

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTU MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!"—Goethe.

No. 207.—VOL. IV.

SATURDAY, DECEMBER 20, 1884.

PRICE TWOPENCE.

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

PAPERS OF THE LATE MRS. HOWITT WATTS.

(Continued from p. 515.)

[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.)"]

VI.

CLAIRVOYANCE AND MESMERISM IN THE MAGIC OF THE MOSQUITO SHORE INDIANS.

THE SONS OF THE INDIAN CHIEF.

Whilst I was living on the Mosquito Shore, Maroun, a Spanish Indian brought to me an Indian chief of the name of Michael, who made a most singular statement, of which, as a magistrate, I took notes, Mr. Patterson, the Governor of Pearl Key Lagoon, and my eldest son being present.

The chief stated that he had two sons who resided with him on the Wawa River; these young men had, at some time, met two women belonging to the Krookraa Indian tribe, which led to subsequent meetings.

This coming to the knowledge of the Krookraas, the women were punished, and the two young Woolwaa Indians were threatened with vengeance. Nevertheless, the meetings had continued to take place. The young Indians had frequently gone alone through the forest to the place of rendezvous.

One night the youths did not return to their wigwam. Greatly alarmed, their father, by break of day, sent off scouts in search of them, but all to no purpose. Secret communication having been effected with the two Krookraa women, it was ascertained that the young men had never come to the trysting place. Every effort to find traces of them proved fruitless. Michael, the chief, with his wife, went to an Obeah-man, in order to consult him regarding the fate of their sons. The Obeah-man ordered Michael and his wife to return home, and to bring him on the morrow the *Toonahs** of their sons.

* The *Toonah* is a square garment, or blanket, made by beating the bark of the *Moho-trees* with mallets or paddles. I have one about two and a-half yards square. They use it as a wrapper in chilly rain, and to sleep on.—Original note in the *Brown Manuscript*, supposed to be by the late Robert Chambers.

This Michael did on the night following, at the hour appointed by the Obeah-man; upon which the magician, stripping himself, placed the two *Toonahs* upon his naked body, and accompanied by his wife—who was also a "wise woman"—and by the chief, set forth. Passing through the dense forest he never paused until they had reached a small mound standing free from the surrounding trees. This mound rose higher than the tree-tops of the forest. Upon its summit was a seat formed of large stones, with a circle of stones placed around it.

Before starting, the Obeah-man and woman had cautioned the chief not to speak to either of them a single word. During the whole course of their progress through the forest, the "wise man and woman" had been muttering the same word in the same monotonous tone. The Obeah-man seated himself upon the stone seat, and the woman went within the stone circle and placed herself upon the ground at his feet, and commenced with her hands rubbing his knees downwards. The Obeah-man was so seated upon the stone seat that he could gaze fully upon the face of the moon, which was visible above the expanse of dark forest, sailing through the sky.

At first the Obeah-man muttered words which Michael could not understand. Then he sat silent, and perfectly motionless, gazing fixedly at the moon. He sat so long thus, silent and motionless, that Michael, becoming impatient, rose to approach him, but was prevented by the woman, who rose up and motioned the chief back into the shadow of the forest, where she cautioned him to remain quiet. At first, he remained thus, quietly in the shade, but hearing the two speaking together, he, in the darkness, crept along the ground on his stomach until, coming close to the two, he heard the woman pronounce his name; they were conversing together, the Obeah-man still continuing to gaze at the shining disc of the moon. After a while the woman pushed her husband off his stone seat, and removing the *Toonahs* from him, she switched him with a *seumfra-leaf*—a large strong leaf, like a fan.* They then both began to descend from the summit of the mound, Michael, meanwhile, darting back through the shadow of the trees to his former position. When the "wise man and woman" came down to the chief, the Obeah-man still remained silent, but the woman told him that his two sons were lying under the large mangrove tree at the end of the Silico Creek.

The chief, having rewarded the magician and his wife, instantly started for his tribe. Obtaining assistance, he went in search of his poor sons. Arriving at the place described, Michael, with his assistants, landed from their canoes, but could discover no trace of the missing youths.

All returned, vowing vengeance against the Obeah-man and his wife, and insisted upon their accompanying them back to the mangrove tree growing at the end of the Silico Creek.

* It is interesting, throughout this narrative, to notice the careful observation of condition needful to induce clairvoyance in the Obeah-man. Communication with the persons sought is established by the *toonahs* being placed upon the magician's person. Silence is enjoined in order that the needful *isolation* from conflicting surrounding influences may be obtained. The muttered words are conducive to abstraction of mind and passive condition of spirit—also are, in fact, *invocations of spiritual beings*, through whom, probably, the information sought would be obtained. Later on, the action of the magician's wife is that of a *mesmeriser*—the Obeah-man being the *mesmerisee*—who, also by gazing at the glittering disc of the moon, induces in himself yet more strongly the trance condition. The action of *de-mesmerising*, by the wife's use of the fan-like leaf, must strike all students of the art and science of mesmerism. The whole history is of special value, since it gives a glimpse into the magical proceedings and rites which probably took place in the ancient "high places" of the primeval religions all over the face of the earth.

By daybreak they had again reached this place, accompanied by the man and woman. At a particular piece of ground, where the brushwood was cleared with their tomahawks, they instantly commenced to turn up the earth. Here they soon came upon the bodies of the youths, who had been shot with poisoned arrows.

The Krookaa tribe being a strong one, the old chief had come down to Pearl Key Lagoon to implore assistance against the murderer of his sons.

The murderer, hearing of the application for justice, fled up the Segovia River, but was, I believe, taken by officers sent out by my brother (after I had left the country), he being then Commandant and Governor-in-Chief. A jury of six Indians, from each tribe, was called. The murderer was found guilty, and my brother passed sentence of death on him. After the execution, notices of the trial and result were sent to each tribe and settlement.

The particulars of this strange tragedy we were careful to minutely note, in order to come at the customs of the country, as it was desirable, if possible, to do away with the influence of these Obeah-men, who sometimes use improper and dangerous influence in the country of the Mosquito King.

(To be continued.)

ROMAN CATHOLICISM AND SPIRITUALISM.—To the Editor of "LIGHT."—Sir,—Nothing is more commendable than your liberality in publishing "C.C.C.'s" letter in your issue of December 6th, a letter in which the writer shews much boldness of mind. Thanks are due to you from all lovers of free discussion. You express a desire that some Roman Catholic shall reply to that letter. As one born, matured and cradled in the bosom of Ultramontanism, I find myself called upon for the task. The burden of "C.C.C.'s" effusion is this: "What new things has Modern Spiritualism taught us that we did not know?" I, for one, will tell him what Spiritualism has taught me; for others I cannot answer. From Spiritualism I have learned; (1) that eternal punishment is a myth; (2) that neither the absolution of a priest, nor purgatorial fire are necessary for salvation; (3) that there is no sin in eating animal food any day in the week; (4) that rosaries, scapularies, reliquaries, and the like have nothing to do with the grand religion of Christ, and much less with salvation; (5) that death, so grimly depicted by the Romish Church, is an angel of deliverance; (6) that God should not be an object of terror but of adoration and love; (7) that no soul can be for ever lost. As the children of God we are all intended to inherit His kingdom. The greatest sinner, after atoning by remorse and repentance, is sure to enter the course of eternal progression and happiness; (8) that there is no one infallible in the whole universe but our Father, God. These are some of the things Spiritualism teaches me; therefore, when the rev. father whom "C.C.C." consulted, told him that Spiritualism teaches nothing new or different than can be found in the record of his Church and in the lives of the saints, he asserted that which is misleading. No doubt "C. C. C." finds himself perfectly happy in the professions he has been brought up to. Far be it from me to try and disturb him in his belief. But as millions upon millions of his fellow creatures, especially among the Latin race, have turned from belief to Atheism, and can only be redeemed by facts, and facts such as are the basis of Modern Spiritualism, it does not behove "C. C. C.," whilst feasting at the banquet of faith, to trample under foot that which he considers a dry crust, but which is intended to feed souls hungry for the knowledge of a hereafter. "C. C. C." reminds us that Spiritualism for centuries past has been extinguished by fire and sword. Surely he cannot imagine that the annals of the Romish Church have been so soon forgotten.* He is also pleased to refresh our memory on the fact that the laws against witchcraft are not repealed yet, and adds that "he can find no reason why they should be." True, by one of those anomalies at which history will stare in amazement, in the enlightened England of the nineteenth century, such laws are still extant; but by what confusion of ideas can "C.C.C." confound witchcraft with Modern Spiritualism? His bewilderment proceeds, no doubt, from the fact that the Church of Rome has invariably grouped together all spiritual manifestations, not originating in her bosom. And now what shall we say of "C.C.C.'s" pious exultation that "'LIGHT' does not pay"? I dare say it would make him happy if our organ were to go to those sleeping dogs he speaks of, together with this troublesome Modern Spiritualism.—Yours truly,

G. DAMIANI.

December 15th, 1884.

