

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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

PAPERS OF THE LATE MRS. HOWITT WATTS.

(Continued from p. 505.)

[Among the papers of the late Mrs. Howitt Watts was a little MS. volume, which she used to call "The Brown Manuscript." This she believed to have belonged to the late Robert Chambers. It contains stories of somnambulism, second-sight, clairvoyance, trance, vision, and ghostly visitation. They were probably collected by Mr. Robert Chambers, and, on Mrs. Watts' lamented departure, I received them for publication in "LIGHT." This was her intention had she been able to carry out her desires.—"M.A. (Oxon.)"]

V.

A CLAIRVOYANT DREAM OF A SCHOOL-BOY. MR. HAAS.

Mr. J. H. Haas and Mr. Ferdinand Pusche—now an eminent physician at Vienna—were school-fellows. Mr. Haas was, at the time to which I refer, aged thirteen. They slept in the same room. The day before the school broke up, the two boys were conversing together regarding their plans for the holidays. The arrangement was that they should go together to the home of Haas' father. That night, however, young Haas dreamed that his brother-in-law—not his father—had sent his carriage for them, with a black or a brown horse, and with a coachman, whose name was Benedict. In the dream, the boys got into the coach and drove off to Gmunden. At a certain place, in the dream, they alighted, and descended a hill to see a waterfall. In his dream Haas saw a young peasant girl standing with the coachman, and showing to him her wounded foot. Benedict offered to give her a drive, all three mounted, and the coachman drove to the house of the brother-in-law, which young Haas had never in his waking hours seen.

About three o'clock on the day fixed for the boys leaving school, Pusche came running towards Haas, crying out, "Your dream! your dream! here comes a coach!" Soon it was announced to them that the brother-in-law of Haas had sent his carriage to fetch them to his house.

Accordingly, much wondering, the boys got their luggage into the coach and started. At the river Traun the carriage stopped, and the boys got out and went to see the waterfall near Lambach. They then asked the coachman his name. "Benedict," he replied. Upon this Haas told the man that the night before he had seen him at this place with a peasant girl. Returned from looking at the waterfall, behold!

there was the coachman talking with a girl! "This young girl," said Benedict, "has got a bad foot—we will give her a lift." "Yes, yes!" said young Haas, "that is the very girl I saw last night."

At eight o'clock in the evening they arrived at the house of his brother-in-law at Gmunden, in Upper Austria. The persons, places, incidents, exactly accorded with those of the dream. This occurred on the 9th of August, 1839. Since Haas became a man Pusche has frequently reminded him of his singular dream.

VI.

TRANCE.

Mr. Cordell, of Dolby House, Chadwell, Essex, expressed great fear of being buried alive. This arose from his knowledge of one of his tenants having remained two weeks in a trance.

This tenant of Mr. Cordell's was a glazier, living in Silver-street, Falcon-square, London. In the forenoon of a bright summer's day he had been busily engaged fixing the lead to small diamond-shaped panes for a church. His boy was with him, and had observed his master frequently stop work and hold his hand over his eyes, as if the dazzle of the sun on the new strips of lead and glass had pained them.

Eventually the master had sat down, holding his hand before his eyes. As the sun was very warm, and as his master remained a long time in this position, the boy supposed that he had fallen asleep, and so went off to another job of work.

When dinner-time arrived (one p.m.) the boy thought it was time to arouse his master. Great, however, was the horror of the lad, upon attempting to waken him, to find that he rolled over on to the ground like one dead—he was cold and stiff. He was thus conveyed home. The surgeon tried to bleed him, but could not succeed. The coroner's inquest sat upon him, and the coroner pronounced that he "had died from the visitation of God."

The wife, however, would not allow him to be buried. Surgeons wished to dissect him, but she would allow no such thing either. She placed him in his own bed, and an old woman and herself watched him day and night.

At the end of ten days, putting things in order in the room, she thought that she heard a stifled sigh come from her husband. She ran for the old woman to come and help her to put hot water to the feet and hands. So great a noise did they make in the room, that the supposed dead woke up from his slumbers. I saw him alive shortly after this, in the year 1823.

This affair determined Mr. Cordell to make sure that he should not be interred until evident marks of mortality were visible upon his body, and his executors were enjoined by his will to see his decrees to this end carried out. He died on the 24th of December, 1824, and no marks of decomposition appearing, he lay in his coffin until January 30th, 1825.

(To be continued.)

M. GARRIMOND, the celebrated hautbois player, says the *Revue Spirite*, has caused to be engraved on the tomb of his friends the Maillards, this inscription:—

"What is life? A smile between two lives.

What is death? The passage to another life!"

“THE USE OF SPIRITUALISM.”

Many of our readers will remember the Letter to a clergyman on “The Use of Spiritualism,” written 21 years ago by Mr. S. C. Hall, then a veteran journalist; reprinted eight years later, and again after the lapse of another five years, each time with valuable additions. This letter was not published, but by its issue and extensive gratuitous distribution Mr. Hall rendered no mean service to the cause of Spiritualism, and justified the title of “Proclaimer” which his spirit friends had early announced as his spiritual name. In his 84th year he has embodied it, copiously enlarged and extended, in a small 12mo. of about 100 pages, which cannot fail to be signally useful in spreading a rational understanding of the true nature of Spiritualism, as it now exists.

In his introduction Mr. Hall says that he has as entire conviction of the truth of Spiritualism as he had thirty years ago, but that he has less joy in it than he had at first. It is (he says) not only enveloped in mystery, confused, conflicting and contradictory, but, he goes on to say, some “spiritual” publications uphold frightfully evil doctrines, taught as they say, and probably truly, by spirits who have lived in earth-life. He laments that those who might guide Spiritualism, and ought to guide it, keep aloof, and hence those who propagate it by their own—often wicked—devices are not sufficiently encountered by the good and able men who are advocates of the Spiritualism that upholds the cause of God. Few ministers of the Gospel inquire, and the few who do generally lack courage to avow their belief. Its mighty power for good, or for evil, is thus left too much to those who use it for the last named. Whilst agreeing in a measure in these strictures we believe Mr. Hall takes too desponding a view of the matter. He is evidently referring to a state of things which existed a few years ago, when he was more in the midst of the conflict than he is now, and we contend, without reserve, that the spiritual movement was never in a healthier state than at the present time. The past five years have seen a marked change.

Mr. Hall in the commencement dwells on the evidence of fact, fact which demands inquiry though we might not yet perceive the *use* of it. He quotes James Montgomery’s statement that Science has nothing to fear except error, and every pure truth she discovers must be a new revelation of God in His visible universe, and a new confirmation of the authenticity of that Word which reveals things unseen and eternal. He believes that as Spiritualism now exists, its main purpose is to confute and destroy Materialism, by supplying sure and certain *palpable* evidence that to every human being God gives a soul which He ordains shall not perish when the body dies; and that this soul is in some cases permitted to revisit earth. He argues that the present time when the spread of Materialism has been so great is one in which this evidence is especially needed.

Writing to a clergyman, Mr. Hall fitly refers to the Scriptural evidence of “supernatural influences” of which the Old Testament is full, and notes that in the New Testament there are frequent references to spirits, while there is no passage inferring peril to mind or soul from such belief. We are bidden to “try the spirits, whether they are of God,” and are warned of “Seducing spirits, teaching doctrines of devils.” He quotes Bishop Hall, who wrote:—“So sure as we see men, so sure we are that holy men have seen angels”; and Archbishop Tillotson, who says:—“The angels are no more dead or idle than they were in Jacob’s time or in our Saviour’s, and both good and bad spirits are each in their way busy about *us*”; and Bishop Beveridge:—“Though we cannot see spirits with our bodily eyes, we may do so when they assume as *they sometimes do*, a bodily shape.” Many other well-known writers, Churchmen and Dissenters, are also quoted to the same effect.

To those who attribute the marvels of Spiritualism wholly to Satanic agency, Mr. Hall fitly urges that to do so is to arraign not only the mercy, but the justice of God. It is to suppose that He permits hosts of evil spirits to communicate with us—to lead us to destruction—but allows no good spirit to approach us to counteract such baneful influences. “If we could see,” exclaimed Luther, “for how many angels one devil makes work, we should despair.” The demoniac theory forgets that St. Paul wrote: “Are they not all ministering spirits, sent forth to minister to those that shall be heirs to salvation?” In response to this malignant theory, Mr. Hall, besides his own conversion to Christianity by means of Spiritualism, quotes the cases of Dr. Elliotson, Professor Hare, and Robert Chambers, and proceeds to shew the utility of Spiritualism as producing conviction in those who either cannot, or will not, accept the teachings of Scripture until their spirits have been roused, as were those of the first Christians, by signs and wonders. Human nature remains what it was 2,000 years ago, and those who had Moses and the prophets needed John the Baptist’s preaching and the teaching of the Saviour, Whose miracles, though they convinced thousands, failed to convert all who saw them.

