

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 120.—VOL. III.

SATURDAY, APRIL 21, 1883.

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.]

NOTES BY THE WAY.

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

We are indebted to the *Pall Mall Gazette* for the subjoined frank confession of the spread of Spiritualism. I do not quarrel with the "irrational and time-wasting superstition" out of gratitude for the rest of the note. But a "superstition" that rests on the severest tests of scientific evidence can hardly be "irrational," nor is it apparent to me that I waste my time in demonstrating existence outside of a material body, any more than the geologist does in speculating on the age of the earth, or the entomologist in classifying his bugs and beetles. But every man to his taste. I have a great respect for research even of the minutest and least practical nature; but I reserve my greatest respect for that noblest study of man which the *Pall Mall* superfinely sneers at.

"A new deadly sin has been discovered by the Church, which, alas! has in all ages been much more skilled in inventing sins than in reclaiming sinners. The new heresy, which has been proclaimed in Bohemia, is Spiritualism, where it is said that table-rapping has attained such dimensions that an episcopal proclamation has been issued placing it on a par with heresy, and stating that whoever persists in it will be refused absolution even after confession. In Bohemia, therefore, we suppose the faithful must understand in the future that all manner of sin and blasphemy shall be forgiven unto men, but whosoever believes in Spiritualism it shall not be forgiven him neither in this world, neither in that which is to come. An irrational and time-wasting superstition has seldom received harsher sentence even from unbelieving materialists."

From the *Indian Mirror* of March 6th, I learn that Colonel Olcott is working some remarkable cures in India. The method he adopts is that of mesmeric passes, and he especially repudiates any external aid. He conceives himself to be the efficient cause. The following testimony is very direct and conclusive:—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As Colonel Olcott, the President-Founder of the Theosophical Society, will accept of no compensation, nor is he desirous of receiving any thanks for the trouble he has taken in curing my grandson, Ashu Tosh Bysack, I, in justice to myself, beg to make a public acknowledgment of the same. The boy in question is now aged twelve years. He has been suffering from epilepsy for the last six or seven years. The best physicians, allopathic, homoeopathic, and Native, have treated him, but to no effect. The disease became latterly so violent that in one day and night he had no less than sixty fits, and

was unable to get up or walk. In this state he was brought to Colonel Olcott, and has now been treated by him for seven days. The boy has so much improved that he can run and walk without difficulty, looks very lively, and appears perfectly healthy; besides which he has had no fits during this period. His appetite has returned, costiveness is gone, he gets sound sleep, and is enjoying life like other boys for the first time in seven years.—Yours, &c., SURJI KUMAR BYSACK. The 1st March, 1883.

Another case is thus recorded in the same journal:—

A young Brahmin was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes, projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command, *Aram Hao!* made some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene, which followed, affected the bystanders to tears. For a moment the patient stood closing and opening his eyes, and thrusting out and withdrawing his tongue, and then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet, embracing his knees and pouring out expressions of the deepest thankfulness. Surely, no one present can ever forget this dramatic incident.—Yours, &c., SRINATH TAGORE, SHAUTCORRY MUKERJI, NIVARAN CHANDRA MUKERJI.

Mr. Denovan, an Australian gentleman of position, formerly member of the Legislative Assembly of Victoria, is an ardent Spiritualist, whose zeal is beyond question. In this ponderous volume* of 700 pages, he has gathered together a number of his own experiences, and has fortified them by records of various phenomena "culled from the writings of eminent authors, mediums, magazines, and newspapers connected with the great spiritual movement of my time." This culling from what is so oddly described has not been conducted, I am bound to say, with discretion. The paste and scissors have been used with a freedom that is in itself hardly permissible: and some extracts of enormous length have been reprinted without permission, and in defiance of the announcement that they are under revision for the purpose of publication in book form. It is charitable to suppose that the author was not aware of this. Indeed there is a genial kindness pervading his remarks about those whom he so liberally quotes that makes it impossible to conceive that he would voluntarily do them harm. Still the fact remains that there is much quoted from my own published articles which I have under revision; some that I had determined to excise: and very much that, had I been consulted, I should have declined to republish in the form which it now occupies.

The same criticism applies to the selected extracts from other writers with but few exceptions. The excerpts are of inordinate length, of ephemeral interest in too many cases, and most of them might well have been omitted, (as, e.g., Dr. Sexton's twenty pages on Spirit-mediums and Conjurers, delivered ten years since) or condensed to a tithe of the space now occupied. Admitting the permanent value of such a monograph as that of William Howitt's on "Stone-throwing by Spirits," it is evident that nearly thirty pages

* "The Evidences of Spiritualism." By W. D. C. Denovan. Melbourne: W. H. Terry, 1882.

is an inordinate amount of space to give to such a subject. Mr. Colley's long account of his experiences with Monck would have borne condensation, and have gained by the omission of irrelevant verbiage. And the sixty pages devoted to Spirit Photography would have been none the less cogent for the omission of all reference to a confessed impostor, even though there be good reason to believe that he was no less an impostor in his confession than in his trade. The book throughout bears the impress of haste and clumsy construction. Opinions and writings are not always credited to the right person. There is a lack of orderly plan and compact method which makes the reading of it distasteful; and there are also omissions which are very glaring. This is all consistent with the desire, which, indeed, is stamped on every page, to do all in the author's power to convince others of what he is so thoroughly convinced of himself. The author is transparently sincere; but I am bound to say that he is not fitted for the very difficult task which he has imposed upon himself.

When we come to the original matter, we are met with the grave difficulty of deciding what portions of the records are exact. I am by no means inclined to exaggerate the difficulty of getting perfectly trustworthy evidence when I say that the author's mental attitude and habits of thought do not present him, on his own showing, as an unimpeachable witness. Here, again, his transparent sincerity has caused him to write his own condemnation. As chairman of a circle that met twice a week in Sandhurst for upwards of five years, Mr. Denovan contributed to the journals various accounts of phenomena observed at its meetings. The mediums, who are not named, were private members of the circle, and some very noteworthy phenomena are recorded as occurring in their presence. But when we have read many pages of these, it is distressing to come upon this. "On Sunday, the 6th of December, there was a thunderstorm raging outside, and therefore the manifestations were anything but satisfactory. [Indeed they were!] The lightning was so vivid as to light up all the room, thus enabling all of us to see, to our astonishment, the unconscious medium passing round the circle with King's light in his hand and some drapery on the front of his body. There was no attempt at concealment, but, at the close, King, speaking through the medium, said:—'In consequence of the disturbed state of the elements to-night, the materialisations have been very imperfect.'" Our candid author naively prints this, and then goes on to argue that it "would appear to favour Serjeant Cox's theory of psychic force!" A dressed up man with a bottle of phosphorus and a few shreds of muslin, imposing on confiding people because it thundered and lightened! That is a new illustration of psychic force.

It is a matter of honest regret to me that I cannot estimate this book as a serious addition to the literature of Spiritualism. The author is not equipped for his task, which, indeed, demands gifts that he does not possess, and time beyond that "leisure hour at night" which he modestly devoted to it. Where so much is included, there must needs be some records of value. Such are the accounts of the Melbourne circle drawn up by Mr. Terry, and various cases of mesmeric healing by Mr. G. M. Stephen. There are also many cases of psychography, chiefly with Slade, that make an excellent impression when collected together.

M. A. (OXON.)

Allan Kardec's works are chiefly known in this country through Miss Anna Blackwell's admirable translations, which, however, have had but a very limited sale. They are, however, very popular on the Continent, and "The Spirit's Book" is in its 29th French edition; "The Medium's Book," in its 17th; and "The Book of the Evangelists" in its 16th. Most of Kardec's works have also been translated into the Portuguese, Spanish, Italian, and German languages.

ON THE CONDITIONS FOR MANIFESTATIONS.

By J. DIXON, M.D.

To the materialist, the alleged facts of spirits appearing, or otherwise manifesting their presence, are held to be impossible, while to him who holds that behind the material is the spiritual, that souls come out of some previous state into this for development, such facts would be very possible.

To the latter the visibility of a spirit, by some process of interblending with matter, would not be repugnant to his conception of the natural; but he would understand that for spirits to present themselves to us, who are spirits in material bodies, there must be conditions; and that these might relate in part to them and their state of being, and in part to us and ours,—conditions beyond willing or wishing on either side. This was the state of the present writer's mind when he heard of modern spirit manifestations.

Conditions for spirit manifestations have been studied, and rules for forming circles to witness them have been printed; but all such rules have always seemed to me only partial. They are all good so far as they tend to bring fresh inquirers into preliminary orderliness. But the very title of spirit-circle, for which the rules are written, implies the interrelation and possible interblending with it of spirits.

It has always seemed to me that spirits, from their side, perceive more or less clearly the conditions required, perhaps better than we do. One objectionable condition perceptible to spirits, and the circle, is the presence of self-asserting investigators who come bristling with notions of fraud being somewhere, and of their duty to detect it. A less strong, but still objectionable condition is the presence of those whose self-importance urges them to reject evidence which is not presented to them in the way they think it ought to come. Spirits' operations are often nullified by such presence; sometimes, however, they are enabled, by the circle being otherwise favourable, to manifest in some way their presence.