* Our correspondent seems to forget that Protestantism has been equally culpable in this respect. The liberal-minded in both creeds equally regret these dark blots in the history of the past.—ED. OF LIGHT.

ON THE FACTS OF THE DIVINING ROD.

II.

Dr. Ashburner, in the notes on Reichenbach from which we have already quoted, refers to Tardy de Montravel's work, published in 1781, entitled, "Mémoire Physique et Médicinale sur la Baguette Divinatoire," as abounding in testimonies to the value of the Baculus Divinatorius, divining rod, or *baguette*, in the hands of certain individuals. He quotes also from a work which appeared at the latter part of the seventeenth century, and went through several editions in France and Holland. It was entitled, "La Physique Occulte, ou Traité de la Baguette Divinatoire et de son utilité pour la découverte des sources d'eaux, des minières, des trésors cachés, des voleurs, et des meurtriers fugitifs; avec les principes qui expliquent les phénomènes les plus obscurs. Par M. L. L. de Vallemont, Ph. D. et Ph., &c." It has plates in illustration; and it contains a catalogue of mines discovered in France by means of the divining rod, compiled by a German mineralogist, commissioned by Cardinal Richelieu. In this book is an account of a well-to-do peasant, Jacques Aymar, being guided by the indications of the rod in the pursuit of certain assassins. The following is a summary of the narrative. All those who are now called mediums are, in Reichenbach's language, sensitives, and Aymar's whole proceeding seems to indicate what Spiritualists would call mediumship:—

July 5th, 1692, at Lyons, a wine-seller and his wife were found murdered, and their money stolen. A neighbour, who knew of Aymar as one who used the *baguette*, induced him to come to Lyons, and obtained an introduction for him to the Procureur-Général, who agreed to his faculty being used in the investigation. Aymar, upon being taken to the place of the murder, was influenced in a singular manner, and declared himself able to track and point out the assassins, of whom he said there were two or three; that for this purpose he should use a small rod of wood, such as he used in his finding springs and metals, and by means of which he had tracked robbers.

Witnesses were appointed to accompany him, and guided by the indications of the rod held in his hands, starting from the place of the murder, he passed through the city, crossed the bridge, kept along the bank until he arrived at the house of a gardener, which, according to the indications of the rod, he said had been entered by the pursued, that they had sat at the table and had handled a certain bottle; over these objects the witnesses saw the rod in his hands rotate. The gardener's family admitted that three men had been there, and had drunk the contents of that bottle.

Obedient to his intimations, Aymar and witnesses crossed in a boat to the opposite bank, and continued the pursuit, stopping here and there to visit certain houses, astonishing the hosts by pointing out beds, tables, and benches which the pursued had used, until he reached the camp at Sablon, where he felt great agitation; but, fearing ill-treatment from the rough soldiery, he did not operate with the wand; so he went back to Lyons for letters of protection, then returned to the camp, by the same way; but now the rod furnished no indication. From Sablon he was similarly guided to Beaucaire, in Languedoc, where a fair was being held; on his way thither he continued to discriminate beds, tables, and seats which had been used by the pursued. The rod led him, at Beaucaire, to the prison. Fourteen of the prisoners were paraded before him; the rod in his hands turned on his approaching one, a hunch-backed man, just committed for theft. Aymar declared him to be one of those he was in pursuit of. His indications now prompted him to go after the other two in the direction of Nismes, but for reasons not stated he accompanied the hunch-backed prisoner to Lyons, whither he was transferred. On the return journey, the hosts and others, of the houses to which the rod had led Aymar, recognised the prisoner.

At Lyons the man declared that he had been employed by two men to aid in the robbery; that it was they who murdered the wine-seller and his wife; and that of the money stolen, 130 crowns, they gave him only six and a-half; that in escaping they had all stopped at the gardener's house, and at the several houses described by Aymar and the witnesses. Aymar's journey in pursuit had been above forty leagues.

At Lyons he made experiments with the rod before many witnesses, among whom was the Abbé Bignon, who gave his testimony in writing to the rod's action in Aymar's hands, and it is published by De Vallemont in his book. The reception of the narrative by the savants, the men of science, of the day, may be inferred from this passage: "In every civilised country the testimony of only a few witnesses, even in a question involving life or death, is held to be sufficient by the administrators of the law; but the testimony of a hundred in a plain question of physics is not enough to those who claim to be Natural Philosophers!"

THE CONFEDERATION OF SPIRITUALISTS.

The *Harbinger of Light* (October) publishes *in extenso* the letter addressed to Australian Spiritualists by the London Spiritualist Alliance on the subject of Confederation, and announces that a meeting will be held for its fuller consideration on Sunday, October 5th. We have since received from Mr. Terry a brief announcement, posted as the mail was about to close, stating that the Victorian Association of Spiritualists have decided to join the Confederation, and that the Alliance may expect an official letter in due course. On the same subject, among many other letters to which particular reference need not now be made, there has been received from the "Federadad Spirita Brasileira" a very cordial letter of acceptance of the offer of Confederation made by the Alliance. The various letters received, when a sufficient interval has elapsed for replies from distant countries to have come in, will require to be tabulated and presented in the form of a *précis* to the Council of the London Spiritualist Alliance before action can be taken. Meantime, the home work of the Alliance grows apace. There is a strong demand among those who are novices in investigation for guidance and direction. There is abundant opportunity for circulating good and instructive literature. In short, it only needs that the Society should have adequate funds to discharge a most important and growing work.

PARTS IV., V., and VI. in one number, forming the completion of the serial issue of Gregory's "Animal Magnetism," are now issued. The complete volume, bound in cloth, will be ready next week.

A LEGACY IN FAVOUR OF SPIRITUALISM.—Mr. James Shaw, of Castlemaine, Australia, departed this life November, 1882. He directed in his will a certain property to be sold and the proceeds to be equally divided among the Lyceum of Castlemaine, and the editors of three Spiritualist papers, the *Harbinger of Light*, the *Banner of Light*, and the *Medium and Daybreak*, for the furtherance of the diffusion of the Spiritual doctrine. The sum to be thus divided is £420 sterling net.

↑ DIRECT WRITING.—The following testimony to this phenomenon, which we extract from the *Religio-Philosophical Journal* of November 22nd, is from the pen of Professor Van Buren Denslow, LL.D.:—"I was present, with some sixteen others, in Colonel Bundy's house, persons of indisputable intelligence, and some of them of special critical power, including Judge Barnum, Mr. Starrett, of the *Western Magazine*, and Dr. Jewell, editor of our best medical journal, when we all witnessed the phenomenon of slate-writing. None of us could detect any mode by which any moving force could be communicated to the pencil which did the writing. There was no concealment, no turning down of lights, and the slates were held in the hands of the observers, not in those of the medium." The editor of the *Journal* accompanies this testimony with the statement that the experiment before this critical circle was made in his own library, with new slates, never touched, from beginning to end by the medium, who was Henry Slade.

SPIRITUALISM IN THE ROMAN CATHOLIC CHURCH.

THE LIVES OF THE SAINTS: ST. PHILIP NERI.

Spiritualists do not need to be reminded that the Lives of the Saints are full of instances of psychic power in a high state of development. Mrs. Howitt Watts collected many cases and brought them from time to time under the notice of Spiritualists. Recently a life of St. Philip Neri* has been published, from which some extracts may be of interest. The Roman Catholic Church has always claimed that abnormal phenomena, familiar to Spiritualists, have never ceased to occur within her pale. Neither does she deny their occurrence outside of the Church; only in the former case she regards them as signs following sanctity, in the latter as constructive evidence of diabolic agency. This need not disturb us; we are glad to recognise the facts without speculating here and now as to their theological significance. The following extracts from the work already mentioned, are full of interest. They give but a faint idea of the mine of wealth contained in the volume.