After a brief summing-up of a number of “facts” which are not remarkably novel to readers of “LIGHT,” but are needful in such a little book as the “Use of Spiritualism,” Mr. Hall proceeds to give details of some of his recent experiences, and copies of several letters received by direct writing from Mrs. S. C. Hall since her passage from earth, which took place in January, 1881. Some of these communications have already appeared in “LIGHT,” and fitly find a place in this little book, for one of the most effective arguments in convincing men of the truth of Spiritualism, as well as of its use, has ever been the powerful appeal which the communication from one near and dear makes to the heart simultaneously with the head. In such communications imposture, whether from the hither or further side of the river, is easy of detection, and the writer of these lines, who had the great pleasure of knowing Mrs. Hall intimately, has seen some of these letters and can testify to the identity of the handwriting with that of this deservedly highly-esteemed lady when in the body.

Enough has here been said to shew that Mr. S. C. Hall has carried out the purpose of his “Letter,” which is, he says, “first to prove that Spiritualism is reasonably, rationally, and Scripturally TRUE; and next, that it is intended to be, and may be, a holy safeguard—a ‘whole armour’—a source of incalculable happiness, a powerful means of strengthening and disseminating the teachings of the New Testament, that is, Christianity.”

The book deserves, and we hope will meet with, a very wide circulation. It is valuable as containing arguments for the sceptic and the materialist, but it will be found especially welcome to the Christian Spiritualist, as he generally has some friends who look upon Spiritualism with horror, as being the “witchcraft” forbidden in the Mosaic Law; and as a means of convincing, or at least removing the horror, of such as these, this “Letter” of Mr. S. C. Hall will be of very great value.

FUND FOR THE DISSEMINATION OF SPIRITUAL LITERATURE.

Further details of this work will be found in our columns for Current Notices. It will be seen that a few more promises of support have come to hand, but intending supporters of the scheme are respectfully requested to send in their promises without delay, as it is desired, if the work is to be carried out, to commence it with the new year. The Fund now amounts to £104 2s. out of a total of £250 required.

MRS. HARDINGE-BRITEN’S course of lectures in Brooklyn attracts an audience so large as to fully test the holding capacity of the building. An edition of her “Nineteenth Century Miracles” is just issued, at a dollar and a half, which ought to have a sale of 100,000 copies at least.—*Religio-Philosophica Journal*.

THE "LONDON FIGARO" ON SPIRITUALISM.

"Cherubino," the musical contributor of this London newspaper, quotes in the last issue a letter dealing with psychography from Mr. J. S. Shedlock, whom, it will be seen, he describes as "a well-known musician and critic." We cannot do better than allow both gentlemen to speak for themselves. "Cherubino" begins:—

The following letter from the well-known musician and critic Mr. J. S. Shedlock will be read with very great interest. Mr. Shedlock is by no means an impressionable man, and the evening before he attended the séance he was a scornful sceptic. His present feelings may be judged by the plain statement of facts in the letter here under. I will only add a few words of comment upon the extraordinary tale Mr. Shedlock now has to tell. It will be noticed that a double slate, on which the message written is not seen by the medium, is securely locked and held close to the table. Immediately a scratching is heard from a crumb of slate pencil, and the reply is found written on the slate. Granting the possibility of a trick (for in this case there could be no collusion), the evasive reply concerning Mozart can be considered at worst a very extraordinary guess. About the Schubert symphony the reply was even more astounding. Had the answer been six, or a dozen, or so forth, Mr. Eglinton or the ghost might reasonably have been suspected of imposture. But the discussion whether the symphony in C is the No. 9 or No. 10 has been in progress for some time. As musicians are aware, Sir George Grove is of opinion that the Gastein symphony which he calls No. 9 is still missing, and that the symphony in C is No. 10. The alleged spirit of Schubert, asked how many symphonies he wrote after that in B minor No. 8, replied two. The reply is certainly extraordinary, for it is in the highest degree improbable that Mr. Eglinton (who did not know even that his visitor was musical) should have been so well posted as to the Schubert symphonies, even if he could by any possibility of means have seen what Mr. Shedlock had written. Sir George Grove is now the proper man to follow up this inquiry. Peradventure, so great a Schubert-lover, who also believes in Spiritualism, may be able to wheedle out of the deceased a description of the work, and of the place where the Gastein symphony lies hidden. The spirit of Mozart, doubtless for reasons of its own, ignored the question how much of the Requiem was written by Mozart, and how much by Sussmayr. Schubert was more communicative, and perhaps Sir George Grove may be able to coax it even into jotting down the principal subjects of the Gastein symphony on the Duke of Albany's slate.

DEAR CHERUBINO,—Last Wednesday I went to see the psychographer, Mr. Eglinton. Mr. Gladstone's interview with the celebrated medium was recently spoken of in all the papers; and so, I am quite sure, the name will be familiar to all your readers. If a believer in Spiritualism, you will perhaps advise me to send any communication on the subject to "LIGHT"; if a disbeliever, you would perhaps suggest the *Freethinker* or the *War Cry*. But I am writing to you for a special reason.

If Mr. Eglinton, I thought, will allow me to call for any spirit, and allow me to put any question to it, I will see if I can obtain any information which will be of interest to musicians. A happy thought! What could I do better than try and learn something about the state in which Mozart left his Requiem, and about Schubert's missing symphony, or rather the one which Sir George Grove says is missing. I have always laughed at mediums, apparitions, &c., and so I could scarcely hope that the spirits of the mighty dead would come at my beck and bidding, and allow me to question them. But nothing venture, nothing have.

My wife went with me, and it was arranged between us that she should parley with Mozart, and I with Schubert. We all three sat round the table, my wife and self, and Mr. Eglinton. I said, "Is Schubert here?" Mr. Eglinton held a slate for a moment under the table; a scratching noise was heard, and on producing the slate the word "No" was clearly written on it.

As I am only writing about musical matters, and also am afraid of trespassing on your valuable space, I must not describe minutely the movements of Mr. Eglinton. I will, however, say that the whole affair is most extraordinary, and does not seem at all like a farce or a conjuring trick.

Mr. Eglinton then said, "Will the spirits answer questions?" The message came, "You have power." My wife then took

the celebrated Brahma-locked slate which belonged to the late Duke of Albany, who brought it with him when he consulted Mr. Eglinton. She wrote on it, "Mozart, can you tell me how much you wrote of your Requiem?" Mr. Eglinton certainly did not see what was written. The slate was locked and placed on the table. An ordinary slate was placed under the table, and an answer at once came, "Mozart is one of your guides and inspires your husband to play." I make no comment on this.

"Now, will you write down a question?" said Mr. Eglinton to me. I took a slate, held it so as to be sure no one could see what I was writing, and although I had at first been told Schubert was not present, I thought I would still try and hold communion with him. At first I was going to ask, "How many symphonies did you write?" but I decided on a more crucial test. This is what I wrote, "Schubert, can you tell me how many symphonies you wrote after the unfinished one in B minor?" I put the slate on the table empty side upwards. Mr. Eglinton put a crumb of pencil on it, held it under the table, but so that we could see part of the slate, and could also see his hand holding it. In about five seconds a scratching was heard; the slate was lifted, and on it the figure 2.

Some further experiments were made, with which I shall not trouble you, but, like Mr. Gladstone, I can say that I was much impressed by what occurred. Were I now to discuss the question of psychography, you would probably not read, still less print, my remarks. I have related my interview in as plain and truthful a manner as I possibly could; and, indeed, I felt bound to let you know what took place. If Sir G. Grove is a believer in Spiritualism he will perhaps now visit Mr. Eglinton and push the inquiry further. I was too astonished; I ought at once to have asked particulars of key, place, &c. I must add, in conclusion, that I went to Mr. Eglinton at the request of a sister, and that my name was unknown to him. My sister had obtained an interview with him as Miss X., and my wife and self went as Miss X.'s friends.—Yours truly,

J. S. SHEDLOCK.

22, Melrose-gardens, West Kensington-park,
November 27th, 1884.

HENRY SLADE'S SKETCH OF HIS
EARLY LIFE. 7

Dr. Henry Slade, on his return from the West towards his home in New York, paid the good people of Erie a brief visit. Last Sunday he lectured twice. In his lecture of the afternoon he gave a moving narrative of his early years. He said his mother used to speak of having visions; his father used mockingly to call her a "visionary." Their first child was a daughter, who also saw visions. Then, in due course, came Henry, who early had the gift of clairvoyance and clairaudience. He was understood by his mother; but what he said that he saw and heard excited his father's anger. His sister died early of consumption. Henry saw her spirit-form as it left the body, and afterwards had words of consolation from her. As he shewed symptoms of the same disease he was sent, for change of air, to Michigan, and returned improved. Twice again he was sent there, each time with advantage to his health; a fourth time he went for a more prolonged stay. Then the young seer was entranced by a spirit, and taken to the forest to gather certain herbs, which he prepared under the spirit's direction, and he finally recovered. Under the same influence he became known as a healer.

