

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 153.—Vol. III.

SATURDAY, DECEMBER 8, 1883.

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way. By "M.A. (Oxon.)" .....	531	Society for Psychical Research .....	538
Gambetta and Bismarck: their Relations to Psychism .....	533	What Our Contemporaries say .....	538
"Who are Our Spiritual Enemies?" IV .....	535	Correspondence:—	
Psychological Experiments .....	535	The Spiritual Ministry of Healing .....	539
Hints for Inquirers into Spiritualism .....	536	A Wonderful Phenomenon .....	539
Curative Mesmerism .....	537	A Perplexing Experience .....	539
		A Query .....	540
		"Koot Hoomi" .....	540
		Miss Corner's Mission Work .....	540

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

## NOTES BY THE WAY.

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

Dr. du Prel's suggestion, referred to by "C.C.M." in last week's "LIGHT," is important. "He believes that the greater part of man's individual being belongs to what, in relation to our psycho-physiological existence, must be called the unconscious. But the threshold of consciousness is not a fixed limit in sleep and in some abnormal states it is pushed back, and by so much as this is the case is our horizon extended, and a larger portion of our total nature included within our realised individuality." We are "spirits in prison," accessible, most of us, only through the avenues of the senses, and dependent on imperfectly received and understood sensations for our knowledge. So it comes to pass that they who regard knowledge as that alone which can be demonstrated by exact proof are limited by a horizon strictly defined by their bodily environment. They, on the contrary, whose spiritual senses are alert, or who have learned to interpret the signs of the spirit—the flash of intuition, the moral fitness and coherence of a theory, the suggested train of thought that leads the soul to the heights of spiritual knowledge where material or mathematical proof finds no place—these enjoy a horizon which is not dissimilar from that which the enfranchised spirit will gain when it enters into the fruition of its experience. That this result can be got by careful training they who have tried will have discovered. That a similar extension of the horizon attends states such as sleep and trance, when the avenues of outlook are enlarged, is by analogy probable, and this consideration illuminates the dark subject of prophetic dreams, presentiments, and that range of investigation which the Society for Psychical Research is now occupied with.

Another thought that arises from Dr. du Prel's speculations works in with and finds its place in the consideration of man's relations to the universe that surrounds him. "Then (*i.e.*, in sleep and in some abnormal states) we come into transcendental rapports with the universal nature with which we are veritably one, and we attain also a measure of time whereby a vast experience may be transacted in what corresponds to a moment of physical existence." This has seemed to me, since I first dimly grasped its significance, a statement that is inherently and beautifully true. Man, the microcosm, is correlated with

the macrocosm, the universe in which he finds his place. He acts on it, and is reacted on by it. Not only are we "members one of another," but we are integral and necessary parts of a vast machine, the working of which we may know hereafter, though we cannot follow it now. In this way the truth that underlies the speculations of astrology becomes perceptible, or, at least, conceivable. So viewed, man's place in nature gains dignity, and his life nobility of purpose. His immortal spirit, here placed in one of its many schools of training, is not merely "heir of all the ages," but recipient of the influences which universal nature has stored within her, and which she ministers to him as he can receive them; in the waking and working times of life, one set of grosser experiences; in the silence of sleep, when the gates of the prison-house are ajar, some that are finer and more transcendental, more suited to his higher moods, more indicative of his richer developments. The coarser impressions of sense are in no degree *more true*, are not, in fact, *so real*, as the knowledge gained by the soul when the avenues of sense are blocked. But each is needed for full development.

In view of this educational growth of the incarnate spirit, by various methods, and through various experiences, the following comments on some recent notes of mine are instructive:—

Pray allow me to vindicate the position ascribed by you to the Theosophists—but which has also been that of all genuine seekers after *Divine* communication since the beginning until now—from the reproach of selfishness in declining the control of extraneous spirits. The motive is neither a selfish one, nor is it the fear of affording access to low or bad spirits, but the positive knowledge that it is not only dangerous and injurious to oneself to weaken the bond between oneself and one's own animating, indwelling spirit, by suffering another spirit, whether high or low, to enter in and take possession; but it is injurious to the obsessing spirit itself. To use the faculty of holding converse with visitors, whether from the world of men or the world of spirits, is one thing; but to abdicate the ownership of one's house, and suffer another to occupy it, the owner being meanwhile altogether unconscious of that other's character and proceedings, is another thing, and one that is as unwise and perilous in the case of a spiritual as of a material visitor. It is not by seeking outwards that a man can attain the interior unfoldment which alone can advance him spiritually, or qualify him to help others. Only by climbing the ladder within oneself can one reach the kingdom within, which alone is divine. And to seek to climb by the ladder of others is both to fail oneself, and to keep those others back, by strengthening the bonds which bind them to earth. No doubt some of those who speak in trance are really uttering that which they know of their own spirit, even though they may suppose it to be an extraneous one. But in this case the speaker is conscious, and understands that which is imparted. The true spirit of a man never controls his client, nor, if it can help it, steps aside to allow another to enter. It is a common mistake to suppose that all sudden and vivid suggestions of ideas or other intimations, come from without. A spirit does not cease to be a spirit by becoming incarnate, and it is at least more respectful to one's own spirit to give it the credit for what it tells us, than to set it aside in favour of some wandering stranger. No doubt such visitants may and do gain by association with persons of pure and high intent; but it is enough for this end that they frequent the atmosphere of such persons. It is, however, the case that *séance*-attending spirits are hardly of the kind to derive real benefit; for owing to their unsubstantiality they are little, if anything, else than mere *reflects* of the sitters, and change according to their mood,—a fact which accounts for many perplexing anomalies.—E. M.

This, with some slight reservation on some minor points, seems to me a fair presentation of truth. But, in the light of my own experience, I can regard it only as one-sided. I have already stated my own belief in the silent development of man's incarnate spirit by its own energising.\* I believe that the recluse, by meditation, by psychical training, by all the methods familiar to the Eastern devotee, can, and does develop the inherent powers of his own spirit. How far he is as really unaided from without as he seems to be, I have not been able to satisfy myself. I am disposed to think that no man is without external help. Certainly I have never felt sure that anything I ever attempted in the direction of personal development, was my own unaided effort. But, however this may be, I have no difficulty in accepting, as a true statement, that man must himself energise, and must not be content with merely being the passive recipient of external influence, if he would "reach the kingdom within which is divine." And while so doing there is no reason to neglect the manifold aids which are ministered to him from without. I do not contemplate the abnegation of that which is my inalienable right—the governance of my own self. I have jealously guarded that right, and have never lost sight of the duty of doing so. But I am none the less conscious of the aid I have received from without, none the less thankful for it. And I do not see how it could be "more respectful to my own spirit," to persist in crediting it with that to which it lays no claim. This, if I may say so without offence, is a fair instance of what I cannot but regard as the one-sided view which the Occultists take of the great questions that equally engage our attention. They are right so far as they go, but they do not go far enough. Spiritualists are in the main right, but they are too apt to ignore what the Occultist exclusively sees. The truth lies four square in a union of the two schemes of opinion.

*Chambers's Journal* has two remarkable cases of what it calls mind-telegraphy "the accuracy and *bona fides* of which can be vouched for." The writer is careful to avow that he is "no believer in every casual instance of visions and presentiments"; that was due to the journal in which his narratives are printed. The first is as follows:—

The wife of the writer has a cousin, a lady of extremely nervous and excitable nature, who many years ago was staying with her husband for the season in apartments near Hyde Park. The landlady was a middle-aged woman, apparently a widow; at anyrate, she dressed in black; and no one who could in any way be regarded as a landlord was ever visible. Indeed, except the husband of my wife's cousin and a lad who did odd jobs about the house, there was not one of the male sex upon the premises. For some weeks, no untoward incident of any kind happened; the season progressed merrily, and my wife's relatives, whom I may call Mr. and Mrs. W— (I believe they were upon their honeymoon, or, at all events, in the early and enthusiastic stage of matrimony), enjoyed the round of London gaieties without stint. One evening, however, Mrs. W— was dressing to go to the opera. She was alone in the chamber—her husband having, with the superior celerity that pertains to the masculine toilet, completed his attire and descended to the drawing-room—when, to use her own words, "a strange sensation of terror came over me. For some moments I could not define the feeling; by degrees it appeared to assume shape and concentration. I rushed to the door, and opening it, called loudly down the stairs for my husband. He came up in alarm.

"Alfred," I cried, as I re-entered the bedroom upon seeing him approach, "bolt the door: quick, quick!"

"Why, my dear? What is the matter?" was his very natural question.

"Bolt the door; see that it is fast," I rejoined, almost fainting with the weight of dread at my heart. "There is a madman in the house."

Of course, Alfred ridiculed my fears, ascribing them to hysteria, over-fatigue, and all the other sources from which I am aware a good many feminine whims take their origin—at all events, in the estimation of the sterner sex. But although

\* With curious unintentional fitness I pointed out in the last number how this is brought out in "The Spiritual Guide" of Molinos, a typical Quietist. I was in substantial accord with Mr. Shorthouse's estimate of that system.

soothed by my husband's presence, I was not to be ridiculed out of the intense and vivid consciousness which seemed to possess me, that there was in very truth a lunatic beneath the same roof as myself.