"One day the saint was speaking of two of his spiritual children, the one an Italian and the other a Frenchman; the latter was in the household of Cardinal Santafiore, of the former we know no more than that his name was Luigi. The Italian was deemed far more pious and devout than the Frenchman; but Philip said that the Italian would gradually decline in fervour, and end by becoming a worldly person, and that the Frenchman would persevere and make great progress in virtue; and so it came to pass. But this prophetic light did not prevent the saint from working a miracle to save the life of him whose falling away he foresaw. A few days later the Italian told Philip that he wanted to go to Naples, but without assigning any motive for his going. Philip feared that the voyage would injure one so weak and unstable in virtue, and entreated him not to go, and when he found him obstinately bent on going, he said to him with an air of severity and even of menace; 'Well, go! since you will go; but be sure of this, that you will either fall into the hands of the Turks, or run great risk of being drowned.' The young man paid no attention to these warning words; he regarded them as spoken merely to frighten him from his purpose, and he embarked for Naples. When the ship got out to sea, it was pursued and attacked by the Turks; and in his fright Luigi threw himself into the sea, and, as he could not swim, was on the point of being drowned. In his extremity the warning of Philip recurred to his mind, and he turned his heart towards the saint as though he were in Paradise, and implored him to save him from death. Wonderful to relate, he saw the form of Philip moving like a heavenly vision on the waters; and the saint, taking him by the hair, drew him safely to the shore, and then disappeared. Gallonio refers to the processes of the saint's canonisation for the evidence of this miracle, and proceeds to relate several others."

"The fact is related by Gallonio, who adduces the testimony on oath of five witnesses, examined in the process of canonisation, and with greater detail by Bacci, who enables us to fix its date within certain limits. Bacci refers in his account to the testimony of Giovanni Animuccia, who died in 1571, and so we know that this miracle took place at least twenty years before St. Catherine's death, in 1590. Now, the account given by Bacci is as follows:—"Giovanni Animuccia went on one occasion to Prato, in Tuscany, and while visiting Sister Caterina dei Ricci, of the Order of S. Dominic, now commonly called the Blessed Caterina of Prato, he asked her if she knew Father Philip Neri. The servant of God replied that she knew him by repute, but not by sight, although she had a great desire to see him and converse with him. In the year following, Giovanni went again to Prato, and when he visited Sister Caterina, she told him that she had seen and conversed with Father Philip, although Philip had never left Rome, nor had Caterina left Prato. On his return to Rome, Giovanni related to the saint what had passed between him and Sister Caterina, and Philip confirmed the truth of all that the servant of God had said. Nay, on the death of Catherine in 1590, while he

* "Life of St. Philip Neri," translated from the Italian of Alfonso Capicecatro, by Thos. Alder Pope, M.A., of the Oratory. London: Burns and Oates, 1882.

was speaking of her in presence of many persons, the saint himself said openly that he had seen her during her lifetime, and described her features one by one, although, as has been said, Philip had never been in Prato, nor Catherine in Rome. Moreover, when an engraving of the servant of God was shewn him, he said at once: 'This picture is not at all like Sister Caterina; her features were quite different.' The Bull of S. Philip's canonisation by Pope Urban VIII., confirms this miracle, and adds that the two saints conversed for a long time together. In the report of the Sacred Rota it is said that it was the Blessed Caterina who appeared to Philip, and hence we see the miracle thus represented in some engravings, and in the noble painting with which Antonio Marini of Prato has adorned the communal chapel of his native city.'"

"One night a penitent of the saint saw an appalling vision, as of some hideous animal bent on devouring him. The terror and the anguish lasted for some time, and then the vision disappeared, leaving him livid as with blows. In the morning he went to Philip, and told him every circumstance of the vision. The saint listened, and was silent for a time, as if in doubt whether he should speak or not; and at length replied, 'Know, my son, that I was with thee in the night, and it was about midnight thou hadst the fearful vision. I was with thee, and God sent it to thee on this and that account; I prayed Him to rouse thee by terrifying thee with visions; it is I who sent thee this to scare thee from thy sins.' The vision had its effect."

AUSTRALIA.

From correspondence in the *Religio-Philosophical Journal*, November 22nd, we learn that Gerald Massey's lectures in Sydney received ample support, and their high literary character was fully recognised.

"Since then," says the writer, "he has delighted the people of Melbourne with his richly-worded and interesting discourses upon Shakespeare, Hood, Lamb, Burns, the pre-Raphaelites, &c. The Press has given highly appreciative notices of his lectures, and acknowledges his genius.

"He is expected shortly to begin a course upon theological subjects, when he may be sure of equally full audiences.

"His views upon Spiritualism, and his personal experiences, are eagerly waited for by Spiritualists. He would willingly have opened with this subject, but was advised to delay, in order to avoid exciting prejudice, and perhaps alienation, in those ready to sympathise with him in his treatment of general subjects. Such had been the successful policy of the late Professor Denton, whose scientific lectures drew large audiences, who then willingly followed to hear his lectures on Spiritualism.

"There is a wide field here for mediums, but they had better not come unless they possess not only good mediumistic gifts, but good character. Trance-speaking would not attract unless like that of Mrs. Hardinge-Britten or Mrs. Watson.

"In the colony of Victoria there is a clause in the law affecting the licences of theatres and public halls, by which charges made at the doors on Sundays, and even collections within the building, were held to be illegal. Opponents brought this clause to bear to hamper and thwart the proceedings of the Free-thought and Spiritualist parties. But by persistent efforts the Government was brought to feel the necessity of taking counsel's opinion as to the strictly legal understanding of this clause. Their opinion is against the opponents. Sunday meetings are now placed on a better footing. The public will freely pay to attend them when anything worthy is provided for their attention.

"In Queensland, as in other British colonies, religious enlightenment and the truths of immortality are, from all I hear, being disseminated much more freely than at any former period.

"In New Zealand Spiritualism continues to extend, in spite of inapt mediums being injudiciously pushed to the front."

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 Responsibilities and Duties of Spiritualists.

To the Editor of "LIGHT."

SIR,—There are not wanting indications that a faithless and perverse generation is getting uneasy about the growth of Spiritualism, and is about to turn to its natural weapon of persecution, in order, as it doubtless hopes, to crush the hated thing, or rather, as the result will doubtless prove, to stimulate and foster its growth. *Truth*, as befits the champion of a liberty which yet has not become license (how very aptly those "organs of opinion" *Truth* and *Knowledge* are named!), is very desirous to set Mr. Ray Lankester at Mr. Eglinton, so as to demonstrate, by the same beautifully scientific methods as those employed by that gentleman in the Slade case, that Eglinton is a humbug (even as Irving Bishop), and that Psychography should be forthwith made an offence at common law. That is the method of meeting a new and unfamiliar fact, according to this Philistine editor:—"Ere, Bill, 'ere's a stranger. 'Eave 'arf a brick at 'is 'ead." Nor is there much room for doubt that before long that half-brick will be heaved, and plenty of mischievous and wrong-headed people will be found to join in the game of medium-hunting.

The article in which *Truth* deals with one of the best-known mediums of the day, whose very name, with characteristic accuracy, the writer cannot even spell correctly—Eglinton, he calls him—is a choice example of vulgar and blatant abuse. "Humbug," "credulous dolts," "knave," "cheat" are the graceful terms of his refined vocabulary. Argument there is none—it is not needed for the purposes of the writer, nor does it appear to be expected by his readers; and when he once inadvertently slips into what possibly does duty for it in his mind, the character of the logic at his command is not of a high order." "If the writing done on Eglinton's slates," he quotes a friend as saying, "was due to the intervention of a spirit, all I can say is that all Maskelyne's tricks must be the result of the same intervention, for they are far more complicated and difficult to discover." (I quote in italics of my own this pleasing specimen of logical argumentation: the well-known modesty of the writer has not allowed him to give it this prominence.) The whole article is on the same intellectual level, and is couched in a style usually associated with Billingsgate.

Now this would hardly concern us much; we should not seriously object to what is only "pretty Fanny's way," were it not that past experience shews that the tendency to persecution is one that regularly recurs, and that we ought not to expect to escape it until we are strong enough to defy it. When we can turn the tables on the persecutors, we are safe; for they will not relish—these high-minded guardians of public morals—a conflict in which they are at all likely to get the worst of it. The question, then, that imperatively demands consideration is, are we in a position to defend ourselves effectively when we are attacked? In the days of the Slade trial the British National Association of Spiritualists was strong enough to take up, and carry through, a suggestion for the defence of the incriminated medium, and a very considerable sum of money was raised and applied to that and kindred purposes. There was hearty accord, and the effort made was well supported without inordinate pressure.

