however low or vile it may be. With all due deference I wholly disagree with them, and hold that the less of such undeveloped influence that is brought to bear the better. That sensitives must be brought in contact with characters which in this life would produce disgust, and be dragged by them to their own level, that they may thereby communicate their crude and impure ideas, is not only an unjust, but a most pernicious conception. It opens wide the door for the justification of any crime or villany the medium, true or false, may commit. It offers atonement for all his shortcomings. I by no means desire to accept a spiritual philosophy which makes a great class of its teachers the cat's paws of the undisciplined, undeveloped, vile and vicious, without even a shadow of gain thereby. The presence of such spiritual beings cannot be prevented, but they may be excluded from the sacred vestibule of the soul. Their presence there signifies a similarity which attracts instead of repels between medium and spirit.”

I have repeatedly had earth-bound spirits come to me requesting prayer, and surely they should not be sent empty away. I have known many cases where spirits have been raised by association with those whom they found at a circle. They breathed, as it were, a higher spiritual atmosphere, and were benefited. I have heard and read of cases in which degraded spirits came and controlled a medium, and made the mouth of a pure-minded girl the outlet of curses and impurity. These were gradually tamed, reasoned with, touched with shame, and rescued from their sad state. And I have heard and known of other cases where such masterful spirits, once in possession, have been beyond reach, and have become obsessing spirits, to the great misery and hurt of the medium. It is a difficult question.

Some, like the Theosophists, discountenancing mediumship altogether, will tell us that if we leave open the door of our house we must expect unwelcome tenants. If we lock the door, we shall not be troubled. Perhaps so: though I suppose the analogy of the burglar is not inapposite. But that does not seem to me the most excellent way, though it is best adapted to secure a selfish security. Others, with Mr. Tuttle, would warn off as intruders all who do not come up to a certain standard of suitability, to be determined, I presume, by themselves. I cannot regard this as consonant with the highest spiritual or moral development even among men. It being granted that we can aid and raise these lower spirits, it becomes to me clearly a duty to make the attempt. Even in the slums and courts, whence “The bitter cry of outcast London” goes up with such ceaseless vehemence, the ministers of mercy do not stop to think whether they may perchance soil their clothes, or even risk a fever. If the philanthropy even of this world of ours were calculated on lines of selfish caution, most of it would die, and the rest would be robbed of half its attractiveness. It would be at best but a puny starveling, a mean caricature of the all-embracing, self-sacrificing love that casts its halo round the Pattern Life. This calculating caution is out of place when we deal with these high matters. Given the possibility of success, the risk must be run. There are, no doubt, merely malignant spirits who must be repressed, or even repelled—loafing earth-wanderers, seeking only to confound and confuse us, who need not be encouraged. But few are beyond reach of kindness, sympathy, and prayer, and they have a right to it in virtue of the responsibility which the medium accepts in the exercise of his gift, and which we share. As we have a right on our part to hold him responsible for what is done in his presence by the invisible agencies that he attracts, so they have their claims on us which we have no right to put aside.* In this point I venture to differ with Mr. Tuttle. In the main gist of his remarks I agree substantially.

M. A. (Oxon.)

* A very apposite passage may be quoted from the experiences of William Howitt as detailed in Mrs. Howitt Watts' recent “Pioneers of the Spiritual Reformation,” p. 250:—“It appeared to us evident that there were plenty of disembodied spirits roaming about the confines of earth in a very low state, and as it would seem, under very little surveillance. Some of these spirits would say, on my questioning who and what they were, that they were no spirits known to us; that they simply had seen a light in passing, and had come in. Some professed to be in a state of darkness and of desolation. On asking whether we should pray for them, some declined, saying that they did not want to be better, and did not expect to be happier, for they did not love Christ, and Christ did not love them. We sometimes reminded them of the Prodigal Son, and sometimes read the parable to them. Some then said that they felt better, and were comforted; others, that they were no better, and had no hope, and did not want to have any. Others said that they were very unhappy, and wandering in darkness through the waste places of creation. They desired our prayers, and expressed themselves benefited by them, and came again and again. Some of the good spirits who frequently came, said that they had to descend into the lower regions to endeavour to reclaim and bring up spirits, the spirits of their relatives sometimes; that these were most painful missions, for they were obliged to put themselves in a manner into the condition of those that they sought to benefit and raise; and to pass amongst crowds of low, malign, and vulgar spirits, who mocked and jeered and insulted them, and did all in their power to prevent any of the spirits they sought to reclaim following them or listening to them. They said that as Christ had suffered in His endeavour to save souls, both on Earth and in Hades, so all who followed Christ had to suffer in degree in the same labours of reclamation. Some spirits, they said, had sunk so low that they had lost not only almost all desire for becoming better, but even were fallen into a condition of only partial animation.”

SPIRITUALISM IN NEW ZEALAND.*

It would require a volume to describe the intricacies of Maori mythology, in which gods, men, demons, monsters, heroes, and spirits of the dead, are the actors. The mythology of these islanders is not less diffuse or complicated than that of the ancient Greeks. But the vivid ideality and poetic fantasies of the Greek mind, are no marvel, *because they emanate from the Greeks.*

The endless convolutions of uncurbed fancy by which the Greeks impersonated the powers of nature, are of course admirable, because they originate in Grecian ideality, and are labelled "classical lore."

The Maori sings, believes, and teaches, all that the Greek classics enshrine, but alas! his legends only bear the opprobrious name of "savage superstitions." Read, however, the Rev. Richard Taylor's *TE TKA A MAUI*, from which our extracts are taken, and the difference between "classical lore" and "savage superstitions" will seem very slight; in fact, the greatest marvel of all is, where either Greek or Maori got their ideality from? Amidst the mythological personages of New Zealand, "the spirits of the dead" ever play a very prominent part, and our chief interest in noticing the Maoris at all lies in the fact that belief in, and open communion with, these spirits still exists. The priests or "Tohungas" are unmistakably "mediums," in the modern sense of the term. Sometimes they are born with their gift, and sometimes they are devoted to the priestly office by their parents, and acquire their powers after the fashion of Eastern ecstasies, by prayer, fasting, and contemplation.

That good prophets exist amongst the Maoris has been abundantly proved, even to the cold materialistic government that has absorbed their country. During the time when Great Britain busied herself in appropriating New Zealand, on the plea of a "discovery," her officials frequently wrote home, that *the Maori would never be conquered wholly*; information of the parties sent out to attack them; the very colour of the boats, and the hour when they would arrive; the number of the enemy, and all particulars essential to their safety, *being invariably communicated to the tribes beforehand, by their prophets or Tohungas.*

The state of preparation in which the English found "the savages" fully verified this claim, and proved the fact of prevision, affirmed to exist amongst them.

The best natural prophets and seers amongst the Maoris are, as amongst the Spiritualists, of the female sex; and although the missionaries try to account for the marvellous powers they exhibit, above all, for the sound of the *spirit voice*, which is a common phase in their communion with the dead, on the hypothesis that the women who practise "the arts of sorcery," are *ventriloquists*, this attempted explanation rarely covers the ground of the intelligence which is received.

The author has herself had several proofs of the mediumistic power possessed by these "savages," but as her experiences may be deemed of too personal a character, we shall select our examples from other sources. One of these is furnished by a Mr. Marsden, a person who was well known in the early days of New Zealand's colonial history as a miner, who grew rich "through spiritual communications." Mr. Marsden was a gentleman who had spent much time amongst the Maoris, and who still keeps a residence in "the King's country," that is, the district of which they hold control.

