

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

Contributed by "M.A. (Oxon)"

HIBBERT'S PHILOSOPHY OF APPARITIONS.

I have been looking up my "Hibbert on Apparitions" to which allusion was recently made in "LIGHT." It is, as was then said, a rare book, and one that is worth reading, if only to trace the effect of a study of the subject with which it deals on the mind of an acute and sceptical observer. Dr. Samuel Hibbert was a Fellow of the Royal Society of Edinburgh, secretary to the Society of Scottish Antiquaries, and a member of various medical, philosophical, and learned societies. I do not know whether his book went through more than one edition. My copy is dated 1824. The origin of the book seems to have been an essay on Spectral Impressions which the author read before the Royal Society of Edinburgh. The limits of a short paper were too contracted, and as a result he published a small volume of some 450 pages. The theories he propounds are not worth much attention, though they square fairly with those which are now held by learned specialists in medicine like Dr. Hibbert. But his book deserves careful study from its collection of cases, and the elaborate classification that the author has attempted, as well as from the hints that it gives of laws which govern certain classes of mental phenomena. Doubtless, such a book as Dr. W. B. Carpenter's "Mental Physiology" has superseded Hibbert, but half a century has elapsed since the latter book was published, and the later volume, if more accurate and full, is not less amusing in its assumptions, and in the real ignorance it shews of many classes of phenomena which it ought to treat, and respecting the causes of which the author is sadly at sea.

The scheme of Dr. Hibbert's work is this. He sets out with a view of the morbid affections connected with the production of phantasms. He assumes that there is a morbid affection in every case; and he regards apparitions as intensely vivid ideas or recollected images of the mind. He lays much stress on Sir Humphry Davy's experiments with nitrous oxide, which he details at length. After respiring some eighty quarts in an air-tight box during an hour and a quarter, Sir H. Davy respired twenty quarts of unmingled nitrous oxide. He found "a sense of tangible extension, highly pleasurable in every limb . . . visible impressions dazzling and apparently magnified . . . all connection with external things lost; trains of vivid visible images

rapidly passing through the mind. . . I existed in a world of newly-connected and newly-modified ideas." This state soon passed. The ideas which had been so vivid became feeble and indistinct, but there remained the impression which caused him to exclaim "with the most intense belief and prophetic manner"—"*Nothing exists but thoughts. The universe is composed of impressions, ideas, pleasures, and pains.*"

The visionary world to which Sir Humphry Davy thus introduced himself, with its vivid and embodied images, is the realm which Dr. Hibbert sets himself to investigate. The pathological principle which he deduces from Sir H. Davy's experiences, and from certain premonitory symptoms of the influence of the febrile miasma of Cadiz and Malaga, is that "when sensations and ideas are, from some peculiar state of the sanguineous fluid, simultaneously rendered highly intense, the former arrive at a state of vividness, and gradually become fainter, while the latter, in an inverse ratio, increase in vividness; the result being that recollected images of thought, vivified to the height of actual impressions, exclusively, or nearly so, constitute the states of the mind." These morbid states he proceeds to investigate at length, and with much interesting detail in regard to their predisposing causes. Some spectral illusions (as he calls them) are traceable, in his opinion, to a highly excited condition in certain temperaments: others to hysteria (on which occult disease he casts, however, very little light). Some, it is amusing now-a-days to note, are attributable to the neglect of accustomed periodical blood-letting. Some are the accompaniments of the hectic state; some point to the presence of febrile and inflammatory affections, especially of the brain. Some, lastly, shew a highly excited state of nervous irritability throughout the system. Such are the spectres of the hypochondriac.

At this point Dr. Hibbert is apparently confronted with a recollection of the apparitions that are recorded in the Bible. If all are to be referred to dyspepsia, hypochondria, hysteria, and the like, what of Abraham and Paul and the seers of old? He is equal to the occasion. Modestly disclaiming any special knowledge of what the Deity may have done then "for signal purposes," he considers that "He does not communicate with man in any such way since the Apostolic Age." He will therefore treat all post-apostolic apparitions as deserving "a medical rather than a theological investigation." This treatment has the merit of simplicity. It is impossible, however, for any one who has had the advantage of face to face converse with the world of spirit not to pause and wonder over the logic of the author, and the difficulty he manifestly finds in believing in the reality of any apparition at all. If he dared, he would class the Bible stories with hallucinations and illusions. But even a scientific writer did not dare to do this fifty years ago. So he draws a veil over the past, and dissects post-apostolic miracles only.

Into this dissection I have not space to follow the learned Doctor. He has some acute and suggestive remarks respecting the transition of ideas to sensations, and *vice versa*, under the influence of exciting or depressing causes. And this portion of his argument may fitly be studied by those who are disposed to seek a supernatural cause for every

occurrence that seems superficially inexplicable. This is a not inconsiderable class among Spiritualists. Those who constitute it have been brought into familiar contact with the world of spirit; they have grown used to the companionship and guidance of its unseen inhabitants; and they find themselves puzzled to set bounds to their interference in human affairs. From this standpoint of security, which they find ignorantly and dogmatically assailed by science, the transition is easy to a standpoint as absurdly insecure as is the negation of the materialist. The feelings are enlisted, the desire to enforce and illustrate the action of spirit becomes excessive, the sense of proportion is lost, and we get the enthusiastic Spiritualist who refers every common and uncommon occurrence to a supra-mundane agency, ignoring alike ordinary natural causes, and those more subtle and less known laws of nature and of mind which are but partially known to those who have devoted a laborious lifetime to their elucidation. It should be unnecessary to say that all possible natural causes for a mysterious occurrence must be exhausted before the convenient *deus ex machina* is imported—as unnecessary as to point out that to refer all authentic cases of apparitions to illusion and disease, as Dr. Hibbert does, is unscientific and absurd.

Yet it is unfortunately necessary to make constant effort to keep a level and unprejudiced mind in dealing with subjects such as the complex and intricate series included in what is badly called Spiritualism. It is as necessary for the Spiritualist to remember that there are morbid states and illusions and delusions such as Dr. Hibbert treats of, as it is to remind him and the numerous body of his modern representatives, that the evidence for the reality of apparitions, for instance, is not to be disposed of by the methods that he and they adopt. What, for example, is to be said of the logic that can treat as a mere illusion such a story as that of the celebrated apparition of Ficinus to Mercato? These two friends had made a compact that whichever first died should return to the other and inform him of his state. Mercato was in his study at work, when suddenly he heard the sound of horses' feet, which ceased at his door. His friend's well-known voice cried in his ears, "Oh, Michael! Michael! those things are true." Mercato turned to the window and saw his friend galloping away "on a pale horse." "At that very moment Ficinus died at Florence." Regarding this story, Dr. Hibbert quotes, with approval, some remarks of Dr. Ferriar in his "Theory of Apparitions." "Many attempts have been made to discredit it, but I think the evidence has never been shaken. I entertain no doubt that Mercato had seen what he described. *In following the reveries of Plato, the idea of his friend and of their compact had been revived, and had produced a spectral impression, during the solitude and awful silence of the early hours of study!*"

This is a fair specimen of the way in which a theory is tortured to explain away admitted facts by philosophers of the Hibbert school. I need not waste time in discussing the folly or in exposing the manifest unfairness of such a method of argument. The Society for Psychical Research is about to publish the first of a series of volumes, which will have the merit of dealing in an exhaustive and impartial manner with a subject which has suffered much at the hands of both friends and foes. The cases which will be recorded have been submitted to careful scrutiny, and have been elaborately verified at first hand, where that has been possible, and they will be dealt with, arranged, classified, and commented on by those whose ability to weigh evidence and criticise what they deal with will be disputed, if at all, only by persons whose prejudices have obscured their reasoning faculties. Such volumes, so prepared, will be an invaluable addition to our store of knowledge.