At the present time, I look round me in vain for similar signs of unanimity and liberality. Within a too brief period we have had in these pages three attempts to raise money for the support of "LIGHT," and for the performance of work that seemed pressing and useful. The most important of these objects, that, indeed, to which I would myself gladly see all our efforts confined till palmier days set in,—I mean the sustentation of "LIGHT"—met with a response that was not reassuring. The repeated appeals for a sum not beyond the power of one, two, or three Spiritualists to supply with ease, the threat to discontinue this journal altogether, and the extreme measures that it was necessary to resort to in order to screw out an approach to the sum needed to maintain life for another twelve months, were at once painful and humiliating. The various numbers of the paper since the subscription lists began were pervaded as by the whine of a mendicant, and there was an open confession of utter impetuosity that would have been distressing and pathetic, had it not

been rendered ludicrous by the response that it received. And yet it was, I verily believe, necessary thus to sue for life *in forma pauperis*.

The old Association has been replaced by the London Spiritualist Alliance, and many names of old Spiritualists are found on the roll of its members. But it is so hampered by lack of means that it cannot even provide itself with a habitation of its own, nor attempt in any serious way to do the work that is waiting to be done. The subscription was fixed at a low rate in the expectation, I presume, of a large membership; and, perhaps, of donations which would provide the sinews of war. From whatever causes, it seems that these expectations have not been realised, and that the air of impecuniosity that pervades Spiritualism is as manifest there as elsewhere.

The cause? Certainly not lack of means amongst many who profess to be interested in the subject, and even amongst many of those who profess themselves to be Spiritualists. If the source of generosity were once tapped, the stream that would flow ought to be no meagre rill. If the sense of responsibility were once thoroughly aroused there is amongst us the means of discharging our duty in a degree not inferior to that which is found in the various religious bodies with whom we can be numerically compared. The cause must be sought in the unpleasant truth that it does not as yet present itself to most Spiritualists in the light of a duty to take any adequate share of the burdens that fall with a weight that is crushing on comparatively few.

Assuming me to be correct in my opinion, the outlook is not pleasant, if to present burdens, already too heavy to be borne, there be added that duty of defending our faith in the persons of some of its professors against persecution at law; unless, indeed, the fresh call should fall on ears that have as yet been deaf to others not less urgent and imperative.

If it should, perchance, strike any of your readers that I take a view of the situation that is rather sombre, I can but reply that I shall be only too glad to find myself wrong. It is, however, high time that some distinct effort should be made to provide adequate funds for the necessary work to be done without the present compulsory resort to shrill and prolonged begging. It should be sufficient to indicate what is absolutely wanted. When such indication is ignored there is a grave fault somewhere. It may be that light will be thrown on the matter now that the subject is broached. It may even be that a standing disgrace to us will be removed.

A SPIRITUALIST.

December 12th, 1884.

Mr. J. J. Morse.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to make an earnest appeal through the medium of your widely-read and valuable paper? My appeal is on behalf of Mr. J. J. Morse, and the object I have in view is to solicit co-operation and support to an entertainment to be given at the Cavendish Rooms, Mortimer-street, Regent-street, W., at eight o'clock on Wednesday evening, January 14th, 1885. Your readers are all aware of the good work of which Mr. Morse has been the instrument at the above rooms during a period now nearly approaching two years. For the last eight months and a-half, he has, single-handed and alone, borne all the responsibility. But now it happens that his health has entirely given way, and he is told that nothing but immediate change of air and scene, with a sea voyage, will restore him to health and usefulness. As far as I can see, if we were to lose him now it would be a loss that we should all deplore, and as he is (owing to his illness) perforce obliged to relinquish his meetings at Cavendish Rooms, I think it is a duty we owe him for past services to give him a substantial token of the good will and esteem his earnestness and devotion have obtained among us, and in this matter my action has arisen without consultation with any one. The entertainment mentioned above will consist of a concert and recitations, and I am sure of getting such assistance as will render it worthy of support. The proceeds will be given to Mr. Morse as a farewell souvenir.—I am, sir, yours truly,

AGNES F. MALTBY.

Tickets for the front seats 2s., and admission to other seats 1s., may be had of Mrs. Maltby, 45, Grove-road, Regent's Park, N.W., and at the Cavendish Rooms on the night of the entertainment.

Mr. Frank Everitt, of 26, Penton-street, N. also writes as follows:—Will you kindly permit me to inform the numerous friends of Mr. J. J. Morse that in recognition of his zealous

labours in connection with the Sunday meetings at Cavendish Rooms, it is proposed to present him with a testimonial in the shape of a sum of money?

It will be of considerable use to him at the present time, as he is in a very low state of health, and has been compelled to give up the Sunday meetings.

Mrs. Maltby is, I believe, arranging a meeting at Cavendish Rooms, when the amount collected will be presented to Mr. Morse. No doubt there are a great number of Mr. Morse's friends all over the country, who take a great interest in the steady, quiet, patient worker, who is just now thoroughly ill and worn out. I have already been promised upwards of £5, and shall be glad if all who intend to do so will kindly forward their subscriptions to Mrs. Maltby, 45, Grove-road, Regent's Park, N.W., or to myself, and they will be duly and gratefully acknowledged.

Coincidental Dreaming.

To the Editor of "LIGHT."

SIR,—As Mr. H. Wedgwood has quoted my article on "Dreaming" ("Notes and Queries," 1st November) in his very interesting collection, entitled, "Clairvoyant and Prescient Dreams" ("LIGHT," 6th December), I beg to be allowed to point out that I am hardly chargeable with making the somewhat illogical inference with which he credits me.

I said at the outset that I supposed all such events to be *coincidences*, and not "fulfilments" at all; that "if people are constantly dreaming of a variety of subjects, it *must be*, now and then, that some subject dreamt of should happen to coincide with something that may occur shortly after. It is only when such coincidence is of an important nature that it is generally remembered and talked about, and then it is thought to be attributable only to supernatural agency. If people would take note how often the same happens with unimportant subjects, this source of superstition would be removed. I have, with this view, noted a great number of striking coincidental dreams . . ." I then proceed to narrate the instance quoted by Mr. H. Wedgwood—as singular and far-fetched a coincidence as could be heard of—in support of this my argument. If Mr. Wedgwood had had leisure to read this, he could not have said as he does, that I "suppose the dream and the fulfilment were a mere coincidence *because* no useful purpose could be served by the dream."

It was clear from what I said that I looked on *all* such affairs, antecedently, as coincidences and nothing more, even in the cases which (are supposed to) serve a purpose.

R. H. BUSK.

Civic Solons.

To the Editor of "LIGHT."

SIR,—In the neighbouring town of Devonport there is a Free Public Library, supported by the public rates, and managed by a committee of the Town Council. About the end of October last I handed to the librarian a copy each of Epes Sargent's "Scientific Basis," and "M. A. (Oxon's)" "Spirit Teachings" for the library, with an offer to supply "LIGHT" to the reading-room, a copy containing illustrations in psychography by Mr. Eglinton, being left for inspection and approval.

I have this morning received a letter from the librarian notifying that the "works on Spiritualism with "LIGHT" had been "brought up" before the committee, and he was instructed to inform me my "very kind offer" could not be accepted.

Comment is unnecessary. I do not, however, intend to let the matter rest here. We find no difficulty in placing any of our literature in the Plymouth Free Public Library, which contains many volumes, besides "LIGHT" and the *Medium*, on its reading-room tables.

J. BOWRING SLOMAN.

Plympton, December 5th, 1884.

A Mis-statement Corrected.

To the Editor of "LIGHT."

SIR,—Various mis-statements having appeared in the public journals (apart from "LIGHT") with reference to the late Duke of Albany and his connection with Spiritualism, I feel it necessary to state that the Brahma-lock slate which I now possess was presented to me, not by his Royal Highness, but by the Hon. Alex. Yorke, his then Equerry; and, furthermore, I beg to say that the rumours to the effect that the late lamented Duke frequently consulted me, or ever had a séance with me, are totally devoid of foundation.—I am, sir, yours faithfully,

W. EGLINTON.

11, Langham-street, Portland-place, W.