These reflections apply, according to my observation, to every phase of manifestation, but especially to that of materialisation. The clearest manifestations to the mind and senses have been, in my experience, those in which the spirits have suggested or dictated the conditions, including the persons who were to form the circle, because each member of the circle would be co-operative with them. Even when a circle is held for investigators, those who believe that spirits are there, should speak and act as if they acknowledged their presence.

Dr. Chazarnin's observations on this point, in his narrative of séances at Paris, interested me much, especially as they were evoked by phenomena similar to those recorded by myself, in a series of séances nine years ago, in the *Spiritual Magazine*. The phenomena I speak of were, I believe, the first of spiritual-materialisation among us; and as they bear upon the present subject, may be considered to the point here. I will only recall the first séance of the series. But I must introduce my short account with a few words about spirit-photography.

It is just ten years ago that our friend, Samuel Guppy, obtained photographs of Mrs. Guppy's spirit-friend "Katie." He had discovered that a neighbouring photographer, Mr. Hudson, was a medium, and that through his and Mrs. G.'s mediumship, and Hudson's studio, conditions were to be had for obtaining spirit-photographs; and there he obtained the portraits of "Katie" and other spirits. Afterwards it was found that other mediums, with Hudson, could also furnish the requisite conditions; among them was notably Miss G. Houghton—who has since published a valuable work on the subject, with many specimens—Mrs. Olive, and Messrs. Herne and Williams, then holding

séances together. Hudson's visitors became so numerous that he could not meet all claims upon his time for séances, so many had to be content with buying out of the stock in his parlour; this stock consisted of extra copies of spirit-photographs which sitters permitted him to sell to Spiritualists. Here the door was opened to trouble. Hudson was a man of mild, impressible character, and was evidently in poor circumstances. After a time it began to be said that he added fictitious spirit-photos to his selling stock. There was an outcry. Of the two Spiritualist newspapers, one expressed sorrow that poverty had, as it seemed, tempted the photographer, hoped friends would help so undeniable a medium for photography into better conditions, and continued to recommend visitors to his studio. The other paper, not being moved by such charity, was firm in its censure, and insisted that the work in general from Hudson's studio was thrown into doubt. This view was reiterated in every number of the paper for a long time. These perpetual censures reflected upon the mediums who attended Hudson's studio, and as this became less and less frequented, so Herne and Williams found fewer and fewer visitors came to their séances. On calling once upon them they told me that they had not had a visitor for a séance for so long that they had thought of giving up, and would have done so, had not "John King," their leading spirit, told them, in a sitting with themselves that "Katie" and he were considering conditions for making themselves visible without the aid of photography, and that inquirers would come to their séances more numerous than ever.

A few days after this one of them called upon me to say that "John" had asked for an experimental circle at which "Katie" and he would try to shew themselves, naming the time and the circle, of which I was to be asked to form one.

On the evening arranged we met, one of us coming twelve miles, all known to each other and harmonious, and all in the habit of meeting "Katie" and "John King," myself for years through these, and other mediums along with our friend B. Coleman. We were a circle of seven including the mediums. We sat as for a séance: by "John's" voice the mediums were directed to take seats in an angle of the room, while we were to form a semi-circle in front of them. "John" rapped the signal for turning off the gas. The mediums went at once into trance, denoted by their breathing. Presently small white lights appeared at the ceiling, above the mediums, which descended wavily, grew into fingers, then hands, each finger tipped with a phosphoric flame. The hands, their outer aspect towards us, as they came near us, were waved circularly, revealing faces, and delicate drapery, "Katie's" of oriental type with beautiful dark eyes; "John's" large and manly with full dark beard, the same faces as revealed by Hudson's photographs; their voices, familiar to us for years, asked each of us by name, through lips now visible to us, "Do you see us?" "Do you see us well?" Gladly we assured them that we did. John seemed delighted, asked us to sing, and joined loudly in singing "Shall we gather," clapping his hands in time with the singing. High over the mediums he called out, "Here am I, John King, once Sir Henry Morgan! God bless you all!"

I omit a great deal. Not only did "Katie" and "John" manifest themselves at this séance, but we had the visible and audible presence, but not so palpably, of someone dear to each of us, as if they had come to witness the experiment; the originating of which "John" said was due to "Katie."

Before we broke up, pleased and excited at the result, "John" asked for the same circle to meet twice a-week for a while, to enable them to confirm the experiment, one

or two other sitters to be added at each séance. This was done at the selection of the mediums. At the end of a month John said the process was assured, and outside inquirers might be admitted by the mediums, whose rooms were again well visited.

I have witnessed many materialisations since, and have witnessed them of all degrees, from thin and partial aggregation of matter upon a spirit to such an aggregation as made the spirit appear solid. They have appeared in drapery more or less fine and white. These differences have appeared to me to arise, in some instances, from difference of knowledge of the process on the part of the spirit, but oftener from differences in the conditions furnished by the mediums and the circle, from whom the material is derived for the spirit's manifestation. The clothing has sometimes been of our worldly manufacture. This is a subject into which I do not go now, but mostly it has been as transient as the spirit's materialised form. Atmospheric and other conditions have also had their effect. But the study of them must be imperfect until we recognise invisible participators in the work, and take them into counsel with us. As conditions vary with the circumstances and the individuals of a given circle, so the counsel of spirits, necessarily, would not be always the same.

On Monday evening next, 23rd inst., at the Fortnightly Discussion Meeting of the Central Association of Spiritualists, 38, Great Russell-street, Bloomsbury, Mr. Iver MacDonnell will read a paper entitled, "The World 200 years hence." The chair will be taken at 7.30 p.m.

SPIRITUALISM IN AMERICA.—It is interesting to note, as an indication of the hold Spiritualism has taken on American soil, that the newspapers published in the large towns regularly, and as a matter of course, advertise spiritual meetings just as freely as, and in conjunction with, the gatherings of various religious organisations. For example, a recent number of the *Boston Herald* has, in its "Engagement Column," the announcement of about twenty meetings connected with different religious bodies, and immediately following, under the title of "Spiritualist Meetings," comes the announcement of no less than thirteen different Sunday lectures, &c., to be held in Boston. And we understand this is by no means an isolated case.

THE LIBRARY OF THE C.A.S.—We understand this library—the finest in the world of its kind—will shortly be re-arranged and a complete catalogue made with a view to facilitating the use of the circulating portion by the general public and inquirers into Spiritualism at a moderate monthly charge. We learn that a friend is willing to give upwards of seventy volumes to the Association for their circulating library on two conditions; (1) that every effort is made to facilitate their use by the general public; and (2) that the fact be announced in "LIGHT," and an appeal made for contributions of books on the part of well-wishers of the C.A.S. We gladly give effect to the second condition, and trust that if any of our readers have spare copies of works likely to be useful they will make use of them in the manner indicated. Books on any branch of psychology, mesmerism, mind-reading, clairvoyance, spiritualism, theosophy, the occult sciences, physiology, or liberal and reform subjects, will be specially valued.

SOCIETY FOR PSYCHICAL RESEARCH.—The following circular has been issued:—"A general meeting of the members of this Society will be held on Wednesday, April 25th, at Willis's Rooms, King-street, St. James's-square, S.W. The president of the Society, Henry Sidgwick, Esq., will take the chair at 4 p.m. The meeting is open to members and associates. Members are at liberty to invite friends. Papers to be read: I. Mr. Walter H. Coffin, F.L.S., Report of the "Reichenbach" Committee. II. Prof. Barrett, F.R.S.E. Report of the Committee on Thought-transference; illustrated by diagrams. III. Mr. G. J. Romanes, F.R.S., Mr. F. Podmore, Report of the Committee on Mesmerism. IV. Prof. Barrett, F.R.S.E., On some Phenomena associated with Abnormal Conditions of Mind. V. Dr. Purdon, On Perturbed Vision in Sensitives. In addition to the general meetings, at which the official reports of the Society are read, the Council have decided upon holding meetings (at the rooms of the Society, 14, Dean's-yard, Westminster), which may be attended by members and associates, and at which they shall be at liberty to introduce one friend each. At these meetings papers will be read, and discussed, and occasionally experimental demonstrations given. The first two of these meetings will be on Tuesday, the 8th of May, and on Tuesday, the 26th of June, 1883, at 4 p.m."—Edward T. Bennett, secretary.

MRS. HARDINGE BRITTEN will lecture at Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Belper, May 13th. Cardiff, May 20th and 27th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

THE "HARBINGER OF LIGHT" ON PROFESSIONAL MEDIUMSHIP.

The subject of mediumship, and more especially professional mediumship, is exciting considerable attention in London at the present time. Opinions are divided as to the advisability of countenancing or discountenancing professional media; but there seems to be a consensus of opinion as to the necessity of demanding more stringent conditions than are usually adopted in connection with persons professing to be mediums for the production of physical phenomena by spirits, and who are peculiarly interested in the evolution of such phenomena.

At a recent meeting of the Central Association of Spiritualists, London, Mr. Thomas Shorter, an old and respected Spiritualist (author of the "Two Worlds," and some minor works on Spiritualism), gave an address on Physical Mediumship, wherein he dispassionately reviews the situation, presenting the *pros* and *cons* with great impartiality, but coming to the conclusion that professional mediumship should be discouraged, not only in the interests of Spiritualism but of the mediums themselves.