M.A. (OXON.)

EBERHARD STILLING'S VISION.

Eberhard Stilling was grandfather to the well-known German philosopher and mystic, Heinrich Jung Stilling, who rose from a peasant lad to be Counsellor to the Grand Duke of Baden, in the eighteenth century. Jung Stilling's life is full of interest to Spiritualists, because of the experiences of spirit intercourse, and mediumship which were to him of frequent occurrence.

The following account I have taken from "Jung Stilling's Life and Autobiography." "Eberhard" was tenderly devoted to his little grandson, and frequently took him into the woods, adjoining the village of Tiefenbach (Westphalia), in which the Stilling family had resided for many generations, to converse with him upon religious subjects.

Upon one occasion Jung's Aunt Maria was with them, and, taking the little boy with her, they went for a little walk together, leaving the old man alone. On rejoining him they saw his countenance beaming, as with great joy. "Children!" he exclaimed, "I shall die soon, how glad I am at the thought! As I was entering the wood, just now, I saw, at a distance before me, a bright light, as of the sun-down, on a bright morning. What is it? I thought. The sun is already up. Is it a new sun? I went towards it, and as I approached, I came to a large plain. I have never seen anything so glorious. The perfume in the air was inexpressibly lovely; the whole region was white with light,—a sunny day is as night beside it; and there were innumerable castles, looking as if they were built of silver. There were also gardens, bushes, brooks! Oh God! how beautiful! I found myself standing close to a glorious mansion, and out of the door of this mansion walked a glorious angel! It was our beloved Doris!* With her old loving look, she came to me and said, "*Father, yonder is our spirit home; you will soon come to us!*"

From this day the good old man was like one in a strange land. Still he was in his usual health. But a few months after this beautiful vision, he met with the accident (falling from the top of a cottage, whilst repairing the thatched roof) which freed his waiting spirit from his aged frame.

This happened about the year 1750, when Jung was ten years old.

He felt his grandfather's removal very much, and continually talked to Margaret, his grandmother, about him.

Jung imagined Heaven to be a glorious country; full of woods, fields, and meadows in all the glories of the opening spring. He would picture to himself his grandfather, Eberhard, "walking about with a glory round his head, and a silvery robe flowing around him." Margaret once said to him, "Jung, what thinkest thou thy grandfather is now doing?" "He will be travelling to Orion," replied the child; "or to Pleiades; and take a good view of everything. Then, astonished, he will exclaim, as he used to do here, 'Oh! what a wonderful God!'"

"But I have no mind for all this," exclaimed the simple old woman. "What shall I do there?"

"Act like Mary, who sat at the feet of Jesus," the grandchild answered.

Jung Stilling's account of the manner in which he wrote several of his books, proves him to have been a highly developed writing and impressional medium. He had a firm and life-long belief in "apparitions," spirit-intercourse, and in the continual presence of "ministering spirits." His many works upon these subjects form a most valuable addition to the Spiritualistic literature of the present day.

F. J. THEOBALD.

CALIGRAPHY OF THE ANGELS. — St. Bernard had one day the consolation of seeing the angels chronicling the prayers of the religious, some in letters of gold, others in letters of silver, while some were written in ink, and some in water, according to the fervour of their natures.

* Doris was Jung Stilling's young spirit mother.

PSYCHICS IN THE ROMAN CATHOLIC CHURCH, CANONISED AND UNCANONISED.

St. Dunstan.

He was born in the year A. D. 925, in the beginning of the reign of Athelstan, the grandson of Alfred. His early years were passed in the neighbourhood of Glastonbury, where he afterwards became a professed monk. He profited by all the means of instruction which that great seminary placed at his disposal. He became not only learned in books, but an accomplished scribe, and made himself master of those arts which, according to the rule of the order, were carried on within the walls. He was a painter, a musician, and an excellent artificer in metal. He constructed an organ "with trap pipes, filled with air from the bellows, and which uttered a grand and sweet melody." He repaired at a very early age to Court, where he was at first much beloved by King Edmund, who took much delight in his musical talent, which was then rare, and which, added to his skill in mathematics, his mechanical dexterity, and the power he obtained over the king, exposed him to the imputation of sorcery. His enemies persuaded the king that he was assisted by a demon; and Edmund reluctantly drove him from his presence. Some time afterwards, as the king was hunting, having outstripped his courtiers, it happened that the stag and the hounds in full pursuit coming suddenly to the edge of a precipice, fell over and were dashed to pieces. The king following at full speed, and seeing the precipice, endeavoured to rein in his horse. But unable to do so, and seeing his impending destruction, he recommended himself to God in prayer;—recalling, and at the same time repenting, his injustice to Dunstan. His horse, on reaching the edge of the precipice, instead of tumbling headlong, stood still, trembling and panting. The king was saved; he sent for Dunstan, who had retired to Glastonbury, where he was occupied with his usual pursuits. The famous story of the devil seems to be referred to this period. One night, as Dunstan was working at his forge, the most terrible howls and cries were heard to proceed from his cell. The devil, as he related, had visited him in the form of a beautiful woman, and endeavoured to tempt him from his holy work. He had seized the disguised demon by the nose with his red-hot tongs, which had caused him to roar with pain, and to flee discomfited. A much more beautiful legend is that which relates that on a certain day, as Dunstan sat reading the Scriptures in his cell, his harp, which hung on a peg against the wall, sounded untouched by human hands; for an angel played on it the hymn, *Gaudeate animi*, to the great delight and solace of the holy man.

In the year A. D. 960 he made a journey to Rome, was received there with great honours by Pope John XII., from whose hands he received the pallium as Primate of the Anglo-Saxon nation. Returning to England, he set himself assiduously to found monasteries and schools, and to extend everywhere the taste for knowledge and the civilising arts. His miracles, his supernatural arts, and his visions form a large part of the ecclesiastical history of his time. He relates himself a vision in which he beheld the espousals of his mother, for whom he entertained the profoundest love and veneration, with the Saviour of the world, accompanied with all the circumstances of Heavenly pomp, amid a choir of angels. One of the angels asked Dunstan why he did not join in the song of rejoicing? when he excused himself on account of his ignorance. The angel then taught him the song. The next morning St. Dunstan assembled his monks around him, and relating his vision, taught them the very hymn which he had learned in his dream (vision), and commanded them to sing it. Sharon Turner calls this an *impious* story.