All communications to be addressed to —

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

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

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

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Light:

SATURDAY, DECEMBER 20TH, 1884.

THE CONVERSION OF MR. GEORGE CHAINEY FROM SECULARISM TO SPIRITUALISM.

[It will be remembered that, a short time since, one of the most prominent Secularists in America, Mr. G. Chainey, was converted to Spiritualism. The following correspondence, extracted from the *Banner of Light*, details the circumstances of his conversion. The facts speak so plainly for themselves that we need at the moment add no comments of our own, though we hope to allude to the matter on a future occasion.—ED. OF "LIGHT."]

Interesting Correspondence between Colonel R. G. Ingersoll and George Chainey.

Chico Springs, N. M., October 26th, 1884.

MY DEAR CHAINEY,—I see by the papers that you have become a Spiritualist. Of course you did not reach your present position by a simple course of reasoning upon facts common to the world. You must have seen something or heard something that satisfied you not only of the existence of spirits, but that these spirits were once human beings, and can and do communicate with the inhabitants of this world. I read your speech that you delivered at the Convention, but you did not give an account of the evidence you had received. I should like to know what facts caused you to embrace Spiritualism, and, if not too much trouble, I wish you would write me an account of your experience. We are all well, and all send regards.—Yours truly,

R. G. INGERSOLL.

I need not tell you that I join in no hue and cry against you.

310, Shawmut Avenue, Boston, Mass.,

November 4th, 1884.

COLONEL R. G. INGERSOLL.—My Dear Friend,—Your letter is an oasis in the desert, and most sweet surprise, though I had already declared that I knew no word of disparagement or mockery would ever pass your lips. In a naturally serious life, the event you refer to has been the most serious experience that has yet befallen me. I have been greatly pained and shocked at the amount of illiberality shewn by former associates. Tortured and stung by all manner of jokes and jibes, and unjust accusations of false motives, I fear I may have been less discriminating than I ought to have been in my replies. I thought that in leaving the Methodist first, and afterward the Unitarian ministry, I had safely passed all danger of suffering for opinion's sake. But that was mercy in comparison with what I have endured in the past six weeks, in private letters and public

ribaldry. Let me, then, thank you from the bottom of my heart for this wave of kindness you send me so generously from your far western home. Though I have often felt the overflow of your great, loving soul before, it never seemed so truly great as now. Before giving the facts you solicit, let me make one or two observations: I have no right to expect that my experience will convince you. I had heard in my association with Spiritualists many equally startling narratives, and yet had remained honestly unconvinced. So, then, may you. Then it is much easier to suppose another the victim of an illusion, than to admit the same touching an experience of your own. It is also utterly impossible to put into the scales again all that helped to turn the beam. I was surrounded by hundreds of bright, intelligent, happy Spiritualists. They all had marvellous experiences to relate, and many of them gave me the benefit of the same. Precious, sacred joys, screened from the eyes of unbelievers, were, for some reason or another, freely confided to me. Through the free and delightful social intercourse of the camp-life, I had a far better opportunity of forming a correct judgment of the people than one does in the ordinary course of life. So that the conditions by which I was surrounded all helped to produce conviction. I hold that we do not believe as we want to, but as we are compelled. From their appreciation of my lectures I also had golden opportunities of investigation pressed upon me without money and without price. I have seen and sympathised with the sufferings of mediums, such as no money could have tempted them to endure. I have seen those who, when I first came on the grounds, could hardly exercise their gifts by reason of the positive influence I exerted over them, bathed in tears of joy, when from the platform I told the story of my conversion. I could hardly tell that story for tears of joy myself, while the impression made upon the audience was simply indescribable. I have seen people happy under the excitement and emotion of Methodism; but this was altogether of another character. But these are not the facts you want. I went to this meeting quite by accident. You know yourself of what I had told you of my discouragement with the great majority of professed Liberals. That feeling had grown still stronger; and so I had thoroughly resolved to go on the stage. I have been studying with this in view for two years. But my dear friend Putnam was most desirous of leaving business and entering the field of Liberal propaganda. I tried hard to dissuade him from it. He felt then that his chance of success was dependent on joining forces with me. Under an impulse of gratitude and sincere friendship, I consented to try it for a year, if the conditions I mentioned in a former letter to you should be complied with on the part of the National Liberal League.

Having to go to Canada, I went around to Salamanca, in order to consult with Mr. Green in reference to our plan. While there I quite accidentally resolved to visit the camp, so as to engage accommodation during the forthcoming meeting for myself and friends in advance. They invited me to lecture. I spoke to them on "The Church of the Future." They liked it so well that they invited me to speak again the next day. I gave them "The Genius of Shakespeare." They wanted some more, and so the following day I gave them "Leaves of Grass." Of course they talked to me about Spiritualism. I said, as you often do, "I don't know." I had no proof, and all the proofs I had been taught to trust were broken reeds. To use your own beautiful words, I did not know whether death was night or day, a prison wall or a door, the folding or the unfolding of wings. I said to them, "I have no objection to another life, but at present that is my position." At the close of my lectures, what they called public tests were given. A young man who sees clairvoyantly stood up, and described spirits he saw, giving their names, and the time and place of their death. He would also frequently go into distant homes, and describe the furniture of rooms, contents of bureau drawers, containing relics of the departed, such as a locket or a picture, or articles of clothing, so minutely as to produce a most startling impression. These descriptions were generally witnessed to as being strictly true by some one in the audience, nearly always an avowed stranger to the young man. Still, I set them down to a judicious selection of epitaphs on grave-stones, carefully culled obituary notices from the spiritual papers, coupled with mind-reading. I was invited to a sance. Most striking and exciting things were done. It was in such company and under such conditions as made the thought of trickery impossible. We had not sat in the circle a minute before each one was patted on the face, hands or knee, by hands not be-

longing to anyone of us, while beautiful star-like lights flitted like fireflies about the room, and a guitar was taken from the lap of one of the sitters, and passed all around the room beyond the reach of any of us, and all the time discoursing sweet music. Though startled and perplexed this would not have convinced me. I next met Mrs. Anna Kimball, a celebrated psychometrist. As Professor Denton, who made a special study of this subject, gives her the palm in this field, I gave her a ring I had been wearing, to hold. She soon made me feel like the woman of Samaria, who said of Jesus, "Come, see a man who told me all that ever I did." As a seer or clairvoyant, she described the spirits of two young ladies, standing by my side, who gave their names, and said I visited them when they were sick, and preached their funeral sermon—all of which was true. She also described another spirit standing by, who was my guardian angel. But more of this anon. I began to be somewhat shaken, and to catch myself saying, "Great heavens! is it all true?" But then I thought of all the trickery and fraud that has been exposed in Spiritualism, and all that I must undergo should I proclaim myself a Spiritualist, and said quietly to myself, "No, it won't do. I have changed around enough. It seems to be true, but I will just keep this to myself, and say nothing about it." Being under engagement, I attended another séance. This time the manifestations were still more wonderful. The room seemed crowded with spirits, audible voices speaking all around us, giving names and messages fully recognised by some of the sitters. Next I saw the phenomenon of independent slate-writing. To deny that it was the work of an invisible agency was utterly impossible—that it was done by spirit-friends seemed probable, as in most instances the message was written in the handwriting of the person signing. I was, of course, still more excited by each additional marvel. Still I persisted in my purpose not to be converted.

At this time I had been on the grounds a week. It was Sunday. I had arranged to leave next morning bright and early, and so went around, bidding the new friends I had made good-bye. This kept me out until eleven o'clock. When I reached the hotel I found the door locked. Just as I was about to knock at the door, I seemed to hear a voice saying, "Go and sleep with Jack." Now Jack was a very nice fellow, the musician of the camp, and husband of Mrs. Lillie, a most interesting inspirational speaker. They lived in a lovely tent, and as Mrs. L. was away, I knew that Jack would like my company, and so went. We lay awake talking some time. It was a bright, beautiful night, and the tent in consequence almost as light as day. Finally Jack fell asleep. But there was no sleep for me. I was going away in the morning. All that I had seen and felt the past week revolved itself in my mind. I felt more sure than ever that it was true, and yet I resolved more firmly than ever that I would not be a Spiritualist. Suddenly I became aware that some one was there in the tent besides Jack and myself. It was a most strange feeling. Words were put on my lips to the following purport: "You have been brought here to be convinced of the truth of Spiritualism. Those who love you see that this is all that can now make life for you worth the living. You must stay here until every cloud of doubt and haunting shadow of despair is cleansed from your mind." Long I reasoned against it. Finally in despair I yielded the point and fixed upon a plan by which I could stay. The moment I did so I felt a soft hand placed upon my brow. I cannot tell you how I felt. It was at once the strangest and most beautiful sensation I ever experienced. It thrilled me through and through with indescribable ecstasy. I can assure you that it was no dream, but a most sweet reality, amply confirmed by many subsequent experiences.