In due course Henry married happily, but soon lost his wife. His grief was assuaged by her spirit presence, accompanied by his spirit sister.

Then his faculty of direct writing mediumship was developed, and through it his father was converted, which led to the reunion of his parents, who now encouraged him in promulgating the grand truth of Spiritualism.

In his evening lecture he sketched his experiences in England, France, Belgium, Russia, Prussia, Austria, and Australia. He was severe in exposing those who called themselves his "exposers." He lingered upon his experience with Zöllner, as recorded in the latter's "Transcendental Physics."

In the week following he gave numerous sittings, and many acknowledged that they were "blind and now see," and that they know now that the dead live.—SIDNEY KELSEY, in *Religio-Philosophical Journal*, October 18th.

MATERIALIZATIONS.

Of all phases of mediumship there is not one so difficult of apprehension, nor one that has been so fruitful of mischief as materialisations; and yet it is one for which we crave, for is not seeing believing?

Recently, on being asked by a friend to join his circle for a materialisation sitting, there centred round it so much of interest, revealing, moreover, *other* wheels within wheels of spirit action, that I venture to think it may interest the readers of "LIGHT."

To begin *ab initio*, my friend, to whom I am indebted for what follows, is himself a sensitive, and was impelled, the evening before the circle sat, to send me an invitation to join them. The letter was evidently written in great haste, and my first impulse was to decline with thanks, for I seldom sit except with our own home circle; but I felt so *drawn* to the letter that I determined to consult our own family spirit guides as to going or not.

The letter was placed before our medium, hoping to get directions at once, nor were we disappointed. Louisa, our beautiful spirit daughter, was soon there (for to wish anxiously for direction brings the spirit-helper) and at once said—

"Tell pa to go: he will know why when he gets there."

That night my *sensitive* friend was told by spirit voice that I was coming, so he, as well as myself, expected something to interest us; but we, like old experimenters, kept our minds as passive as possible.

There were eight well-known Spiritualists present, and much *medial* power was among the sitters, so that spirits were seen among us by those gifted with clairvoyance before we sat for materialisation.

The first materialisation that appeared was the son of one of the party present. He came with a well-known signal of his approach in earth-life, which in the dim light was the first phase of identity recognised. He went straight up to his father, shook him warmly by the hand, and then came to me, sitting at the end of the circle, to give me a similar salutation. The grip was as solid as any human grasp of the hand, and the form as palpable. Another unrecognised spirit form came into our midst, as soon as the first had retired into the dark room, and a third very soon succeeded the second. It is to this form I would call special attention, constituting, as it did, the reason of my being sent to attend this circle.

As soon as the curtains were drawn aside, and this figure stepped cautiously into the room where we were sitting, I instantly recognised the form of my late father-in-law; the figure was exact as in life, even to the beard. But as I knew others present would know him as a public man, I said not a word. Meantime the spirit form walked across the room, direct to me, and stood close in front. Involuntarily I exclaimed, "Oh, you dear fellow; can't you speak to me?" He at once, but without a word, took my right hand and gave me the same nervous grip as he was wont to do in life. A short, firm shake of the hand was followed by a loving pat on the shoulder. I knew him so well! but it seemed so strange for him not to speak. At my request he turned his face towards the dim light for me to examine it closely. There was no mistaking the form and for whom it was intended; but I noticed a certain lack of full life and play of features, which, to my mind, makes these materialisations unsatisfactory. A gentleman next to me now at once recognised him as E. M. Another gentleman in the circle, on hearing the name, said, "I knew you, Mr. M. Come to me." The spirit form at once walked up to him, and was recognised.

Dr. W., who was present, knew E. M. in life. His sight is imperfect in the dim light, but he could at once see the similitude to life; as also did a *fourth* in the circle. He retired a little while into the dark room, probably for

power, and then returned once more for recognition and departed. From behind the curtains we could hear the medium breathing laboriously, and frequently coughing while the forms were in our midst. A voice from the inner room, certainly not the medium's, addressing me, said, "You now know why you were sent for, Mr. Theobald; it was for Mr. M. to materialise in your presence here, so as to learn how to do so in your own home circle."

The next evening, sitting at home with Mr. and Mrs. Everitt, this was confirmed by John Watt, with whom we spoke in direct voice for an hour. He knew nothing of the occurrence personally, but on appealing to our own guides, and to E. M., who was present, they enlightened him.

In spite, therefore, of my dislike to materialisations usually, I feel quite sure that if the spirit of E. M. has assumed such a form, there is a purpose in it yet to be revealed to me. But their unsatisfactory nature was partly overcome at the séance I am referring to by the sequel.

A very powerful spirit came out soon after E. M., and to shew his power, probably, he took up a heavy chair and held it up in his hands, moving it about as a toy.

Dr. W. remarked the power, and said, "Why cannot you utilise some of that power so as to produce a voice and speak to us?"

The controlling spirit of the circle, speaking from the inner darker room, at once remarked that it *could* be done, but that the medium would feel much more *exhaustion*;—whereas it was evident to all, even now, that his vital power was used very exhaustingly. However, a fine spirit form stepped out among us soon after, one not recognised by any one present, four or five inches taller than the medium, who lay groaning on the sofa. He went straight up to Dr. W., and addressing him, with a *full chest voice* said, "You asked for the voice to speak to you. I am able to do so, but it will be at a great expense to the medium."

After a short conversation he turned to a gentleman at the opposite end of the half circle to myself, took him by the hand and led him into the inner room, where we heard the medium groaning. There he shewed our friend, the medium, entranced on the sofa, while the spirit conductor stood by him.

Our friend returned to the circle and assured us of his having seen and touched the medium while the spirit form stood by.

Soon afterwards the medium came out of his entrance and felt a strange discomfort, unusual to him, about his *throat* and the organs of speech: it was as the spirits had told us, we had had speech at his expense; and we had all been absolutely convinced that spirit forms, seven or eight, had been among us, two of whom were distinctly recognised by three or four of the sitters present: one would have been recognised by thousands who had frequently seen him in life; but they were not all there!

MORELL THEOBALD.

COMMEMORATION OF THE DEPARTED.—For five successive years, in the month of November, the Spiritists of Nantes have held a commemoration of their departed. "At Nantes," writes the correspondent, "there is a strong spiritual movement: five societies, comprehending 200 members, are steadily propagating our ideas. Our last commemoration was held at the houses of two of our most notable members. At one of these, the host, M. Guyard, urged the constitution of an organisation in conformity with our principles—an organisation social, religious, and political. 'We individually think too much,' said he, 'about passing into a better world, forgetful that we do not adequately prepare ourselves to be happy there. While in this we should think more than we do of removing obstacles to the progress of our brothers and sisters.' The appointed prayers for the occasion were delivered, after which poems were recited, interspersed with music. We then returned to the world, harmonised in feeling, and with our best resolutions strengthened."—P. VERDAD.—(*Recue Spiritic.*)

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.]

"Contradictions of Spiritualism."

To the Editor of "LIGHT."

SIR,—The letter of "Ebor" seems to me to call for an answer differing widely from those supplied by Dr. Wyld and "E. C." For both of these are based on the assumption that the communicating agent is in all cases the spirit or soul of some person who has died; an assumption wholly inconsistent with a vast amount of experience in all ages, and with the known properties and powers of the embodied human spirit and others. The letter of "E. C.," moreover, gives definitions of Spiritualism, and of the position and functions of your journal, not only directly at variance with facts, but calculated to stultify both.

To take the latter first. The statement that the "lines of 'LIGHT' diverge widely from those laid down by Occultists," and that "LIGHT" has never "endorsed" such and such a theory, implies that so far from being an impartial record of, and medium of discussion for, experiences and theories of all kinds in this connection, your journal has already, at this early date, settled all disputed points, finally taken sides between contending parties, and erected itself into an infallible authority, having the right and power to declare positively what is and what is not the truth. Such, I take it, is assuredly not the inference you wish your readers to draw as to your pretensions, nor would it be in accordance with the title-heading which describes "LIGHT" as a "journal of psychical, occult and mystical research."