Mr. Marsden informed the author that his success as a gold miner was entirely due to a communication he had received through a native woman, who claimed to have the power of bringing *down* spirits—the Maoris, be it remem-

bered, always insisting that the spirits *descend* through the air to earth, to visit mortals.

Mr. Marsden had long been prospecting unsuccessfully in the gold regions. He had a friend in partnership with him, to whom he was much attached, but who had been accidentally killed by a fall from a cliff.

The spirit of this man came unsolicited, on an occasion when Mr. Marsden was consulting a native seeress, for the purpose of endeavouring to trace out what had become of a valuable watch which he had lost.

The voice of the spirit was first heard in the air, apparently above the roof of the hut in which they sat, calling Mr. Marsden by his familiar name of "Mars." Greatly startled by these sounds, several times repeated, at the medium's command, he remained perfectly still until the voice of his friend speaking in his well-remembered Scotch accent sounded close to his ear, whilst a column of grey misty substance reared itself up by his side. This apparition was plainly visible in the subdued light of the hut, to which there was only one open entrance, but no window. Though he was much startled by what he saw and heard, Mr. Marsden had presence of mind enough to gently *put his hand through the misty column*, which remained intact, as if its substance offered no resistance to the touch. Being admonished by an earnest whisper from the Maori woman, who had fallen on her knees before the apparition, to keep still, he obeyed, when a voice—seemingly from an immense distance off—yet speaking unmistakably in his friend's Scotch accents, advised him to let the watch alone—for it was irreparably gone—but to go to the stream on the banks of which they had last had a meal together; trace it up for six miles and a half, and then, by following its course amidst the forest, he should come to a *pile*, which would make him rich, if he chose to remain so.

Whilst he was waiting and listening breathlessly to hear more, Mr. Marsden was startled by a slight detonation at his side. Turning his head he observed that the column of mist was gone, and in its place, a quick flash, like the reflection of a candle, was all that he beheld. Here the séance ended, and the astonished miner left the hut, convinced that he had heard the spirit of his friend talking with him. He added, that he followed the directions given implicitly, and came to a mass of surface gold lying on the stones at the bottom of the brook in the depth of the forest. This he gathered up, and though he prospected for several days in and about the spot, he never found another particle of the precious metal. That which he had secured, he added, with a deep sigh, was indeed enough to have made him independent for life, had it not soon been squandered in fruitless speculations.

Several accounts are extant of Spiritualism amongst the Maoris, one of the most curious and graphic being a personal narrative, written by General Cummings, in a small volume called "Old New Zealand."

The party who lent this work for perusal to the author, was well acquainted with General Cummings, and vouched for his truth and reliability in every particular. Although the narrative we are about to quote has often been retailed in magazines and other periodicals, it was so thoroughly authenticated by the author's friend that we give it place once more in this volume, as an example of the kind of Spiritualism practised amongst the Maoris.

A popular young chief who had acquired a fair knowledge of the English language, and with whom General Cummings was very intimate, had been appointed registrar of births and deaths.

General Cummings occupied a portion of his office, but they were about to remove to a more convenient place, when the young Maori encountered a violent death. In changing the office the book of registries was missing, and much inconvenience was occasioned by its loss. A short time after the decease of his friend, General Cummings was

* From Mrs. Hardinge Britten's forthcoming volume, "Nineteenth Century Miracles." (See Advt.)

informed that his relatives intended to invoke his spirit, and that as the "Pakeha" (white man) had been much beloved by him, he might, if he chose, be present.

Notwithstanding his inveterate scepticism, the General accepted this invitation, mentally resolving "to keep his ears and eyes wide open." The narrator then continues as follows:—

"The appointed time came. Fires were lit. The *Tohunga* repaired to the darkest corner of the room. All was silence, save the sobbing of the sisters of the deceased warrior-chief. There were thirty of us, sitting on the rush-strewn floor, the door shut, and the fire now burning down to embers. Suddenly there came a voice out from the partial darkness, '*Salutation, salutation to my family, to my tribe, to you, pakeha, my friend!*' Our feelings were taken by storm. The oldest sister screamed, and rushed with extended arms in the direction from whence the voice came. Her brother, seizing her, restrained her by main force. Others exclaimed, '*Is it you? Is it you? truly it is you? aue! aue!*' and fell, quite insensible, upon the floor. The older women and some of the aged men, were not moved in the slightest degree, though believing it to be the spirit of the chief.

"Whilst reflecting upon the novelty of the scene, the 'darkness visible,' and the deep interest manifest, the spirit spoke again, '*Speak to me, my family: speak to me, my tribe: speak to me, the pakeha!*' At last the silence gave way, and the brother spoke: '*How is it with you! Is it well with you in that country?*' The answer came, though not in the voice of the *Tohunga*-medium, but in strange, sepulchral sounds: '*It is well with me: my place is a good place. I have seen our friends: they are all with me!*' A woman from another part of the room now anxiously cried out, '*Have you seen my sister?*' '*Yes, I have seen her: she is happy in our beautiful country.*' '*Tell her my love so great for her will never cease.*' '*Yes, I will bear the message.*' Here the native woman burst into tears, and my own bosom swelled in sympathy.

"The spirit speaking again, giving directions about property and keepsakes, I thought I would more thoroughly test the genuineness of all this; and I said, '*We cannot find your book with the registered names; where have you concealed it?*' The answer came instantly, '*I concealed it between the *tahuhu* of my house, and the thatch; straight over you, as you go in at the door.*' The brother rushed out to see. All was silence. In five minutes he came hurriedly back, with the book in his hand! It astonished me.

"It was now late; and the spirit suddenly said, '*Farewell, my family, farewell, my tribe: I go.*' Those present breathed an impressive farewell; when the spirit cried out again, from high in the air, '*Farewell!*'

"This, though seemingly tragical, is in every respect literally true. But what was it? ventriloquism? the devil? or what? . . ."

PARIS.—A correspondent of the *Banner of Light* says:—The Society for Spiritual Culture, that Allan Kardec founded here, holds regular meetings which are well attended, at Leymarie's Hall, No. 5, Rue des Petits Champs; it is a large, bright, cheerful, airy room, containing a bust of Allan Kardec, also a fine organ. That highly accomplished and popular lecturer on the Spiritual platform, Mr. W. J. Colville, formerly of your city, spoke here to an appreciative and intelligent audience, on Sunday, Sept. 9th.; he was assisted by Mme. de Morcier, a devoted Spiritualist and medium, as well as a hard worker in the lecture-field.

DEPARTURE OF MISS LOTTIE FOWLER.—Miss Lottie Fowler finds herself compelled, through family circumstances, to return to America for a time, and is anxious to be of as much service to Spiritualists as possible, previous to her departure. She is therefore prepared to break her journey to Liverpool at any place on or near the way, staying two or three days at a place. We know of no medium more deserving of support than Miss Fowler. She has, we are glad to say, always been in the habit of refusing to exercise her gift promiscuously, and has steadily declined to exhaust and abuse her mediumship by continual sitting to all callers, no matter how many. Consequently she has obtained good results and almost invariably given satisfaction to those who have consulted her. Miss Fowler will give three sittings a day, each of an hour's duration. One person only allowed at each sitting. In the evening a more general seance will be given. We cordially commend Miss Fowler to the attention of provincial Spiritualists. Her address is 60, Mount-street, Grosvenor-square, W.