As soon as it was known that I had changed my mind about leaving, I was again invited to lecture. A voice seemed to come and whisper in my ear, "This is to give you an appropriate chance to confess what you have seen and felt, and swear allegiance to this faith." I resolved to do so. The manner in which it was received was as great a miracle as anything that had happened. I never dreamed that such an effect could be produced by a simple recital of my religious experience. It gave me new ideas about oratory. From that time on, the revelations have continued to increase in power. Through three different mediums my guardian spirit claimed to be the one who had touched my brow in the tent. From the fact that she was seen one time to place a bunch of lilies on my breast and another time a dove, I called her Lily Dove. I have had the strangest and most wonderful dreams, in which I have been with her in a most beautiful country. All that I have done of importance

since has been foreshadowed in dreams. These dreams are unlike anything I ever had before. But this letter would stretch out to a cyclopædia should I tell all.

Two of the leading persons attending the Camp-Meeting were Mr. and Mrs. T. J. Skidmore of Fredonia, N.Y. Mr. S. is a successful railroad contractor, and a man of large brain and heart. His wife is a most sweet and royal lady. Several years since they lost a beautiful daughter by consumption, just as she had blossomed into womanhood. Her name was Kitty. The love between her and her parents must have been much like that between your own sweet daughters, Maude and Eva, and their parents. But they lost their Kitty. She was married to the man of her heart's choice a week before she died. They were beside themselves with grief. Life hardly seemed bearable. They had all that money could buy, but the pride of their hearts and light of their home had gone out in the darkness of death. Think for a moment how you would feel if Eva were your only child and you should lose her. As you would feel, so felt they. They had no faith in the teachings of the Church. Your lectures have a more honoured place in their home than the Bible. But they turned in their despair to Spiritualism. They received message after message on closed and locked slates, in her own familiar hand, full of the perfume of the same loving nature she revealed in earth-life. They saw her materialise, felt her arms around their necks, and then saw her simply fade from their sight without moving from the spot. Since then she has come to them in so many ways that they feel that she makes one of the home circle almost as much as while in the visible form. They have a lovely little séance-room, and whenever a medium passes that way, he or she is called in, and they commune with her as of old. The tent that I occupied in camp was furnished me by their kindness. The easy-chair I sat in was the one Kitty was married in a week before she died. She was seen several times by clairvoyants to come into the tent and sit down in that chair. During life her favourite flower was a white rose. Mr. Prang, of Boston, kindly sent me a package of picture cards; on one of them were some white roses; I gave it to Mrs. Skidmore, saying "That is for Kitty." That night, while I was talking with Mrs. S., Kitty was seen by a medium to enter the tent, kiss her mother, and then come and place a bunch of white roses on my breast. After the camp Mr. and Mrs. Skidmore invited myself, Mrs. Anna Kimball, and Mr. W. A. Mansfield, the slate-writing medium, to spend a few days at their home, during which time we held two circles, with only ourselves and two relatives and members of the family present. Just as soon as we sat down the first night Mr. Mansfield was entranced and the most startling phenomena commenced. Kitty came and covered her father and mother with tender caresses; things were taken out of our pockets and passed around the circle; I felt two soft hands touching my forehead and toying lovingly with my hair, while all the others in the circle were being touched by other hands.

When I felt them on my forehead I said *mentally*, "If that is you, Lily, please touch my lips with your fingers." It was done immediately. The next day I went into Dunkirk and bought a box of flowers—white roses, a lily, some jessamine, heliotrope, sweet peas and carnations—appropriate presents, I think you will say, for such sweet angel visitants. When we sat down the box of flowers rested in Mrs. Kimball's lap, whence it was immediately taken and placed in mine. I then asked if that was to indicate that they knew I had brought them the flowers. At once I felt three gentle touches on my forehead, while at the same time three distinct raps were made on the box, which in spirit-telegraphy means yes. I then formed the mental request that if Lily were present she should put the lily in my hands. It was done as quick as a flash. I then said *mentally*, "Kitty, if you are here, I brought the white roses for you, and would like you to put one where you placed the spirit-roses." Immediately I felt something placed in my bosom, and when the light was turned on there was seen the white rose. Ever since I had the experience already related, of the hand touching my forehead, if I happen to be mentally tired, I am almost sure to have it repeated. At the first touch of these magical fingers the pain and weariness vanish! I feel now so sure that much sweeter experiences will follow death than can come to us in this life, that I think of that otherwise gloomy event with the most joyful and intense expectation.

But this letter is growing too long. If I had far greater marvels to relate I should expect you to reply, "I might not

this believe without the sensible and true avouch of mine own eyes." So far as I am concerned I can say, "My life upon the ghost." She has told me many things and never played me false. She inspires and strengthens me constantly. I would not part with the joy of this experience for all the gold of earth. I do not think I shall be any more sure of immortality when I have attained the other life than I am now. I wish I could have seen you face to face, or sat in the dear family circle while I told my strange story, and answered all the questions which might arise, and seen just how it affected you. I have not written it in such fulness before from a feeling that some of it was too sacred and personal, that it would be almost sacrilege to give it to the general public. Your letter, however, shines so grandly and beautifully alongside of most of the comments of my old friends, and inspires me with such perfect confidence, that I cannot resist the temptation to give both the question and answer to the public. I feel sure that it will do much to restore the good feeling marred by the unjust censure of others and my own somewhat strong remarks under the intense excitement in which I was thrown, first by my experience, and next by its unfriendly reception. If you will write a short reply and say just how it presents itself to your mind, I am sure that also will do a world of good. If you can explain it away on any hypothesis that does not demand more credulity than the theory of spirit-return, please do so.

I have no wish to be deceived. Spiritualism courts investigation. If you think I am insane, please say why. If you have any questions to ask touching the possibility of my being deceived, I shall be glad to answer them. You may put me on the witness stand and crossexamine me in this trial, and I shall be delighted to take any pains to give you all the light I can. If your confidence in my sincerity causes the star of hope your loving eyes saw gleaming above your brother's grave to shine with a steadier ray, and brings to your ears, so thirsty for the grandest and sweetest music, the sweeter music of the rustle of a wing from a world that conquers death, and gives back to the heart all its desire, then I know that thousands through your help will be cheered by the same hope and thrilled with the same sweet music.

With ever faithful love to you and yours, I am, now indeed, yours always and afterward,

GEORGE CHAINÉY.

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	£	s.	d.
Amount already announced :—	244	0	0
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The Countess of Caithness	5	0	0
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Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N.

A BARRISTER'S PLAN FOR THE DISSEMINATION OF SPIRITUAL LITERATURE.

We give this week the subscriptions promised up to the time of going to press. They amount to £107 2s. out of a total of £250 required. It will be a matter for regret if, having been so far successful, this work must be dropped, but we must remind our friends that the limit of three months named by the Barrister expires with the last day of this year. Full particulars will be found in our last issue.

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R. Stuart	5	0	0
Mrs. Proctor	3	3	0
*"M. B."	2	2	0
W. P. Morgan	2	0	0

THE SPIRITUAL OUTLOOK.

IX.

"Does Spiritualism make a man better?" is an every day question asked by the inquirer. "Most certainly it does," is the reply, with this saving clause, "if pursued in a right manner." What every honest human heart secretly longs for is Truth, not the artificial veneer which some men may blindly trust in, but the simple Truth—the absolute, certain knowledge of a life after what we call death. Some men gain conviction of this truth with less difficulty than others, but to all it comes sooner or later; if sooner so much the better; and if Spiritualism established this fact alone in the mind of a doubter, does it not lead him to examine and oftentimes improve his present life and conduct? Sects and creeds are of a secondary consideration until the one great fact is established.