"E. C.'s" assertion that "Spiritualism has nothing to do with 'shells' or 'Egos,'" is no less incorrect in fact than arbitrary, dogmatic, and narrow in character.—So also is the implied assumption that Spiritualism is a definite and well-ascertained system of doctrine, constituting a creed or religion; whereas the fact is patent to all that so far from being any of these it is simply a practice consisting in holding or seeking intercourse with unembodied intelligences or forces; and nothing in the world can make it anything else.

Says "E. C.," "Spiritualism has nothing to do with 'shells' or 'Egos.'" These words are not found in her vocabulary; she believes that the communications are usually from the *spirits of our disembodied fellow-creatures.*

Why "she," I am at a loss to understand. We say "it" when speaking of chemistry, astronomy, or any other subject of the kind. But if, as it appears from "E. C.," Spiritualism really has already, in its or "her" present inchoate stage, a vocabulary of technical terms, but so defective as to omit some of the most important of them, surely it were better to issue a new and enlarged edition of that vocabulary, instead of binding ourselves by its limitations. It is precisely the question whether the "shell," or the "Ego," or some entity of a wholly different order, is the source of communication, that is of importance.

Even according to "E. C." himself Spiritualism does not share his confidence on the subject, but only "believes"—not *knows*—that the intercourse held is with the departed souls of human beings; and this, again, not invariably, but only "usually." So that it does allow of other sources as operative in some instances. What these other sources may be, ought to be ascertainable from the before-mentioned "vocabulary," under headings such as "elementals," "elementaries," "astrals," "doubles," and all the varieties of "*Genii loci*," or "presiding spirits" of woods, mountains, rivers, &c., &c., unless indeed in his very uncatholic exclusiveness—not to say his unpardonable ignorance—the compiler of the "vocabulary" has omitted these also.

But it is in the phrase printed in italics that "E. C." is most inconsequent and unsatisfactory. For, so far from implying at all the souls of the dead, it implies just the reverse, namely, the *spirits of the living*, and these *operating apart from the bodies to which they belong*. To have meant what "E. C." means, the words used should have been, not the "spirits of our disembodied fellow-creatures," but *our disembodied fellow-creatures themselves*. As it stands, "E. C.'s" phrase exactly describes the medium's own double, detached for the occasion from the organism, and operating by means of its spiritual forces.

These are very far from being the only vulnerable points in "E. C.'s" letter; but they are sufficient to show its inadequacy

to meet the well-founded objections of "Ebor" to Spiritualism as either a system of belief or a rule of life.

My own contribution towards the solution of "Ebor's" difficulties must be restricted to referring him to a letter in "LIGHT," February 10th, 1883, which, to my mind, is in every way satisfactory in its descriptions and explanations. I commend it to "Ebor" as a fellow inquirer; not to those who regard themselves as having passed beyond that stage, and needing, therefore, no more instruction.

December 3rd.

E. M.

To the Editor of "LIGHT."

SIR,—I fear that few of your readers will be found to endorse the views of "C. C. C." on this subject, and I desire therefore to reinforce the minority. I have always felt the entire fallacy of the "identity" test. No better "introduction to Spiritualism" could be devised than a study of mediæval ecclesiastical legends, and of the Lives of the Saints. One book in particular—"La Mystique," by Görres, is in itself an "eye-opener" of no mean magnitude. That the majority of "spirits" manifesting at séances are non-moral and irresponsible beings of a sub-human order has been evident to me from the beginning. Only a week or two ago I was present at a séance at which "Peter" was the chief attraction, and he was, in the course of the evening, asked by the sitters to bring each of them some special gift. He brought me flowers, for which I asked; but my neighbour had been indiscreet enough to wish for a bird. Hearing this request I cried out, "Don't kill it, Peter, don't kill it!" Alas, "Peter" heeded not. He brought the bird,—a robin red-breast, most sacred of all the feathered tribe; and when the lights were turned up it was found a little crushed and still warm corpse, at the feet of the gentleman who had made the request.

Again, on the morning of the very day on which this incident occurred, I had a sitting with Mr. Eglinton at Quebec-street. As a proof of genuine mediumship, the result of the sitting was complete. No trickery could possibly have achieved such results. I need not trouble you with them, because Mr. Eglinton's method and success are too well known to make details necessary. I wish only to record the fact that I asked the communicating spirits two crucial, but perfectly plain questions, to both of which they were unable to reply. Their answers shewed perfect cognisance of the terms of the questions, but as perfect an inability to deal with them. Yet they were questions which departed souls would certainly have solved. Not that I think it impossible souls should communicate through mediums. But it is, I believe, rare that they do so, and when they do, it is because they are temporarily, in a sphere "open" to the earth, and therefore not a sphere of a high order. I believe it is clear, even to demonstration, that the gates of the séance-room open upon a labyrinth of many levels and intricate windings, whence may issue such a medley of voices and shapes as fairly to confound any but a saint or an adept. There are elementals, rudimentaries, embryos, phantoms, souls in prison. We stand in the view and hail of purgatory with all its sevenfold spheres. And to me, and those who think with me, the chief value and praise of Spiritualism lies in this, that it has triumphantly demonstrated, and will continue to demonstrate, the fact that consciousness and intelligence are not necessarily and exclusively connected with a physical organism. The axiom of Materialism is, "*No brain, no mind.*" The facts of Spiritualism demolish this axiom, and demonstrate the possibility of an everlasting life for the individual, long after the brain has become dust and ashes.

Therefore, unlike "C. C. C.," I wish well to "LIGHT" and sincerely hope it will long flourish, and become widely read. For Spiritualism can never be anything else than the deadly foe of Atheism and Agnosticism, and these are the real enemies of the real Catholic Church.—Yours faithfully,

December 6th.

ANOTHER CATHOLIC.

TO CORRESPONDENTS.—Several letters, which have come to hand rather late, stand over for our next issue.

THE formation of a Transatlantic Society for Psychical Research, advocated by the editor of the *Religio-Philosophical Journal*, is being ventilated by some of the more thoughtful journals of the United States and by some Americans of "light and leading," among whom is Dr. Davidson, whose literary and scientific character is appreciated in Europe.

THE SPIRITUAL OUTLOOK.

VIII.

THOUGHT-READING is doing a great service to Spiritualism in shewing how mistaken people may be in their ideas of the powers of the human spirit, and of what is possible. The phenomena of mesmerism, especially of clairvoyance, have the same effect as "aids to faith," which may be considered an enlargement of the mind for the acceptance of uncommon facts.

* * *

A MR. SCOTT has been giving Thought-reading séances to select parties in Liverpool. At one of these he is said to have discovered a man, and the seat of a pain in him, without contact with the thinker. In the absence of collusion, the existence of a highly clairvoyant condition was well established.

* * *

THE Rev. Thos. Cross, of Manchester, is much exercised by "the strenuous efforts now being made in our midst to establish the doctrines and practices of Spiritualism," and in a sermon has striven to shew that "they have no Scriptural sanction, and are not only futile but dangerous to the souls of men."

* * *

AFTER all, the question is one of evidence. Is Spiritualism true? If so, it has as good a claim to recognition as any physical science. The phenomena of electricity and chemistry have no direct Scriptural sanction, and yet he would be bold indeed who should declare that they were therefore unlawful, futile, or dangerous. Yet that is practically the contention of Mr. Cross when he speaks thus of spiritual phenomena. But apart from this, I contend that the practice of Spiritualism has the most emphatic and direct of sanctions from the Bible—even from the Master Himself. Into that question, I cannot, however, now enter.

* * *

As a matter of fact, Mr. Cross has evidently been led away by preconceived ideas and that "little knowledge" which the old saw characterises as "dangerous." His whole argument, if it can be called one, proves that clearly. In order to enable him to rectify a grievous wrong, unwittingly done, no doubt, to a large body of people, I have sent him material upon which he can, if he chooses, build a firmer and truer structure than the one he has now set up. Will he do it?

* * *

NONE but those actually behind the scenes can possibly know the magnitude and usefulness of the work Mr. Eglinton is now doing for Spiritualism. He continues to receive visitors illustrious in all the walks of life, giving satisfaction in nearly every instance. How the world would stare could the names be given of those who are at present graduating for a degree in spiritual science!

* * *

I DO not, as a rule, like to prophesy until I know. It is safest. Yet I do not think I run much risk when I say that all the "signs of the times" point to an advance in spiritual science, during the next decade, as great as that which has marked the progress of physical science for the last quarter of a century. The one has always preceded the other in the past, and history no doubt will repeat itself again.

* * *

THE "Voices" so happily alluded to by the esteemed President of the London Spiritualist Alliance at the inaugural meeting of that Society, are deepening in their potency and increasing in their number around us. The doors for practical work are opening on every side, and the interest in Spiritualism is gathering in volume day by day. Realising the deep import of this, the latest spiritual revival, I am impelled to sound a note of warning to Spiritualists. Are we, as a body, alive to the responsibility that attaches to us, jointly and severally, in rightly directing this new wave of power? Do we sufficiently realise that unless judiciously and wisely guided this influx into our ranks may do incalculable harm rather than good?