WONDERS.

From the Records of the "Wizard of the North."

(Continued from page 413.)

Whilst "The Strange Freaks" occurring near Shrewsbury are occupying public attention, it may be as well to consider the strange "freaks" of similar character which have already been placed on record.

The Polter-geist.

I.

In the introduction of his novel of *Woodstock*, Sir Walter Scott gives at considerable length, under three versions, an account of most extraordinary disturbances, apparently of the *Polter-geist* class. The mysterious circumstances thus recorded are said to have taken place at Woodstock in the year 1649. The first account is extracted from *Hone's Every-Day Book*, in which an article from the *British Magazine* for 1747 is quoted relative to a tract entitled "*The Genuine Theology of the Good Devil of Woodstock, famous in the world in the year 1649, and never accounted for or at all understood at the time.*" Secondly, Scott, in the Appendix No. I., gives in full, a satirical poem, entitled "*The Woodstock Scuffle, or most dreadful apparitions that were late seen in the Manner-house of Woodstock were Oxford, to the great terror and wonderful amazement of all there that did behold them.*" (Printed in the year 1649, 4to.). And, thirdly, in Appendix No. II., "*The Just Devil of Woodstock, or a true narrative of the several apparitions, the frights and punishments, inflicted upon the rumpish Commissioners sent thither to survey the manners and houses belonging to His Majesty.*" (London: Printed in the year 1660, 4to.).

It is to this third and most circumstantial of the narratives, that we would draw special attention.

"There is," says Scott, in his introduction, "no doubt that, in the year 1649, a number of incidents supposed to be supernatural, took place at the King's palace of Woodstock, which the Commissioners of Parliament were then and there endeavouring to dilapidate and destroy. The account of this by the Commissioners themselves, or under their authority, was repeatedly published, and in particular, is inserted as relation sixth of '*Satan's Invisible World Discovered,*' by George Sinclair, Professor of Philosophy in Glasgow, an approved collector of such tales.

"It was the object of neither of the great political parties of that day to discredit this narrative, which gave great satisfaction both to the Cavaliers and Roundheads; the former conceiving that the license given to the demons, was in consequence of the impious desecration of the King's furniture and apartments, so that the citizens of Woodstock almost adored the supposed spirits, as avengers of the cause of Royalty; while the friends of the Parliament, on the other hand, imputed to the malice of the fiend the obstruction of the pious work, as they judged that which they had in hand."

Scott furnishes us with the following description of the scene of the supposed haunting, extracted from a "Short Survey of Woodstock—not taken by any of the before named Commissioners." This survey of Woodstock is appended to the preceding pamphlet.

"The manner-house hath been a large fabrick, and accounted amongst his majestie's standing houses, because there was alwaies kept a standing furniture. This great house was built by King Henry the First, but amplyfied with the gate-house and outsides of the outer-court, by King Henry the Seventh, the stables by King James.

"About a bow-shot from the gate south-west, remain foundation signs of that structure, erected by King Henry the Second, for the security of Lady Rosamond, daughter of Walter Lord Clifford, which some poets have compared to the Dedalian labyrinth, but the form and circuit both of the place and ruins shew it to have been a house and of one pile, perhaps of strength, according to the fashion of those times."

In short, we perceive that the Manor House of Woodstock was as venerable and ancient an historical residence of kings as could well be found in any land, or in any era. The time, too, was one of revolution and of intermittent conflict, when the passions of men, high and low, had flamed up into the madness, not alone engendered by a simply political but also by a religious struggle. Conditions were prepared, therefore, for manifestation of spirit-power, with almost unexampled strength and universality; culminating, occasionally, in a coarseness such as corresponded with the brutality of the manners and inflamed passions of the lower actors in the great religious

and political drama of the days of Cromwell. Every species of spiritual belief and all accounts of spirit manifestation both of the highest and of the lowest descriptions, are to be met with in England during the struggle of the seventeenth century—the preternatural was in the atmosphere breathed by all classes. The *Potter-geist* manifestations of low-spirit-presence we may therefore readily infer would not probably long be absent.

“And now as to the penman of this narrative, know that he was a divine, and, at the time of those things acted which are here related, the minister and schoolmaster of Woodstock; a person learned and discreet, not byassed with factious humours, his name Widows, who each day put in writing what he heard from their mouths (and such things as they told to have befallen them the night before), therein keeping to their own words.

The Just Devil of Woodstock.

“The 16th day of *October*, in the year of our Lord, 1649, the Commissioners for surveying and valuing his majestie's manor-house, parks, woods, deer, demesnes, and all things thereunto belonging, by name Captain Crook, Captain Hart, Captain Cockaine, Captain Carelesse, and Captain Roe, their messenger, with Mr. Browne, their secretary, and two or three servants, went from Woodstock town, (where they had lain some nights before), and took up their lodgings in his majestie's house after this manner: The bed-chamber and withdrawing-room they both lodged in and made their kitchen; the presence-chamber their room for dispatch of their business with all commers; of the council-hall their brew-house, as of the dining-room their wood-house, where they laid in the clefts of that antient standard in the High-Park, for many ages beyond memory known by the name of the King's Oak, which they had chosen out, and caused to be dug up by the roots.

“*October 17.* About the middle of the night, these new guests were first awaked by a knocking at the presence-chamber door, which they also conceived did open, and something to enter, which came through the room, and also walkt about that room with a heavy step during half-an-hour, then crept under the bed where Captain Hart and Captain Carelesse lay, where it did seem (as it were) to bite and gnaw the mat and bed-coards, as if it would tear and rend the feather beds; which having done a while, then would heave a while, and rest; then heave them up again in the bed more high than it did before, sometime on the one side, sometime on the other, as if it had tried which captain was heaviest. Thus having heaved some half an hour, from thence it walkt out and went under the servants' bed, and did the like to them; hence it walkt into a withdrawing-room, and there did the same to all who lodged there. Thus having welcomed them for more than two hours' space, it walkt out as it came in, and shut the outer door again, but with a clap of some mightie force. These guests were in a sweat all this while, but out of it falling into a sleep again, it became morning first before they spake their minds; then would they have it to be a dog, yet they described it more to the likeness of a great bear; so fell to the examining under the beds, where, finding only the mats scratcht, but the bed-coards whole, and the quarter of beef which lay on the floor untoucht, they entertained other thoughts.

“*October 18.* They were all awaked as the night before, and now conceived that they heard all the great clefts of the King's Oak brought into the presence-chamber, and there thumpt down, and after roul about the room; they could hear their chairs and stools tost from one side of the room unto the other, and then (as it were) altogether jostled. Thus having done an hour together, it walkt into the withdrawing-room, where lodged the two captains, the secretary, and two servants: here stopt the thing a while, as if it did take breath, but raised a hideous one, then walkt into the bed-chamber, where lay those as before, and under the bed it went, where it did heave and heave again, that now they in bed were put to catch hold upon bed-posts, and sometimes one of the other, to prevent their being tumbled out upon the ground; then coming out as from under the bed, and taking hold upon the bed-posts, it would shake the whole bed, almost as if a cradle rocked. Thus having done here for half an hour, it went into the withdrawing-room, where first it came and stood at the bed's feet, and heaving up the bed's feet flopt down again a while, until at last it heaved the feet so high that those in bed thought to have been set upon their heads; and having thus for two hours entertained them, went out as in the night before, but with a great noise.”