MRS. JAMESON.

St. Francesca Romana.

Though unwearied in her devotions, yet if, during her prayers, she was called away by her husband on any domestic duty, she would close her book, saying that "A wife and a mother when called upon must quit her God at the altar, and find Him in her household affairs." Now it happened once, that, in reciting the Office of Our Lady, she was called away four times just as she was beginning the same verse, and returning the fifth time, she found that verse written upon the page in letters of golden light by the hand of her guardian angel. It is further related of her, that like St. Cecilia, she was everywhere attended by an angel visible to herself alone.

MRS. JAMESON.

Joan of Arc.

"A saint, indeed, in faith and destiny. Never was human creature more heroically confident in, and devoted to, inspiration coming from God, a commission received from God. Joan of Arc sought nothing of all that happened to her; nothing of all she did, nor exploit, nor power, nor glory. It "was not her condition," as she used to say, "to be a warrior to get her king crowned, and to deliver her country from the foreigner." Everything came to her from on high, and she accepted everything without hesitation, without discussion, without calculation, as we should say in our times. She believed in God and obeyed Him. God was not to her an idea, a hope, a flash of human imagination, or a problem of human science. He was the Creator of the world, the Saviour of mankind through Jesus Christ, the Being of beings, ever present, ever in action, sole legitimate Sovereign of man, whom He has made intelligent and free, the real and true God, whom we are painfully searching for in our own day, and whom we shall never find again, until we cease pretending to do without Him, and putting ourselves in His place.

"Four centuries have rolled by since Joan of Arc, that modest and heroic servant of God, made a sacrifice of herself for France. For four-and-twenty years after her death France and the king seemed to think no more of her. However, in 1455, remorse came upon King Charles VII. and upon France. Nearly all the provinces, all the towns were freed from the foreigner; and shame was felt that nothing was said, nothing done for the young girl who had saved everything. At Rouen, especially, where the sacrifice was completed, a cry for reparation arose. It was timidly demanded from the spiritual power which had sentenced and delivered over Joan as a heretic to the stake. Pope Calixtus III. entertained the request preferred, not by the King of France, but by Isabel Romée, Joan's mother, and her whole family. Regular proceedings were commenced and followed up for the rehabilitation of the martyr. And on 7th of July, 1556, a decree of the court assembled at Rouen, quashed the sentence of the previous century with all its consequences."—*Guzot's History of France*.

CELESTIAL WISDOM.—"My soul was then, it appeared to me, like a leaf or feather which the wind carries whither it chooses; it yielded itself up entirely to the operation of God; equally to all that happened to it, whether internal or external, without any choice, content to obey a child or a man of knowledge and experience, regarding only God in that man, and that man in God—who never permits a soul entirely given up to Him to be deceived."—MADAME GUYON.

CREMATION.—One of the strongest arguments in favour of cremation is, that cemeteries are perennial sources of contagion. This theory has received additional confirmation in the discovery recently made by Dr. Freire, of Rio Janeiro. In examining the earth where the victims of yellow fever had been interred the year before, he found myriads of microbi, exactly identical with those found in the vomittings of persons sick with yellow fever. These germs he has cultivated, and has produced the disease in animals, whose blood after death he found to be filled with the seeds of yellow fever in various stages of growth.

ACCOUNT OF WONDERFUL PHENOMENA

WRITTEN FOR

Mrs. Hardinge Britten's New Work, "Nineteenth Century Miracles,"

By WILLIAM OXLEY.

The circumstances of which I send you a written statement herewith, may be fresh in the remembrance of some of our English Spiritualists, but I am under the impression that they will be new to most of the readers of "LIGHT." Perhaps they will be none the less acceptable from the fact that records of phenomena are now less commonly to be found in the pages of our spiritual journals than treatises on philosophy, which, to my crude way of thinking, ought to be deduced from our facts, in order to become authoritative. I have yet to discover the superiority of those theories which are based purely on the opinions of men in the nineteenth century, over those sectarian forms of belief which are derived from the opinions of men in past centuries, unless we have some mediatorial standard of appeal which presents us with a basis of FACTS on which to found our opinions. Such a standard has been vouchsafed to us in the modern spiritual manifestations. For the first time in eighteen centuries we stand face to face with the PROOFS of spiritual existence, and through an immense mass of corroborative testimony, we are enabled to learn tidings of that long hidden and mysterious "far country," to which so many of our best beloved have pushed on before us, and whither our own pilgrim feet are inevitably tending. Whether we are, as yet, in a position to drift off from this inestimable post of vantage into all manner of theoretical speculations, as groundless as the credal faiths which we see crumbling into ruins on every side of us, is a question which I do not in this place care to discuss. I may say in brief—and that at the risk of being branded with the popular epithet of "a mere phenomenalist"—that I am not willing, nor do I feel myself authorised, in abandoning the stupendous anchor of facts that I have seen positively let down from Heaven, like the "common and unclean things" of Peter's vision, to stay our tempest-tossed barques of faith from drifting about any longer on the shoreless sea of speculative opinion. It is in this spirit, as well as in compliance with the desire of some of your readers, that I venture to send you a well-written paper, furnished me by our esteemed fellow worker, Mr. William Oxley, of Manchester, together with a fine series of plates of the objects referred to, for the English section of my forthcoming work—"Nineteenth Century Miracles." I make no apology for retaining my kind correspondent's closing words. They, like the irrefragable statements contained in his paper, are too clear and characteristic to be excised. I have only to remind the reader that in this, as in every reported case of spiritual phenomena, each séance must stand or fall on its own attendant circumstances. Prejudice against the mediums engaged, or well-proven defalcations on their part, must be judged of severally and singly, but should not mar the force of indisputable testimony in other cases. "Judge righteous judgment" and "the truth against the world," under all circumstances.

EMMA HARDINGE BRITTEN.

The Limes, Humphrey-street,
Cheetham Hill, Manchester.

TO MRS. BRITTEN.—I have the pleasure to furnish you with engravings of a materialised spirit's foot, which represents with perfect exactitude the plaster cast, moulded by a professional artist, from the paraffin wax envelope. Apart from any suggestions of trickery and collusion the cast itself tells its own tale, for it has the cuticle marks in the crucial parts, which it would be impossible to produce *under any circumstances* without a mould formed of many parts, as any mechanic, or even ordinary person can see at a glance. The cast foot is eight inches long by three inches in the widest part, and nine inches in the widest part. The opening at top of the foot is $2\frac{1}{2}$ inches diameter. And yet through this opening the foot was instantaneously withdrawn.