* * *

I AM no alarmist, because I feel that the direction of this spiritual reformation of to-day is in wise and good hands, unseen though they are. But they can only work out their plans in so far as the human agencies at their command appreciate the responsibilities entailed upon them by the possession of the truth. God's work has been marred and delayed before now by human folly and unfaithfulness: it may be thrown back again.

LET us think for a moment of the present state of things. A man gets interested in Spiritualism, reads a little, and desires to see something. What is he to do? Where can he go for advice? This is a daily, nay almost hourly, occurrence. I myself receive on an average fifty letters of inquiry weekly from strangers who address me because of my official capacity. I direct and advise them as far as my time will permit, but, naturally, with the onerous duties connected with the editing and management of this journal resting upon my shoulders, it is but little I can do: indeed, it is work which fairly and properly belongs to others, and I commend the matter to the council of the L.S.A. I can assure them it is a question that needs immediate attention, and I have little doubt they will, now their attention is drawn to the subject, take it seriously in hand, especially if properly supported by offers from the general body of its members to act, if required, on "Correspondence Committees."

* * *

ANOTHER weak point is the urgent need of mediums to whom inquirers can be sent. Extreme care is needed here. It would be worse than folly to recommend them to go to anything like a promiscuous or dark circle. There is nothing like psychography as an introduction; certainly under no circumstances should inquirers beliterally "pitchforked," as is even now so often the case, into the algebra of Spiritualism before they have learned to count. Mr. Eglinton is to be commended for the action he has taken in this respect. He now steadily refuses to allow neophytes to be present at his materialisation séances. The psychographic experiments are open to all upon proper introductions, but he is undoubtedly wise in refusing to prostitute his wonderful powers by sitting for the most delicate of all spiritual phenomena with those who have had no previous preparation.

* * *

BUT to return to the point from which I have somewhat digressed, viz., the need of mediums for daylight séances. It is clear there is room for half-a-dozen such mediums in London, and yet, as far as I know, there is only one who regularly and persistently sits under such conditions. If I remember rightly, Mr. Husk has been successful in obtaining psychography under suitable conditions, and he would be doing an immense service, both to himself and the cause, if he would follow in Mr. Eglinton's footsteps in this respect.

* * *

THIS opens out the whole question of the best means to deal with inquirers. Other points intimately connected with the main issue; such, for instance, as the care and protection of mediums, are also pressing for consideration, but in these jottings it is impossible to do more than allude to them. Having opened the question, I hope that abler pens than mine will deal with it.

LONDON SPIRITUALISTIC ALLIANCE.

We are asked to remind members and friends that the next conversazione of the Alliance takes place on Friday evening next, December 19th, at the Banqueting Hall, St. James's Hall, the proceedings to commence at 7 p.m. In the course of the evening Mr. Alaric A. Watts will deliver an address on "Spiritualism: some Difficulties and some Suggestions." We hope to see a large attendance, as other items of interest will probably be brought before the meeting.

"LIGHT" SUSTENTATION FUND.

	£	s.	d.
Amount already announced:—	240	0	0
Mrs. Wiseman	2	0	0
"A Well Wisher"	1	0	0
Miss Peppercorn	10	0	
"Clericus"	10	0	

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

OUR readers will regret to learn that Dr. T. L. Nichols has been suffering from a severe attack of congestion of the lungs. The crisis has, however, passed, and we hear that he is now making steady progress towards complete restoration.

PROFESSOR GREGORY'S "ANIMAL MAGNETISM."—We are asked to announce that subscribers to the serial issue of this work will receive Parts IV., V. and VI., completing the book, in the course of a day or two, "M.A. (Oxon.)" having sufficiently recovered to write the promised preface.

ORIGINAL RESEARCH IN SPIRITUALISM.

Our American contemporary, the *Religio-Philosophical Journal*, of Chicago, under the able editorship of Colonel J. C. Bundy, is at present devoting considerable attention to the question of original research in Spiritualism. The following extracts from various issues of the *Journal* will be read with interest by our readers. The remarks, with but little variation, will apply equally to the necessities of the movement in this country as to American Spiritualism, and we are not without hope that something definite in this direction will be done by the Spiritualists of Great Britain. Such a work would in no way clash with the special inquiries of the Society for Psychical Research; indeed the two would readily run side by side, helping one another. Here are the extracts referred to:—

Rational Spiritualists owe it to themselves, to the cause and to the world, to take the initiative in psychical investigation and furnish the necessary means for its continuous and successful prosecution. There is no lack of wealth, and no good reason why the work should not be speedily begun. We can name off hand twenty Spiritualists whose aggregate wealth exceeds 60,000,000dol., and we can supplement the list with hundreds worth from 10,000dol. to 100,000dol. each. [We do not know that so much as this can be said of English Spiritualists; still, there are many wealthy men in our ranks who could easily afford, if they chose, to do an immense work for Spiritualism.—Ed. of "LIGHT."] If the scheme is inaugurated with the money of Spiritualists, it is to be expected the Institution will start with the assumption that a portion of the phenomena now generally acknowledged as occurring, are the manifestations of spirits once in mortal form. Naturally this would be assumed as a working hypothesis, but it would not restrict the most rigid scrutiny and thoroughly scientific methods.

* * * *

That these various psychical phenomena occur is no longer matter of debate among those who have taken the least trouble to inform themselves. The main questions to be settled are: To what extent are these phenomena attributable to the exercise of faculties or forces in the medium, or sensitive as the case may be, and how far they are effected by the direct and indirect agency of returning spirits. These points having been approximated, then comes the all-important work of conserving and utilising these forces, powers, and external agencies so as to make them useful in the work of bettering the physical, intellectual, moral and spiritual nature of man. Very briefly and incompletely stated, as of necessity must be the case in a newspaper article, these are the grounds which must be traversed by an original research institution and other activities which will naturally grow out of these researches.

* * * *

Everything else being equal, a Spiritualist with a scientific and philosophical bent, of judicial fairness, discreet, and ready to follow wherever truth might lead, would naturally be more competent than any non-Spiritualist. We should not for a moment expect such superintendent would in any way attempt to hamper the work or prescribe the methods of those who might, as experts, be invited to assist in their respective fields. Is it not reasonable and in accordance with the scientific spirit, to assert that one who has devoted years of critical attention in observing these phenomena is better able to facilitate the work of an institution, than one who, however great his attainments, lacks this practical knowledge?

* * * *

Spiritualism in both its narrow and broad definitions is here; it is a fact. How can its potencies be best developed, how can we learn more ourselves and at the same time present the subject to an anxiously inquiring world so as to give it as clear and pure and effective as possible, how can we make it a leading factor in hastening the millennial day?

1. AN EXPERIMENTAL SCHOOL OF ORIGINAL RESEARCH, is the primary step.

Essential requisites for the work of this school are:—

(A) A sum of money adequate to secure the services of mediums and sensitives, to pay rent of permanent rooms if necessary, and for such material as may be needed in experimenting; salary to a competent secretary whose duties would be to carefully record the working experiments, and prepare the accounts for publication, and also to attend to the large correspondence which would inevitably grow up in connection with the work; and for incidental expenses. The amount used would, of course, depend upon the supply, but in my opinion at least

£5,000 could be profitably expended the first year, and possibly more—yet even less would give some valuable data for use in generalisation.

(B) *Competent Experimenters* And in selecting these great caution and sound judgment must be exercised. The corps of experimenters must as a whole combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology, Electricity, Mesmerism, Psychology, Biology, &c. Each member of the corps or committee must be a fair-minded investigator who approaches the subject in the truly scientific spirit, to find the truth and not to confirm pre-conceived opinions; and he must have the courage to stand by the record of experiments and vouch for their accuracy to the world, when published. It is not essential that the members reach a unanimous conclusion as to the cause of one or all of the phenomena, but it is important that the observers of each experiment shall agree as to the methods used and the manifestations witnessed. This corps of experimenters should be made up partly of experienced Spiritualists. The general supervision and management of this Experimental School should be in the hands of a Spiritualist widely known and one in whose judgment and honesty the intelligent, reflecting class of Spiritualists has confidence, and who also has the respectful attention and confidence of the general public.

These experiments need not of necessity be confined to a single city or one set of investigators, but if conducted in different localities, they should all be under one management.