We went to the opera, and returned in due course. No tragedy occurred, nor was there any episode of an unusual nature. But the next morning I heard a cab drive to the door, and saw that it was entered by a gentleman whom I had never seen before. I asked one of the domestics who the gentleman was; and then learned that our landlady was not a widow, but that her husband was in — Asylum. From time to time, during lucid intervals he was permitted to return home for a brief visit of a day or so's duration; and he had paid such a visit the previous afternoon."—*Chambers's Journal*, November 17th, p. 735.

The other narrative is not less impressive.

Years afterwards, the same lady, Mrs. W— (now a widow), was residing in a suburb of Liverpool, my wife happening to be staying at the time I am about to mention under the same roof. It was an autumn morning, and the family and guests were at breakfast, when Mrs. W— related a dream she had had in the night. Briefly, it was that Miss T—, a young-lady neighbour on the eve of being married, had met with a terrible *contretemps*. She had quarrelled with her brother, who, being exasperated beyond control, so far forgot himself as to strike her a blow upon the face, which greatly disfigured her.

Within half-an-hour, the servant came over from the house of the T—s with a message: "Will Mrs. W— kindly come over to see Miss T— at once? Miss T— has had a bad accident."

My wife's cousin at once went over to the house, and found things in terrible confusion. It was the morning of the wedding, and the party was timed to leave the house almost immediately. But the whole family was in a state of excitement; none were attired for the ceremony; the bride herself was sitting in a chair sobbing hysterically; while a severe bruise upon her face served at once to bring to Mrs. W—'s mind the episode of which she had dreamed. It soon transpired that a quarrel had taken place between the brother and sister—who were foreigners, and perhaps lacked the power of restraint which the cooler-blooded Briton is supposed to possess—in which the young lady had sustained the injury to her face. Her allegation was that her brother had struck her; but his version was that she had fallen against the chimney-piece.

At all events, Mrs. W—'s dream was strangely fulfilled. To complete the story, however, I should mention that the bride's face was judiciously "made up," and a double veil manoeuvred with such dexterity that the wedding ceremony, although delayed, was completed, and the loving pair joined in one without any outsider becoming one whit the wiser as to the *contretemps* of the morning.—*Chambers's Journal*, November 17th, p. 736.

*The Spiritual Record* for the current month gives the commencement of some "Notes towards a History of the Rise in England of Spiritual Manifestations" from the indefatigable pen of Mrs. Howitt Watts. They were written in 1879, and it is wise and well that they should be placed on record. Another historic document receives extended publicity—the report of the committee of the Dialectical Society on Spiritualism. Signor Damiani records a remarkable case of the intervention of a spirit to prevent a ghastly deed of crime. Mr. John Carson sends from Australia an account of experiences eminently worth record. The narrative in which he describes the return of a spirit for the purpose of confessing his sins, and of making peace with his wife, is startlingly true to nature—a story that one cannot conceive of as a rhapsody or romance. He had been a drunkard in life: and had repeatedly promised to reform. "I did intend," he says, "to do so; but the drink-fiend was in me. I was drink-begotten: the curse was on me in my mother's womb: it was impossible for me to reform." How many such miseries are there among us!

*The Record*, while fully and fairly setting forth the difficulties in the way of an effective organisation of Spiritualists which I have never undervalued, and have indeed stated myself at length in these columns, is courteous and friendly in

its commendation of the attempt that I am now making. I wish it were so everywhere. I am unable to conceive what harm it can do to any man that I and those who think with me should unite together for the defence and furtherance of the faith that is the common property of every Spiritualist. If we were setting to work to propagate a special form of belief not held by all, I could understand an attitude of objection. But we are uniting in a profession of the root principles "that there is something behind matter, and that death does not end all." Surely we all believe that—and more. Surely they who unite to further that faith are hurting no one, and are helping that broad Spiritualism which includes within so much divergence on minor points, but none there.

"M.A. (OXON.)"

### GAMBETTA AND BISMARCK: THEIR RELATIONS TO PSYCHISM.

(Translated from the September number of  
*Psychische Studien.*)

Of Léon Gambetta, who died at five minutes before midnight on New Year's Eve, 1882, the Paris *Figaro* relates "that even he, Free-thinker and *esprit fort*, supplied the place of religion by a kind of superstition. He believed in two or three prophecies concerning himself, which had already been in part fulfilled. One evening, after dinner at a friend's house, the hostess proposed to tell the guests' fortunes by cards. All agreed, and for half-an-hour were amused at the more or less strange revelations. When Gambetta's turn came, the hostess became suddenly serious, and after spreading out some cards before him, said, 'Strange, that whenever it has occurred to me to deal the cards for you, they have always announced a great danger. To-day, again, they say the same thing.' 'And perhaps they are right,' replied Gambetta, laughing; 'do you know how I am to die, according to a prophecy?' 'No.' 'I am to be killed by a woman.' 'And do you believe that?' 'Yes, and no.' 'You must believe it,' answered the lady; 'just as I am superstitious because I have religion, you must be so because you are Italian. Tell us the story?' Gambetta thereupon informed them that their hostess had been anticipated many years ago by a somnambule, who had told his mother, then childless, that she would have a son, for whom a great career was in store, but an unfortunate end—murder by a woman's hand. Gambetta himself was superstitious, like the Napoleons. He often visited a somnambule in the Rue de Tournon, who predicted to him in the last years of the Empire that he would twice attain to the head of the Government. This witch also confirmed the prediction of her sister at Cahors that he would be killed by a woman. That was two months before his electioneering tour, in which Gambetta obtained so little honour and satisfaction. In Nenbourg the platform on which he was speaking gave way under him, and in speaking of this incident at table, he expressed the apprehension that it might be a sign of his approaching end.

"Bismarck and Religion," by Moritz Busch, in *Die Grenzboten* (Leipzig) of the 14th December, 1882, contains a very attractive study of the character of the great statesman, closing with a quite unexpected and interesting incursion into the Spiritualistic province.

"There are, in gifted men, in the heroes we revere, dark grounds of knowledge and will, to which ordinary understanding never penetrates, how deep soever it may strive to go, and of which, perhaps, they themselves would be unable to give any clear and sufficient account. 'I should like to sleep, but it thinks, it speculates, in me,' said the Chancellor once at Versailles, speaking of restless nights. What that 'it' was, which thought in him against his will, remains conjectural. Solutions have been offered, but not without

doubt.\* So is it also with other questions which here break in upon us. . . . Along with religious belief there is also sometimes found in great intellects, something which, by the enlightened world, is called superstition, and which, little as it is rooted in Christianity, stands in a certain connection with religion. There are traces of this in Bismarck.

"In East Prussia is a castle left uninhabited by the owner because he believes it to be haunted by the ghost of a lady who committed a crime there. The ghost appears in open day. This being mentioned once at Bismarck's house and one of those present jesting upon it, the Prince said gravely that there was nothing to laugh at: there might well be something in it, he himself having had experience of something similar. He did not explain himself further on this occasion, but probably alluded to an incident at Schönhausen, of which Hesekeil gives an account.†

"After the battle of Gravelotte there was a discussion at table of the consequences which would follow a complete conquest of the French, and the Chancellor wound up an explanation of his own views with the words, 'But we are talking of the skin of the bear before he is shot. I confess I have a superstition about this.' Possibly he remembered the old Greek envy of the Gods. At Rheims one day before dinner Count Bismarck-Bohlen counted the covers. 'We are not to be thirteen?' he asked. 'No.' 'That is well; the Minister does not like it.' Another time we actually were thirteen at table, and when I noticed it to my neighbour, Bucher, he told me not to say so aloud, as it would disturb the chief.

"On the 14th October, 1870, General Boyer came to Versailles to negotiate with Bismarck on the part of Bazaine, but was put off. Bismarck asked in the Cabinet, 'What is the day of the month?' 'The 14th, your Excellency.' 'That was the day of Hochkirch and Jena; no business must be concluded upon it.' He may have recollected that this 14th was also a Friday. At least, he said on another occasion during the campaign, mention being made of an unsuccessful negotiation, 'That was because it was on a Friday.' And in 1852 he wrote from Halle to his wife, 'I set out on Friday, which was always a *dies nefastus*,' and went on to recount a succession of vexations on his journey, an inn with bugs and 'infamous coffee,' troublesome companions, &c., &c. When the title of Count was about to be conferred upon him he was for a long time in doubt whether to accept it, a number of noble Pomeranian families so graced having died out in a comparatively short time. 'The land will not endure it,' he said: On the 23rd November, 1870, at Versailles, he spoke in the evening at tea of his death, and gave the exact age which he was destined to attain, and the year in which he should die. When remonstrated with, he replied, 'I know it; it is a mystical number.‡

"Seven years later, at Varzin, he repeated that assurance to the narrator, with the addition, 'Yet God alone knows.'

"Lastly, it deserves mention that the Chancellor believes the moon to influence all growth, especially of hair and plants. 'You look young again, Councillor,' he once said jestingly at table to Abeken, when the latter had had his hair cut. 'You have had your hair cut at the right time; the moon is on the increase. It is the same with trees. If it is desired that the stools of birches should strike out and grow, the stem is cut down in the first quarter; if they are to be

\* There is here a reference to Zöllner's "Transcendental Physics," in which the problem of this impersonal thinking, so to speak, is discussed. The translator regrets that this interesting speculation is not included in the English version. With much besides from the same work, it remains in MS., no appropriate place having been found for it in the chapters descriptive of the experiments with Slade, to which, and to the hypothesis connected therewith, the published translation is almost exclusively confined.—TRANS.