We are aware that many will dissent from this conclusion, and a few years since we should have been amongst the number, but a careful observation of the effect of phenomenal mediumship upon the public mind and upon the exhibitors of it necessitates our endorsement of Mr. Shorter's opinion, as far as it relates to purely physical phenomena.

The strongest arguments that can be presented in favour of public physical mediumship are first, the comparative rarity of the power to evolve the higher class of phenomena; second, the improbability of those who are found to possess the power being able to exercise it to any appreciable extent without neglecting their ordinary avocations; third, that there are numbers of persons who cannot be convinced of Spiritualism by any other means.

Now, admitting the rarity of this class of media, though we have reason to think that the power is latent in a much larger percentage of individuals than is generally supposed, is there any valid reason why everybody should witness these particular phenomena? Are not the opportunities for personal investigation of the facts of astronomy, and many other branches of science, equally rare? What proportion of the civilised world who accept spectrum analysis as a fact have had the opportunity to personally verify it? Is it not infinitely better that men who are qualified by known intelligence and long practical experience in psychological science should systematically and philosophically investigate and report to the public their results, than that thousands of persons totally ignorant of the philosophy, and with opinions and theories as varied as their idiosyncrasies, should be presented with the bare fact? It is only by the practice of the former method, and the accumulation of scientific data, that a belief in phenomena so far beyond and apparently opposed to known laws as materialisation, and the passing of matter through matter, can become general.

It is well-known by those who have had any extensive experience in physical phenomena that mediums deteriorate in nervous and physical energy and become depleted of the mediumistic power by excessive application. Philosophical investigators would naturally gauge the generating power of their instrument, conserving the medium's energy to ensure the best results; and whilst their experimental meetings could, as a rule, be so arranged as not to interfere with the ordinary avocations of the individual, there should be little difficulty in remunerating him for lost time, without exciting his cupidity, as is too often the case where mediums are dependent upon results for a living. The third objection is an unsubstantial one, because, in the first

instance, it overrates the influence of such phenomena which rarely convinces anyone of the fact of spirit intercourse, unless accompanied by some mental evidence proving the action of a distinct intelligence outside the medium and investigators; and, secondly, that in most instances where conviction is forced upon the individual he is, as a rule, not benefited one iota, his mind not being prepared to utilise the fact thrust into it, and which in many cases nothing but a morbid curiosity prompted him to seek for.

There are, however, other forms of professional mediumship to which these objections do not apply, and where scientific acumen is not an essential to conviction, plain common sense and a mediocre intellect being the only requisites for their examination. Among the most striking of these is the test-mediumship of such media as Charles Foster and Ada Foye, who have to our certain knowledge been the means of bringing conviction of the continued existence and identity of those passed from material life to their friends and relatives here. Purely physical phenomena dealing only with matter give no impulse to the mental and spiritual parts of the medium's nature, and unless he has a strong moral basis, or is supported by a circle with an equivalent, there is a tendency to moral degeneration; but with the mental phenomena the sympathies are constantly awakened and the higher moral faculties brought into play, tending rather to the elevation and development of the mediums, who cannot fail to be benefited by the emotions of love and sympathy that are constantly aroused within them.

It is urged by some advocates of the present system that numbers of good physical mediums will be thrown out of employ and unable to exercise their gifts if professional mediumship is discountenanced; but this objection, even if correct, is puerile. If the abolition of this form of mediumship is for the good of the many, the few, as in all other matters connected with the progress of the race, must give way; but as a matter of fact there are no mediums for physical phenomena who cannot by aspiration and application develop some higher form, and all those who cannot find congenial employment in some other sphere of usefulness may, with advantage to themselves and their fellows, climb a step higher. This is the true course of all media; they cannot remain stationary for any length of time; it is either advancement or retrogression.

"PSYCHISCHE STUDIEN" for April contains Mr. Riko's protest against public dark and cabinet séances. The little heaven is leavening the whole lump and no more useful work was ever taken in hand than the consideration of this question by the Council of the C.A.S.

THE CASE OF CHARLES H. FOSTER.—We are pained to announce that there seems no hope of the recovery of this once widely-useful instrument in the field of spirit-mediumship. Indeed, the cases of himself and his father are both hopeless so far as presenting any prospect of recovery.

MR. EPES SARGENT'S WORKS ON SPIRITUALISM.—The right of republishing these works in England has been entrusted by Mr. Sargent's literary and business executors to the Psychological Press Association. To meet the wishes of friends, the original plan has been slightly modified so as to ensure as wide a circulation as possible for these standard works. Full particulars will, we understand, be announced shortly.

THE TRANSVAAL.—The exploration of the mineral wealth of the Transvaal, which ranges from gold to coal, has not proceeded far, but the reports of the engineers who have been sent out from this country and America, conclusively establish that there is probably not a richer mining region in the world. Companies are, consequently, being formed to take over the concessions to which we have referred. Capital, and the civilising influences which must attend its employment in the enterprises now contemplated, will, therefore, of necessity sap the Boer stronghold far more surely than an army at Laing's Nek. Among the companies which are preparing to financially conquer the Transvaal, by far the most important would seem to be the South African Syndicate, of which Lord Robert Montagu is the chairman. The share list of this company, which was formed mainly for the purpose of exploring the gold-fields of the Transvaal, was closed a fortnight ago, and a new company is, we learn, in course of formation, with a capital of £4,000,000 or £5,000,000, to take over the business of the syndicate, and at once commence operations. Delagoa Bay will, it is believed, be before long connected with the possessions—amounting to some 2,000,000 acres—of the company by a railway, in the construction of which the King of the Belgians takes great interest.

UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 173.)

It is certainly most interesting and encouraging to see how our orthodox leaders, whilst either ignoring so-called modern Spiritualism, or persistently attributing it to the 'devil,' still do a good work, by teaching the most beautiful phase of it; that spiritual phase, most valued by all Christian Spiritualists, as well as by those who, without identifying themselves with any especial religious movement, are glad to find confirmations of the truth of Spiritualism in the experience of the unconscious mediums of olden times, who had no language which they could apply to their own condition.

Not only is the doctrine of the "restitution of all things"—which is but another term for the Spiritualist's teaching of progressive spirit life—taught from many of our pulpits, and earnestly discussed in our leading religious papers, but our cheap religious tracts and magazines, issued by the tract societies for the especial benefit of Sunday-schools and the poorer classes, really abound in marked incidents of spirit intercourse, which could only occur under strong mediumistic conditions. For instance, quite recently I found a strictly orthodox friend revelling in John Bunyan's "World to Come." The book was a collection of his remarkable writings, published in a cheap form so that it might be scattered broadcast amongst "the million." My friend was incredulous, and shocked at my audacity when I assured her that the truest title would be "Spiritualism in the Life of John Bunyan," and I believe she was scarcely willing to lend it to me for the purpose of making the following few extracts in striking proof of

John Bunyan's Mediumship.

The fact that his "Pilgrim's Progress" was given to him by spirit mediumship, as attested to by his own words in the introduction, is too well known to need quoting here. But it is possible that many are not aware that he was for years clairaudient; that what Spiritualists know as the "inner voice," was developed in him to a most remarkable degree, and was almost continual for years.

This is now a very ordinary form of medial power, and, unless it is understood (for which a knowledge of Spiritualism is necessary), it may cause great distress. It was often so to Bunyan, until he became convinced that the source of such communications was truly helpful to him in his times of deep religious depression. For want of space I will only give one or two instances. He was, like so many good people, perplexed beyond every thing by evil suggestions. At one time when especially tried, a spirit voice said to him, "Look at the generations of old, and see: did any ever trust in God, and were confounded? Begin at the beginning of Genesis, and read to the end of the Revelation, and see if you can find that there was ever any that trusted in the Lord, and was confounded?"

"So, coming home," says Bunyan, "I presently went to my Bible to see if I could find that saying, not doubting but to find it presently. For it was with such strength and comfort on my spirit, that I was, as if it talked with me. Well, I looked, but found it not, only it abode upon me. Then did I ask first this good man, and then another . . . but they knew no such. . . . Thus I continued above a year, and could not find it; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus. . . . This at the first did somewhat daunt me, because it was not in those texts that we call holy and canonical; yet, as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it, and I bless God for that word."