MESMERISM AND ITS PHENOMENA.*

My friend, Mrs. Makdougall Gregory, has honoured me with a request that I should write a short introduction to the third edition of her husband Professor Gregory's, well-known "Animal Magnetism." By this flattering request I understand her to desire that I should commend the book to the attention of Spiritualists. For though I may address those who are of my way of thinking in these matters, with a hope of acceptance born of much experience of kindly attention in the past, I have no title to intrude on that wider world of science which is just beginning to bestir itself with a little affectation of attention to the subject of Mesmerism under the guidance of the Society for Psychical Research.

A wish from one who has laboured so long and unweariedly, who has spent herself without stint in doing that which she found for her hand to do in furthering the cause of Spiritualism, comes to me with the force of a command. For she was working with her own tireless energy in the interests of Spiritualism, when I was dimly groping my way to the light. She had then laid Spiritualism under heavy obligations, and, since I have been labouring in the same cause, her zeal has never once abated. When, therefore, she offers us a new edition of Professor Gregory's work on what is well described as "the keystone of all the occult sciences," she has a right to use any means that she thinks serviceable for securing from intelligent Spiritualists a study of this solution of some of our mysteries.

The time, I trust, is past when Spiritualists will be content to gaze open-mouthed at some recurrent marvel, without making any reasonable attempt at studying its nature, or accounting for its presence under certain observed conditions. The time is come, I hope, when the intelligent observer of the phenomena of Spiritualism will not consider that he has satisfactorily accounted for everything abnormal when he has referred it to the action of "spirits." He will remember that we are all "spirits" incarnate, and will deem the inherent powers of his own human spirit worthy of careful study, as well as the abnormal powers of certain members of the race who are to us, we believe, vehicles for communication with the great world of spirit that lies about and around us. His distinctive belief as a Spiritualist will run no risk of being shattered, if he will clear the ground carefully by such a course of study as the Society for Psychical Research, for instance, is now pursuing. Far otherwise: for, by such means alone, he will be able to give an intelligent reason for the faith that he professes, and will find himself able to meet attacks upon its essential principles as he certainly would not succeed in doing without such a course of preparation.

Among the aids to such study as I have indicated is an acquaintance with those states and conditions of the human

* "Animal Magnetism; or, Mesmerism and its Phenomena." By the late William Gregory, M.D., F.R.S.E. London: The Psychological Press, 4, Ave Maria Lane, E.C. Price 5s.

spirit which Mesmerism reveals. Among the standard works on that subject, this volume of the late Dr. William Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh, has always held its place.

The present edition is identical with the second, which differed from the first only in the omission of some matter which has now, happily, become irrelevant and unnecessary. The first three chapters of the original edition have been omitted, because it is now no longer needful to defend the reality of the mesmeric phenomena with which Professor Gregory deals under the name of *Animal Magnetism*. That title, which most investigators have now agreed to abandon, is retained in deference to the author's choice, and because the work is well known under its present name.

I do not conceive it to be any part of my present duty to point out in detail the various branches of this study, which may profitably engage the attention of the student. He will find most, if not all of them, treated in more or less detail in this volume; and among them he will very soon find clues to the interpretation of some of those occult phenomena which present such a perplexing field of research, and respecting which it is usually safe to say that the explanation that lies most obviously on the surface is least likely to be the true and complete solution of the difficulty.

I may, however, say that such students as I conceive myself to be primarily addressing, will find in the remarks made on Clairvoyance, Lucid Prevision, Prediction of changes in the patient's state of health at certain fixed times, and in the prescription of medical remedies to meet those new conditions, matter both intrinsically interesting, and having its own plain bearing on some of the familiar phenomena of Spiritualism.

The Mesmeric Trance, again, accidental or induced; the Ecstatic state, in which the mesmerised subject seems to enjoy communion with the world of spirit, and to live in a state sometimes entirely detached from the world of sense; will readily be seen to have their bearing on such experiences as those of Andrew Jackson Davis, and on the familiar state of Trance into which almost all well-developed psychics are accustomed to pass while utterances purporting to come from an alien spirit are made through their lips; or while their vital forces are being utilised for the production of such phenomena as, for instance, those of Materialisation, or Form-manifestation.

But to the student of these obscure phenomena on whom the question is often forced "What is the use, the practical benefit, of these phenomena, assuming them to be what they are alleged to be?" the culminating interest of this study will rest in the therapeutic use of Mesmerism. The employment of clairvoyance in the diagnosis of disease; of mesmeric treatment in alleviating pain, and in curing obstinate and long-standing cases of actual disease; and even the efficacy of the mesmeric pass in rendering the patient insensible to pain that must temporarily be endured, or in preventing it in such cases as surgical operations,—these will come home to the reader as undeniable instances of the beneficial action of Mesmerism; and as furnishing a clear answer to the *Cui bono* question, so often, and, in many cases, so foolishly forced into prominence.

The volumes of *The Zoist*, to which I may be permitted to make special reference, are a storehouse of fact, containing cases recorded, usually by medical men, with every possible exactness and attention to scientific detail. The works of Dr. Esdaile and Mr. Capern also bear abundant testimony to the curative effect of Mesmerism. And since the now distant time when these books were published vast numbers of records have accumulated, most of which will be found in the excellent library of the Society for Psychical Research, which is especially rich in works on this subject.

It remains that I add, if it be permitted me, a word of caution to any readers of this volume who may propose to follow out an experimental study of mesmeric phenomena on his own responsibility. The subject is not one to be played or trifled with. Dealing as it does with obscure conditions of the whole being, it presents various difficulties and not a few dangers to the inexperienced or rash experimenter. Harm may easily be done to the unconscious patient, and unmerited obloquy may be cast on the study of the subject by experiments ignorantly or heedlessly conducted. I would venture, therefore, to urge care in experimenting, and the acquisition of a certain amount of

elementary knowledge before an attempt is made at eliciting any of the rarer and more delicate phenomena of the mesmeric state. With simple knowledge and ordinary care the course is clear, and danger need not be apprehended; but delicate states of the sensitive patient, respecting which we are as yet comparatively ignorant, do not fitly lend themselves to experiments on the part of the merely curious and uninstructed investigator.

M.A. (OXON.)

in Preface to Third Edition.

London, November, 1884.

THE FUTURE OF SPIRITUALISM.

(An Extract from a Lecture delivered at Lake Pleasant Spiritualist Camp Meeting, August 24th, 1884, by Mrs. E. H. BRITTEN.)

Should you ask of Spiritualism in the future, we should only be able to say at this time, that Spiritualism can never die. The spirit-world is to this natural world as the daily bread of the soul, and you could no more live, grow and advance up the steps of progress without spirit influx, inspiration, and revelation, than you could sustain your physical forms without the need of daily bread. Yet again, the stern inquisition which Spiritualism has inspired its mediums to promote into the true foundations of religion, and the true relations of life here to life hereafter, have struck blows at the assumptions of ecclesiasticism, from which it can never recover, never again usurp monopoly over divine things, or fasten the chains of superstitious mysticism around the neck of the human soul. Whether Spiritualism will continue to be a cause; whether it will be the teacher of the ignorant, the consolation of the bereaved, or the promoter of high exalted occult revealments, in this generation, depends, oh! Spiritualists, upon yourselves. Will you weed out folly, fraud, fanaticism, libertinism and cupidity, from your midst, and cease to call these abominations Spiritualism? Will you make sacrifices of your darling idol Mammon, and place this gospel freely before the world, honestly paying the labourers, and giving humanity the chance to realise the pearl of price it truly is? Will you give time, service, means, and intellect, to sift, investigate, and prove it, and resolve it into the great religious science, and scientific religion it is? and above all, will you forget your insane fear, lest some one is going to become a leader, rise in the scale of influence higher than you, and proclaim the grand central ideas upon which all might unite and form a creed, high as the heavens, deep as the centre, and wide as infinity? Will you do all this, or help or aid others to do it? If you will, Spiritualism will be the church, the religion, the science of your generation; if not, it will wait for a nobler race and for a better understanding of its priceless worth, in the ages to come.

To shew you how little you have to fear from asserting the broad and ever expanding axioms which Spiritualism promulgates, we shall close by reiterating a few definitions of creedal faith which fell from your speaker's lips some twelve years since in a lecture delivered in London, and entitled: "The Creed of the Spirits."

I believe in the fatherhood and motherhood of God.

In the immortality of the human soul.

In the universal brotherhood and common destiny of man.

In the personal responsibility of the human soul for good or evil deeds done in the body.

In eternal progress; every step of which must be trod by the soul for itself.

MR. E. FOSTER, of Preston, a well known Spiritualist, but who only accidentally the other day came across "LIGHT" for the first time, writes as follows:—"I have just read 'LIGHT' for November 8th, with very great pleasure. Its contents are so interesting, indeed, that I have resolved upon taking it, and shall be obliged by your sending three copies weekly until further notice."