† Which follows in the text. I omit it, being quite unable to discover any sufficient evidence of the ghostly visitation implied.—TRANS.

‡ I have underlined these words, wishing to call attention to these "mystical numbers" in connection with individual lives. As regards fateful days also, the coincidences recorded in history alone would make an interesting and impressive list, and in private families the same thing is far more frequent than I think the doctrine of chances would lead us to expect.—TRANS.

reduced (geordnet), in the last. Our learned folk will not believe it; but our foresters know better, and proceed accordingly, and the result of their management proves them right.\*

"The clearest thinker in the political world, with a depth and reach of view beyond all his contemporaries, constantly right, and far superior to conventional opinion; at the same time a ghost-seer, a chooser of days, a reckoner with mystical numbers!"

What are we to think of it? Shall we call it with the *Figaro*, 'a kind of superstition,' or with Moritz Busch, a merely 'congenital and developed propensity to mysticism'? Are, then, both these statesmen, the most distinguished of the age, 'ghost-seers'?

We will take first the case of Gambetta, who believed in certain prophecies imparted to him through cards and somnambulists. In the report of the *Figaro* there is no trace of any so-called 'ghost-seeing.' What we have to do with in both cases is only the force or gift of clairvoyance elicited in the persons in question by means of cards or the somnambulist state. Dr. Fahnestock has made us acquainted by his articles with the great range of these statuvolic conditions. In this light we must rather regard as "mere superstition" the supposition that casting the cards is absolutely worthless. It has certainly the same significance as the genuine mediumistic automatic writing, when freed from the ghost idea. We, of course, do not speak of every variety of that phenomenon, but observe that there can be statuvolic conditions in one who seems completely awake. That is often the case with those who tell fortunes by cards. That they may hit upon, i.e., clairvoyantly perceive, the whole life-truth, I can vouch from a personal experience. When, in 1857, I was about to marry my first wife, she induced me to go with her for a jest to a then celebrated Bohemian fortune-teller by cards. I was absolutely incredulous. The woman had not the remotest knowledge of either of us; but as to what she prophesied of my future wife, that she might have drawn from her long experience and knowledge of mankind, perhaps guessing that the lady was a young widow and was to be married to myself, so that when she dealt the cards for me, and of course predicted my approaching marriage with a widow, I was not at all struck by it; but she went on to say 'that in a short time I should be the possessor of many houses.' I was as poor as a church mouse, nor with my betrothed had I the slightest prospect of that. I left the Sybil, shaking my head and incredulous. A few weeks later I was quite unexpectedly offered the post of secretary to an official house-agency, which I accepted, and for ten years I had the management of from twenty to ninety houses! † Was this mere fortuitous guess-work, or was it clairvoyance? The chief, to whom I owed the appointment, was the legal guardian of the children of my wife's first marriage. The psychic nerve-aura of my betrothed was a mirror of the present and near future presented to the deeply-penetrating glance of the clairvoyant card dealer. This may have been the case also with Gambetta's mother, and with himself. The solution of the riddle lies indeed in the metaphysical cognition of the connection of all things, for which time and space, as we conceive them, are not, all being focussed to a point for the intuitive clear perception.

[After some remarks of no very decided or definite

\* If one can trust statements to be found in astrological books and almanacs, experiments of this kind have repeatedly been made in woods and gardens, and have always proved the fact of the moon's influence. Here, then, is perhaps a case in which the unintelligent and uninformed scepticism of the "enlightened" classes has actually been fatal to the progress of science in a most practical department.—TRANS.

† This article is unsigned, and is presumably by M. Aksakow himself.

‡ Some years ago I was staying with a relative in Wales, and hearing of a lady in the neighbourhood who had a reputation for successful fortune-telling by cards, I obtained an introduction to her, and she obligingly complied with my request for a trial of her skill. Suffice it to say, without going into private details, that she made a prediction of great importance to me, which, as I interpreted it, I knew to be highly improbable and which was exactly fulfilled by an event then so far more improbable, that the possibility of it never occurred to me till it was about to happen, some time after another circumstance foretold in connection with it had actually happened.—TRANS.

character upon the other beliefs attributed to Prince Bismarck, the article continues:—]

Finally, as to Bismarck's belief in the influence of the moon upon growth, this also is not without a certain justification. We live in the universal nexus of things; everything, therefore, so also the moon, has its reciprocity of influence on our earth-life. The old astrologers were not wholly without reason in their belief in the influence of the planets and stars on our birth and life; the fundamental idea upon which they went is still a principle valid for our own thought; but unluckily, their specific applications and calculations were often totally wrong. It is the same with the belief in a spirit-world beyond our own. We must concede its existence theoretically and in general as the foundation of all being and thinking; but we are not in a position directly and specifically to derive certain effects in our organism from the action of extra-mundane spirits. All forces interact so intimately in the universe that a definite personification of them in individual cases is highly misleading.

#### Note by Translator.

Without disputing that clairvoyance may sometimes and in some degree enter into systems of divination by objective means, I take leave to question the sufficiency of this explanation in general. Cartomancy, for instance, of which there are many systems, has definite significations for the cards, and rules of interpretation which certainly guide the intuition of the practitioner. The latter divines *through* the cards, which are not mere instruments, like Braid's metal discs, for inducing the statuvolic condition. It may seem to favour the view taken by the author of the above article, that success of this sort cannot be commanded by merely learning the rules of the art, but a natural qualification in the diviner counts for a great deal. And this qualification is something more than mere astuteness. It rather resembles the facility with which one person will grasp the meaning of a sentence in a foreign language, while another, with perhaps even a superior knowledge of its grammar and rules of construction, may puzzle long over it for want of a certain mental sympathy. But how then are we to conceive a real accommodation of such a thing as a pack of cards, dealt by rule, to human life and affairs? Now there is in certain circles at present a fashion, half jocular, half serious, of referring paradoxical difficulties to the "fourth dimension." I find it easy to conceive generally that, given a meaning to be expressed by a definite adjustment of external material objects, that adjustment can be effected with absolutely no trace of disturbance in the space of which we have cognizance. It is, of course, not to be supposed that some individual agent—a "spirit"—is manipulating the cards in the fourth dimension. They will fall into their places in obedience to a law and by a force expressing the all-pervading sympathies and correspondences of nature. (On this subject, see Jamblichus "On the Mysteries.")

The "spiritual" theory, although the simplest and most rational explanation of the phenomena of Modern Spiritualism, appears to be the very last solution to which our opponents are inclined to give credit. They may be anything or everything—but spiritual in their nature and origin. Of all the unpopular subjects which have, from time to time, come under the notice of mankind, Spiritualism has perhaps been accounted for, and explained in the most absurd and illogical manner—by the cracking of knee or toe joints, by electricity, magnetism, mesmerism, psychic force, imposition, imagination, and nothing at all. But the theory which ascribes them to any source save the interposition of disembodied spirits fails to cover all the ground. That this is so we have ample proof in the records of the scientific research of not a few investigators, such as Wallace and Crookes in England, Mapes and Hare in America, Flammarion in France, Fichte, Zollner, and Scheibner in Germany, and others, many of whom started their investigation in complete antagonism to the spiritualistic theory, but who were in every case driven step by step from explanation to explanation, until at last they confessed that the phenomena could be accounted for in no other way, or attributed to no other source.

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

BY A. J. PENNY.

## IV.

The fall of Lucifer is described by Böhme as having been caused by his sense of power leading him to despise "the meekness and lowliness in which consisteth the Kingdom of Heaven, and the virtue of the heart of God." "He saw (he tells us) the greatest hidden mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce might of the fire, and would domineer with his own self-wit and reason over the heart of God: he would that God should be in subjection under him, he would be a framer and creator in nature, and therefore he became a devil." ("Threefold Life," chap. 4, par. 61.)

I am, of course, very far from thinking that by this crude statement, I convey any adequate notion of what these words were meant to indicate,—as far as I am from thinking that I fully understand them; but I understand enough for my immediate purpose, which is to shew how evil and enmity began among the "throne angels," and let us hear Böhme's account of these before we go further. "Behold, when God set the Fiat in the will and would create angels, then the Spirit first separated all qualities after that manner as you now see there are many kinds of stars, and so the Fiat created them. Then there were created the princely angels and the throne angels, according to every quality out of the source of the Fire, a similitude whereof you have in the stars, how different they are." (Note that the three first forms of Eternal Nature and the darkness they move in are necessarily prior in action to the opening of the "source of fire.") "Now the throne and princely angels are every one of them a great foundation." . . . "Out of each fountain came forth again a centre in many thousand thousands." . . . "Every host which proceeded out of one and the same fountain got a will in the same fountain which was their prince." ("Three Principles," chap. 11, par. 2.)

Now, "when the moving to the creating of the angels was effected, then," . . . "the properties stood in great working and did will to be creatural. In these properties did the creaturely will of Lucifer create; when he did apprehend the omnipotence therein, and found the wonder doing power in himself." ("Seventh Theosophic Question," pars. 4 and 5.) "And instantly the properties in him became revealed or manifested, viz., the cold fire"—(query, what we mean by negative electricity?)—"also the sharp, hard, bitter, stinging painfulness or torment of the fire: thus became he an enemy of all love, humility, and meek gentleness." (Ibid, par. 7.)