On another occasion he writes:—"I was much followed by the Scriptures: 'Simon, Simon, behold Satan hath desired to have you.' (Luke xxii. 31.) Sometimes it would sound so loud within me that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me, being at a great distance, methought he called so loud. It came, as I have thought since, to have stirred me up to prayer and watchfulness: it came to acquaint me that a cloud and a storm was coming down upon me. But I understood it, not. . . . About the space of a month after, a very great storm came down upon me, and handled me twenty times worse than all I had met with before." Bunyan tells us that at one time of his life he was so far influenced by a friend, who was an avowed Atheist, as to find his belief in God much shaken. To a man of so strongly religious and sensitive a nature, we may be sure this was a spiritual

trial of no ordinary kind. So deep was his distress at last, that he was actually upon the point of committing suicide, when the "inner voice" expostulated with him so effectually that he says he "flung away" the instrument he was about to use, and, suddenly awaking to a sense of the enormity of his sin, and of gratitude to the "Invisible Eternal Power" which, "beholding his thoughts and actions," had thus stayed his hand, he knelt down to return humble thanks for his deliverance. On rising from his knees, he sat upon the grassy bank by the roadside, and was meditating upon this providential interference, when he says: "I was suddenly surrounded with a glorious light, the exceeding brightness whereof was such as I had never seen anything like it before. . . . Whilst wondering from whence it came, I saw approaching me, a glorious appearance, like a man, but circled round about, with lucid beams of inexpressible glory, which streamed from Him all the way he came. His countenance was very awful, and yet mixed with such sweetness as rendered it extremely pleasing, and yet I knew not how to bear his bright appearance. Endeavouring to stand upon my feet, I found I had no strength in me, and so fell flat down upon my face." Thus Bunyan describes the TRANCE condition into which he was thrown, even as Daniel the prophet does: "And I retained no strength. Yet heard I the voice of his words. . . . and my face was toward the ground." (See Daniel x. 8, 9.) Bunyan continues: "By the kind assistance of his arm, new strength was put into me, and I spake saying, 'Oh my shining deliverer, who has invigorated my feeble body, and restored me to new life, how shall I acknowledge my thankfulness, and in what manner shall I adore thee?' The spirit replied—(compare with Revelation xxii. 8, 9)—'Pay thy adorations to the Author of thy being, and not to me, who am thy fellow-creature, and am sent by Him, whose very Being thou hast so lately denied.'" After some further converse the spirit said to Bunyan, "Well, that you may never doubt, any more, of the reality of eternal things, the end of my coming to you is to convince you of the truth of them, not by faith only, but by sight, also; for I will shew you such things as were never yet beheld by mortal eye." In astonishment Bunyan exclaimed, "Oh! my God! who is sufficient to bear such a sight." The spirit replied, "The joy of the Lord shall be your strength. Fear not, for I am sent to shew thee things thou hast not seen. . . . For I am a ministering spirit, sent forth to minister to those that shall be heirs of salvation."

(To be continued.)

THE "SOUTH AUSTRALIAN ADVERTISER" ON SPIRITUALISM.—Commenting upon the work undertaken by the Society for Psychical Research, this Melbourne paper says that whether their researches do or do not advance our knowledge of the mysteries dealing with the mind of man, it cannot be doubted that the records of such investigations have in themselves a distinctive social and historical interest. It considers "the fact that such men as Wallace, Crookes, and Zöllner, should have been 'perverted' to a belief in what the majority regard as simple imposture, is in itself a curious phenomenon of the day. Without mentioning others these three had everything to lose and nothing to gain by expressing their belief in any reality behind modern Spiritualism, and in doing so they confronted a vast mass of scientific prepossession and social incredulity. Had they declared that after years of investigation they had discovered that all was false, their testimony would have been accepted by the world as conclusive." Just so: a kind of "heads I win, tails you lose" Court of Appeal to which intelligent Spiritualists may well be excused presenting their case.

THE PHENOMENA OF DEATH.—A Philadelphia physician has made a special study of the phenomena of death, both through his personal observations and those of others, and his conclusion is that dissolution is painless. "I mean," he explains, "that it approaches as unconsciously as sleep. The soul leaves the world as painlessly as it enters it. Whatever be the causes of death, whether by lingering malady or sudden violence, dissolution comes either through syncope or asphyxia. In the latter case, when resulting from disease, the struggle is long protracted, and accompanied by all the visible marks of agony which the imagination associates with the closing scene of life. Death does not strike all the organs of the body at the same time, and the lungs are the last to give up the performance of their functions. As death approaches, the latter gradually become more and more oppressed; hence the rattle. Nor is the contact sufficiently perfect to change the black venous into the red arterial blood; an unprepared fluid consequently issues from the lungs into the heart, and is then transmitted to every other organ of the body. The brain receives it, and its energies appear to be lulled thereby into sleep—generally tranquil sleep—filled with dreams which impel the dying to murmur out the names of friends and the occupations and recollections of life."

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4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

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

Light :

SATURDAY, APRIL 21st, 1883.

PROPHETIC DREAM OF DEATH

OCCURRING SIMULTANEOUSLY TO THREE MEMBERS
OF A FAMILY.

In the beginning of the present year Mrs. Dawson was living at Worthing with her two daughters of the age of eighteen and sixteen. A young lady, called Nelly Clark, who had been a school-fellow of the Misses Dawson, was living at Tottenham, but there had been no communication between the families for a long while and nothing had occurred to bring Miss Clark to the thoughts of her friends, when, one night, about the middle of February, Mrs. Dawson and her two daughters each dreamed that Nelly Clark was dead. Mrs. Dawson dreamed that the intelligence of the death was communicated to her by Miss Wilbraham, a common friend of the two families. The eldest daughter only saw the blinds of the Clarks' house drawn down and seemed somehow to know that Nelly was dead. The other sister saw the hearse standing at the gate and the coffin brought out; while a sister of Miss Clark's was standing by crying, and Miss Wilbraham was also there, seeming to be much affected. In the morning Mrs. Dawson went into her daughters' bedroom, and was at once greeted with the exclamation: "Oh, mamma, we have both dreamt that Nelly Clark is dead!" "How strange," said Mrs. Dawson, "I dreamt the same thing."

Nothing was heard of Miss Clark for some time; and in the early part of March, on the subject of dreams being incidentally mentioned, Mrs. Dawson told her sister, Mrs. Showers, her own and her daughters' extraordinary experience.

Shortly after this, Mrs. Dawson had a letter from Miss Wilbraham, who occupied so prominent a place in the dreams. It was dated the 9th March, and contained the following passage:—"I saw Mrs. S. a week ago, and she told me that dear little Nelly Clark was gone to her heavenly rest." The news of the death led the family to task their recollection as to the night on which the dreams occurred, and though they were unable to fix the precise night, they concluded with confidence that it was not more than a day or two from the 14th February, and they gave that as the approximate date to Mrs. Showers, while as yet they were all of them ignorant of the day on which the death actually took place. It was afterwards ascertained that Miss Clark died of acute bronchitis on the 27th February. Though an habitual sufferer from the disorder, the illness that carried her off was very unexpected. As the attention of the Dawsons was directed to the date of the dreams as early as the 10th or 11th March, when they fixed it about 14th February, it is impossible that they

could have been so far out in their recollection as not to leave a considerable interval between the night on which the dreams must really have occurred and February 27th, the date of the death. So that the dreams were undoubtedly prophetic, independent of the forecast of the part performed by Miss Wilbraham in the announcement of the death, about which there could be no question.

An incomplete account of the foregoing occurrence was published by Mrs. Showers in the *Medium* of 23rd March, and she kindly furnished me with further particulars. I also submitted my narrative to Mrs. Dawson, who vouches for the authenticity of the dreams, correcting a small inaccuracy into which I had fallen in my account of them.

H. WEDGWOOD.

31, Queen Anne-street.

THE FORTHCOMING LECTURES ON PSYCHO-
LOGICAL SCIENCE.

By the announcement in our advertisement columns it will be seen that the arrangements for the first three lectures of the series are now complete, and we understand that the details of the last three will shortly be published. A fresh circular has been issued by the C.A.S., of which we append a copy, and in doing so wish the Committee every success in their effort to present reliable information on Spiritualism to the public. If supported by the general body of Spiritualists in London we have no fear of the result.

CENTRAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET,
BLOOMSBURY, LONDON, W.C.

I am desired on behalf of the Council of this Association to draw your attention to the annexed announcement, and to express a hope that you will feel disposed to shew your sympathy with the effort now being made to reach the general public, either by contributing to the Special Lecture Fund, or by subscribing for tickets, for which an early application is requested. These lectures having been designed specially for the benefit of the general public, the Council ventures to hope that all Spiritualists who intend being present will shew their appreciation by contributing in some way to the expenses, which are necessarily very heavy.

Yours truly,

T. BLYTON,

Resident Secretary.

SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
Mrs. M. A. Stack	3	3	0
The Hon. Percy Wyndham, M.P....	2	2	0
Mrs. E. M. James	2	2	0
J. F. Haskins	2	2	0
Dr. Dixon	2	2	0
E. Dawson Rogers	1	1	0
Mrs. Parrick	1	1	0
J. S. Farmer	1	1	0
Morell Theobald	1	1	0
Rev. W. Miall... ..	1	1	0
B. Petersen	1	1	0
H. Wedgwood	1	1	0
R. Donaldson	1	1	0
Sandys Britton	1	1	0
W. Theobald	1	1	0
Miss H. Withall	1	1	0
Mrs. Sainsbury	0	10	6
Thomas Stocking	0	10	0

[The announcement referred to will be found in our advertisement columns.]

MARRIAGE.

THEOBALD—HARRIS.—On the 17th inst., at Lewisham, by the Rev. J. Morlais Jones, ROBERT ERNEST THEOBALD, of Fernside, Hither Green-lane, second son of MORELL THEOBALD, F.C.A., to LOUISA, eldest daughter of the late GEORGE HARRIS, of Wilson-street, Finsbury.