* * *

"As we lie on our deathbed," as Heine wrote, "we become very gentle and tender-hearted, and would willingly make peace with God and man." Then when we are in that state, is it not better for us to exclaim, "I have learnt the lesson and know the truth," than to mutter the words of a great philosopher, and in an agony of doubt and uncertainty, repeat, "I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I look about, I see on every side dispute, contradiction, and distraction. When I turn my eyes inward, I find nothing but doubt and ignorance. Where am I and what? From what causes do I derive existence, and to what condition do I return?"

* * *

MANY men have lived a good life, yet have died in doubt and uncertainty; but would not their lives have been better and happier if they could have realised the truth of the teachings of their earliest childhood, and learnt that truth even by Spiritualism? Thus it will make a man better if it only brings a conviction of the immortality of the soul. But the teachings do not alone consist in this. I speak from knowledge when I say that Spiritualism is doing much good in convincing sceptics of a life after death. The following anecdote I record here, and I believe it to be only one of a number of others of a similar description, in which the course of a man's thoughts and speculations have been diverted by a mere incident.

* * *

MANY years ago a relation of mine was an avowed infidel. He believed neither in any form of religion in nor an after life. How long he had been in this state I know not; but to such an extent did he carry his doctrines that he took quite a pride in setting them forth. He would reason and argue with himself until he became convinced he was right, and all the old time-worn creeds, under which he had been brought up, were wrong.

* * *

It was in vain to talk with him on the subject, and he persisted in his blind course. At length his mother died—the mother who had watched over him with a care which only a mother can bestow. Whether he regarded her death at the time as the mere passing away of animal matter I do not know; but I fear he thought very little about it; however, he himself told the following a few weeks afterwards.

* * *

HE was in a comfortable old four-poster bed, lying in a state between dreaming and waking, when he became aware of a rustling of the curtains with which he was surrounded, and he beheld, looking straight down upon him, the figure of his mother. Sceptic as he was, he could not believe his senses, and laughed to himself at the foolishness of thinking he saw such things. When the figure spoke, it looked gently down upon him, as if the real, solid person stood there instead of a phantom. "William, you are wrong, THERE is an after life." Such were the words, and then the apparition vanished. My relation did not scoff then, nor did he laugh at his own thoughts. No, although his time on earth was not long after that event, he lived and died a better man.

* * *

THERE are, of course, several arguments relative to the above anecdote; some have declared it was merely the effect of conscience, others of imagination and dreaming. But it has always remained an inexplicable mystery in the family, for those who knew the man were convinced he would have been the last person to have been self deceived. This occurrence happened many years ago, long before the Psychological Research Society was instituted, otherwise it might have added its weight to the present discussion on apparitions.

SPIRITUALISM in the home circle is undoubtedly the best method for an investigator to commence with, but it should always be treated cautiously at first. I believe much harm is done by enthusiasts allowing young children to be in the room during a séance until the matter has been taught them in a true light. Although at the time curiosity does not allow them to shew fear, yet the after consequences are often somewhat serious. Even with delicate girls and boys the sudden shock of coming into contact with the spirit world is frequently by no means beneficial. I believe the spirits themselves are oftentimes aware of this, and for that reason frequently will not manifest when such unfit subjects are present.

* * *

THE interesting study of "Thought-transference," however, may nearly always be experimented upon without the danger alluded to in Spiritualism. Undoubtedly, Thought-transference is due to some occult law which time will alone develop, and at the present moment it gives instruction with interest and amusement. There seems to be scarcely a family who does not possess a "Thought Reader" of more or less power. About 50 per cent. of persons upon whom I have experimented seem to have the gift of finding hidden articles blindfolded, some with much less difficulty than others.

* * *

ON the experimenter touching the back of the one blindfolded, the latter feels an inclination to go in a certain direction until he eventually comes to the spot where the article is; he then hovers about it like a moth round a candle, and at last pounces down upon the object of his search. The idea of unconscious muscular movement on the part of the experimenter is oftentimes set up as an argument, but this can be disproved after some half dozen experiments when the blindfolded person finds the hidden articles without contact at all. The impulse which directs them seems very curious; if they attempt to hazard a guess they nearly always fail, of course, but if they leave their thoughts perfectly open and trust to the peculiar instinct, they invariably succeed.

* * *

I do not wish to mingle "Thought-reading" with Spiritualism; but I desire to point out that the study of unknown mysteries creates a wish to pursue the investigation until the pursuer finds himself face to face with one of the greatest mysteries of the age, viz., modern Spiritualism. By being led up to this great subject instead of suddenly facing it with all its inexplicable phases, the investigator becomes possessed with greater discernment than might otherwise have been the case, and oftentimes sees with clearer eyes, and is therefore able to better distinguish the false and the true.

CAVENDISH ROOMS, 51, MORTIMER-STREET, REGENT-STREET, W.—On Sunday evening, December 21st, 1884, Miss Rosamond Dale Owen will deliver an address. Subject: "Robert Dale Owen, and Mary Robinson; a Chapter of Biography." Mr. Frank C. Walker, the eminent American basso, has again promised his presence and vocal assistance. A collection will be made for necessary expenses. The service commences at seven p.m. All seats are free.

THE *Revue Spirite* announces that a circle of investigators are about to conduct a series of experiments in the phenomena of materialisation, by the aid of an iron cage. While professing themselves much opposed to dark séances, they acknowledge the absence of light is favourable to certain forms of mediumship, and they believe themselves to have secured test conditions by enclosing the medium, Madame Bablin, in an iron cage, after a rigorous scrutiny and with certain precautions which are carefully defined. We fear the chief result they will arrive at will be a conclusion that "spirit" laughs at bolts and bars. The only true test is not to seclude the medium at all.

THE *Inter-Ocean*, Chicago, commending the formation of a Society for Psychical Research, says:—"Zöllner, Professor of Physics at the University of Jena, made a studious research of the physical aspects of the phenomena which presenting themselves, in the presence of 'mediums'; and he published the result in three volumes of 'Transcendental Physics.' One result, however, perhaps also unforeseen by him, was that the retention of his chair in the University was for a time made doubtful by the machinations of men who boasted of professing pure science (!); they could refine upon the old Jewish law, 'Thou shalt not suffer a witch to live,' so far as to deprive one who would investigate into what is witchcraft of the means of living! There is a growing conviction amongst us, that whatever there may be of reality in so-called Spiritual Phenomena should be brought into the domain of science; and that if there be a realm beyond, where scientific research cannot follow, it is for science to define the boundary."

TWO REMARKABLE DREAMS.

By S. J. D.

In a book entitled "Nature and the Supernatural," by Dr. Bushnell, I find the following interesting and well-told story. Surmising it would now come under the name of clairvoyance, I have thought fit to reproduce it for the benefit of the readers of this journal:—

"As I sat by the fire, one stormy November night, in a hotel parlour in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle.

"The stranger, as I afterwards learned, was Captain Nount, a man who came over from California as a trapper, more than forty years ago. There he had lived apart from the great world and its questions, acquiring an immense landed estate and becoming a kind of acknowledged patriarch in the country.

"His tall manly person, and his gracious paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch.

"The conversation turned, I know not how, on Spiritism and modern necromancy, and he discovered a degree of inclination to believe in the reported mysteries.

"His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

"At my request he gave me his story.

"About six or seven years previous, in a mid-winter's night, he had a dream in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perishing rapidly by cold and hunger.

"He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops rising out of deep gulfs of snow.

"He distinguished the very features of the persons and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream.

"At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind.

"Falling in shortly with an old hunter comrade, he told him the story, and was only the more deeply impressed by his friend recognising, without hesitation, the scenery of the dream.

"This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the Pass answered exactly to his description.

"By this the unsophisticated patriarch was decided.

"He immediately collected a company of men, with mules and blankets, and all necessary provisions.

"The neighbours were laughing in the meantime at his credulity.

"'No matter,' said he, 'I am able to do this and I will, for I verily believe that the fact is according to my dream.'

"The men were sent into the mountains 150 miles distant, directly to the Carson Valley Pass.

"And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said: 'You need have no doubt of this, for we Californians all know the facts and the names of the families brought in, who now look upon our venerable friend as a kind of saviour.' These names he gave, and the places where they reside, and I found afterwards that the Californian people were ready everywhere to second his testimony."