Why *thus*? "Because every property keepeth its own desire, for a property is nothing but a hunger, and the hunger doth form itself into such an essence as itself is." . . . "The dark hunger desireth essence according to its property, viz., earthly things; and the bitter hunger desireth bitter raging, stinging pain; and the hunger of anguish desireth anxious hunger; also the melancholy taketh the desire to die, and continual sadness." ("Signatura Rerum," chap. 14, pars. 52-56.) (Alas! we have not far to seek for proof of this; we find it in ourselves; we bewail it in other people!)

And, further, Lucifer "desired to be an *artist*. He saw the Creation, and understood the ground, wherein he would be an own self-God, and rule with the central fire's might in all things, and image himself with all things, in all forms, that he might be what he would, and not what the Creator would; as, indeed, this is still to this day their greatest joy" (the hosts of Lucifer) "that they can transmute themselves into many images, and thus achieve or make fancy." ("Tenth Theosophic Question," par. 1.)

It was just this self-chosen application of power—this willing in opposition to the holy will of the *whole* of God's

eternal nature, that brought the mighty rebel and all his hosts, in Böhme's language, "out of the temperature." "This is the very abomination before God that the life's forms are gone out from the equal agreement" ("Fourth Text of Apology 3," point 2, par. 66), for "nothing is evil which remaineth in the equal accord, for that which the worst doth cause and make with its coming forth out of the accord, that likewise maketh the best in the equal accord." . . . "all was very exceeding good, but with its own elevation and departure out of the equality it becomes evil, and brings itself out of the form or property of the love and joy into a painful tormenting form and property." . . . "King Lucifer stood in the beginning of his creation in highest joyfulness, but he departed from the likeness. He forsook his order, and went out of the harmony wherein God created him; he would be lord of all, and so he entered into the austere fire's domination, and is now an instrument in the austere fire's might, upon which also the all-essential spirit striketh and soundeth upon his instrument; but it soundeth only according to the wrathful fire's property." ("Signatura Rerum," chap. 16, pars. 6, 7.) I think we have now sufficient data to understand why, if "out of every form as a well spring go forth spirits" with the same will as that of their awakening Prince, the soul of man, which subsists in the perpetual interaction of the seven forms of Eternal Nature, *must* live among enemies to peace, externally as well as internally, constitutionally opposed to its welfare, until all are *atoned*, made one in *equal* action by perfected evolution. Now, by such unsuitable terms as outer and inner, which in a deeper sense no one could use regarding spirits, I only mean to indicate that enemies arise from the discords of other souls as well as from those beginning in our own.

## PSYCHOLOGICAL EXPERIMENTS.

At the close of my letter in "LIGHT," last week, I referred to a case of exalted sensibility observed by Professor Charcot, Dr. Gamjee, and others at Paris. In the September number of *Psychische Studien*, we read:—"Professor Dr. B. J. writes us: 'In Paris, G. Lyon has for some months been making experiments of extraordinary importance with an hysterical patient, and has carried further Charcot's investigations. The following are some of the results. (1) The sensibility of the hypnotised subject surpasses all previous conception, and is comparable to that of a photographic plate. (2) The so-called magnetism of the glance is an effect of light, the eye serving as a reflecting mirror; no effect in complete darkness. (3) The hypothesis of an actual efflux (Fluidums) in animal magnetism is to be rejected.' [This, says *Psychische Studien*, is not yet quite clear, but adds in a note: Dr. W. Baker Fahnestock, at Lankester, in Pennsylvania, a high authority in this department, likewise disputes the fluidic emanation, and explains the magnetic phenomena by mere excitation and stativolic self-activity of the subject.] 'It is my conviction,' continues the correspondent of *Psychische Studien*, 'that we are on the threshold of a colossal discovery, which, however, will exalt to the throne, not materialism with its flat denial of spirit, but the genuine science of spirit, suppressing all contradictions. I will write further concerning Lyon's experiments.'"

It would above all be interesting to know whether the fact of tactual sensibility, excited by objects out of physical contact with the organism, is confirmed. In that case, provided the suggestion that it is only an increase of temperature that is perceived can be excluded, the admission of the mesmeric efflux becomes unavoidable.

C.C.M.

"Inspiration is not different in kind in different ages, but only in degree."—*Spirit Teachings*.

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.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

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

Orders for Papers and Advertisements may be addressed to "The Manager."

All other communications should be sent to "The Editor."

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

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from F. 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, DECEMBER 8TH, 1883.

HINTS FOR INQUIRERS INTO  
SPIRITUALISM.

In accordance with our policy of occasionally publishing articles suitable for inquirers, we this week print the first of two or three short articles which seem suitable for this purpose. In connection with this the "Testimony to Psychical Phenomena" and "Advice to Inquirers," on page 511, should be read.

Home Circles.—Suggestions and Rules by Giles B. Stebbins.

How shall we investigate Spiritualism? is asked from all quarters and from every land. To know more of man's inner life—of his spiritual faculties and relations—is the need and demand of the world; a need more pressing, a demand wider and more urgent, than exists touching any kindred subject.

Public mediumship has done much, and is doing much, to help this investigation, and the genuine and devoted medium is worthy of all commendation, *but we greatly need more home study and experience.* The quiet privacy, the sacredness, the trust which comes with mutual affection and reverence ripened by long acquaintance, the harmony and confidence which banish unjust suspicion yet do not lessen watchful care, all help to the best results, and all exist in the highest degree in well ordered homes. More home sances, and more thoughtful study of psychological laws and powers, will be of great use.

The Psalmist said: "While I was musing the fire burned." If we choose our seasons of quiet thought and self-communion, that sacred fire will burn and the *light within* will be revealed.

To sit in circles, or to witness the best mediumship, as more wonder-seekers eagerly looking for some test of spirit-presence, but paying no heed, and giving no thought, to the wondrous powers of *the spirit in us*, is of small benefit—often a positive injury. Such moods and methods darken and belittle, give no inspiration, no inner light, no richer or truer life, no higher comprehension of the grandeur and beauty of immortality.

From "Home Circles," &c. Religio-Philosophical Publishing House, or of the Psychological Press Association.

To consult the spiritual intelligences as infallible authority, or to ask their help and weakly rely on them in matters of selfish gain or of ordinary life, is unwise and enervating. As our true friends on earth will help us in sore need, so may our heavenly friends help in like great troubles, but it is best, as a rule, that we help ourselves. No voice of angels which contradicts the reason and intuition of man is to be heeded, for they are fallible like ourselves—often wiser, yet liable to err.

We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. *We* are spirits clad in mortal bodies; *they* are spirits clad in incorruptible and immortal bodies, too fine for our dull outward eyes to see. Some of those who come back are below us in honesty and intelligence, others are above us; they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony,—glorious and majestic, yet not infallible,—*there are no angels, save the spirits of just men and gracious, true women.* Their highest faculties and greatest powers are but the development of like faculties which are in germ in us. Clairvoyance, for instance, is the spiritual sight, not dependent on our outward eyes, but most perfect when those are closed. We get glimpses of clairvoyance here; it may be the common vision of the Life Beyond.

While the circle should be open and friendly to the spirit-world, it can also be a school of psychological or spiritual science,—a help to know more of psychometry, clairvoyance, magnetism, the gift of healing, and all subtle and far-searching faculties *in ourselves.* Thus we shall learn a new self-reverence, discover wonderful results of our own powers, and yet witness the finest spirit-manifestations, gain the highest spiritual communion, and *learn that the spirit-world above us is best understood by those who know most of the spirit-life within us.* Self-knowledge brings light, thoughtless ignorance and credulity darken the vision. Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basis for a rational psychology, such as the world needs. While the spiritual philosopher will prize the beauty and significance of the facts of spirit presence, he can understand that back of all outward signs are HUMAN INTUITIONS—the best teachers, with their lessons confirmed by facts. It is the inmost spirit of man which says: "Thou shalt never die!"

To shew the beauty of our interior faculties, and to emphasise the necessity of a culture of these gifts in aid of the finest spiritual experiences, an extract is given from the account by Andrew Jackson Davis of his first clairvoyant vision ("Magic Staff," p. 214, &c.). After describing the room in Poughkeepsie, the persons present and the magnetiser, he continues (in January, 1844, he was seven-teen years old):—

"I concluded I was physically in a deep sleep, mentally in a peaceful reverie. \* \* I observed an intense blackness, apparently enveloping the earth for hundreds of miles. Gradually this disappeared; and as gradually my perception was awakened and enlarged. All things and persons in the room were surprisingly illuminated. Each human body glowed with many colours, more or less brilliant and magnetic, \* \* the head was very luminous—the emanations extended from four inches to as many feet. \* \* I was overwhelmed, but continued to observe, as one in solitude, with unspeakable joy and holy reverence. A few moments more, and I beheld the interiors and the hidden sources of these luminous emanations. In my ordinary state I had never seen the human viscera, but now I saw all the organs and their functions. The whole body was as transparent as glass! It was invested with a strange, rich spiritual beauty. Each separate organ had centres of light, besides being enveloped in a general sphere

peculiar to itself. For example the auricles and ventricles gave out distinct flames of light, and the pericardium was a garment of magnetic life, surrounding and protecting the heart. The various air chambers seemed like chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood; and the great sympathetic nerve whose roots extend through the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and blended with a soft and silvery fire! \* \* The brain seemed like a crown of spiritual brightness, with shining crescents and flaming jewels. \* \* Without conscious effort I could discern the whole mystery and beauty of the human economy—and enjoy that festive illumination which the ten thousand flames of the golden candles of life imparted to every avenue, pillar, chamber, window, and dome of the human temple. \* \* The sphere of my vision widened, the village was open before me, the broad earth for hundreds of miles became transparent. By a process of *inter-penetration*, as I now term it, I was placed *en rapport* with Nature. The spirit of Nature and my spirit had formed what seemed to me a kind of psychological or sympathetic acquaintance—the foundation of a high and eternal communion. The properties and essences of plants were distinctly visible. Every fibre of the wild-flower or atom of the violet was radiant with its own peculiar life. \* \* Earth gave off one colour, stones another, minerals another. Everything had a glory of its own. \* \* In this mysterious vision, gentle reader, I saw everything just as you will—with the penetrating senses of the spirit—after you have passed away from the visible body at physical death. \* \* Every little grain of salt or sand; every minute plant or flower; every tendril of the lofty trees; the minerals and ponderous animal forms—each and all were clothed with a dark or white atmosphere, with an infinite variety of shades and degrees of brilliancy and refinement. \* \* In each mineral, vegetable, and animal I saw something of man! The whole system seemed to me like fragments of future human beings.”