TRANSCORPOREAL ACTION OF THE SPIRIT.

"If Physiology is ever to become a science—if we are ever to understand that mysterious Psyche which has hitherto baffled and eluded us, these mysteries of nature and of spirit must be better and more reverently studied than they have yet been. Let us hope that the simple and earnest faith of the past united to the scientific spirit of the present, will in the future find truer, higher expression in the fuller knowledge now dawning on the world through the light of modern Spiritualism."—THOMAS SHORTER.

The articles which have just appeared in the *Fortnightly Review*, from the pens of Messrs. Myers and Gurney— gleanings from the abundant harvest of facts gathered and gathering in by the Society of Psychical Research—regarding a well-known class of phenomena which these gentlemen have seen fit to designate "Transferred Impression" and "Telepathy" (March 1st, 1883), and "Phantasms of the Living" (April 1st, 1883), will have probably been read with much interest by the majority of readers of "LIGHT."

To some of these readers it may be interesting to have their attention drawn to an essay by "M.A. (Oxon.)," which appeared originally some years ago in the pages of "Human Nature,"— afterwards printed for private circulation in pamphlet form—relating to this particular phenomenon designated by him, as well as by certain previous writers on psychological subjects, '*Transcorporeal Action of the Spirit*.'

This essay is illustrated with many very curious and striking facts in relation to this subject, collected from a great variety of sources, arranged and classified with great clearness and precision under certain heads.

These are three in number, namely, 1st, *Phenomena*, which he believes, *throw light on the transcorporeal action of spirit*.

2nd. He believes that the most usual form of manifestation is not accompanied with volition.

3rd. He believes, that more rarely *transcorporeal action of the spirit is accompanied by volition*. This when influenced by strong mental emotion.

Himself a "sensitive," and at the same time an earnest student and careful observer of psychical phenomena—possessed therefore of that esoteric knowledge regarding facts which can alone be gained by personal experience—the words of "M.A. (Oxon.);" cannot fail to carry a peculiar weight with them. The following extract from his essay will be of value to the reader, and a fit prelude to the following groups of facts gathered from a variety of sources:—

"The testimony of all sensitives, psychics, or mediums, i.e., persons in whom spirit is not so closely bound to the body as in the majority of individuals, agree in the consciousness they all have of standing in places, and observing people and scenes from a spot removed from that in which they know their bodies to be. Whilst employed in some occupation compatible with quietness and passivity, e.g., reading, meditating, or quiet conversation, they feel frequently a strange second consciousness, as though the ego had moved away through space and were busied with other scenes. This agrees with the only external indication of the mediumistic temperament with which we are acquainted; a dreamy, far-off, absent look in the eyes, as though the spirit were used to roam. (Did the use of that word 'absent' in this sense come about from this, we wonder?) No sensitive is without these interior feelings; none would mistake the state for one of dream or reverie; and in many cases the subjective consciousness of wandering in spirit is confirmed by objective evidence."

The lives of the saints of the Roman Catholic Church abound with examples of "transcorporeal action of the spirit." Here is one from the life of Ignatius Loyola.*

"At that time, Ignatius was living at Rome, he appeared to Leonardo Clesselio at Cologne. Leonardo was a Fleming, and an aged and holy man, who was the first rector of the college in that city, and who governed it a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father, and to have the happiness of speaking with him; he informed him of this desire in a letter, and begged as a great favour that he might journey over the three hundred leagues, which lay between them, on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. Whilst he still remained at Cologne, one day, when he was not asleep, the holy father shewed himself to him alive, and held a long conversation with him. He then disappeared, and left the

old man full of the greatest joy at the accomplishment of his desires in so marvellous a way. This account is taken from Ribadeneira."

In more recent times, in the experiences of the celebrated estatica, Catherine Emmerich, we meet with the following, quoted from *Spiritual Magazine*, Vol. VI., new series:—

"Catherine Emmerich, the estatica, who was for three years in a convent at Dalmen, we are informed by Clemens Brentano, for twelve years not able to turn herself in bed, and who took no nourishment, had the full persuasion that she went in spirit all over the world to help and heal the sick and the suffering. Went into prisons, hospitals, lazarettos, houses of correction, galleys, and the ships of pirates on her curative missions. She was confident that she went to Russia, China, and the Islands of the Pacific; to the mountains of Central Asia, as well as into the most remote valleys of Switzerland, Tyrol, Savoy. So sure was she of her real visits to these places and of effective service in them,—her body still in her bed, having a mysterious connection with her travelling and active spirit—that one night when she was sent to frighten some robbers out of a church which they were plundering, and by visible appearance as afterwards ascertained, chased them out of the bone-house in which they were carousing, she felt almost suffocated by the fumes of the bad tobacco which they were smoking. During this time she was seen in her bed to breathe with difficulty and to cough violently."

Such also had been the experience of

Another Famous Estatica, Lidevina Schiedam*.

"On one occasion she said she had made a spiritual visit to Mount Calvary, in Jerusalem, and had ardently and repeatedly kissed the earth; on awakening she found her lips much swollen. On another occasion, in her spiritual travel she fell on a slippery pavement, and extremely hurt her leg, finding, on awaking, her leg most painful, and remaining swelled for many days. On a visit, in vision, to St. Peter's and other churches in Rome, passing through a thorny path, a thorn pierced her finger, and she found this thorn really in her finger on awaking. Her confessors disbelieved her visions, and refused her the Sacrament, which she said in consequence was brought to her by the Lord Himself."

(The writer is acquainted with a young woman of the humbler class, a Protestant, in London, who nightly—according to her own account—experiences "wanderings" of a very similar character. Her "*phantasm*" has been seen by other sensitive persons repeatedly, in confirmation of her descriptions of these nocturnal journeyings.)

Amongst the Methodists we encounter instances of the phenomenon. In the "Life" of that saintly woman, Mrs. Fletcher of Madelys, is the following account of the

"Phantasm" of a Young Collier.

"October, 1784.—As I was retired this morning at my ten o'clock hour, I was called down to Mary G. She gave me a strange account which I shall insert as she related it:—A short time ago, she said, she was one day going out to work in the fields, but thought she would first go upstairs to prayer. While on her knees praising God for the care He had taken of her children, she was amazed to see her eldest son, about twenty-one years of age, standing before her! She started up—but thought, 'Maybe it is the enemy to affright me from prayer.' Casting her eyes again to the same spot, she still saw him there; on which she ran down into the kitchen, calling on the name of the Lord. Still, wherever she looked, she saw him standing before her, pale, and as if covered with dirt. Concluding from this that he was killed, she ran to her mother, who, on hearing the account, went directly to the pit determined to have him home if alive. On her drawing near the pit she heard a great tumult; for the earth had fallen in on him and two other men, and the people were striving to dig them out. At length he was got up alive and well, and came home to his mother pale and dirty, just as she had seen him! She then fell on her knees, and began praising God who hears and answers prayer."

The chapter in Mrs. Crowe's "*Night Side of Nature*," upon Doppelgänger or Doubles, chapter VIII., Vol. I.,† should be read by all persons interested in this subject, since it contains some of the most remarkable instances on record of transcorporeal action of spirit. Especially noteworthy is the last narrative, given by this lady, of a most tragic nature, "the facts of which," she assures us, "are perfectly authentic." The missing body of a murdered girl was discovered through the

* Life of St. Ignatius Loyola, Founder of the Jesuits.—London: Richardson and Son.

* *Spiritual Magazine*, Vol. VI. New Series, pp. 370, 371.

† Edition published by Routledge, 1853, p. 161.

phantasm of her murderer—a surgeon's assistant, of Glasgow—having been clearly seen and spoken with—he declaring himself “a miserable man,” and gazing into the water in which the body of his victim really lay. The man himself meanwhile, by other persons, was seen seated throughout the morning's service in his pew at church. The thoughts of the wretched murderer doubtless had wandered persistently to the scene of his crime.

In the “Footfalls” of the Hon. Dale Owen also are given several perfectly authentic narratives relating to this phenomenon, which should be read by the curious. The history of “Why a Livonian School-teacher lost her Situation,” communicated by Mademoiselle de Gildenstubbé, who was in the school with this unfortunate teacher, is extremely remarkable. This young lady, a French teacher, a Mademoiselle Emélie Sagée, was beheld by the teachers, scholars and servants of the institution again and again in two separate forms to parade the place, until finally “it was completely proved by the double appearance of Mademoiselle Sagée before the class, and afterwards before the whole school, that there was no imagination in the case.” The effect of which was that the parents began to hear of this extraordinary phenomenon; timid girls no longer remained in the school; and the school thus losing its pupils, the unhappy governess had to be dismissed. Here is one of the numerous instances recorded.