(To be continued.)

OBSERVATIONS ON MATERIALISATION.

BY DR. CHAZARAIN.

Dr. Chazarain's observations on the phenomena of materialisation witnessed by himself, communicated to our contemporary, *Le Spiritisme* (Paris), are now concluded. In his last paper he records phenomena presenting themselves at the last of the series of séances. At this there were more visitors to the circle than usual. Their presence, although friends, imported new conditions, and it was not until after a longer than usual delay that the curtains—suspended in an angle of the room to form a cabinet—were drawn aside from within. A female form was then seen in a kneeling posture, draped in white, with a veil on her head falling to her shoulders; she seemed about thirty-five years of age, and was very attenuated. Slowly rising, she advanced with faltering steps towards the middle of the semi-circle of sitters, where Madame J. and Monsieur S., her son-in-law, were seated. As she approached them her strength seemed to fail, and she retreated, as if drawn, backwards to the cabinet. In a few minutes she reappeared, turned to a lady, Madame R., seated next to the cabinet, and made a gesture for her assistance. Madame R. rose, the spirit took her arm and again approached Madame J.; but still unable to reach her, she once more retreated with faltering steps; to support her Madame R. hastily put her arm about her until she was within the curtains. Then, through the mouth of the medium—entranced, as usual during these manifestations—it was said that the spirit was anxious to shew herself to her mother and husband, but conditions were unfavourable. The friend who helped her was requested to remember that unexpected contact with the form disturbed the fluidic current existing between the spirit and the medium, which, if broken, might involve grave consequences to the latter.

The spirit then came out for the third time, motioned for Madame R. to permit her to place her hands upon the latter's shoulders, and thus approached Madame J. and Monsieur S. Recognised by the former as her daughter, and by the latter as his wife, she manifested the liveliest joy, embraced and kissed them.

On her return finally to the cabinet, the spirit who had, at previous séances, signed the name “Lermont,” presented himself and wrote, in the same manner as previously, some verses of great beauty, twenty-four lines, on the subject of the continuance of love in spirit-life.

Dr. Chazarain concludes:—“Thus we find established, by our series of observations, the fact that by the light of a lamp, in the presence of twelve to fifteen persons,—under conditions precluding the possibility of deception,—and during five consecutive months, forms of men, women and children, having every appearance of living, acting, thinking human beings, have manifested themselves; that these forms walked alone, or with one or other of the persons present; have wound up a musical box; have brought and distributed flowers; have turned the light of a shaded lamp upon themselves and upon the circle; have touched, embraced, and sometimes spoken to one or other of those present; have written before our eyes, in prose and in poetry; and have given, by various means, proofs of their identity and of their real and intellectual life.

“The facts, of themselves, refute the notion, expressed by some, that such forms are doubles of the medium, being unlike her in size, form, countenance, colour of eyes, and apparent age, some of them, indeed, being infants.

“Such facts warrant Spiritualists in affirming spirit-materialisations and direct spirit-writing to be realities.”

ROBERT OWEN.—Portrait of Robert Owen, painted by Pickersgill, R.A., for sale.—Apply to Mr. John S. Farmer, 38, Great Russell-street, W.C.

TEMPORARY OFFICES OF "LIGHT,"
38, GREAT RUSSELL STREET,
BLOOMSBURY, W.C.
(Entrance in Woburn Street.)

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.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

Light :

SATURDAY, NOVEMBER 24TH, 1883.

THE LONDON SPIRITUALIST ALLIANCE.

The committee which is now engaged in forming this Society, has issued the following circular to Spiritualists. We print it *in extenso* for the information of our readers:—

"The Council of the C.A.S. has addressed to the Members of that Society a circular intimating that it proposes to dissolve.

"At a Conference lately held at the instance of the Council of the C.A.S., I had the honour to propose a plan for the constitution of a Spiritualist Society, which should represent the views of old Spiritualists who do not now find themselves exactly represented by any existing Society. A Committee was formed for the purpose of giving effect to that suggestion; and it is proposed to call the new Society THE LONDON SPIRITUALIST ALLIANCE.

"It is, in the opinion of a large number of Spiritualists, very desirable that there should exist in the Metropolis a society of the kind proposed. There are, I am aware, various kindred societies already in existence. With these we shall be careful in no way to interfere; and with them we shall hope to work in harmony by friendly counsel and co-operation.

"But there are a number of Spiritualists who have been associated together at various kindred times during the past ten years, who, we believe, would desire to perpetuate or to resume that association under changed conditions adapted to changed times. Their faith has undergone no modification; and they consider this a fitting time to express it once more in union with those who are like-minded with themselves.

"For many divergent opinions on spiritual matters are now before the world. Never before was greater attention paid to the claims of Spiritualism. The Theosophical Society, at one extreme, expresses opinions and holds views in which Spiritualists, as a body, are not able fully to acquiesce. The Society for Psychical Research, while doing excellent work in its own way, is concerned solely, at present, with the external aspects of what is an infinitely vast subject. Under these circumstances it will always find a sphere of action distinct from that which we now contemplate.

"Between these poles, Spiritualists pure and simple, of a type that may now almost be called old-fashioned, find their place, and should take up their position, if they desire to be true to their convictions, and to do their duty in influencing public thought.

"Such a position will be in no sense aggressive. It will involve no large outlay, nor necessitate any pecuniary responsibility beyond the small subscription incident to membership.

"The plan, subject to such modifications as experience may dictate, is simple and unpretending, and may be put thus.

"The C.A.S. possesses a unique library, and various objects of interest to Spiritualists; some of them, indeed, historically valuable, and such as should be preserved as heir-looms for the benefit of Spiritualists in the future. It was proposed at the Conference that, if possible, these should be kept intact; that they should become the property of the new Society; and that they should be acquired by it without cost.

"A room large enough to contain this library, to serve as a reading-room, and as a place for occasional meetings, is easily procurable at a small outlay. The necessary expense of rental need not exceed £50 per annum. Under the same roof it is proposed, as a matter of convenience, by the Editor of 'LIGHT' and manager of the Psychological Press Association, to place the publishing office of that journal and Association.

"It will be seen that an efficient system of organisation will thus be secured. Not only this, but Spiritualists as such will have taken a fitting stand in vindication of their faith at a time when such a step is incumbent upon them. It is, in the opinion of those who are acting in this matter, an imperative duty to keep together a nucleus of those Spiritualists who have so long been associated, and to do by united effort what individual energy is powerless to accomplish for the support of the literature of Spiritualism, as well as for the introduction of it in likely quarters.

"Most incipient organisations have been crushed by the necessity for making appeals for money to those who are disposed to interest themselves in their work, but who resent this continual begging, as they consider it. We do not propose to countenance any system of appeals for money. Money will, of course, be needed; and it will be forthcoming. The small subscriptions of our members will furnish us with an income within which our operations will be rigidly confined. As our work is tested, and found to be good, we have no doubt that our income will grow, and with it our opportunity for usefulness. But in no case shall we transgress the bounds of our income.

"The really important thing is that Spiritualists, many veterans among whom have one by one withdrawn into isolated seclusion, to the great detriment of the cause which they all still uphold by their belief, should make some sacrifice, if need be, in order to unite and take counsel together in times of no little difficulty, and to maintain, among other organisations of those who concern themselves with spiritual things, one which distinctively represents, as none now does, their own special beliefs and convictions.

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all.