BALLOON STEERING.—Last August a balloon, from the Military Ballooning Department, made an ascent at Meudon. Rising over the wood, it went off in the direction of the Vellebon Hermitage; there it was steered about, made to describe a semicircle, then go forward again and finally return to its point of departure. Since then Captains Rénard and Kreps have made three other successful trips. A note by M. Mangon of the experiments has been communicated to the Académie des Sciences.—*Le Messenger*.

“PUNCH” ON SPIRITUALISM.

Punch has often made merry at the expense of Spiritualism, and inasmuch as he has served to round off some of the sharp corners and angles which Spiritualists, we suppose, display at times in common with other members of the community, he deserves our best thanks. But *Punch* has been a wary fellow, it must be confessed, and not altogether consistent in his ways in the past. Amongst other failings (from our point of view, of course) has been his strong disinclination to admit that any evidence whatever existed for spiritual phenomena, and no matter how good an authority a man might have been in other walks of life, our contemporary would have none of his testimony on these matters. But *Punch* is getting older, and probably wiser; and now it seems almost as though he were about to enter the “school of the sons of the prophets”! At any rate, joking apart, the following seems to be a very fair account of a séance with a medium living not many miles from Old Quebec-street. Of course, *Punch* must have some fun, but the general tone of his last oracular deliverance is so different from previous performances that we think he deserves a special pat on the back, and so we give him standing room amongst us.

Psychography on the Slates.

(By our own Investigator.)

My scepticism as to the nature of spiritual manifestations, so-called, having been somewhat shaken by recent reports of a séance at which phenomena of that description are stated to have astonished the strong mind even of an illustrious statesman, I resolved personally to witness an exhibition of them, for the purpose of testing their reality. With that view, in concert with a small party of friends, I sought and obtained, by the usual means, an appointment with the well-known Medium, Mr. JENKINSON, saying to myself that will be the surest way to go in for investigation—*Medio tutissimus ibis*.

We assembled, by agreement, at the medium's own residence in one of the principal streets of a fashionable neighbourhood, where he occupied a first-floor. Our séance took place in a little back-room, in whose centre was a light mahogany table, around which we sat, in broad daylight; myself close to the medium, on his right hand—not, please to observe, over the left.

Mr. Jenkinson produced a number of slates from a stock at hand, and permitted me to clean them on both sides with a wet sponge and a dry duster. He also placed before us several crumbs of slate pencil and fragments of differently coloured chalks. I selected a piece of pencil, and placed it between two of the slates, which I bound firmly together with two yards length of twine well rubbed in with cobblers'-wax, of which I had brought a quantity with me in my side-pocket, wherein it had got so warm that it stuck fast, and was removed with difficulty. However, the slates having been tied to one another as tight as wax could make them, the medium took them in his right hand, and held them with his fingers under the table, and his thumb resting on the top of it, so that there could be no deception, so far, and no mistake. Almost immediately we heard a sound of writing between the slates, and, at its cessation, a few slight raps. The medium then handed me the slates from under the table, and on unbinding them we found, written on the lower one, distinctly, in a schoolboy's roundhand, the aphorism, “Variety is charming.” To this was appended in the same handwriting, “A spirit wishes to communicate.”

Two other slates were now secured as before, and held by the medium in the same way. The sound of writing was repeated for some instants; and, when the slates were separated, the under slate presented the rudimental caricature of a human figure, such as youths are accustomed to delineate on gateposts and walls. To this succeeded a sum in long division, of considerable extent, under which, still in the abovenamed youthful caligraphy, was the following modification of a piece of poetry once familiar to young gentlemen of the Old School:—

“Multiplication was vexation,
Division was as bad;
The Rule of Three confounded me,
And Practice drove me mad.

DONSON, JUNIOR.”

To my unspeakable amazement I recognised the forgoing signature as that of a schoolfellow of mine who had long ago passed into the Summer Land, in consequence, it was supposed, of having one day eaten an inordinate quantity of apple-dumpling. Interrogated further by means of the slates, he declared himself one of the medium's “controls,” usually communicating by the name of “JOEY,” and as to his circumstances in the spiritual spheres, he professed that he was “awfully jolly.” I felt sensible of a certain anachronism in the employment of this phrase, which “Dobson Junior” *alias* “JOEY” in his day could never have heard of, and I can't make out the spiritual partnership that seems to exist between “JOEY” and Mr. JENKINSON; but there are more things in Heaven and earth than are dreamt of in your philosophy, or that any fellow can be expected to understand.

SPIRITUALISM IN LONDON & THE PROVINCES.

GLASGOW.—The usual Sunday forenoon and evening services were conducted at the Spiritualists' Hall, 2, Carlton-place, on Sunday last, when the controls of Mrs. E. W. Wallis were the speakers. The subjects of discourse at the forenoon meetings are usually *impromptu*, and are therefore not advertised. The evening discourse was, as advertised, on “Spiritualism and the Life and Teachings of Jesus.” To this theme the controls addressed themselves with all their usual earnestness and vigour, and said many true and powerful things, although to those who were strangers to Spiritualism in its higher aspects, they might have sounded startling and unwarrantable. It was announced that on the following (Monday) evening, the guides of Mr. Wallis would be prepared to lecture, to men only, on the subject of “Regeneration through Right Generation,” and that the controls of Mrs. Wallis would, at an early date, speak on the same subject to ladies. Next Sunday evening will be devoted to “Questions and Answers,”—the questions to be submitted in writing, the answers to be given by Mrs. Wallis' controls. Mrs. Wallis is, at present, fulfilling engagements in Yorkshire.—ST. MUNGO.

LANCASTER (7, Shaw-street.)—To the Editor of “LIGHT.”—I hope you may be able to give space for the following, as it may be the means of calling the attention of some of your readers to difficulties which surround us, and lead them to suggest the best way of getting rid of them. In order to give the public an opportunity of investigating Spiritualism, we hired a public hall here for six or seven Sundays. Addresses were delivered by the guides of Mr. Condon, of Barrow, Mr. Roscoe, of Oldham, Mr. R. A. Brown, and Mr. Clarke, of Manchester. These lectures seem to have made a very marked impresssion on the minds of the public, who crowded the hall, every Sunday some 500 people listening with breathless attention to the spirits controlling the various mediums. Now from various parts of the town people keep asking “Why are the meetings given up?” The only answer we can give them is that the clergymen and ministers of the town have had our hall closed on us through pressure on the proprietor. What seems still worse is that they appear to have gone to the other hall-keepers and have managed to stop us hiring any hall in the town, and the public are thirsting for spiritual bread, but we are now at a standstill, as there are but a few Spiritualists in this town. Perhaps some of your readers may suggest some plan.—HANS BAIRD.

SALFORD (Trinity Hall) SOCIETY.—On Sunday last, our platform was filled by Mr. A. Worsman, of Bradford. In the evening the same speaker gave an excellent address upon “How to inherit Eternal Life.” On Sunday next, at 10.30 and 6.30, and on the following Sunday, Mrs. Barnes, of Nottingham.

CAVENDISH ROOMS, 51, MORTIMER-STREET, REGENT-STREET, W.—On Sunday evening, December 14th, 1884, a trance address will be delivered through Mr. J. J. Morse. Subject, “Men, Devils, and Angels.” The service commences at 7 p.m. All seats are free.

MR. J. J. MORSE.—It is with much regret we learn that Mr. Morse is in exceedingly bad health, and utterly unable to attend to more than the most pressing matters of business. We sincerely trust he may soon be restored to his usual health and strength.

MUSIC FROM AN INVISIBLE PLAYER.—Our correspondent, M. Chardonnel, of Lyons, writes:—“At the meeting of the Moissonnier circle, October 31st, twenty-two being present, all heard the sounds of an invisible harp; the harmony was truly seraphic: it seemed to come now from one part, then from another. The apartment was well lighted; deception was impossible.”—*Le Spiritisme*.

A MEDIUM FOR WRITING.—The *Revue Spirite* has an interesting letter from Rochefort. It says:—“One of our mediums, Noquez, through whom we receive excellent communications, came to the knowledge of Spiritism in 1863. He was a young man of good character, but illiterate; spirits used his hand quite mechanically, as they still do. The communications through him have always been above his own intelligence and knowledge. Early in his mediumship he came under the observation of some inquirers among the Government officials here, through whom the subject of Spiritism and mediumship came to be discussed in various social circles of Rochefort, the effect of which we see to this day. At a recent séance the controlling spirit was asked for his understanding of the terms “Heaven and Hell.” The medium's hand immediately wrote:—“The joy which follows a good action, and which is its immediate reward, and by which our higher nature feels strengthened; the elevation of the heart towards the high, that is, towards God: this is the beginning of Heaven. The pang of remorse which follows an evil action, and which is its immediate punishment; the feeling of degradation to one's inner self; the depression and falling away from the high, from God: this is the beginning of Hell. So, to the question my answer is—To be in Heaven is to be nearer to God: to be in Hell is to be remote from God. When we die it is in appearance only; what is called our last sigh is succeeded at once by our first breath in another state of being—another link in the chain of our eternal life. There, while raising our hearts to God, we have regard still to those we continue to love on earth.”