“One day, all the young ladies of the institution, to the number of forty-two, were assembled in the same room, engaged in embroidery. It was a spacious hall on the front floor of the principal building, and had four large windows, or rather, glass doors (for they opened to the floor) giving entrance to a garden. There was a long table in the centre of the room; and here it was that the various classes were wont to unite for needlework. On this occasion the young ladies were all seated at the table in question, whence they could readily see what passed in the garden; and while engaged at their work they had noticed Mademoiselle Sagée there, not far from the house, gathering flowers, of which she was very fond. At the head of the table, seated in an arm chair, sat another teacher in charge of the pupils. After a time this lady had occasion to leave the room, and the arm-chair was left vacant. It remained so, however, for a short time only; for on a sudden there appeared seated in it the figure of Mademoiselle Sagée. The young ladies immediately looked into the garden, and there she still was engaged as before; only they remarked that she moved very slowly and languidly, as a drowsy or exhausted person might. Again they looked at the arm-chair, and there she sat silent and without motion, but to the sight so palpably real that, had they not seen her outside in the garden, and had they not known that she appeared in the chair without having walked into the room, they would all have supposed that it was the lady herself. As it was, being quite sure that it was not a real person, and having become to a certain extent, familiar with this strange phenomenon, two of the boldest approached and tried to touch the figure. They averred that they did feel a slight resistance, which they likened to that which a fabric of fine muslin or crape would offer to the touch. One of the two then passed close in front of the arm-chair, and actually *through* a portion of the figure. The appearance, however, remained after she had done so, for some time longer, still seated as before. At last it gradually disappeared, and then it was observed that Mademoiselle Sagée resumed, with all her usual activity, her task of flower-gathering. Every one of the forty-two pupils saw the same figure in the same way.”*

A. M. H. W.

The *Phrenological Journal* for April, published by Messrs. Fowler and Wells, New York, contains an article entitled “The Trance State as Related to Sea Sickness and Surgery,” in which the importance of the mesmeric treatment of disease generally is strongly advocated.

THE “BOY'S OWN PAPER” ON SPIRITUAL PHENOMENA.—This magazine published by the Religious Tract Society, has an article entitled “Spiritualism at Home,” in which the “dirty white kid glove” and “fishing rod” arrangements are supposed to explain the *modus operandi* of spiritual phenomena. The statements made are so thoroughly absurd that they would not pass current with the veriest tyro in the subject, and we do not know that we are called upon to waste ink and paper on people who do not wish to know the truth about Spiritualism.

* “Footfalls on the Boundary of Another World.” By Robert Dale Owen. Trübner and Co., London, 1860; p. 361.

M. E. DE CYON AND THE LATE PROFESSOR ZÖLLNER.

By C. C. MASSEY.

In an article on “The Anti-Vivisection Agitation,” in the April number of the *Contemporary Review*, M. E. de Cyon makes the statement that the late Professor Zöllner was afflicted with insanity “towards the end of his life,” and “died mad last year.” As I have translated into English and published certain writings of Zöllner subsequent to the date (1877) at which, according to M. de Cyon, “the terrible malady had seized him,” I hope you will allow me to question an assertion for which no evidence whatever is offered to any unprejudiced mind. “M. Zöllner,” says M. de Cyon, “a very distinguished astronomer and physicist, belonged to a family every member of which is more or less touched with insanity. He himself, afflicted in addition with a physical deformity which condemned him to the life of an ascetic, was attacked, towards the end of his life, by the hereditary malady. He died mad last year. . . . The mental malady, the germs of which he carried within him, but which, till 1877, had shewn itself by symptoms intelligible only to the specialist, at last took possession of that fine brain, and—with the help of Spiritism—established its dominion there. Rambling discussions on Spiritism, on the fourth dimension, and on the supernatural powers of the medium Slade, published in the collected works of M. Zöllner, gave the first intimation to his friends of the terrible malady which had seized him.”

The words I have italicised sufficiently confess that at the date of the publications referred to those who had the best opportunities of observing had no other evidence of the supposed malady. Zöllner's polemical treatises are certainly discursive, and it may be permissible in an opponent to call them “rambling.” But in recording the facts he witnessed with Slade (for the most part in company with Wilhelm Weber, and Fechner, who fully confirmed him), he does so with all the clearness and precision of statement to be expected from a scientific observer. And the speculations on the fourth dimension of space (with which he believed those facts could be connected) are as remarkable for their coherence as for the learning and research with which he traces that hypothesis in the writings of some of the most eminent philosophers and mathematicians who ever lived.

The assertion that Zöllner “died mad” would convey to everyone the impression that at his death he was notoriously and admittedly insane. But his book against Vivisection (which I have not seen) was published last year, and as he died on the 28th April last year, it is evident that the statement cannot be allowed its full and natural significance. On the contrary, one must suspect that the whole imputation of madness rests on no better foundation than the fact that down to the last he held and expressed opinions highly unacceptable to M. de Cyon, and to the scientific world in general. Swift's demonstration of the death of Partridge, the almanac maker, that “no man alive could have written such nonsense,” appears to be the model on which M. de Cyon founds his judgment of Zöllner's insanity. Although not in direct correspondence with the late Professor, I had a message from him only a few weeks, I think, before his death. That “every member” of his family “is more or less touched with insanity” is a statement probably not more capable of proof than justifiable in regard to propriety and good taste. It is, however, unfortunately true that one, at least, of the family is, or was, thus afflicted, Zöllner himself referring to the fact in one of his treatises, in feeling terms and on a relevant occasion. Such a handle to prejudiced and ungenerous opponents was

not likely to be neglected; and, accordingly, the injurious suggestion was made against Zöllner as long ago as 1872 (within the period described by M. de Cyon as "the most brilliant of his scientific activity"), on the publication of the second edition of his book "On the Nature of Comets." The scientific merits of that work having been soon widely recognised, the imputation was held over till the next provocation to prevalent opinions.

Professor Zöllner gives the history of his personal controversies with colleagues and former friends at some length in his "Treatises," a fair perusal of which leaves a very different impression from that which an uninformed reader of M. de Cyon's statements will receive. As regards his later relation to the vivisection question, he explains that it was occasioned by reading Ernst von Weber's "Torture Chambers of Science," and by the moral repulsion caused in him by the language and pretensions of physiologists. He also describes the impression made upon him one day when visiting Herr Ludwig, the Leipsic vivisectionist, who conducted him to "a remote apartment," where, however, their conversation was disturbed by the cries of a dog undergoing vivisection, and he was struck by their similarity "to the expression of extreme human agony" ("die Aehnlichkeit, welche zwischen dem Ausdruck des höchsten Schmerzes eines zu Tode gemarterten Hunde und dem Ausdruck des menschlichen Schmerzes in höchster Angst und Todespein stattfindet"). But even in writing of this incident, he was so little carried away by his feelings that he expressly declined to make anyone morally responsible for defect of sensibility, making some just and calm observations on differences between individuals, and on the effect of custom, in this respect.

The proximate occasion of his rupture with Professor Ludwig was when the latter came forward as one of the governing body of the Leipsic Society for the Protection of Animals, and in a gushing speech, "which moved the public almost to tears," extolled the virtues of sympathy and sensibility as not less essential to human progress than understanding itself. This was too much for Zöllner, with his knowledge of his colleague's proceedings, and he let his sentiments become known. M. de Cyon states that Zöllner had at one time himself witnessed and been interested in certain experiments, seemingly of a very painful nature, performed by the former upon pigeons. But in view of the following declaration in the third volume of Zöllner's Treatises (Introd. p. 65) it is allowable and necessary to ask if M. de Cyon ever published this statement while Zöllner was living to answer it? Speaking of Professor Ludwig, Zöllner says, "He knew how little possible it was for me, by reason of the 'warmth of feeling' and 'strength of sensibility,' which are characteristic in me, and which are esteemed so highly by him in his speech, to be present at even the most insignificant vivisection." ("Er wusste, wie wenig ich im Stande war, vermöge der mir eigenthümlichen und von ihm in seiner Rede so hoch gepriesenen 'Wärme des Gemüthse' und 'Stärke des Empfindens,' auch nur der unbedeutendsten Vivisection beizuwohnen.")

I have been disappointed in my wish to challenge these imputations on Zöllner before a more general public than the columns of "LIGHT" will reach; and now, no doubt, every appeal to Zöllner's testimony will be met by the assertion of his insanity, as though that were a proved and admitted fact. The anti-vivisectionists (with whom I am in the warmest sympathy) are afraid, I presume, of any apparent association with Spiritualism. I cannot address this letter to the *Contemporary Review*, for I have no right to be considered as a representative of Zöllner in this country, and, therefore, cannot claim the exceptional privilege of a hearing for so special a purpose in a periodical which does not admit correspondence.

I can only hope, and that not with much confidence, that the generally acknowledged folly, inaccuracy, and intemperance of M. de Cyon's article will discredit even statements in it which will be thoroughly acceptable to common prejudices.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XXXVIII.

You evidently put aside the pretensions to knowledge of me and my mind which M. put forward. As to messages lately given, can you tell me of the source?