"I earnestly trust that old and tried friends of Spiritualism, whose faith is no less assured than my own, and who have done such good service in the past, will feel that there is still work for them which they cannot neglect without injuring what they would desire by every means in their power to support and sustain.

"The Society will be in working order by the opening of the New Year. It is proposed to engage rooms at a rental of not more than £50, in the immediate neighbourhood of Charing Cross; to open a reading-room, where the various Spiritualist papers can be read; to make the library generally available to members; to hold periodical social meetings; and to organise a Sunday service, if found desirable. The subscription of Members is fixed at a minimum rate of a guinea.

"I trust you will give us the countenance of your support, and that you will enrol yourself and members of your family as subscribers. Kindly address your reply as soon as convenient to "M.A. (Oxon.)," care of John S. Farmer, Esq., 38, Great Russell-street, W.C.

"Signed on behalf of the Committee,

"M. A. (OXON.)"

"November, 1883."

BOOKS AND PAMPHLETS RECEIVED. — "The Works and Deeds of Joshua Davidson: A Vision"; "The Cross and the Crescent, or the Coming Overthrow of Religious Sects."

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

The C.A.S. is in process of being dissolved, and will be succeeded by a society based on a scheme suggested by M.A. ("Oxon.") for carrying on effectual work under improved conditions and in other premises. In reference to the C.A.S. we have received a communication from the committee appointed to wind up its affairs, asking us to state that, chiefly through a large number of members having failed to pay their subscriptions, the funds at the disposal of the Council shew a deficiency of about £150. A circular has been sent out to the members impressing upon each one of them the necessity and duty of contributing his fair proportion towards the meeting of this deficit. Some have readily responded to this request, and the committee desire to urge upon those who have not yet done so, the importance of forwarding their contributions without delay. The Council of the C.A.S. are anxious to save their large and unique library and other valuable effects from dispersion and to hand them over to the new Society to be preserved for the future use of Spiritualists, but they will not be able to do this unless their efforts in this direction are generously assisted. We cordially second this appeal, as it would be positively disgraceful, and even cruel, to leave the members of the Council of the C.A.S.—several of whom have for many years given freely of their time and money for the benefit of the cause—to bear the serious burden of liabilities which have been brought about by circumstances over which they could have no possible control.

SPIRITUALISM AND RUSSIAN MEN OF SCIENCE.

Translated from the November number of *Psychische Studien* :—

"At the meeting of Russian men of science, held at Odessa in August, 1883, Alexander Butlerow, Professor of Chemistry at St. Petersburg, delivered an address on 'The necessity of an investigation of mediumistic phenomena.' More than 500 persons were present. The address has already appeared in the Russian journal *Rebus*, and will also be published in the Report of the Assembly. With the exception of Professor Barrett's paper read before the British Association at Glasgow in 1876, this is the first time that an address of this nature has been presented to a formal gathering of scientific men."

MR. D. D. HOME.—Full length portrait of Mr. Home, painted by Pickersgill, R.A., for sale.—Apply to Mr. John S. Farmer, 38, Great Russell-street, Bloomsbury, W.C.

ERRATA.—In last number of "LIGHT," p. 500 second column, fifth line, insert the words, "in proportion," before "to individually inclined capacity."

THE PSYCHOLOGICAL PRESS ASSOCIATION.—We are asked to give publicity to the following :—Will you allow me, in the columns of "LIGHT," to correct a misapprehension which, from some cause or another, has obtained currency as regards the aim and purpose of this Association. Started for the purpose of publishing the late *Psychological Review*, it gradually outgrew these limits, is now the recognised publishing agent of standard works on Spiritualism, amongst others those of "M.A. (Oxon.)" Mrs. Howitt Watts Miss F. J. Theobald, and Mr. J. S. Farmer; and is, at the same time, a channel for the supply of the general literature of the subject. In these circumstances it was decided that if successful from a business point of view, all profits should be devoted to the dissemination of spiritual literature. Already, during the current year, a large sum has been devoted to this purpose by free grants of books and pamphlets. A free grant (upwards of fifty volumes) was made to the C.A.S., and an almost similar parcel to the Metropolitan Spiritual Lyceum. Gifts to the value of £1 have also been made to several smaller libraries besides the almost broadcast distribution to applicants of the cheap editions of "The New Basis of Belief," "Psychography," and "How to Investigate Spiritualism." The accounts will be duly audited each year, and can be inspected by anyone who desires to do so. It is managed by unpaid labour, and, in fact, no individual benefits pecuniarily from its operations. I am sorry to trespass upon your space, but it appeared necessary to state these facts.—*The Manager of the P.P.A.*

INTERESTING MANIFESTATIONS.

OUR CHILD IN HEAVEN.

By S. C. HALL.

I wish to relate another manifestation concerning my intercourse with my beloved wife: she being in Heaven, and I on earth.

In 1831, it pleased God to give us a daughter: the only living child we ever had. I had a strong hereditary desire that the mother should be the nurse of her child. My mother nursed twelve children; never having employed an hireling. I hold that the nurse transmits to the babe she suckles much of her own nature, be it for evil or for good: thereafter, it is more likely to be the one than the other. In this special case, the mother after the birth was utterly unable to discharge that natural duty—the highest and holiest a woman owes to her offspring. She lay on her bed—utterly prostrate—for two weary days. I was sustained—and betrayed—by Hope. At length came the warning of the doctor: it should have been given earlier. I always blamed him for a loss that was, as the result proved, irreparable. I sallied forth, brought back a healthy young mother, and placed the babe in her arms: but it was too late.

Next day it died, literally of inanition: for it was a strong, healthy babe—who ought to have lived, and would have lived if either the monthly nurse or the doctor had done what both ought to have done—warned me of the danger I encountered in my urgent desire that the mother should be the foster-mother as well as the mother of the new-born babe.

Though more than fifty years ago, it has ever since been a *malheur* for me that this child did not live. She would probably have given me grandchildren—possibly great grandchildren—to cheer and gladden my heart, mind, and soul as I near the bottom of the hill of life; to be my playmates—and my "cares" for here and hereafter. I dearly love children; few things rejoice me more than a romp with them. As it is, I have no thoughtful love from any of my blood. My beloved wife knows that: and so *has brought that child to visit me*. That is the purport of my present communication to the editor of "LIGHT."

Let me first give you a key to my communication by quoting some lines from my honoured friend, the poet Longfellow :—

"She is not dead,—the child of our affection,—
But gone into that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

"In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

"Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

"But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

My friend Tom Hood wrote of children :—

"A blessing on their merry hearts,
Such readers I would choose:
Because they seldom criticise,
And never write reviews."

And—*longo intervallo*—I will quote four lines of my own :—

"God bless you children, bless your simple ways;
God free your lives from earthly soil and dross:
God keep you pure as now, to length of days:
God give the crown, yet teach to bear the cross."

Well, after this somewhat long introduction, I desire to say that this child—this "fair maiden" is frequently

brought to me by her mother; and that she has twice written to me letters. They purport to be in her handwriting; certainly they are not in the handwriting of Mrs. Jencken: they were written at mid-day, the paper and a pencil being laid on the ground, under the table, at my feet. I copy those letters here. The first is dated November 28th, 1882.

"My dear father,—My mother wants me to tell you that you have quite forgotten to ask for me. I am always with my mother, and we love each other dearly.—MARIE."

The second was on the 14th August, 1883.

"My dear father,—I am here with my mother. Softly we both place our hands on your head, and bless you. I love you dearly."