The medium was Mrs. Firmans (now deceased). The *modus operandi* was as follows:—I prepared the melted hot liquid paraffin, into which the little spirit form dipped her foot several times, so as to make it of sufficient thickness to maintain its figure. After this operation the spirit form—known to us as Bertie—put out her foot *with the wax mould upon it*, and asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know not which) and the mould left in my hand. This was at the house of a friend in Manchester, April 11th, 1876, and next morning I took the wax mould to Mr. Bernaditto, who filled it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a faithful copy. The crucial test of this wondrous phenomenon is seen by reference to figure II. The ball of the toe, (see D C), *half an inch thick*, had to be drawn through an opening only a *quarter-inch deep* (see B A), which, of course, under ordinary circumstances, is a physical impossibility, without destroying the fine bridge, (see A C), and it is exactly on this bridge that the cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action on the part of the medium, neither is it necessary to do so, as the cast itself—still in my possession—leaves its own stamp of genuineness, for there is not a single mark that betokens anything contrary to what it really is, viz., a cast from a whole and perfect mould, without a division; and I challenge the world to produce the like, otherwise than by similar agency. I, myself, made the so-called cabinet, which was the recess of a bay window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the séance). The medium, who was a woman of great size, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance she disappeared, and in a moment or two I drew the curtain aside, and there was Mrs. Firmans entranced, and the sole occupant. Where was Bertie?

The other illustration is from a photograph of a plant with flower, produced through the mediumship of Mrs. Esperance, at Newcastle-on-Tyne, August 4th, 1880. The reader must take all accessories for granted, as it is superfluous to enumerate all the precautionary measures to ensure genuine phenomena.

The cabinet was a plain wooden box, five feet high, closed at top and bottom, with a gauze division in the centre, and a curtain covering the whole front, about six feet wide. The medium sat in one compartment, and the company (about twenty persons) sat round in horse-shoe fashion. In a short time, a little figure, draped in white, known as Yolande, emerged from the other (empty) compartment. That it was not the medium was evident from the fact of the figure being much less in size, and different in outline, and I heard Mrs. E. breathing hard while the figure was outside. Yolande requested my friend, Reimers, to get a glass water-bottle, and some sand and water, which, when mixed, he put into the bottle, and returned to his seat. Yolande then made a few passes over the bottle, and actually *created* a white gauzy cloth before our very eyes. She then retired about a yard from the bottle, and sat down on the floor. Presently we saw—for there was sufficient light to clearly distinguish the operation—the gauze veil gradually rising, as if there were something moving it upwards. In about two minutes, after rising about sixteen inches, Yolande rose to her feet and went to the bottle, from which she removed the covering, and lo! there was a plant with green leaves grown out of the bottle, with its roots in the sand: but there *was* no flower on it. After we had somewhat recovered from our astonishment, Yolande took it up, bottle and all, and gave it into my hands. She then retired into the cabinet. After the company had inspected it, I placed it at my feet, and waited for what should come next. In a few minutes raps were heard, and then the alphabet was used. "Look at your plant" was spelt out, and taking it up I found, not only that it had grown very considerably in size, but there was a beautiful flower about four inches diameter on it. *This was produced while it was between my feet.* I took it to my hotel, and next morning had it photographed, of which the engraving is an exact copy. The next night Yolande gave me a *small rosebud* on a short stalk, with not more than two leaves on. This I put in my bosom, and kept it there during the time that the séance lasted; but having the impression that something was going on, I put my hand to feel it, and noticing that it felt different I kept my own counsel and did not disturb it. When the séance was drawing

to a close, I drew forth my rosebud, when, strange to relate, it had developed into a bunch of *three large full-blown roses with a bud as well!* These I also put away with the plant.

Extensive as has been my experience—now ranging over many years—with psychic sensitives, there have been no results more satisfactory and pleasing—*i.e.* on the physical plane—than the above which I have narrated, and curtailed, so as to give only the bald facts. The top leaves (six inches long), with a part of the stalk and remains of flower plant (preserved under glass), together with the foot—along with other *hand casts*—produced under similar circumstances as told—are before me as I write, and I trust they may be kept for ages to come as *souvenirs*, or first-fruits of that mighty spiritual force and movement—now in its commencement—which is destined to change the face of the whole earth, both as a physical orb, and also the social status of humanity that, from generation to generation, will live and move upon its surface. Without trespassing further on your time and space, allow me to congratulate you on the part which you have been destined to play in this wondrous drama; and unless I grievously err, the time will come—and at no very distant date—when this new volume, which you are now giving to the world, will be recognised and appreciated at its vastly more than mere money value. Each pioneer has his or her own specific work to perform; and amongst these, none have laboured more assiduously, and more unselfishly, than the gifted editress of “*Art-Magic*”; “*Ghost Land*”; and the authoress of the “*History of the Modern Spiritual Movement all over the Earth.*” So states

Your Fellow Workman,

WILLIAM OXLEY.

Manchester, August 15th, 1883.

MESMERISM AND CLAIRVOYANCE.

The *Reminiscences of Georgina Baroness Bloomfield* (Kegan Paul and Co., 1883), dedicated by permission to the Queen, contains (p. 105) the following interesting testimony on the subject of mesmerism and clairvoyance:—

“In the winter of 1844, my sister-in-law, Mrs. Liddell, was much interested in mesmerism, which was being practised by Miss Martineau, at Tynemouth, and she tried it upon my mother's young maid who was suffering much from palpitations; its soothing effect was remarkable; and under it she became clairvoyant. Our parish clergyman, the Rev. J. Collinson, doubting this faculty asked permission to test it. This not being objected to, he brought a sealed packet, none but himself knowing the contents. The next time the girl was mesmerised, the packet was put into her hand and she opened it and drew forth a lock of hair, which, after stroking it a little, she threw from her, saying there was no light about and it was disagreeable to her. My sister-in-law put it in her hand again, asking her to say why she did not like it. The girl shuddered and said, ‘It is the hair of a dead person; there is no light in it; it is the hair of a person who had a hard struggle before dying.’ On its being handed back to Mr. Collinson with the words of the girl, he told us that it was the hair of his daughter, deceased eighteen months, and that it was true that her death was preceded by a painful struggle.

“On another occasion, I had just come home from one of my waitings on the Queen. I had just unpacked my books, amongst them was a Prayer Book, with the music of chants and hymns at the end. I took up this book casually as I left my room to go into that where the mesmerising was going on. Some experiment was being made as to her clairvoyance, and her eyes were bandaged. I put my Prayer Book into her hand, the end of the book upwards. She felt the first page, she opened it with the tips of her fingers, and said, ‘What a funny book—music instead of words’; she used to read with the tips of her fingers or with the back of her head, and when her eyes were bandaged, if asked to tell the hour, she turned the back of her head to the clock.

“I have never seen mesmerism practised since, but I can testify to the truth of these facts. Its soothing power with this girl was extraordinary; the palpitation of the heart was so excessive that one could see the pulsations in her neck, then after three minutes of the magnetic sleep the palpitations would cease and the pulse beat regularly and quietly. The doctor declared that no power of medicine could have produced such a result so speedily.”

APPARITION OF THE LIVING.