Another very different type of story is the following,

reproduced from "Wonderful Dreams," published by Diprose, a small book, by the way, which contains much interesting matter to the Spiritualist. The narrative entitled, "Extraordinary Recognition in a Hospital Dead House," in "Light" of September 13th, 1884, where we are told the father's body was saved from dissection by a dream of the son, shews that the spirit entertained a desire that its former body should be left in peace after it had "shuffled off this mortal coil," and the following story seems to corroborate the notion of a spirit wishing undisturbed rest to his mouldering body.

This dream narrative is to be found in the "Mirror of Literature," March, 1840.

"The Rev. Mr. Perring, vicar of a parish which is now a component part of London, though in 1804 it had the appearance of a village at the outskirts, had to endure the sad affliction of losing his eldest son at an age when parents are encouraged to believe their children are to become their survivors, the poor youth dying in his seventeenth year. He was buried in the vaults of the church. Two nights subsequently to the interment, the father dreamed that he saw his son habited in a shroud spotted with blood, the expression of his countenance being that of a person enduring some paroxysm of acute pain: 'Father, father! come and defend me!' were the words he distinctly heard as he gazed on this apparition; 'they will not let me rest quiet in my coffin.' The venerable man awoke with terror and trembling; but after a brief interval of painful reflection, assumed himself to be labouring under the influence of his sad day-thoughts, and the depression of his past sufferings. With these rational assurances he commended himself to Heaven, and slumbered again, when once more he saw his son beseeching him to protect his remains from outrage; 'For, said the apparition, 'they are mangling my body at this moment.' The unhappy father rose at once, being now unable to banish the fearful image from his mind, and determining when day should dawn to satisfy himself of the delusiveness or of the truth of the revelation conveyed through this seeming voice from the grave. At an early hour, accordingly, he repaired to the clerk's house, where the keys of the church, and of the vaults were kept. The clerk, after considerable delay, came down stairs, saying it was very unfortunate he should want them just on that very day, as his son, over the way, had taken them to the smith's for repair, one of the largest of the bunch of keys having been broken off short in the main door of the vault, so as to render it impracticable for anybody to enter until the lock had been picked and taken off. Impelled by the worst misgivings, the vicar loudly insisted on the clerk accompanying him to the blacksmith's—not for a key, but for a crowbar—it being his resolute determination to enter the vault and see his son's coffin without a moment's delay.

"The services of the blacksmith were obtained, and the hinges of the doors opening into the vault were speedily wrenched asunder by the bar, the bolts were beaten in and bent beneath the heavy hammer of the smith—and, at length, the maddened parent stood in the vault. His son's coffin had been lifted from the recess at the side of the vault and deposited on the brick floor; the lid lay loose at top, and the body, enveloped in its shroud, on which were several dark spots below the chin, lay exposed to view. It should be added that at the date of the burial it was not always the custom to enclose in lead the dead buried in vaults. Even now, abroad, this precaution is not always taken. For instance, at Bologna, all persons of any means are buried in above-ground catacombs, the coffins very rarely being leaden. The head had been raised, the broad riband had been removed from under the jaw, which now hung down with the most ghastly horror of expression, as if to tell with more terrific certainty the truth of the preceding night's vision. Every tooth in the head had been drawn.

"The young man had, when living, a beautiful set of sound teeth. The clerk's son, who was a barber, cupper and dentist, had possessed himself of the keys, and eventually of the teeth, for the purpose of profitable employment of so excellent a set in his line of business. The feelings of the reverend gentleman may be more easily conceived of than described. The event affected his mind through the remaining term of his existence. But what afterwards became of the delinquent, whose sacrilegious hand had thus rifled the tomb, was never correctly ascertained. He decamped the same day, and was supposed to have enlisted as a soldier. The clerk was dismissed and did not long survive the transaction.

"As regards the occurrence itself, few persons were apprised of it, for the vicar, shunning public talk and excitement on the subject, exerted himself to conceal the circumstance as much as possible."

SPIRITUALISM IN LONDON & THE PROVINCES.

GLASGOW.—Three months have passed since Mr. and Mrs. Wallis began their ministrations in this city, and the latest report of the funds of the Glasgow Association of Spiritualists, which Mr. Findlay, the treasurer, submitted to a business meeting last Sunday morning, indicated that the financial status of the society, notwithstanding the much larger outlay during those three months than formerly, has never been so satisfactory. It would appear as if the Glasgow Society, hitherto and for years struggling almost for bare existence, were now finding a firm base for active and not insignificant future operations. As regards the spiritual ministrations through the mediumship of Mr. and Mrs. Wallis, it need only be said that the quality of the discourses delivered publicly and *en séance* is steadily growing richer, whilst their clairvoyant and other gifts increase in power and reliability, giving much assurance and comfort to Spiritualists and their friends. Last Sunday evening was devoted to "Questions and Answers," when the guides of Mr. Wallis were in control for over an hour and a-half, and dealt with a variety of questions with conspicuous ability and complete success. It may be mentioned that one of the methods adopted for the purpose of spreading the influence of the subject is the starting of developing circles, which work is being ably furthered by the personal efforts of Mr. E. W. Wallis. The discourse next Sunday evening will be upon "Jesus in Spirit Life."—ST. MUNGO.

PLYMOUTH.—The services here are being well-attended, despite the very uninviting weather, and the fact that there are now two other meetings in adjacent towns. On Sunday evening, Richmond Hall was crowded to overflowing, when Mr. R. S. Clarke lectured on "The Grandeur of Spiritualism." The Society's work is greatly aided by the labours of Mrs. Trueman, who follows the addresses with descriptions of spirit-friends, the names in most cases being given. On Sunday, the 28th, Mr. Clarke will deliver two farewell addresses, and on Wednesday, 31st, will be entertained at tea by the congregation, who are thus taking the opportunity of bidding him Godspeed on his work as a Unitarian minister.—THETA.

THE ANGEL'S WATCH.

BY "LILY."

They are watching, they are watching, for the waning of the year,
They are waiting for the signal, for the time that draweth near,
When anew their chorus raising, and anew their lyres are strung,
They shall sing the grandest anthem that the angels ever sung.

They are watching, they are watching, with angelic love and zeal,
For that "Day of Joy" that ushers in the glorious Christmas peal;
That tells to Earth and Heaven of the sweetest jubilee
That Earth and Heaven ever saw, or ever more will see.

They are watching, they are watching, those sweet spirits from above,

They are looking down upon us with their gentle beams of love;
They are listening for the echo of all Nature's burst of praise,
To join with us in paeans of the joyful Christmas lays.

Oh, watchers glorious, watchers holy, watchers true and pure,
Teach us to watch as ye, in love and faith that may endure;
That with ye we may fitly sing the glories of that morn,
"To us a King is given this day—To us a Child is born."

"To us God's holy Son is sent in pitying mission down,
To us the Royal Gift, that we may share the Royal Crown."
Then angels teach us how to sing, in strains that fitting be,
The glorious anthem that shall ring throughout eternity!

December 17th, 1884.

THE *Hartford Times* says that it is the fashion among our scientists to treat psychical subjects with an assumption of contempt. This will do no longer. As things seem to be going they may find themselves one day stranded on the shoals of their own ignorance or cowardliness. The *Worthington Advance* says:—"They who turn away from the journals and books devoted to inquiry into the intelligent part of man, know nothing of the demand for more light on the subject. The Spiritualist movement has assumed such proportions that it would be well indeed if every community had its Society for Psychical Research."—*Religio-Philosophical Journal*.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the Principals of the literary department of the British Museum.]

LII.—THE EPISTLE TO DIOGNETUS.

This beautiful Epistle is evidently of the Apostolic age. Its author is unknown. The writer calls himself "A Disciple of the Apostles, and a teacher of the Gentiles."

He speaks of Christians "having a common table set before them."

In the fifth chapter he speaks of Christianity as a thing "that has only now entered into the world, and not before."

In chapter vii. he says: "Truly God, who is Ruler of all, has Himself from Heaven planted among men and fixed firmly in their hearts, His holy and incomparable Truth and Word; not sending to man as one might conjecture a servant, or angel, or ruler, or one of those who sway the things of the earth, or one entrusted with the administration of things in Heaven, but himself the Artist and Forerunner of all things, by Whom He founded the heavens. . . . This One, then, He sent to them. As a King sending, He sent His Son as a King, He sent Him as a God, He sent Him as unto men, He sent Him as a Saviour. He sent Him as loving and not judging. For He will send Him as a Judge, and who shall withstand His coming?"

(To be continued.)

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