This was accompanied by a message from my wife—also in direct writing—

"Dearest Carter,—I told my darling she could write to you—she wished to. We will be very near you to-night.—Your own wife, MARIE."

The name of our daughter was Maria Louisa. (In a parenthesis I may say Mrs. Jencken had not the remotest idea that we ever had had a child.)

I proceed to sustain this evidence by quoting passages from several messages delivered to me, by her mother: in nearly all cases *direct writing*.

"I stop to catch the sweet voice of our child in the heavenly gardens, and to imprint on your lips the kiss of immortal love."

"My own beloved, the star of hope is bright. Our happy child is here; we are companions; we roam the golden fields together."

"My arm shall fold you like a child. I will fold you in my arms, Carter, and our darling child will rest on one side and I on the other."

"Your daughter is lovely in her beauty of youth and wealth of sunny hair. She is the pride of her mother, and the pet of Thomas Moore" (in a message from William Howitt).

"I stood in the midst of foliage and flowers, listening to the voices of many angels. The twilight was just coming on, when I heard a voice calling 'mother'—so sweet it sounded in my ears. I turned, and saw our child standing by my side so beautiful; and then, oh then, I did for one brief moment wish that you were where you could see us; it was a momentary wish, but nevertheless I felt that strong desire for you to see us. You can picture us in our happy home."

"Do you hear our child whispering in your ear, 'Angels are guarding your pillow while you sleep'? She is the angel."

"When we meet again, I am going to try to give a sketch of our child, and I think I shall be able to come visibly to you, here in this room."

"My dearest Carter,—Our child is a young lady. She is very like me when I was seventeen. She is a great blessing to me, and a link between us."

"Often I see our beautiful child leaning out of the flowery-vined window to welcome some new-born spirit to the house of heavenly rest."

"You cannot realise that our daughter is a young maiden—a lovely maiden with eyes of heavenly blue and hair of chestnut brown. Oh, how happy I am to have her for my companion. She met me on the threshold as I was taking my flight from earth."

"Our little girl loves you, kisses you, blesses you, and when I have duties to attend to here, I send her to you with your blessing. She makes my life happy here."

"It is well that our child was born, if only to breathe a few hours on earth. The spirit took its beautiful form here in the home prepared for me by the loved ones who had left earth before I came. I love this child, our child, the link between our two souls. You will know her when you see her. She has blue eyes, and hair a little lighter than my own."

Surely and certainly, it is my daughter who wrote to me, who kisses my brow, and who, I have no doubt, comforts and helps me, who companions her mother in the realms of Light and of a surety will be my dear, loving companion, when I am in my home removed from earth life.

I make this record, not only as a confirmation of another of the cheering and comforting consolations to be derived from Spiritualism rightly understood and interpreted, but in the hope that I may thus console parents

whose children have been taken from them; in infancy, childhood, or youth.

I quote from Southey—from memory:—

"O, when a mother meets on high
The babe she lost in infancy,
Hath she not then for all her tears,
Her days of woe, her sleepless nights,
An overpowering of delights?"

I leave to mothers the happy task of enlarging upon this subject: there is no one of them who cannot do it better than I can do it—to her own mind, heart and soul.

My friend Thomas Moore thus writes:—

"Weep not for her whom the veil of the tomb—
In life's happy morning hath hid from our eyes
Ere sin threw a blight on the spirit's young bloom
And earth had profaned what was meant for the skies."

It will be hard to conceive a greater amount of happiness than will be derived by a mother, from the conviction that her child "removed" has become one of her guardian angels appointed by the Master to aid, comfort, and console her through the dark valley, and to lead her to the "great white throne" where she may kneel in adoration and hear the words "Good and faithful servant enter thou!"

I presume to trespass on your courtesy by asking you to make room for this poem. I versified it from an anecdote related to me by my esteemed friend Anna Mary Watts, the daughter of my honoured and valued friends William and Mary Howitt.

"A childless widow, seemingly forsaken,
Gave words to wrath—rebellious, fierce, and wild:
Wrath that the gift The Giver gave was taken:
And would not pardon God who took her child."

She had a waking-vision: saw a band
Of happy children: there she knew her boy:
Each held a lighted lamp in his young hand:
And, as they passed, each sang a hymn of joy.

All but one mournful child: his solemn tread,
And face, were gloom: his lamp—it had no light:
When, sobbing through her tears, the mother said,
'How comes it, dear, your lamp is dark as night?'

'Mother!' he said, 'you, mother, make me sad,
Your tears put out my lamp: and stay my voice:
I must be mournful when I would be glad,
In silent sorrow, where I should rejoice.'

Up rose the mother from her knees, and smiled;
Her sobs were stilled: of tears remained none:
As bending low her head towards her child,
She clasped her hands and said, 'HIS WILL BE DONE!'

Out burst the lamp, with a wide-spreading light!
Out burst, from all that group, a joyful hymn!
It changed to perfect day the dismal night,
When heard and echoed by the Seraphim."

I could, as you very well know, sustain the statements made in this letter by statements at least as conclusive as mine, and I hope I may add, as convincing. It is rarely that a rightly conducted and constructed "sitting" takes place without similar evidence; that some spirit does not enter the circle, giving his or her name—a name recognised by some one present, but utterly unknown to any other person present. I have recorded some cases in point; there is no experienced Spiritualist who could not largely supplement them.

Of the joy, happiness, stimulus to work for the cause of God, which is always the cause of man, encouragement to uprightness and virtue, to walk in the right way, and to do His will—the high, and holy, and glorious rewards—I need say nothing.

Those who cannot or will not believe, are to be pitied: those who can and do—who accept the guidance of a new light added to and aiding that of Scripture—are as surely to be envied.

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.]

"Organisation of Spiritualism."
To the Editor of "LIGHT."

SIR,—In order to form a powerful international organisation of Spiritualists, such as "M. A. (Oxon.)," contemplates the axioms for universal acceptance must necessarily be as broad, as simple, and as few in number as possible. It would be desirable that a committee should be formed for the purpose of framing such axioms, and communicating them to the Spiritualistic Societies of the United Kingdom and of other nations. With such an object in view, I venture to suggest the following scheme:—

1. That a small committee of London Spiritualists should be selected, consisting of not more than twelve members.
2. That this committee should draw up a few generally acceptable axioms and send them to the various home and foreign Societies of Spiritualists, with a request that these axioms should be communicated to the members of the said societies, with a view to the forming of a great world-union of Spiritualists.
3. That the various societies communicated with should, after due discussion, return the axioms to the committee with such observations and suggestions as may naturally be made by the members.
4. That the committee, after duly considering the various answers received, should frame a final code of axioms to be submitted to the said societies for the final acceptance and signature of their members.
5. When the work of union has been achieved, as please God it will be, let it be left to the discretion and judgment of the Spiritualists of each individual country to make what use they please of the facts of the Union.

In England, the present position of Spiritualism is both deplorable and hopeful. The time seems to have come for a firm and honest declaration of our belief, in order that our countrymen may learn the full extent of the truths of Spiritualism and its absolute independence of every other belief. At this moment many of the great minds of the nation are unconsciously Spiritualists in thought, word, and deed. Many of our magazines and periodicals are seriously discussing the phenomena of Spiritualism, and by so doing are paving the way towards its active propagation. Moreover, the masses of the lower classes, disgusted with the selfishness of the creeds of the various Churches, are trying to do without God altogether; and indeed, the widespread prevalence of disbelief in the very existence of the Deity should be an incentive to Spiritualists to make the truths of their own belief more generally known. We ought also to try and dissipate the mistaken conception of mankind, that the individual is not to be allowed to decide for himself in the matter of his religious belief. Nor should we omit to shew that the writers of the Established Church have been busy in appropriating our literature to get materials to underprop their own doctrines, lest the truths of Spiritualism fall to the ground with the doctrines, and thereby add difficulties to the future task of propagation.