We are gaining new evidences that man has a dual body,—an outward and physical form with its external senses, and an interior form, real yet usually invisible, with its finer spiritual senses; and that death destroys the outer body only to release this inner form—which it does not and cannot touch—that it may enter the upward path to a higher life. When the material eye is closed, the clairvoyant eye opens; when the outward ear is sealed, the clairaudient sense awakens, and these inner senses are far-reaching and delicate beyond our outward senses. Sometimes they are active in this life; in the next life they may give broader range and finer perception to the spirit. To understand the co-existence of these two bodies here, their separation at death, and the continued organic existence of the inner, or spiritual body, opens the way for the best spirit communion.

One closing word—last but not least, in importance. For satisfaction or success in the circle, the motive and spirit of the members must be good, their character and conduct true and pure. Vulgar and idle curiosity creates inharmony, destroys all serenity and sanctity, and makes success well-nigh impossible. Vicious and degrading habits, dishonesty, or selfishness have like untoward results.

Tennyson well says:—

“Do we indeed desire the dead  
Should still be near us at our side?  
Is there no baseness we would hide?  
No inner vileness that we dread?”

\* \* \* \* \*

How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all.”

## CURATIVE MAGNETISM.

The Société Scientifique des Etudes Psychologiques, of Paris, distributes its work among committees, one of which is called the Section Magnétique. The Society's last monthly report informs us that the interest in the practical proceedings of the magnetic section is so increasing that its place of meeting is inconveniently crowded. Physicians and students are among the visitors; they come animated with the ordinary professional notion that all *bona fide* magnetic phenomena can be explained by hypnotism upon hysterical subjects. Being soon disabused of this error, they remain among us as inquirers.

Every séance offers some special points of interest. At that of October 23rd, there was an interruption of the ordinary course of experiment. The reporter says:—

“At this séance I put a photograph into Madame Samier's hand while she was in the magnetic sleep. It was that of a young friend of my own, who, three days before, had, in a moment of despair, shot himself. I had not mentioned anything of the circumstance to anyone. Madame S. described the living original, and said that her feeling was that there had been a vital disruption (*une rupture fluidique*). Conducted by my thought to his abode, she described him as he was there in life—his going out, returning, putting a pistol to his temple, and firing it. She seemed to feel the shock, fell in a fainting cataleptic state, out of which we had some difficulty to draw her. Then followed a scene interesting to students of mediumship. Madame S., who is not only impressive to magnetism but is a seeing medium, seemed to us to perceive the spirit of the unhappy young man, passed into the trance state, addressed him in terms of reproach and regret, then knelt and uttered a most moving prayer in his behalf. At the close of this we recalled her to resume our ordinary course of proceeding.

“We had just terminated our séance, when another incident occurred with Madame Samier. A gentleman, who had arrived in Paris only four days before, was placed *en rapport* with her. She described him as coming from the Ile de la Réunion on the steamer, *Caledonian*, his having an almost fatal faintness in his bath during the voyage; and she seemed to feel the agony which he had then felt. All this, the gentleman said, was exact. We had to be very patient in bringing her out of this state.”

Men in practice are invited in this section, on certain evenings, to discourse upon the subject of Curative Magnetism. Addresses by M. Adolphe Didier and M. Hippolyte are reported. The former gave an outline of its progress in England, where he had practised until recently for nearly forty years; spoke of the advocacy of it, under the name of Mesmerism, by Dr. Elliotson and other physicians, by Archbishop Whately, by Miss Martineau, and others. He referred to facts within his own knowledge and to competent authorities, to shew the advantages of surgical operations being performed while the patient is in the magnetic sleep instead of that induced by chloroform and other chemical anæsthetics. He regarded the magnetic action in healing, although physical in effect, as spiritual in principle. He believed it probable that spirits participated in the good work of healing. He related that once he received an urgent message from the family of a lady living at a great distance from London, where he resided, for him to go to magnetise her; she was reported to be in a sinking condition from typhoid fever. While hesitating as to the probability of being of service, considering time and the distance, he heard an internal voice bidding him go with courage and good assurance. He went, magnetised at once with faith and energy. The lady rallied and made a rapid recovery. He thought all were endowed, more or less, with the faculty, and that it ought to be fostered and exercised in families.

M. Hippolyte fully accorded with M. Didier as to the effects of Curative Magnetism being due to spiritual action. He said that, although the power seemed to come at his desire and operate at his initiative, he knew that it could act independently of his will. It might be that the benevolent will of the magnetiser brought good spirits into rapport with him and that they co-operated, through his mediumship, with their clairvoyance and with the forces at their disposal. Being a Spiritualist, he saw nothing marvellous in this. He thought all, with love and good-will for the neighbour, might obtain results similar to those with which he was familiar. Prayer and spiritual sympathy were inseparable from his proceeding. His power had increased in proportion to his exercise of it and his desire to do good. Many of the maladies which came under his treatment, he thought were occasioned by disturbing causes of a spiritual or moral order—the results of previous excesses or evil actions. In such cases he did not expect to relieve the bodily disease unless he could touch and relieve the mind.

#### SOCIETY FOR PSYCHICAL RESEARCH.

Last week we were able to give only a brief report of the general meeting of the Society for Psychical Research, held on the 22nd ult. A somewhat fuller account of what passed may be interesting to our readers. Mr. F. W. H. Myers gave, as forming part of a report of the Committee on Thought-transference, a detailed account of a series of experiments on the transference of the sensation of taste, made by himself, Mr. E. Gurney, and Mr. Malcolm Guthrie, of Liverpool. Special care was taken when odoriferous substances were used that the sense of smell should not be available. But equally remarkable results were obtained with substances entirely destitute of smell. Without having the exact facts before us, we should say, that in considerably more than half the trials the "subjects" accurately detected the substance tasted by the operators; in about a quarter of the number the answers were approximate, and in the remainder quite incorrect. A variety of questions were put from the meeting as to the possibility of the "subjects" obtaining a clue by any ordinary channel, and which were clearly and decisively answered.

Mr. Malcolm Guthrie gave a most interesting account of a few experiments in which attempts had been made by "subjects" to discover a few words, or a proverb, or an historical scene fixed upon and mentally thought of by a company of persons. In one remarkable instance, the scene chosen was Queen Elizabeth going to her State barge, and Sir Walter Raleigh throwing down his cloak for her to walk on. This was, after some difficulty and hesitation, accurately fixed upon and described even to the naming of the two principal personages. This was done under circumstances which seemed to preclude the possibility of the ideas being conveyed by any ordinary means.

At the close of a description of some experiments in Thought-transference, Mr. Guthrie exhibited a large series of drawings obtained in a similar way to those which have been already published in the "Proceedings" of the Society, but with several new "subjects." In all these cases the transferred impressions were produced without spoken word or contact of any kind. A large number of the copies were as accurate as would ordinarily be made from memory by a person who had seen the original.

Professor Balfour Stewart called attention to the difference between assertions which introduce confusion into the recognised body of scientific results, and those which merely require an extension of a working hypothesis. He pointed out that the rejection, as *contradictory* of known biological laws, of such facts as those which have been under consideration, is illogical. He claimed that the experiments and observations made by the Society do not introduce confusion into the body of science, but they merely require an *extension* of an existing hypothesis, and that in this respect there is a similarity to what took place on the first introduction of electrical facts. What biologists have to do is to ascertain whether the results obtained by the Society for Psychical Research are realities, and, if so, they must somewhat modify their hypothesis. Professor Balfour Stewart said that as far as the mesmeric results lately brought forward are concerned, it is alleged by certain biologists that these had been investigated many years ago, and were

proved to be due to collusion. With regard to this statement, he might mention that he is well acquainted with one who took a prominent part in those previous observations. His conclusion was merely "not proven," and he takes the greatest interest in the proceedings of this Society, and is quite willing to give them due consideration. In concluding his remarks Professor Balfour Stewart said that if any of their opponents would kindly send in their names, the Society would gladly give them access to the evidence at its disposal, and he submitted that this was the only way in which they could arrive at a legitimate conclusion.