For many years I have been a suffering invalid. I have a most valued attendant and friend in the person of Miss G——, who has been with me nearly twenty-two years. A few years ago she went to the wedding of her eldest brother, who then resided more than 100 miles from the place I was living at. A younger sister of Miss G—— remained with me during her absence. On the day appointed for Miss G——'s return, I felt extremely uneasy and restless all the afternoon. The appointed time passed and Miss G—— did not return. Her sister was quite easy about her, saying that doubtless she had missed the train, and might come by the night train. I did not believe this could be, but would not retire to rest. At twelve I rose from my couch, and went to the window to look through the Venetian blinds at the moonlit street; everything was seen as clearly as at noonday, and I saw Miss G—— come quickly up to the door, put her foot on the first step, and then look up with a radiant smile. The moon shone bright on her face, and I said to her sister, who was standing beside me, “There she is, M——, run down and let her in.” M—— replied, “I do not see her.” I said, a little impatiently, “Oh, do run down, she is waiting at the door.” M—— went down, and the lady in whose house I lived, being anxious about me, had not retired to rest, then joined M—— in the passage, both going to the door together—no one was there. Both stepped out into the moonlit street—no one was to be seen from one end to the other. Then they came to me and tried to persuade me I had been mistaken; but I had distinctly seen her, looking radiant in the moonlight. At first I concluded an accident had occurred, and that she had been killed. I went to bed. During the almost sleepless hours of the night, I considered that had she been killed; she loved me too well to look so bright in her *last* moments, and this somewhat consoled me. At half-past one next day, Sunday, she was in my arms, expressing her fears that I had been much alarmed. She had found that the train she left L—— by the day before, stopped at L—— *two* hours, and as she had cousins there she went to see them, begging her cousin to mind the train, and they started for the station, as they considered, in good time; but her cousin's watch was some minutes slow, and when they arrived they had the mortification of seeing the train just beyond the platform, rapidly moving away. She said she was very miserable all the afternoon, but was persuaded not to come by the night train, which would arrive in London at a time no cabs could be had, and her friends would be so uneasy; so at twelve she determined to go to bed, wishing devoutly she could just let me know she was safe—she had not thought of a telegram—and determining that nothing should make her lose the earliest train in the morning. I have never been able to account for this vision but by considering that it was produced by the strong sympathy existing between us, and her great affection for me.

F.I.H.

“WONDERS FROM THE RECORDS OF THE WIZARD OF THE NORTH.”—In an article bearing this title in “*LIGHT*,” August 25th, 1883, reference is made to the superstition connected with the ringing of bells. The following remarks of Mrs. Crowe touch upon this subject:—“I meet,” says Mrs. Crowe, in “*The Night Side of Nature*” (p. 133, sixpenny edition, Routledge, 1882), “with numerous records of a preternatural ringing of all the bells in a house: sometimes occurring periodically for a considerable time; and continuing after precautions have been taken which preclude the possibility of trick or deception, the wire being cut and vigilant eyes watching them, and yet they ring on day and night just the same.”

(WHEN in mental or worldly trouble) “Neither be cast down, nor yet sink into despair. Submit calmly to the will of God, and for the love of Jesus Christ suffer all that may happen to you; for summer succeeds to winter; day returns after night, and after the storm comes the great calm.”—THOMAS-A-KEMPIS.

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TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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Light:

SATURDAY, SEPTEMBER 15TH, 1883.

NOTICE TO CORRESPONDENTS.

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

THE DISCUSSION ON ESOTERIC BUDDHISM.

It appears to us desirable that the controversy on Esoteric Buddhism which has been going on in these columns for the past few months should, for the present at any rate, be discontinued. We have in type a long article on the subject, by the Hon. Roden Noel. This will appear in our issue for October 20th, together with any letters on the subject which may reach us in the meantime, and, in order not to close the correspondence in too hurried a fashion, we shall be pleased to insert any further communication bearing on Mr. Noel's critique, or any outstanding point in connection with this question in the following issue, viz., that for October 27th. After that the matter must drop for the present. Not by any means that the subject has been threshed out, but simply because our general readers have a claim for attention which, while gladly meeting as far as possible the views of those desiring to discuss special questions, we are bound to consider. Having regard to the necessarily limited character of a newspaper discussion, the *pros* and *cons* of the subject have been very fairly stated as far as they go. And now it seems to us something very much like a dead-lock is arrived at. On the one side a speculative philosophy is put forward, resting solely on the *ipse dixit* of a somewhat shadowy authority, all proofs, even of the existence of such authority, being denied save to two or three persons, and on the other side is found an emphatic refusal to believe unless the required proofs are forthcoming. At present these are conspicuous only by their extreme paucity, and even those which are vouchsafed to us are invalidated by discoveries such as that recorded by Mr. Henry Kiddle in "LIGHT" for September 1st, to explain which no attempt has yet been made. If there is any question at all to consider it is surely one of fact, and we may endeavour to solve the mystery later in the year. For the present the matter must remain as indicated above.

MINISTERING SPIRITS.

No. II.

"Are they not all ministering spirits sent forth to minister?"

Hebrews, chap. I. verse 14.

A Fisher of Souls.*

Half an hour's walk to the south-east of my father's village of Neviges, by Elberfeld, there lived upon a farm called the Bradde, some forty years ago (the writer is writing in 1835), a pious woman, the wife of the farmer, a Frau S., who was accustomed, to her confidential friends, to relate the following occurrence. It has reference to the loving ministration of spirits from above to pious, but troubled, souls on earth.

Frau S. had the misfortune to lose a favourite child, through drowning in a pond upon the farm.

During the seasons of busy work in the country, the whole household is accustomed to go forth together, to labour in the fields or woods. One person alone, usually the mistress of the family, remains at home, fully occupied in preparing at the hearth food for the hungry labourers upon their return.

The youngest children, such as are not able to labour in the fields, or who are not old enough to attend school, remain with the busy mother. But she is frequently so much pressed with her duties, as for a time to lose thought of her children.

Thus was it that the child of Frau S. met its death. The mother remained for weeks and months utterly inconsolable; her anguish in recalling her negligence, and her sense of her own part in the misfortune, approached despair. No word of consolation from human lips, nor even in the pages of her so-beloved Bible, could make any permanent impression upon her mind.

In this sad, desponding state, one beautiful summer's morning she visited the church in Neviges. The sermon of the clergyman, however, only rendered more keen the need of comfort for her soul.

In a deeply pitiful condition did she, at noon, set forth homewards. Close to the farm stands a small oak wood, through which the road leads. In this wood lies a damp hollow, which, especially in the rainy season of autumn, becomes a pool of water; but at the present season was almost dried up.

Spite of her melancholy mood, she, nevertheless, had her attention drawn to the fact that a gentleman, handsomely attired, according to the fashion of the day, stood close to the road, and with a grand fishing-rod was angling with much steadfastness in the hollow. Approaching nearer with a courteous greeting to him, she could not resist asking "Whether he in reality expected to catch any fish there?" The gentleman replied, "Why not? Do you think, then, that I shall not have any success?"