To conclude, we must bethink ourselves that the dogmas of the Churches are incapable of a long life, and must regard it as a sacred duty to make our fellow men sharers in the glorious truths that have been vouchsafed to us, and, in short, must endeavour "to justify the ways of God to men."—Respectfully yours,

B. A. (OXON.)

[It will be seen on reference to p. 514 that an organisation, framed on broad and liberal principles, has already been formed. We understand that influential Spiritualists, who for years have abstained from public action, and others who never yet joined any Society, have already joined the London Spiritualist Alliance.—Ed.]

Mormonism.

To the Editor of "LIGHT."

SIR,—There are some rose-coloured renderings of Polygamous Mormonism in yours for November 10. One may be a Mormon as a Monogamist, or a Polygamist. I have known intimately both kinds of Mormons. One of the most intelligent Mormon ladies I know, said to me, "I have no fear for the future of Mormonism as regards polygamy. The children have seen their mothers suffer too much to perpetuate the terrible misery."

It may be human selfishness for a man or woman to desire another self, a counterpart, a unity of two, wherein no third or thirtieth person can interfere. But the desire with many is as strong as the wish for life. The best, the most intelligent Mormon women I have known, have had this desire, and have hated the plurality of wives inexpressibly. When I mentioned that women had written in favour of polygamy as practised by Mormons, I have been told that the husband wrote "the confession of faith," and that his wife signed it, as many documents have been signed by women that had a masculine origin. There may be many outward uses for plurality of wives, and they may make interested servants

in the co-partnership established for them. One woman may escape the sensuality of a bad man, if he is infinitesimally divided, but the fact still remains that women want love and fidelity, and that the hunger of the heart they suffer, if this instinct is not broken down, is not to be described, and cannot be appreciated by men who get wives, as they get cattle, to breed and do the work of their master.

It is said that "in Heaven they neither marry nor are given in marriage, but are as the angels." The Swedenborgian finds in this text proof of the eternal quality of souls and that marriage is but the normal state of the angels.

It is certain that monogamy on earth is far from being angelic life, and I have the testimony of the wives of much married Mormon men that polygamy is still further removed from angel life, unless it be that kind of angels who kept not their first estate, and so have got a bad name. If it could do any good to anybody to whitewash polygamy—it might be worth while. Certain am I, that even polygamous Mormons are not as bad as they are painted. That there is no social evil in Utah we can well believe, as there are no men to demand that form of licence, having established a more satisfactory kind in their homes.

It is 35 years since Brigham Young went to Utah. Mormonism has made small gain in that time, and Polygamous Mormonism still less. The world moves, but Mormonism does not, or so it seems to an

OBSERVER.

A Litany of Remembrance.

To the Editor of "LIGHT."

DEAR SIR,—I send you for insertion a "Litany of Remembrance" from a Manual of Devotion for Catholic Spiritualists, which I think will be appreciated by your readers.—Yours,

A. C. P.

For Commemorations, &c.

The Twelve A. U. M. Remembrances.

- 1.—To everyone who feedeth the hungry or giveth drink to the thirsty, of all creatures,
Blessing and Remembrance.
- 2.—To everyone who helpeth or protecteth the weak and the oppressed,
Blessing and Remembrance.
- 3.—To everyone who planteth a tree for use or beauty in his own ground, or after appointed order in public grounds,
Blessing and Remembrance.
- 4.—To everyone who giveth water to a tree or a plant that needeth,
Blessing and Remembrance.
- 5.—To everyone who raiseth up fruit and grain for the service of all,
Blessing and Remembrance.
- 6.—To everyone who putteth up a stone which is fallen, or repaireth that which is broken,
Blessing and Remembrance.
- 7.—To everyone who maketh a bridge, or a road, or a water-course, where there is need,
Blessing and Remembrance.
- 8.—To everyone who putteth a light in a dark place to guide the steps of the wanderer,
Blessing and Remembrance.
- 9.—To everyone who kindleth a fire where there is need to give heat to them that are cold,
Blessing and Remembrance.
- 10.—To everyone who redeemeth the land that is waste and turneth the desert place into a fruitful garden,
Blessing and Remembrance.
- 11.—To everyone who worketh with the hands the thing which is useful or beautiful,
Blessing and Remembrance.
- 12.—To everyone who discovereth and maketh known that which is good, beautiful, or true, for the service of humanity,
Blessing and Remembrance.

A Plea on Behalf of Starving Children at the East End of London.

To the Editor of "LIGHT."

SIR,—I thank you sincerely for the publicity accorded through your columns to my labour of love; and whilst acknowledging the many kind letters enclosing subscriptions to my book-fund for this good purpose, would earnestly request all who have not as yet responded to the circular to do so without delay, that I may begin to organise according to the means and supply.

This is my first great benevolent project, owing its origin to my last summer's visit to Styria, and the encouragement of my kind friends the Baron and Baroness Von Vay. So I do trust it may succeed.

Many lady friends are working with me, but I should be glad to hear from more, as well as to receive subscriptions and donations from all who have hearts to feel for these poor little waifs and strays of humanity.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

Extraordinary Occurrences.
To the Editor of "LIGHT."

SIR,—It is worthy of note that whilst two of the leading journals after detailing for some days these occurrences as taking place before many witnesses, finally, no doubt to their relief, proclaimed triumphantly the whole affair to be a farce, as evidenced by the alleged confession of the girl Emma Davies, the *Daily Chronicle*, on the other hand, devoted a column of its space, the same day, to the statement of the mother, bearing out the truth of the facts entire. There is also no mention made of any confession, forced or otherwise. Simply that the girl had been removed to a distance. Can any of your readers enlighten us further? it is doubtful whether the girl can yet be in a normal condition.—Faithfully yours,

CHARLES DELOLME.

48, Rathbone-place, Oxford-street.

Sleep in the Unseen World.
To the Editor of "LIGHT."

SIR,—There is a strange yet almost universal opinion that there can be no such thing as sleep in the state after death. You find it expressed in many hymns together with the most unpleasant idea of absolute light, unvaried by cloud or shadow. Thus the author of that beautiful and memorable book, "Religio Medici," quotes these lines:—

"O come that time when I shall never
Sleep again, but wake for ever."

On which my comment would be, God forbid that such a time should ever arrive! I can hardly conceive a more bitter or withering curse than would be implied in the words, "May you never sleep again!" I would rather take the words, "He giveth His beloved sleep" as applying to all states of being, just as the opposite assertion would be to me the deepest of maledictions.

In "Hymns Ancient and Modern," that most popular of hymn-books, we read:—

"There no cloud nor passing vapour
Dims the brightness of the air,
Endless noon-day, glorious noon-day
From the Sun of suns is there;
There, no night brings rest from labour,
For unknown are toil and care."