Professor Barrett spoke of the extension of successful experiments in Thought-transference in new quarters, mentioning in particular some which he had received an account of from Sheffield, accompanied with remarkable drawings. He also described a long series of experiments which had convinced him of the extraordinary degree to which "Muscle-reading" could be carried. In one case, if we understood correctly, the point of one finger resting on the left hand was found to convey sufficient indication to guide the movements of the right hand. As evidence that in such cases the effect was really due to Muscle-reading, Professor Barrett said that the interposition of a small piece of cotton-wool was found entirely to preclude the obtaining of any result. Some experiments illustrative of the varying power of the silent will at different distances were very interesting.

The President of the Society, Professor Sidgwick, in the few remarks which he made, dwelt upon the importance both of the accumulation of facts and experiments, and of the extension of the area from which they are obtained, in order, as he said, to force those who deny the genuineness of the phenomena to the logical alternative that a continually increasing number of persons of unblemished character must be "in the trick."

A report of the Committee on Mesmerism, and a report of the Literary Committee (with reference to the replies received to the circular on Dreaming and Allied States), were deferred for want of time.

A second edition of the circular on Dreaming and Allied States has been issued to the members of the Society and for private circulation. Copies of this circular may be obtained on application by post or otherwise, at the Society's rooms, 14, Dean's-yard, S. W.

#### WHAT OUR CONTEMPORARIES SAY.

##### Organisation.

*Light for Thinkers* (Atlanta, Ga.) thinks there can be no mistaking the signs of the times. They, universally, point to the more thorough organisation of Spiritualists. Many arguments have been offered against organisation—but the most prominent one has been that we are not ready for it. The fear of Spiritualists fossilizing upon articles of faith is a fear that no longer haunts the imaginative brain. It is dispelled by the consciousness that Spiritualists can rally only upon a fact.

MR. S. C. HALL.—It will gratify many of our readers to know that this venerable author of so many books—and whose life has been largely spent in works of benevolence and mercy, detailed and described in his latest publication, "Retrospect of a Long Life"—is about to become again a permanent resident at East Molesey. It will be remembered that he did much good service to the locality while residing there in 1880-1, among other things forming a village library, to which he presented over 500 books, with the fittings. His wife, the well-known and greatly-esteemed authoress, whose name is so closely associated with so many valuable and useful charities, died at Devon Lodge, Palace-road, East Molesey, on the 30th January, 1881. But in a letter to a friend, who has communicated it to us, he writes, "The place is by no means, therefore, gloomy, or distasteful to me. Indeed, it is the contrary, for there she passed from earth to Heaven." Mr. Hall adds, "I like the place, the people (high and humble), its peculiarly salubrious air, the vicinity of the Thames, the charming drives or walks in all directions, the view of princely Hampton Court" (from the graceful bridge), "its gardens, and in especial the glorious tree avenue of Bushey, and its close neighbourhood to the railway terminus, that brings visitors in little over half-an-hour from the heart of London. Molesey is in fact a village of villa houses: nothing like poverty assails the ear or eye, while at least once a week there is some festival in the park, to gladden the minds and hearts of those who delight to see crowds in happy holiday enjoyment. I shall be well content, far more than that, to pass the residue of my long life at East Molesey, where I have, thank God, many friends who will cheer and comfort and counsel me as near the end of a very long life, with many blessings, besides that of sound health of body and mind for which to thank an abundantly merciful God."

## CORRESPONDENCE.

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

The Spiritual Ministry of Healing.  
To the Editor of "LIGHT."

SIR,—A few years ago I related in the spiritual journals, how I was cured of a cancerous tumour, of long standing, by spiritual agency, through the healing mediumship of Dr. Mack, a cure which I am happy to say is permanent. It is now my grateful duty to record another and more recent personal experience of a like healing ministry. For a long time, I had been subject to attacks of partial deafness, increasing in frequency, intensity, and duration, and which, at length, culminated in almost complete deafness, accompanied by distressing noises in the head, and especially of a sound like the tolling of a bell, which continued day and night without a moment's intermission, so that for months together I could scarcely get any sleep. Under this strain, my health became seriously impaired, and my nervous system so weakened that I feared insanity might ensue unless some relief could be speedily obtained. As Dr. Mack had left England I applied to a lady who had been his assistant, and who was especially successful in her treatment of this class of cases, Miss Peele, 67, Albert-street, Regent's Park. She consulted her spiritual physician, who said there was paralysis of the auditory nerve, with gatherings in the head from the breaking of an abscess. The case was a very difficult one, but that with patience and perseverance a cure might possibly be effected. I visited Miss Peele for treatment three times a week. During the first week on each occasion a considerable quantity of matter (not serum) was drawn through the ears by mesmerising alone; we then ejected water into the ears by a syringe to facilitate this discharge, the mesmerising being still continued as before. At the end of six weeks of this treatment I was completely cured; my hearing is wholly restored. I have recovered my nervous tone, and my health is very greatly improved. I may mention that Miss Peele said on each occasion of treatment, as soon as she began magnetising, she felt the pressure of invisible hands on her shoulder, and that she ceased the moment the pressure was withdrawn. I had ample corroboration of the co-operation of an independent intelligence; raps were heard upon my chair and all around us, responding to questions and giving directions as to treatment. During the last week of my treatment Miss Peele was on a visit to Cambridgeshire, but she said she would make an effort to magnetise me from thence at half-past ten every evening, if I would sit for the purpose. This effort was successful. Every evening I was able to sit alone and undisturbed. I realised a magnetic influence as perceptibly as if she had been personally present. On the Wednesday evening of that week, however, I had no perception of anything of the kind, and went to bed, dismissing the subject from my mind; but soon after I retired, I felt the usual mesmerising, but on thinking of the matter afterwards, it seemed so unlikely that I thought I must be mistaken. On Miss Peele returning to town, I said nothing of this to her, but she told me that on the Wednesday evening she had forgotten to mesmerise me at the usual hour, but that while in bed this omission suddenly flashed upon her mind, and she at once got up and made the usual mesmeric passes, accompanied, of course, as on every occasion, with a strong effort of the will. I may say, incidentally, that this is not the only occasion on which I have been mesmerised from a distance, though never before from so great a distance as this, of 105 miles. To those who ask the *curi bono* of Spiritualism, or who question the beneficence of the spiritual agency at work, I reply, not by verbal argument, but by these and like facts of personal experience—experience which I hope may be shared by many other sufferers.—Yours, &c.,

EMMA SHORTER.

P.S.—To prevent misunderstanding, it may be advisable to state that the co-operation of Miss Peele's spirit physician is strictly limited to assistance in the actual work of healing.

70, Lady Margaret-road,  
Kentish Town,  
December 3rd, 1883.

## A Wonderful Phenomenon.

To the Editor of "LIGHT."

SIR,—Although to a Spiritualist there is scarcely anything in the way of phenomena apt to surprise him, yet what I am going to relate is so extraordinary, that even the most experienced amongst us must marvel.

A gentleman whose name I am not at liberty to mention, but who moves in the highest circles of society, has shewn to myself and to a few confirmed Spiritualists a plaster cast taken from the corpse of a man I have known in the form, but whose name I have promised never to reveal on account of the reluctance his family might feel, but well known in this country as a distinguished author and lecturer. On this cast *hair is growing on the head, the eyebrows, and beard.* Let me be clear. It is not the

plaster that grows, but a tolerably thick crop of natural hair. Of course some great luminary of science *who knows* that the thing cannot be, has tried to explain the fact with a "you see, in drawing the mould from the face and head, the hair stuck to the plaster, and was then transferred to the cast where it now appears." But the gentleman to whom the cast belongs assures me that he had the hair *plucked out of it*, and, to the great chagrin of Professor Protoplasterer, in a short time, *it grew again!*

As, however, there is nothing new under the sun, there exists in the Cathedral of St. Stephen, in Vienna, a natural-sized wooden crucifix black with age, and from which the growing hair and nails are cut every year by the bishop that be, and given as relics to the faithful. Being then a Comtist I smiled at the trick and credulity; now I could not with grace disbelieve.—Respectfully yours,

G. DAMIANI.

22, Colville-road, Notting Hill, W.,  
December 3rd, 1883.

## A Perplexing Experience.

To the Editor of "LIGHT."

SIR,—I have read with interest the pamphlet, "How to Investigate Spiritualism," and have always, for some reason or other, been interested in the subject; I therefore venture to trouble you for advice and information under the following circumstances:—

At the instigation of a chance strange acquaintance some time ago I commenced trying to write with a Planchette, and soon succeeded in making marks which I interpreted into a message, which message was again and again repeated with but little variation. On the recommendation of a friend I discarded Planchette and wrote with pencil and paper alone, but nearly always with the same result, *i.e.*, the single message.

Now I have been at this off and on some six months or more, and am yet still unable to *definitely* and for long decide if I am the victim of "unconscious cerebration," "expectant attention," involuntary "action of the muscles," or any other scientific modes of expressing that one has made a fool of oneself. But the strangest part is to come; when with a view of convincing myself I question the supposed "intelligence," and object to the message on many grounds and also doubt the friendliness and goodness of the supposed external agency, I am subjected to very violent movements of the hand and arm which frequently break the thick point of the pencil and tear the paper.