FRAU S. replied: "You had best leave off, for it will be foolish to continue; the boggy hollow is nearly dried up."

THE STRANGER: "Is it not remarkable, my friend, that persons can give one another the excellent advice of which they themselves stand in need? I will follow your counsel if you will follow mine. As probable is it, that I, with my fishing-rod, shall draw fish out of this dried-up hole, as that you, with your unending grief, should draw forth, again alive, your beloved child, drowned in the pond."

Overwhelmed with astonishment, but not distressed, Frau S. inquired whence the stranger came, and how it was that he could thus read the depths of her heart? Putting aside her question, the stranger, with great sweetness and earnestness, sought to shew her in the midst of her grief and humiliation what was displeasing to God in her excessive lamentation. His words, like oil and wine, penetrated her heart, and though she felt her conscience stricken, she could not resist her desire to invite the stranger

* Translated for "LIGHT" from *Blätter aus Provost*.

into the farm and offer him her rural hospitality, hoping to hear more of his instructive words. Not unlike to the feelings of the two disciples who conversed with the Lord on the way to Emmaus, were those of this good farmer's wife, and she might have truly exclaimed with them, "Did not our hearts burn within us, as He spoke with us by the way and opened the Scriptures unto us?"

Meanwhile she had drawn near to the farmhouse. Going a few steps in advance to open the door she turned round again to invite the stranger to enter, when, behold! he was no longer there! He had vanished! But with him had vanished, for ever, all her devouring sorrow! The extraordinary occurrence had, however, so greatly overpowered her, that she, being in a fainting condition took to her bed. Her perplexed husband summoned a doctor, who bled her; but she experienced an internal and abiding peace of mind, which is above all reason. This peacefulness, before long, restored joyful health to her once more.

On later occasions, when questioned as to the apparition she had nothing extraordinary to describe in the appearance of the stranger, beyond what has been already said, with the exception, that she remembered to have remarked that the linen of the stranger had a sort of yellow shine about it—not being "quite white."

Communicated by A. Köttgen, of Langenberg, to Dr. Kerner. "Blätter aus Prevorst," 7th volume, 1835, p. 206.

A. M. H. W.

CHILDHOOD OF DR. MESMER.

How the Great Healers gather together vital force for future beneficent uses, may be seen strongly exemplified in the case of Franz Anton Mesmer. The free breath of pure nature can alone be expected to feed the physical healer with the vital force of physical health, even as the free breath of the pure Spirit of God can alone be expected to feed with vital force the healer of spiritual and moral disease.

In the "Researches after Memorials of Mesmer in the Place of his Birth,"—the last work published by Dr. Justinus Kerner, and from which copious extracts are given in the forthcoming first volume of "Pioneers of the Spiritual Reformation," appears the following notice of the early health-giving surroundings of one of the greatest healers ever born into the world. "His infancy and boyhood were passed by Mesmer amidst the glorious scenery of the Lake of Constance. Upon the banks of the Rhine and of the lake, in the fields and woods, he was left to wander about and play by himself. His father was a huntsman in the employment of the Bishop of Constance. The child Mesmer exhibited an especial affection for water, for running brooks and streams, which he always followed up to their springs, and thoroughly loved to investigate upon their courses. During Professor Wolfart's last visit to Mesmer, the aged man of wonders referred to this, his youthful inclination, and he related how in his eighth year, when attending school, and his way lay along the banks of the Rhine, his desire to follow up the course of the streams which flowed into that great river frequently caused him to neglect his school duties. In all places where waters flowed, he loved also to seek for stones and shells; and wind, storm, rain, hail and snow had early attracted the boy's attention and become subjects for reflection to him, and he would, in order to study their nature, rush forth into their midst with joy.

"Through this life, in the bosom of free nature, he appears, even whilst still a child, to have drawn towards himself a natural power unpossessed by the dwellers at the fire-side, a power which appears to delight to flow into those who maintain a many-sided intercourse and struggle with nature; as, for instance, in the case of sailors, hunters, shepherds, mountaineers, and tillers of the soil. In such

persons is discovered the development of a special sense and of a special power, which in his later life, continued to develop itself in Mesmer, and which he, as so-called Magnetism, first recognised, and as a means of healing carefully examined and made known; a power which is not inherent in all men, but markedly is not so in men of vitrified understanding and whose knowledge is alone that of the schools."

REMARKABLE EXPERIENCE OF MISS E. OWENS BLACKBURNE.

This lady, so well known in the literary world, writing from Caramore, Sutton Howth, Dublin, on September 5th, 1883, gives the following account of a remarkable incident which recently occurred to her. She says:—

"Thank you very much for 'LIGHT.' I have had an experience in this house of the account which you may make a paragraph of, if you like. This is an oddly built house; the bath-room has two doors, one opening on the landing, the other opens *outside* where there is a high flight of steps leading down to the yard; about twelve yards from the foot of the flight of steps there is another shorter flight leading up to a gate in the sea-wall, and a shorter flight again leading down to the strand where we bathe. One night lately I could not sleep, and wanted to go down stairs to get a book—it was about half-past four, and I had plenty of light without taking a candle. As I stood at my room door on the upper landing I was directly opposite to the bath-room door; it was open; the door opposite to it leading down to the bathing place was open also. A man with a large whitish dog, which he held by a chain, crossed the doors, went out through the outer door, and lashed the dog down the steps. I was rather startled, and went into my mother's room opposite; she came out—the doors were shut and everything silent. Two days afterwards I was coming down our back steps to get down on the strand when a coastguard spoke to me and hoped I was stronger than when I came down here. I said, "Yes! Howth air had given me new life." He hesitated for a moment and then remarked that no one about the place ever expected that we would have stayed in it, as it was 'well known that Curtis' (the man who had owned the place and died here) was always walking about it, leading the big white vicious dog that he beat to death in one of his terrible fits of fury.' We have a little girl of five years old on a visit with us. Yesterday she was desired to go to the bath-room for something. She refused, saying 'Mr. Butler's' (our next neighbour) 'big white dog was always in the bath-room,' and she was afraid of it. Mr. B. has only one dog, a black-and-tan. It is certainly an uncanny sort of house, and I should like to be able this coming winter to do something to find out something more."

"HOW TO INVESTIGATE SPIRITUALISM."—Mr Farmer's little pamphlet under this title, has been reprinted by Colonel Bundy, (*Religio-Philosophical Publishing House*). Sundry additions and alterations have been made in order to adapt it for American readers.

In the early part of my investigation I arrived at the conclusion that the genuineness of a spirit communication depends upon, first and primarily, (1) the *medium* through whom it comes; (2) the person or persons present who receive it; (3) the circumstances under which it is given; and (4) the character of the communication itself; and I have never accepted a communication without a careful analysis and consideration of all these points.—HENRY KIDDLE.