Rest assured that in all cases those who have communicated with you have acted under our direction, and with permission from us. It is, moreover, by virtue of the very mediumship they affect to despise that such intercourse has been possible. Nay, the rare cases in which spirits still in the flesh have reached you have been possible, because they have possessed in a higher degree of development the faculties which exist in you. Our friends misconceive when they confine what is called mediumship to that passive receptivity which is amenable to the influence of unembodied intelligence. As you will hereafter prove by your own experience, through the lower form power passes in those who are found worthy to the higher and normal state of development in which the embodied human spirit associates consciously with us, asserts its own inherent powers, and acts, not as before under direct control, but by inspiration and of its own will. You have the analogy in your own life. The child is governed by the matured will and experience of his parent, guardian, tutor, governor. When he has gained experience and has grown to discretion he is suffered to act alone, or with such guidance and advice as is found possible. Coercion should be past: discretion may not have come, but such measure of it as is possessed is acted upon. There are in men various degrees of it. Some never attain to it. Some are weak and foolish and pass through their earth lives under the dominant influence of the nearest will. Some act impulsively and by passion rather than reason. But in all, after the youth of probation there comes the period when they must, as you say, act for themselves. It is so with mediumship. In the vast majority of cases the medium, given up to the control of the unprogressed spirits who surround him, and made the prey of the curiosity of those who come in contact with him, never escapes from his childhood, never learns to walk alone. He is, as it were, kept in swaddling clothes, an exhibition to those who marvel at his infantine endeavours to walk. But the days come when men will be educated beyond this; and they will learn then that the efforts of the spirit to vindicate for itself its normal powers, though aided at first by controlling and directing intelligences other than itself, are in the end permitted to develop into the action of a soul self-responsible and self-directed, amenable only to the same sort of indirect guidance and advice as falls to the lot of even the wisest and best of men. Our friends in America have dimly seen this when they told you of the natural-born magician. They vaguely said that the medium should develop into the magician; or rather, that the spirit, which in its inceptive efforts was governed and controlled by disembodied intelligence and so enabled to act, should, in its full growth, arrive at a time when its actions should spring from its own volition, and receive only inspiration and advice. But they have applied the knowledge badly. They have failed to see that mediumship runs through the embodied life: that passivity in the child is not incompatible with activity in the man; and so that the medium, controlled and governed from without, may so learn to use his own inherent powers as to become the adept. They have missed this.

That is a striking view. Then there is no necessary antagonism between mediumship and magic? The man who does not possess the faculty which we call mediumistic, i.e., whose spirit is prisoned—what of him?

Do not rest either in mediumship or magic. Magic is only or principally phenomenal. Aim at the cultivation of the inhe-

rent powers of your spirit. The man who has never recognised the faculty, or been conscious of its exercise, must endeavour to develop it. To some the power is denied. Their progress must come in an after state. All are not on the same plane of progress. We long since told you that mediumship is a quality appertaining to the spirit body, and not to the body of flesh.

Yes. I am a little perplexed as to the identity of Magus.

The name has been used by more than one communicating intelligence.

But that is very bewildering.

No; you are too much concerned about curious questions of identity. These names are but convenient symbols for influences brought to bear on you. In some cases the influence is not centralised; it is impersonal, as you would say. The result is what you have to look to. You concern yourself too much with these things.

No: but I want to understand.

Learn, then, that in very many cases the messages given to you are not the product of any one mind, but are the collective influence of a number. You should know that we so act. Many who have been concerned with you are but the vehicles to you of a yet higher influence which is obliged to reach you in that way; and in many cases, also, the messages are the reflex of the assembled minds.

You speak of disembodied mind?

Assuredly. We have our minds even as you. We deliberate, we consult, and, in many instances, you receive the impression of the result of our united thought. Our object is to teach, and we use the best means. As time passes, you will be able to join in our consultations, and to listen to our arguments. For the present they would not be intelligible. You must learn to cultivate the powers of your spirit, to subdue the flesh, to rise above your earthly surroundings, to view your external life only as the preparation for the inner and true life. When you can lead a sentient life in spirit, you will see what now you only dimly fancy, that ours is the reality, yours the shadow-world. You will see causes operating, and recognise results when they come. This is the prophetic state; the only possible condition of foreknowledge. You will be enabled also to learn consciously as you now do unconsciously during the absence of spirit from the body. This is the true means of spiritual progress. It is incompatible with absorption in the affairs of earth, but by no means so with daily and successful labour. It is incompatible with the lower forms of mediumship. Hence we have withdrawn you from them. We do not desire to cultivate in you the abnormal. Hence we communicate sparingly in this way when you are surrounded with worldly influences. We wish to bring out the normal powers of your spirit. Your periods of rest suffice for direct instruction. Seek, as far as may be, to keep your eye fixed on this as an end.

Yes; one learns so little, one's life is so frittered away; so full of follies and trivialities, of fighting the air, or contending for minutiae.

It is needful to be done, and part of your duty to do it. Be content; you learn what is possible for you. You are not able to do more. Occupy yourself less and less with externals; cease to fight for non-essentials; be content to wait. Watch and pray. The life you should lead would be one of isolation. Your time is not yet come for that. You have other work at present.

When will it be over?

Again you are impatient. Be content to wait.

I want to be sure that I understand what you mean. You seem to imply that your influence was exerted over me unconsciously all my life: that there came a period when it was made manifest in objective mediumship: that the period of physical mediumship gradually gave way to mental, i.e., automatic writing and trance: that these are now waning and are giving place to the more interior mediumship, which consists more expressly in the exercise of the powers inherent in one's own spirit, but dormant in most persons. In short, complete control is giving place to advice and personal guidance: and abnormal to normal mediumship. If I am right in this, I want to ask how far the cultivation of such an interior state is compatible with my work.

You have rightly understood. We have already told you that the cultivation of this state in such measure as is at present possible is not incompatible with the discharge of your duties. Be content without further questioning.

Very well. I have a letter here to which I am going to reply. It is no use asking you general questions; but there are some points that concern you, and I want to quote your comments on them. In speaking of me, the writer says: "If I do not understand you (which I deny), others with whom I have relations

do. . . . If you are profoundly certain that I have not understood you, both your intuition and mediumship have failed you. . . . I never said that you had mistaken 'Imperator' for another spirit. . . . If I had, it would be falsehood. 'Imperator' is not to be mistaken once that he is known. . . . Then comes the story of Jacob wrestling with the angel . . . and she asks, Is it not so with you and him? Ask 'Imperator' if it is not so. He knows, and his name be blessed for ever. . . . You want objective proof of the Lodge. Have you not, 'Imperator'? And cannot you ask him whether I speak the truth, or, rather, whether Lodge, &c., is not all hallucination?"

We can but give general answers to vague questions. We have already told you that our American friends neither understand your character, nor your training, nor your spiritual experiences. You may, however, derive from them some knowledge on the general bearing of principles and practice. The less you bring in personal matters with them, the less likely you are to be misled. So far from your intuition having failed you it has protected you. We are not able to say how far any with whom your correspondent is in communication, can give a correct account of you. It is doubtful, so far as we know, though some have the power, as Magus. But even he does not understand. His work is other than ours, and he is not concerned with your inner life. If any have the power they have not been willing to exercise it. We do not understand whether it is pretended that we ourselves have given any information. It seems that the hint is conveyed, without direct statement. We may say clearly that we have at no time held any intercourse with your friend on the subject of which she speaks. She does not know or speak with us; though she has the power of ascertaining facts concerning us. We told you at first the object with which you were placed in communication with her. We say again, let that intercourse be as impersonal as possible. Assuredly you would not mistake any other for us. It would be impossible. We are what we have revealed ourselves to you: no other; and our name and presence could not be taken by any other. The reason why this has been so in the case of Magus is that the influence was transitory, and was designed to be as impersonal as possible, for reasons which you will understand when you know them. We ourselves are permanently your guardian, and none other takes our place. We are not aware what is meant by the allusion to Jacob. It is not important. Nor can we give you any information about the Lodge. We have already said so. Wait. Do not ask more.

+ IMPERATOR.

[The above follows consecutively on No. 37, and was written towards the end of the year 1875. The allusions to communications from living persons refer to some few messages received from MAGUS, a name I never could identify. It was said to be used by various spirits, one being still in the body. But I never found out who that person was, and "Imperator" evidently did not encourage the experiment, or fully approve of it. He permitted it for purposes that he described, but he spoke with relief when it was over.]

AN UNSOUGHT SEANCE WITH MISS WOOD.

By Morell Theobald.

I am one of the committee now sitting for test sances with Miss Wood, and with them fully recognise the difficulty of getting exactly what we want under such rigid conditions as are there imposed. Miss Wood has been my visitor for the last week, and on Saturday evening my wife and I, with my son, daughter, and Miss Wood were sitting in the dining-room, severally reading and talking, when raps came upon the table, no one being actually sitting at it. The playful little spirit, "Pocha," was there, and would not be neglected. After answering questions, she wanted the alphabet, and spelt out the following sentence:—"Would you like me to intrance the medium?" I at first objected, not wishing to filch power which, as a host, I was conserving; and especially as Miss Wood had kindly promised to sit at our family seance the next evening. But, in a few minutes, Miss Wood was in a trance and speaking vivaciously (not her normal manner) on all sorts of family gossip. This child-spirit was amusing herself with photographs, and, after a while, said she could play cards, so we got a pack, and, at her request, we bandaged the medium's eyes with a silk handkerchief. This was very satisfactory to us and to "Pocha," who said "she could now see better." And, doubtless, she did; she knew every card that was thrown down, and ended by playing a game at whist, in which "Pocha" was my partner, against my wife and son, the result being that we won, "Pocha" never playing a false card.