As a solution to this:—

Now as directly I begin to object and argue with the external (if any) or my own (unrecognised) agency, I have already conceived in my own mind the possible and natural result, *viz.*, that the agency would be annoyed, it is not surprising (under the hypothesis that I am befooling myself) that I should get this displeased and indignant motion, as I construe it.

A friend of mine, who writes freely and always in a high moral tone, at my request asked of his "spirit" (!) why I am thus used, and has always been answered, in the highly complimentary manner (to me), that I am under "hellish influences" or it is "the devil," &c.

And when I further wish to be informed *why*, I am told my *scepticism* is the cause, and that I need faith, prayer, and purity, to remove the evil spirits by which I am surrounded.

As the whole matter, to my mind, is one in which *only personal proof* will carry conviction to an inquirer, how in reason can scepticism be a cause of want of power to prove the truth of the phenomena? If one were not sceptical, one surely would not inquire!

Can you help me to understand what to me is at present dark, or give me any hints that will be of any use to me, to get the unseen or myself into a rational state?—I am, yours faithfully,

E. D.

P.S.—I should have mentioned that my "spirit" signs "Meno," my friend's "Lizzie," and that *vide* my friend's familiar, I am under the guidance of Sheneli (?), which means "scepticism;" that a friend of mine is under Cignuir (?), signifying "height and purity of purpose;" that my friend is under "Zanta" (?), "bright light," and his friend is under "Copa," which in "human thought" means, as near as "Lizzie" can give us, "the same as the emblem of joy"—all of which is not very intelligible to me.

## A Query

To the Editor of "LIGHT."

SIR,—Can you or your readers inform me if the following is a correct quotation from p. 10 of "Natural Religion v. Revealed Religion," by Mrs. Besant:—"I believe in life everlasting. We do not pretend to know anything about it: it is a hope and a trust, not an absolute knowledge. We entertain a reasonable hope of immortality. We argue its likelihood from considerations of the justice and love which, as we believe, rule the universe. We many of us—as I freely confess I do myself—believe in it with a firmness of conviction absolutely immovable."—Yours,

WALTER MELLON.

## "Koot Hoomi."

To the Editor of "LIGHT."

SIR,—The letter of W. T. Brown, F.T.S., Bachelor Legis, dated Madras, October 8th, 1883, and published in your issue of the 10th inst., calls for some comment from me, on account of the singularly incorrect and illogical view it takes of my position in regard to the Sinnett and Buddhistic controversy.

I made no "accusation of plagiarism" in calling attention to the parallel passages found in one of Koot Hoomi's "occult" letters and a discourse of mine of previous date. I simply asked for an *explanation*. It was, indeed, a great compliment to be quoted (even without the usual marks) by so profound a sage—so great that I almost doubted the existence of the sage. Hence, I desired that existence proved; and I have waited more than three months, anxiously expecting the occult problem to be solved.

But how has it been solved? Mr. Sinnett pleads ignorance; but thinks the question "trivial." Mr. Brown, however, says conjecturally, "Our master has, *no doubt*, seen the idea [how about the *words*?] and *being tired* has written or *impressed* it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or Plato on the other." Beautiful childlike faith! But does this satisfy the keen intellect of an occultist? If the master was too "tired" to avoid copying *without quotation marks*, how is it that his mind was so active in adapting the passage to Occultism, while it was meant for Spiritualism? And why did he interject the remark about Plato, attributing to that ancient philosopher what he was copying from my address? I humbly request Mr. Sinnett, Mr. Brown, or Koot Hoomi himself, to show me by definite citation that the passage referred to was written by Plato. I certainly did not translate it from any of his works. This seems to be an attempt to change the issue by asserting, without any proof, that the real author of the passage in question is Plato. Perhaps he is, but I ask the proof. Then we shall see what the "feelings of Plato" have to do with the matter. As to myself, it is not at all a matter of *feeling* but of *truth*. This is what I wrote to obtain; but it is very "occult," I am told; "it deals with an essence known as "astral light." Oh! And then I am somewhat impertinently (not pertinently, I mean) informed that "the absence of knowledge on the part of Mr. Kiddle is assuredly his loss." Yes, but when I find my property in the possession of another person, it seems like adding insult to injury to be told, "You are an ignorant fellow, else you would know where and how I got it, and that you have no rightful claim to it. Don't charge me with stealing, but look to my friend and accomplice Astral Light."

Mr. Sinnett may look at this matter as "trivial," and *per se* perhaps it is; but let me remind him that the question, "Is Koot Hoomi a myth?" has not been answered yet, and consequently the authority for "Esoteric Buddhism," and its singular theories and statements is still extremely shadowy.

If the "masters of Occultism" are striving to enlighten the world, they will be willing rather to remove the very natural scepticism that exists than to "quietly laugh" at it, as Mr. Brown puts it; unless to the occult mind a laugh is equivalent to an argument. If the "accepted chelas" know the "Brothers" as they "know their own souls," their testimony would be singularly interesting, if not conclusive.

HENRY KIDDLE.

New York,

November 21st, 1883.

[By inserting Mr. Kiddle's final reply we must not be understood as encouraging further discussion. We will note facts in connection with this subject if any are brought to our notice.—*Ed. "LIGHT."*]

## Miss Corner's Mission Work.

To the Editor of "LIGHT."

SIR,—May I inform your readers that I have secured the Memorial Hall, Bethnal Green, for the occasion of my children's treat, January 10th, 1884! All who would wish their names to appear on my list of friends and supporters must kindly send in *before Christmas*, as a list will be published with each copy of the book, "Rhineland," the entire proceeds of which will be devoted to charitable purposes.

PATRONS AND SUPPORTERS.—Baroness Von Vay, The Lady Helena Newenham, Countess Waldeck, Countess Spreiti, Countess Nina Wurmbrand, Sir Wm. Topham, Bart., Sir Chas. Isham, Bart., Right Hon. Henry Fawcett, M.P., John Holms, Esq., M.P., Arthur Pease, Esq., M.P., Wm. Crookes, Esq., F.R.S., Captain James, Hensleigh Wedgwood, Esq., J.P., Alderman Pecket, J.P., Edward Corner, J.P., C. C. Massey, Esq., Dr. Wyld, Dr. Corner, &c., &c.

CAROLINE CORNER.

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

A FACILITY of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can befall humanity. A person so constituted is obliged to endure a thousand affronts; and if, by any means, he is roused to resentment, he is called irritable—for no other reason, but because he is uniformly expected to be submissive.

## THE INITIATE.

Slowly, with day's dying fall,  
And with many a solemn sound,  
Slowly from the Athenian wall  
The long procession wound.

Five days of the mystic nine,  
Clad in solemn thought, were past,  
Ere the few could drink the wine,  
Or seek the height at last.

Then the chosen, young and old,  
To Eleusis went their ways;  
But no lip the tale has told  
Of those mysterious days.

In the seer's seeing eye—  
The maiden with a faithful soul,  
In youth that did not fear to die—  
Was felt that strange control.

Yet no voice the dreadful word,  
Through these centuries of man,  
Made the sacred secret heard,  
Or shewed the hidden plan.

All the horrors born of death  
Rose within that nine days' gloom,  
Chasing those forms of mortal breath  
From awful room to room.

Deep through bowels of the earth  
They drove the seekers of the dark,  
Hearts that longed to know the worth  
Hid in the living spark.

In that moment of despair  
Was revealed—but who may tell  
How the Omnipotent declares  
His truth that all is well!

Saw they forms of their own lost?  
Heard they voices that have fled?  
We know not—or know at most  
Their joy was no more dead.

Light of resurrection gleamed,  
But in what shape we cannot hear,  
Glory shone of the redeemed  
Beyond this world of fear.

Old books say Demeter came  
And smiled upon them, and her smile  
Burned all their sorrow in its flame,  
Yet left them here awhile.

O shadowed sphere whereon we pause  
To live our dream and suffer, thou  
Shroudest the initiate days; the cause  
Gleams on thy morning brow!

—Atlantic Monthly, December, 1883.

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

THE C.A.S.—A meeting of the Council of the C.A.S. will be held at 38, Great Russell-street, on Tuesday next, at 6.30 p.m., to receive the report of the committee recently appointed to carry out the resolution for bringing the Association to a close.

A GOOD TEST MANIFESTATION.—The *Spiritual Record* for December gives the following:—"Mr. Blackburn, one of the shrewdest, most persevering, and most self-sacrificing of Spiritual investigators, had a good test one night with Mr. Eglinton at Dr. Nichols's. Sitting next his daughter, in the light, they had a small work-box between them on the table. After examining the box, Mr. Blackburn placed in it a blank card, and then, instead of a bit of pencil, a pocket knife, which he borrowed of Dr. Nichols. Then he asked the spirits, instead of writing or drawing on the card, to cut out of it a geometrical figure, such as his daughter should choose. They placed their hands on the cover of the box, so as to make access to it 'impossible,' and she asked that the figure might be a *hexagon*, a figure with six equal sides, so cleverly made by the bees in honeycomb. In a few seconds they opened the box, and found in the centre of the card a hexagon accurately cut, but kept in its place by two slightly adhering corners."

A READING people will become a thinking people, and then they are capable of becoming a rational and a great people.

## 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 Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairez, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is It Conjuring?

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

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

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

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

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued from page 11.)

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

38, GREAT RUSSELL STREET, W.O.  
SENT POST FREE ON RECEIPT OF PUBLISHED PRICE.