SPIRITUALISM IN FICTION.—The following, clipped from an exchange, is stated by a correspondent who has seen advance sheets to refer to a book which will cause much interest and speculation:—"John Lovell and Co., New York, have in press a volume entitled 'Beyond the Sunrise: Observations by Two Travellers,' which is a clever work by two anonymous writers. The subjects treated in it are psychology and clairvoyance, as apart from and distinct from Spiritualism, and the authors have evidently had an extended experience with the subjects treated. It has become the fashion for agnostics and others who entirely discredit the spiritualistic philosophy to affect the study of Theosophy, and the writers of this work are evidently posted in regard to this tendency. In an elementary way they outline the philosophy of American Occultism and give in its pages some remarkable revelations. In the form of sketches they relate phenomena not possible to be obtained through the avenue offered by those who believe in Spiritualism. The book will certainly be read with interest."

CURIOUS CASE OF SENSITIVENESS.

From Report of British Home for Incurables, at Clapham, for 1883.

A very singular case is that of Mrs. Croad, who has been an out-patient ever since 1867. She was born at Plymouth in 1840, and when about thirteen was seized by an illness which deprived her for three years of the use of her limbs. From this she apparently recovered, and was married when only nineteen to a young sailor, who first took her to America and afterwards established his home at Brading, in the Isle of Wight. There the young wife twice fell down a flight of steps, injuring herself in a manner that brought on epileptic fits. While she was in this state her little boy was scalded to death, and her malady was much aggravated by grief, and the sudden loss of her husband a few months later brought on a stroke of paralysis, followed soon after by a second, ever since which she has been a prisoner to her couch. In 1870 she lost the power of speech and of taking solid food through lockjaw, and has since become blind and deaf, and has so little use of her arms and hands that for long she could only write with difficulty by fastening a pencil to her right forefinger with a piece of elastic and steadying the slate between her body and the side of her crib; but is now reduced to holding the pencil between her teeth.

The strange part of her story is that the skin of her face is remarkably sensitive, and her friends now communicate with her by writing words on it. If she receives a letter she passes it across her cheek, and immediately perceives from whom it comes. She also knows who is approaching her by their step, which she says produces in each case a distinct and different quiver throughout the length of her spine. If friends take her hands and form a circle while singing, she grasps the harmony so accurately as sometimes to surprise them by whistling a second treble. Her own account is that each note strikes a nerve of her face. She can distinguish photographs by passing them across her cheek, even in the case of a group, designating the exact position of each one. Colours she can tell in the same manner, whether they be those of stuff, ribbon, china, or any other substance. Her explanation is that each colour has its peculiar degree of heat, smoothness, roughness, or projection. White is cold; black, hot or raised; red, very hot and smooth; blue, hot and grating; brown, very grating, &c.

SPIRITUALISTIC PUBLISHING.—Until quite within the last two years the need of a firm of publishers for works on Spiritualism and occult subjects (who should, while possessing the confidence of the public, also be in a position to produce the works, entrusted to their care, in a good style), was very widely felt. This is, however, hardly the case now, for the Psychological Press Association has slowly been building up a business in this direction, for some time past. How well this firm have succeeded is borne out by the fact that during the last two years they have probably put into circulation a greater number of works on Spiritualism than anyone else has done during the whole of the previous decade. Amongst these may be mentioned Mr. Farmer's "New Basis," and "How to Investigate Spiritualism"; "M. A. (Oxon's)" "Psychography and Spirit Teachings"; Miss F. J. Theobald's "More Forget-Me-Nots," &c. These are shortly to be followed by a volume from the pen of Mrs. Howitt Watts, and two more volumes of "M. A. (Oxon's)," all uniform we understand, with the latter's recently issued "Spirit Teachings." They have also issued large editions of suitable works at very low prices,—prices which will bear comparison with those charged for the many popular reprints now before the public, e.g.,—"The New Basis," which was issued at threepence, "Psychography," at sixpence; and "How to Investigate," at slightly over a penny. The Psychological Press Association are, at present, occupying temporary premises at 38, Great Russell-street, where a large and varied selection of works is kept in stock, and where any work or journal on occult or kindred subjects may be obtained. We understand that towards the end of the current year they intend taking permanent premises in a more central position, and when we inform our readers, as we think we may without violating any confidence, that any surplus of receipts over expenditure is devoted to the disseminating of the literature of Spiritualism, we are sure all will wish them success in their very important work.

WONDERS.

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

(Continued from page 388.)

A Greenland Seeress and a Spirit Seance in the time of the Vikings.

"The Pirate," Note N, p. 241. Fortune-telling Rhymes.

... "There lived in the same territory (Greenland) a woman named Thorbiorga, who was a prophetess, and called Little Vola (or Fatal Sister), the only one of nine sisters who survived. Thorbiorga, during the winter, used to frequent the festivities of the season, invited by those who were desirous of learning their own fortune, and the future events which impended. Torquil being a man of consequence in this country, it fell to his lot to inquire how long the dearth was to endure with which the country was then afflicted; he therefore invited the prophetess to his house, having made liberal preparation, as was the custom, for receiving a guest of such consequence. The seat of the soothsayer was placed in an eminent situation, and covered with pillows filled with the softest eider-down. In the evening she arrived, together with a person who had been sent to meet her, and shew her the way to Torquil's habitation. She was attired as follows:—She had a sky-blue tunic, having the front ornamented with gems from the top to the bottom, and wore around her throat a necklace of glass beads (crystal?). Her head-gear was of black lamb skin, the lining being the fur of a wild white cat. She leant on a staff, having a ball at the top. The staff was ornamented with brass and the ball or globe with gems or pebbles. She wore a Hunland (or Hungarian) girdle, to which was attached a large pouch, in which she kept her magical implements. Her shoes were of sealskin, dressed with the hair outside, and secured by long and thick straps, fastened by brazen clasps. She wore gloves of the wild cat's skin, with the fur inmost. As this venerable person entered the hall, all saluted her with due respect. But she only returned the compliment of such as were agreeable to her.

"Torquil conducted her with reverence to the seat prepared for her, and requested she would purify the apartment and company assembled by casting her eyes over them. The table being at length covered, such viands were placed before Thorbiorga as suited her character as soothsayer. . . . The table being removed, Torquil addressed Thorbiorga, requesting her opinion of his house and guests, at the same time intimating the subject on which he and the company were desirous to consult her.

"Thorbiorga replied it was impossible for her to answer their inquiries until she had slept a night under his roof. The next morning, therefore, the magical apparatus necessary for her purpose was prepared, and she then inquired as a necessary part of the ceremony, whether there was any female present who could sing a magical song called *Vardlokur*. When no songstress, such as she desired, could be found, Gudrida, the daughter of Torquil, replied, 'I am no sorceress or soothsayer; but my nurse, Haldisa, taught me, when in Iceland, a song called *Vardlokur*.' 'Then thou knowest more than I was aware of,' said Torquil. 'But as I am a Christian,' continued Gudrida, 'I consider these rites as matters which it is unlawful to promote, and the song itself as unlawful.' 'Nevertheless,' answered the soothsayer, 'thou mayest help us in this matter, without any harm to thy religion; since the task must remain with Torquil to provide everything necessary for the present purpose.'