Our servant, coming in, could distinctly see "Pocha" playing cards—she being a good clairvoyant; and she was amused at the gusto and mischievous look of "Pocha," the little black child-spirit, as she scored her tricks. So far as we saw there was Miss Wood completely blindfolded; who could deal out, and sort her cards into suits, and then play absolutely correctly so as in fact to win the game against good players. "Pocha" on leaving assured us she had not exhausted the medium and begged us to

sit on Sunday evening, at which she promised to "do her very best."

On Sunday evening we all sat in our usual manner, round the dining-table, having extemporised a cabinet in one corner of the room by means of a large clothes horse covered with railway rugs and a pair of curtains opening in front. Outside, and by one side, we placed a chair upon which was a black cardboard box with marked paper and pencil inside, and lying on it a speaking tube which has seen good service; inside the cabinet I placed a musical box only.

We commenced with a short reading and prayer, and then sang. "Pocha" soon came and talked away for half-an-hour, then "Benny," the Scotch control, whose influence was very different. They said it was a bonny circle, and we should have a materialisation.

We now, at "Pocha's" directions, slightly altered places and positions so as to form a horse-shoe round the cabinet, with Miss Wood in the centre, in sight of all.

The light, which had been full, was turned down so that we could just see one another and the objects in the room, notably, Miss Wood, whose head and shoulders were covered with a white antimacassar.

After about a quarter of an hour sounds were heard in the cabinet; then the box was taken in, and we heard it moved about and the pencil writing; the tube was thrown about, and then the chair, with a great noise, was taken in and knocked upon the floor, which, being the edge of the room and covered with floor-cloth, must have caused the noise to be heard next door! Then the musical box was started on its round of tunes, all this time Miss Wood sitting still, and "Pocha" continually returning to talk through her.

Two of our circle who are clairvoyant could see the invisibles busy at work in one corner of the cabinet, which soon opened, and we could then see a white hazy form for a considerable time. The white haze was distinctly visible to me and others ascending from Miss Wood's head, and going into the form at the corner of the cabinet; in fact, Miss Wood seemed to grow into the form as though she were its root! Some were getting tired, and one had to leave very soon, so as we were told it might be half-an-hour before the power was sufficient for the form to come out, we broke up and hope to complete another time. The form was not one ordinarily coming through Miss Wood, but one of "our group" who has promised me ere long to

"Take the vacant chair beside us;"

but as a test of Miss Wood's mediumship and power under harmonious conditions I ask you to record these few notes, trusting to add to them another time. On going into the cabinet afterwards I found the paper with "my very best" badly written upon it; this was a small result from such audible pencil scratching as we had heard:—the box also had some scribbling inside it.

I have not troubled you with the more interesting phenomena to us, occurring through our own clairvoyance, because they might be construed into *fancy*! The *facts* of physical movement occurring in undoubted disconnection with the medium, and the building up of a form distinctly seen by us apart from her (although not complete) are enough for my purpose now.

SPIRITUALISM IN LONDON & THE PROVINCES

METROPOLITAN SPIRITUAL LYCEUM,

CAVENDISH ROOMS, 51, MORTIMER STREET, LONDON.

"MAN'S GOD."—As the title of a lecture to be delivered under inspirational influence, what does this mean? An accurate and precise description of the Deity by one who knows? and of the Deity in particular relation to man's needs? Possibly. But this was not the view of their duty taken by the conscientious controls of Mr. Morse, who, on Sunday last, at the Cavendish Rooms, undertook to grapple with the question. As approached by them, it rather meant a portrayal of the God of man's invention, the offspring of the creative fancy, of the wayward blundering theories, or of the fears of man's own troubled intellect and palpitating conscience, fleeting and changeful as the epoch and place of the unfoldment, so that man's God meant, for the purposes of this lecture, the God of man's making simply, and not the one ineffable Supreme, with whom is no variableness nor shadow of turning. There was, indeed, a delicate approach to the further idea involved in that extended appreciation of the words which would embrace the higher demands of the actual facts, and associate God with the very essence of humanity, and with natural law; and the passages of this tendency were absorbingly interesting in proportion to the reserve of strength and characteristic beauty of conception thus disclosed; but in the main the subject was treated under the limitations indicated, and the thesis was advanced that man's God is always the outcome of man's variable spiritual condition and culture.

"If, then, the ideas formed of the being and attributes of God are, so to speak, rude, crude, and barbarous, or merely fanciful, involved and contradictory, they equally represent the faith or the wishes, or the apprehensions, of those who propound them. Belief in a God, or Gods, seems, speaking generally, to have been a central necessity of the thought of the

world from the very birth of humanity; and that, not because man either is, or has been usually, very much concerned about problems which he is apt to regard as insoluble, but because the human instinct, or innate consciousness, suggests the reality of the existence of a certain supersensuous something to which it owes its being; and there can be little doubt that every form of idea or sentiment concerning God, in the past and in the present, represents simply so much effort on the part of the soul of man, to determine the character of its connection with that supersensuous something. Has the world succeeded in finding the Supreme Being, or—to put it in another way—has the world yet arrived at an adequately worthy conception of that embodiment of Love, Justice and Wisdom, required by the conditions of the problem? As we are talking of the man-made God, we can but affirm that your intellectual journeymen have made Him ill indeed."

"The first idea introduces this power in the polytheistic form, finding God in natural objects of all kinds, in the seasons, in the thunder and behind the storm; now beneficent, now malific, as love or fear predominated; and the idea is associated with rites and ceremonies of childish innocence or sanguinary cruelty. Following upon this, and the advance of thought and growth of mind, the scattered God-powers of Polytheism are concentrated into a few of commanding resources. Then comes the stricter dualistic notion, the personification of good and evil; and eventually, perhaps, the preponderating, or solely-existing All-wise and good *One*. But this is not final, for as the problems of life are solved, God is put aside altogether, and Nature brought to the front. Why do we speak of these all as man-made Gods? Because they are not, in truth, the outcome of revelation, or of ascertained fact, but have been formulated simply to extricate man himself from difficulties, largely of his own creation, and certainly suggestive of the character of his God. It is not possible either to dissociate them from their various sources, whether individual or national, or to connect them with the broad general interests and good of humanity at large: they are born of systems of prevailing thought, and pass away with their decay."

"If, then, you pursue the conception of one God, are you to endow Him with personality? to regard Him as a magnified and superior representation, in form, of the best among yourselves, and then to attach Him specifically to particular races or churches, because these are the inheritors of a certain order of ideas? In that case, whatever else He may be, He is not the God of humanity at large, and we must advise you to broaden your views. What do you esteem as your own persons? Not your several limbs, nor your body, nor this or that special feature of either, but your thought, your consciousness, the something behind the outward form that survives the wreck of worlds, so that your personality, while an adjunct of your existence, is also its abiding element. Why not apply the principle of this operating agency to the Supreme? You are the microcosm, representing therefore the greater God. If you believe in the continuity of existence, a God is needed equal to universal supervision; a Divinity of diffusive powers or elements, vitalising any department of being: an omnipresent God. You further require an omnipotent Being, and if you also demand omniscience we reply there can be no valid objection to such a conclusion. It is a subject of profound lamentation with many of you, we know, that a disbelief in the more-or-less conventional God of your day and generation is spreading. We counsel you to look for a further development of this feeling; but then you will do wisely to regard it simply as an inevitable reaction from old and untenable ideas, to be certainly followed by a truer appreciation of the one universal and gracious Power, of whom or of which we speak as our Father and our God. But will that be only another one of man's Gods? No, it will not, said the lecturer, with special emphasis and solemnity. You will advance under the influence of inspiration, of experience, and of thought. We of the spirit world can assist only partially, for our powers are limited by your faculty of appreciation of spiritual conditions. Amend and raise your desires, and that process will carry you forward, while stagnation among current fallacies will creak in you that deeper understanding of the works of God which alone leads to worthy conceptions of His nature. In conclusion, we submit one consideration. The time shall come when the Ineffable, who is the All-wise and the Omnipotent, shall establish the supremacy of the Divine mind, and man shall learn that obedience to the laws of nature and regard for the general harmony of the spiritual conditions of being, are demanded alike by the needs of his own existence, and the then indisputable attributes of his God."

The lecturer, under influence, rose again, and the controls said that thirteen years ago it was in that very room that they first used Mr. Morse as the instrument of their public utterances at meetings of this kind in London. They added that the audience was then much smaller than the present, but the work prospered; the hall soon filled, and they expressed their belief that similar or greater success awaited us now. . . . Finally, the president announced that Sunday, the 6th May, would be appropriated as a "ballot night" for question and answer, upon the plan so successfully introduced on the 8th inst.

On Sunday next, the 22nd inst., the topic will be "God's Man."—B.S.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

33, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Sciences are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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	Par annum.	£ s. d.
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Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 33, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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MONDAY, APRIL 23rd.—Discussion Meeting at 7.30 p.m. Paper: "This World 20 years hence." By Mr. IVER MACDONNELL.

FRIDAY, APRIL 27th.—Experimental Research Committee Meeting, at 6.30 p.m.

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