CURRENT NOTICES.

The following notices have already appeared in our columns, but as we wish to keep them before our readers for a few weeks we shall repeat them occasionally in these advertisement pages.

STATISTICS WANTED.

We have in view a work which, if generally and systematically carried out, will considerably increase the usefulness of "LIGHT." It has primary reference to the collection of facts in connection with the spiritual movement, full details of which will be published in due course. The first step is to obtain as complete a list as possible of the names and addresses of those who are known to be interested in Spiritualism and kindred subjects. We shall esteem it a favour on the part of any reader of "LIGHT" if he will send us information bearing on any one or all of the subjoined points. We pledge ourselves to publish no name or address supplied us without the consent of the individuals concerned.

We therefore address ourselves personally to every reader and subscriber and ask each one to send us:—

1. The full names and addresses of any persons known to them, as avowed Spiritualists, either in their own locality or at a distance.

2. The full names and addresses of any persons known to them, not avowed Spiritualists, but who are interested in the subject.

3. The name of any societies of Spiritualists, or investigators, together with their full titles, addresses, names of officers, numbers of members attached to each, &c., &c.

4. The names and addresses of any public mediums known to them, with their phase of mediumship.

We shall be pleased to receive detailed answers at the early convenience of our friends. All letters on this subject should be addressed, "The Editor of 'LIGHT,'" 4, Ave Maria-lane, E.C.

THE DISSEMINATION OF SPIRITUAL LITERATURE.

When it became necessary to invite Spiritualists to subscribe to a fund for carrying on "LIGHT" during 1885, it was deemed wise to withdraw for a time the plan outlined by "A Barrister" in a letter published in this journal for October 4th, in order that the two funds might not clash, and because the sustentation of "LIGHT" was a far more important matter. That object being now practically secured, I am encouraged to bring the other plan again before the friends of the movement, more especially as a considerable amount had been promised when it became necessary to withdraw it for a time. The period named by "A Barrister" is also rapidly drawing to a close, and it is imperatively necessary, if anything is done, to lose no further time in again bringing the matter before the readers of "LIGHT." I now do so, and I think I cannot better explain the proposed plan than by reprinting the letter alluded to above, together with a list of the subscriptions already promised. It will be seen that those who cannot afford to enrol their names amongst the proposed guarantors for £10 each, can help according to their means. These smaller amounts will be grouped in sums of £10 when complete. Surely, when an appeal to the Secularist party resulted in raising £5,000 in a week, Spiritualists, who are far more numerous, will not fail, notwithstanding the recent appeal on account of "LIGHT," to make this secondary object a complete success also. It is proposed, when the sum required is forthcoming, to call a meeting of the donors, and to confer with them on matters of detail. I am at liberty to give intending subscribers the real names of all the contributors appearing below except that marked †.

JOHN S. FARMER.

4, Ave Maria-lane.

I have received the following letter:—

Dissemination of Spiritual Literature.

To the Editor of "LIGHT."

SIR,—The scheme suggested by "A Barrister" is one that warmly commends itself to every Spiritualist having the cause at heart. Not only does it secure a splendid advertisement for your admirable journal, but by its increased sale, and that of the literature of Spiritualism, the movement will be greatly benefited; therefore I don't believe in hiding our "LIGHT" under a bushel. Now is the time for work, real earnest work, as is evidenced by the attitude of all thinking minds and the Press

towards Spiritualism, and if Spiritualists, as a body, are not willing to creep from their shells and do their share of the work, the sooner, Sir, you cease your labour of love the better. Kindly put my name down as a guarantor of £5 yearly towards the proposed fund.

London, W.

A PROFESSIONAL MEDIUM.

SUBSCRIPTIONS ALREADY PROMISED.

Those marked * are annual subscriptions if required.

"A Barrister"	£25	0	0
*Lieutenant-Colonel Wynch	10	0	0
*The Countess of Caithness	10	0	0
*The Hon. Percy Wyndham, M.P.	10	0	0
*General Campbell	10	0	0
*† "Lily"	10	0	0
Morell Theobald	10	0	0
*"A Professional Medium"	5	0	0
Mrs. Hennings	5	0	0
R. Stuart	5	0	0
*"M. B."	2	2	0
W. P. Morgan	2	0	0

The following is the letter of "A Barrister," with the comments made upon it at the time:—

To the Editor of "LIGHT."

SIR,—While the mass of Spiritualistic literature is daily increasing, it is a matter of regret that there should be so few means of bringing it to the notice of the general public. It is, I believe, a fact that in not one of the leading thoroughfares of this City is there a bookseller's or news-vendor's shop where Spiritualistic journals and literature are displayed for sale, and this at a time when the Secularist party have two large shops in Fleet-street for the sale of Free-thought works. Messrs. Smith prohibit the sale of "LIGHT" at the bookstalls, and while we are thus thrown upon our own resources, nothing but a desultory and ineffective system of free distribution is adopted. What is wanted is this: a large (and preferably a double-fronted) shop should be rented in some main thoroughfare, say Fleet-street, the Strand, Oxford-street, or High Holborn; here, the journals and the many valuable works on Spiritualism and kindred subjects could be displayed in the windows, doorways, and book-shelves, to the view of the thousands thronging by. The uninterested would pass on, but many persons would, I am sure, be attracted and become purchasers. If this project were started on a business footing, and an energetic manager appointed, it would become, I am persuaded, not only a powerful means of disseminating spiritual truths, but in less than a year a self-supporting, and even profitable undertaking.

To bring this to a practical issue, I propose that, say twenty-five persons should each guarantee the sum of £10 to secure the expenses of the first year in the event of the profits being insufficient to cover the same, and I undertake if you receive the names of twenty-five guarantors within the period of three months from the publication of this letter, to pay forthwith the sum of £25 towards the expenses of starting this undertaking.

It should be remembered that we are endeavouring to disseminate truths which as yet are "caviare to the general," and that while never before was the public mind so receptive of new ideas and modes of thought as at present, yet we, on our side, need a little more missionary zeal and unselfish effort to enable others to share in that knowledge of a future life which we ourselves so highly value. I enclose my card.—I am, sir, yours truly,

The Temple, E.C.

A BARRISTER.

26th September, 1884.

[This letter opens up a very important question, and one upon which we can throw a little light. We fully believe the plan outlined by our correspondent would be a potent means for the dissemination of spiritual truth. Under the style of the Psychological Press a single individual has established the nucleus of a business which could be utilised without great expense for the project. It has already added to the literature of Spiritualism such works as "A New Basis of Belief in Immortality," "Psychography," "Spirit Teachings," "Pioneers of the Spiritual Reformation," and has now in prospect "Present Day Problems," by the editor of this journal; "Researches in Spiritualism," by "M.A. (Oxon.)"—companion volumes to "Spirit Teachings," &c. It has also issued large popular editions of two of the above-named works, besides numerous smaller books at prices which will bear comparison with any at which the general literature of the day is issued; and it is now engaged in re-issuing, at a price and in a form that will bring it within the reach of all, Professor Gregory's standard work on Mesmerism. All this has been accomplished, not as a matter of commercial speculation, but more as a kind of necessary missionary work; and time, labour, and means have been freely given to carry it out. Enough has been accomplished to shew that "A Barrister's" idea is not chimerical. The great drawback has been want of publicity. It is not, we believe, pretended that the arrangements of the Psychological Press have been perfect; the difficulties have been too great and many for one individual to overcome them single-handed—especially when the whole of the work has been done in what would otherwise have been his leisure time. But there is the material upon which to work, and we agree with our correspondent in thinking that such an undertaking would at no distant time be a financial success. As regards ourselves, we should welcome such a means of advertising "LIGHT" as about the best aid that could be given us. We sorely need such publicity, and often regretfully remember that were a tithe of the wealthy men in our ranks to give of their means as liberally as we and others devote time and labour, "LIGHT" would be the best known newspaper in the kingdom. What that would mean we need not particularise; it is obvious.—ED. OF "LIGHT."]

"MESMERISM IS THE KEystone OF ALL THE OCCULT SCIENCES."

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(Professor of Chemistry at Edinburgh University).

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MESMERISM AND ITS PHENOMENA, AND ALSO AS A THOROUGHLY PRACTICAL GUIDE TO THIS SCIENCE.

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The following Syllabus will shew the extensive scope of the book.

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CHAPTER I:—First Effects Produced by Mesmerism—Sensations—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

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