Such is the general idea in the hymns of all denominations. But we do not find it in Milton—for he gives a clouded moon even to Paradise. He was too artistic for such nonsense, as well as too cognisant of human needs in all states of existence. Thus he sings:—

"Now, when ambrosial night with clouds exhaled
From that high Mount of God, whence light and shade
Spring both, the face of brightest heaven had changed
To grateful twilight (for night comes not there
In darker veil), and roscate dews disposed
All but the unsleeping eyes of God to rest."

There is not black night, but ambrosial night—grateful vicissitude—as he had said just above.

"Evening now approached,
For we have also our evening and our morn,
We ours for change delectable, not need."

If they did not need the change for physical reasons, yet they would do so for moral and intellectual. But how do we know that sleep and night with its lighter veil are not required even by the spiritual body—for that body is still matter in its finest form? Yet some such idea as this seems at the bottom of this uncomfortable persuasion that there can be no such thing as sleep in the upper worlds. They argue—a body that requires restoration in sleep must be a corruptible body, which is excluded by the hypothesis. But we know too little of the celestial body to argue with any confidence in this manner. Let us meanwhile embrace the more cheering, pleasant, and beautiful belief with steadfast assurance that it will also prove the truest.

And this is charmingly brought out by Miss Phelps in her remarkable work, "Beyond the Gates," and which has been commended to the perusal of all your readers by "M.A. (Oxon)." The young *débutante* in the new life had been denied her first request and strong desire to be allowed to re-visit her mother whom she had left behind her on the earth. This was a great trial and disappointment. We shall see how it was relieved.

"I had met, and by His loving mercy had mastered my first trial in the eternal life—more wearied than I had thought by the effort, I was glad to sink down under the trees in a nook, and yield to the drowsiness which stole upon me after the great excitement of the day. It was not yet dark, but I was indeed tired. A singular subsidence, not like our twilight, but yet reminding one of it, had fallen upon the vivid colour of the air. No one was passing—and I was left alone. The grass was softer than eider of the lower world; and lighter than snow-flakes the leaves that fell from low-hanging boughs about me. Distantly I heard moving water; and more near sleepy birds. More distant yet, I caught, and lost, and caught again, fragments of orchestral music. I felt infinite security. I had the blessedness of weariness which knew it could not miss of sleep. Dreams stole upon me with motion and touch so exquisite that I thought, *sleep itself is a new joy; what we had below was only a hint of the real thing; as I sank into deeper and deeper rest.*

I have italicised the more special points. She was at last permitted to go on her errand of love, but was "advised to rest awhile before taking the journey, and to seek this rest at once."

How natural and exquisite is all this! better far, I think, than the no-sleep idea, and the unclouded blaze of light.

Allow me also to call attention to chapter xii. of the same work, relating a vision of the "Symphony of Colours," with all their chords, harmonies and scales—a better idea than the "endless noon-day—blazing noon-day" of pure white unshaded light. It makes one's heart ache to think of it.

G. D. HAUGHTON.

Astrology.

To the Editor of "LIGHT."

SIR,—I have again to thank "C.C.M." for his further communication on this subject, and am glad to know that he thinks more of it than what I inferred from his previous letter. An inquiry *de novo* such as his, with his usual painstaking research, will form a valuable contribution to a subject at present so very moot.

With respect to your correspondent "Z." who has favoured me with his personal opinion unasked, I am afraid his zeal has outrun his discretion, or else, slightly altering the text, "much learning hath made him rude." I prefer to think the former, and would remind him that "although 'tis well to have a giant's strength, 'tis not always well to use it."

S.

A Mistake Corrected.

To the Editor of "LIGHT."

SIR,—I observe that in alluding to the threatened interdict by Messrs. Cassell and Co., in 1876, of the publication of "Hafed," Colonel Olcott makes a mistake. It was not plagiarism of literary matter Messrs. Cassell complained of, but the copying of certain engravings in the *direct* pictures, furnished by the spirit artists for the illustration of the volume. An interesting correspondence on the subject will be found in the *Spiritualist*, dating from February 18th to March 31st, 1876.—I am, yours, &c.

H. NISBET.

A REMARKABLE CURE OF EPILEPSY.

We very gladly give publicity to the following strong testimony to the healing powers possessed by Mr. F. Omerin. This case is by no means a solitary one, Mr. Omerin being in possession of many similar documents.

DEAR MR. OMERIN.—For the benefit of similarly afflicted ones, I beg that you will make public the following case.

Eight years ago my daughter, aged twelve, rescued a companion from drowning. The shock so affected her system, that she became subject to epileptic fits. During the following six years she was attended by several medical men, including an eminent Edinburgh professor, without receiving any benefit: in fact, they all declared her case was hopeless.

Her father's sudden death, two years ago, laid her completely prostrate; and circumstances compelling me to remove to London, I at once sought advice here with the same result: "Incurable."

I had given up all hope when, providentially for me, I met with a lady friend who had received benefit from your treatment. At her request, you kindly undertook to cure my poor afflicted daughter, and I am proud and thankful to say that it has been effected. She is now twenty years of age, a picture of health, strong in mind and body, a perfect astonishment to all who formerly knew her; in short, they consider it quite a miracle. Her brothers and sisters desire to offer you their very best thanks, and I, her mother, everlasting, heartfelt gratitude.—I am, dear Mr. Omerin, yours very sincerely,

CHARLOTTE DOWNIE WHITE.

23, Shadwell-road, Upper Holloway, N.,
22nd August, 1883.

In "LIGHT," p. 495, Vol. III., first column, line 29 from bottom, for "from the right," read "from the Right."

With the current number (September 1st.) *Light for All* is suspended. It has been a bright cheery little visitor, and has been always welcome.

A few friends of Mr. Henry Burton are desirous of presenting a testimonial to that gentleman, previous to his departure for Queensland, in acknowledgment of his work in the Spiritual movement in the North of England. A farewell tea is to be held in the hall at Weir's Court, Newcastle (kindly granted by the committee), on Tuesday, November 27th, when the testimonial will be presented. Amongst the visitors who have promised to be present are Mr. Morse, of London; Mr. Robertson, of Glasgow; Mr. Lambelle, of Shields; Mr. Jos. Skissey, of Newcastle; and deputations from various Spiritual Societies in the district. The proceedings will be interspersed with music. Mr. J. J. Morse will give a trance address on "Ghosts: and what they teach us," on the preceding evening.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

SOCIAL POSITION.—H. J. 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 Akaakof, 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; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI. Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

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

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

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

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 enthrone 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.

(Continued from page 11.)

A Selection of the Works Published and Sold by the PSYCHOLOGICAL PRESS ASSOCIATION,

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"This invaluable little volume is a practical handbook or the guidance of wise investigators that should take its place in the library of every earnest Spiritualist."—*Psychological Review.*

"It is quite refreshing to read wise reflections and valuable suggestions on these topics from so able and logical a pen. In matters relating to Spiritualism, whatever 'M.A. (Oxon)' has undertaken to do, he has done well. In this little book he has done better than ever."—*Spiritual Notes.*

WORKS BY JOHN S. FARMER.

A New Basis of Belief in Immortality. This book was specially mentioned by Canon B. Wilberforce at the Church Congress. He said:—"The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, published by E. W. Allen, and called 'A New Basis of Belief,' which, without necessarily endorsing, I commend to the perusal of my brethren."

Mr. S. C. Hall, F.S.A., and Editor of the *Art Journal*, says:—"Your book is both useful and interesting; a very serviceable addition to the literature of Spiritualism."—"One of the calmest and weightiest arguments, from the Spiritualists' side, ever issued."

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