## WORKS BY "M.A. (OXON)."

**Spirit Teachings.** "M.A. (OXON'S)" new work. 291 pp. Price 10s. 6d. The work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical, and Social subjects of general interest. Among the subjects thus treated may be mentioned Mediumship and Spirit Control—Spheres and States of Spiritual Existence—The Spirit Creed: God, Heaven, Hell, Faith, Belief, Inspiration, Revelation—Orthodox Theology and Spirit Teaching—The Old Faith and the New—Spiritualized Christianity—Suicide and its Consequences—The Final Judgment of Souls—Capital Punishment—The Treatment of the Insane—The True Philanthropist, &c., &c., &c. The volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the message by an autobiographical narrative, giving many details of personal experience.

## OPINIONS OF THE PRESS.

"I cannot speak too highly of its great, and, I may say, its unrivalled merits."  
—*Dr. Eugene Crowell, Brooklyn, U.S.A.*  
"A book only for the initiated. It is produced in a very high-class manner and is decidedly interesting."—*Truthseeker.*

**Psychography.** Second edition, with a new introductory chapter and other additional matter. Revised and brought down to date. Illustrated with diagrams. A collection of evidence of the reality of the phenomenon of writing without human agency, in a closed slate or other space, access to which by ordinary means is precluded. Cloth, demy 8vo., price 3s.

**Higher Aspects of Spiritualism.** A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ. Price 2s. 6d.

**Spirit Identity:** an Argument for the Reality of the Return of Departed Human Spirits, illustrated by many narratives from personal experience; together with a discussion of some difficulties that beset the enquirer. Price 7s.

"A masterly little work. There is no waste of matter in it, nothing weak or emotional: it is cool, clear, moderate, and concise: the work of a scholar who knows how to lead and how to teach."—*Dances of Light.*

"The author is a none the less ablest advocate of Spiritualism in England, and everything he writes is valuable. A clear and thoughtful style: high scholastic culture and literary ability."—*Religio-Philosophical Magazine.*

"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. Wierberforce 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."

"Those desirous of knowing what can be said on this present-day question, by one of its ablest advocates, cannot do better than procure this volume."—*Christian World.* "This is an exceedingly thoughtful book: temperate, earnest, and bright with vivid and intelligent love of truth. Mr. Farmer is no fanatic, if we may judge of him by his book, but a brave seeker after the truth. We commend this book to the attention of all who are prepared to give serious attention to a very serious subject."—*Truthseeker.* "Mr. Farmer writes clearly and forcibly."

—*Literary World.* Printed on Superior Paper. Cloth, Bevelled Edges, with Portrait of Author. Price, 3s., Paper, 1s.

**How to Investigate Spiritualism.** A Collection of Evidence showing the possibility of Communion between the Living and the so-called Dead, with Hints and Suggestions to Inquirers, and other Useful Information. INTRODUCTION—What is Spiritualism?—The Rise of Modern Spiritualism—Its Progress—Theories—The Argument for the Spiritual Hypothesis—The Two Classes of Phenomena. Physical: Spirit Raps—Altering the Weight of Bodies—Moving Inanimate Objects without Human Agency—Raising Bodies into the Air—Conveying Objects to a Distance out of and into Closed Rooms—Releasing Mediums from Bonds—Preserving from the Effects of Fire—Producing Writing or Drawing on Marked Papers placed in such Positions that no Human Hand can Touch them—Musical Instruments of Various Kinds Played without Human Agency—the Materialisation of Luminous Appearances, Hands, Faces, or Entire Human Forms—Spirit Photographs, &c., &c. Mental: Automatic Writing—Clairvoyance—Clairaudience—Trance Speaking—Impersonation—Healing—Concessions to Sceptics—Postulata—The Weight and Value of the Testimony—List of Names—Testimonies of Professors Challis, De Morgan, Wagner, Zöllner, Butlerof, Fechner, Scheibner, Weber, Hare, Crookes, Mages, Gregory, Barre t—Testimonies of Sergeant Cox, Alfred Russel Wallace, Dr. Chambers, Dr. Robertson, Dr. Elliotson, Camille Flammarion, Léon Favre, Cromwell F. Varley, Lord Brougham, Nassau Senior, The Dialectical Committee—Thackeray, Archbishop Whately, and many others—Conclusions—The Literature of Spiritualism—Spiritualism not Conjuring—Advice to Inquirers. Price 6d., post free.

**Present Day Problems.**—Now in the Press, and will form a volume uniform in style with "Spirit Teachings." I.—Introductory: Giving brief *résumé* of the ground to be traversed and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Physical Science towards the Realm of Spirit. II.—Methods and modes of investigation, with suggestions. III.—General difficulties experienced by investigators (a) on Scientific grounds, (b) on Religious grounds. IV.—The Present Day Problems and their general bearing on Modern Thought. V.—Mesmerism: Its Rise, Progress, and Present Position. Recent Investigations, Comparison, and Analyses of Results, &c. VI.—Thought Transference. VII.—Clairvoyance. VIII.—Reichenbach's Researches and the Luminosity of the Magnetic Field. IX.—Apparitions, Hauntings, &c. X.—Spiritual Phenomena. XI.—Summary. This book is intended to present to the student of Psychological Science a succinct and bird's-eye view of the subjects enumerated, in each case narrating and discussing the results of recent research, and attempting to show how each new development of science is bringing us nearer, step by step, to the Unseen Realm of Spirit. It advocates the existence of the Counterparts of Natural Laws in the Spiritual world, and proves by scientific methods that the Spiritual is not the projection upwards of the Natural; but that the Natural is the projection downwards of the Spiritual,—in short, that the Unseen World is the world of Causes, and this the world of Effects. The Author also endeavours to trace out some of the laws which appear to govern the abnormal phenomena with which he is concerned in this volume. The Publishers trust that the confidence shewn in their previous Subscription Volumes will be extended to them in this one also, and they, therefore, offer it at the following terms:—To Subscribers only: Single Copies, 7s. 6d., or Three Copies for £1 0s. 0d. The book will be published at 10s. 6d.

**Ghostly Visitors:** a Series of Authentic Narratives. By "SPECTRE-STRIKEN." With an Introduction by "M.A. (Oxon)." Printed on superior paper, cloth boards, demy 8vo. Price 3s.; post free, 3s. 4d. Contents: A Mother's Warning—A Mysterious Visitor—The Spectral Candle—The Spectral Carriage—Nugent's Story—Spalding's Dog—Gascogne's Story—Anne Boleyn's Ghost at the Tower—A Prophetic Dream—The Spectre of Huddleston—Gordon's Story—The Fifehire Story—The Wrecked Major—A Story of Second Sight—The Phantom Butler—The Haunted Convent—The Ghost of the Carmelite Friar—Footsteps on the Stairs—The Walled-up Door—The Butler's Ghost—The Mission Laundry—The Brown Lady of R.—The Mystery of Castle Caledonia—The Ghost Dressed in Blue—The Ayah's Ghost—The Supposed Burglar—A Considerate Ghost—Billy, the Ostler—The Old Eight day Clock—The Hidden Skeleton—The Headless Sentry—The Spectral Cavalcade—The Haunted Glen—Another Ghost who Nursed a Baby—The Old Clergyman's Ghost—The Haunted Rectories—The Haunted Chest—The Ghosts of Dutton Hall—The Death Secret—The Death Summons: A Remarkable Incident—A Haunted Billiard Room—"The Old Oak Chest"—Stories of Second Sight in the Island of Skye: Mrs. M.—'s Story; Mr. M'K.—'s Story; Mr. N.—'s Story; Mrs. M'D.—'s Story; Major C.—'s Story; Miss M'A.—'s Story—The Spectre Maiden—A Weird Story.

**The Spirit's Book.** Containing the Principles of Spiritist Doctrine on the Immortality of the Soul, &c., &c., according to the Teachings of Spirits of High Degree, transmitted through various Mediums, collected and set in order by ALLAN KARDEC. Translated from the 120th thousand by ANNA BLACKWELL. Crown 8vo. pp. 512, cloth. 7s. 6d.

**Seers of the Ages.** ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. By J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the Phenomena of SPIRITUALISM through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time. Treating of the Mythic Jesus; Churchal Jesus; Natural Jesus. How begotten? Where was he from twelve to thirty? Was he an Essensian? MODERN SPIRITUALISM. The wave commencing in Rochester: Its present Altitude; Admissions from the Press in its favour: Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, &c. ITS DOCTRINES SYSTEMATISED. What Spiritualists believe concerning God, Jesus Christ, the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Hells, Evil Spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Movement. Bound in bevelled boards. Price 7s.

**On Miracles and Modern Spiritualism.** By ALFRED R. WALLACE, F.R.G.S., F.Z.S., &c., author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "Malay Archipelago," &c., &c. This handsome volume consists of: I.—An Answer to the Arguments of Hume, Lecky, and others against Miracles. II.—The Scientific Aspects of the Supernatural. Much enlarged, and with a Note of Personal Evidence. III.—A Defence of Modern Spiritualism. Reprinted from the *Fortnightly Review*. With an Appendix applying to the most recent criticisms. These treatises are much enlarged, and in many places re-written, constituting it a new work. The Note of Personal Evidence is very valuable, and the Appendix is entirely new. Price, 6s.

**Concerning Spiritualism.** By GERALD MASSEY. Cloth gilt, price 2s.