"Torquil also earnestly entreated Gudrida till she consented to grant his request. The females then surrounded Thorbiorga, who took her place on an elevated stage. Gudrida then sang the magic song with a voice so sweet and tuneful as to excel anything that had been heard by any present. The soothsayer, delighted with the melody, returned thanks to the singer, and then said, 'Much have I now learned of death and disease approaching the country, and many things are now clear to me which before were hidden as well from me as others. Our present dearth of substance shall not long endure for the present, and plenty in the spring succeed to scarcity. The contagious diseases, also, which the country has for sometime afflicted, will in a short time take their departure. To thee, Gudrida, I can, in recompense for thy assistance on this occasion, announce a fortune of higher import than anyone could have conjectured. You shall be married to a man of name here in (Greenland, but you shall not long enjoy that union; for your fate recalls you to Iceland, where you shall become the mother of a numerous and honourable family, which shall be enlightened by a luminous ray of good fortune. So my daughter, wishing thee health, I bid thee farewell.'

"The prophetess, having afterwards given answers to all queries which were put to her, either by Torquil or his guests, departed to shew her skill at another festival to which she had been invited for that purpose. But all which she presaged, either concerning the public or individuals, came truly to pass."

"The above narrative," adds Sir Walter, "is taken from the Saga of Erick Randa, as quoted by the learned Batholine in his curious work. He mentions similar instances, particularly of one Heida, celebrated for her predictions, who attended festivals, for the purpose, as a modern Scotsman might say, of *spawing* fortunes with a gallant *tail* or *retenué* of thirty male and fifteen female attendants.—See *De Causis Contemptæ a Davis adhuc Gentilibus Mortis*, lib. III. cap., 4. (Hafniæ 1689, 4to.)

CURIOUS DREAMS.

The undermentioned dreams of mine may be interesting to the readers of "LIGHT."

"I once dreamt that I was lying in my bed and conversing with my father-in-law, who was standing before the looking-glass, brushing his hair. He was talking to me about his own funeral, and enjoining on me his wish that it should be a very simple one. The door being open, leading into the next room, I could see him lying in his bier, prepared for burial, and at the same time he was standing before the glass, as already stated. The judgment or the power of discriminating between the *real* and *ideal*—the natural and absurd being dormant—the brain held the two facts of his being alive and dead at the same time without any notion of their incongruity."

Another curious dream which I had at Chagford, Devon, last summer, was the following:—

"I was in a spacious room, in the centre of which was a table, and round it were seated some seven or eight officers in scarlet uniform, constituting, as I supposed, a court martial. Two individuals among them were evidently civilians from their sable garb, and both were very corpulent—one I imagined to be Mr. Herbert Spencer, and the other Mr. R. D. Blackmore, the novelist, though I have never seen either myself, and know nothing of their build, &c. Rising in a passion, as it seemed, I addressed this visionary tribunal, telling them in a burst of eloquence that though they imagined themselves to be *bonâ fide* creations of flesh and blood, I knew better—*knew* that they were only phantoms—*simulacra*, and that they would speedily dissolve into empty air again! I remember one of the civilians placing his hand on his forehead, and looking pityingly at the others, evidently implying that I was touched in the upper story. Then the whole scene faded away, and another dream followed."

This example is interesting as showing, *first*, how very strong is the consciousness of individuality in dream (we never lose the sense of our own identity); next, how we reason logically from absurd and baseless premises—for, promising that the two civilians were Spencer and Blackmore, I addressed each in suitable words, making, if I remember rightly, some allusion to their respective works. Thirdly, this dream shews that occasionally, though rarely, we are *conscious* we are *dreaming*, aware and that the whole fabric of self-induced images will presently dissolve into nothingness. This might be called in the words of Poe "*a dream within a dream*," for I dreamed that I was dreaming! Some very subtle psychical process was exhibited here. Fourthly, this dream shews the exaltation of the intellectual (in this instance, the reasoning powers) in dream, for I spoke in words of burning eloquence, and am *not* especially eloquent in my waking state.—F. B. DOVERTON.

Colonel Olcott's Buddhist Catechism has been translated into French under the title of "*Le Bouddhisme selon le Canon de l'Eglise du Sud sous forme de Catéchisme*."

PROGRESS IN SPAIN.—There is a marked increase of the love of reading in our rising generation, and many are attracted by works on psychological subjects. The circulation by our circle in Pampeluna of books on Spiritualism has brought us an accession of members, and among them some mediums. The older disciples appreciate the efforts of us younger ones in this direction, and aid us with means for extending the knowledge of our rational philosophy. A circle has been formed for the systematic study of standard works on Spiritualism, and for progressive study of the phenomena, to enable us to speak to inquirers and answer opponents with effect.—*Revue Spirite*.

CORRESPONDENCE.

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

Habitual Apparition of the Living.

To the Editor of "LIGHT."

SIR,—It is to be regretted that in the remarkable account of Mademoiselle Sagée in your issue of the 18th ult., you did not mention who the narrator was, who received the account from Mademoiselle de Guldenstube. When so astonishing a story is given to the world, it ought not to be weakened by the omission of any link in the chain of evidence by which it reaches us.—Yours, &c.

H. W.

[We mentioned in a foot-note, that the narrative appeared in the first edition of "Footfalls on the Boundary of Another World," by the Hon. R. Dale Owen.—Ed. of "LIGHT."]

George Fox.

To the Editor of "LIGHT."

SIR,—With regard to the paragraph quoted from the *Medium and Daybreak* in the last number of "LIGHT," let me say that if Mrs. Fox Jencken be related to George Fox, it cannot be by descent, and I have never heard of his having any relatives. He married, somewhat late in life, Margaret Fell, the widow of Judge Fell, whose sons had then grown up. There have been other families of Fox in the Society of Friends, and some of the name have been ministers.—H. T. H.

SPIRITUALISM IN LONDON & THE PROVINCES.

The Late Dalston Association of Inquirers into Spiritualism.

To the Editor of "LIGHT."

SIR,—Kindly grant us space in your columns to announce that the above named Association, which has existed since 1870, has now had its affairs voluntarily wound up, and its existing members and the Society's effects have been transferred—on an equitable basis—to the Metropolitan Spiritual Lyceum, which body will carry on our work with increased facilities and advantages, as shortly it will enter into new and commodious premises in a central position.

All outstanding debts have been discharged, and an honourable record for the past *thirteen years* is the best evidence that the Association has not existed in vain.

On behalf of the members, we are, yours, &c.,

J. J. MORSE, President.

Jos. N. GREENWELL, Hon. Secretary.

London, September 6th, 1883.

GERALD MASSEY'S FIRST LECTURE AT ST. GEORGE'S HALL.

No more satisfactory or eloquent report of Mr. Massey's first lecture could be given than the authorised statement that the receipts of the first day, including the sale of course tickets, cleared the expenses of all four lectures. The audience, though not so numerous as on the opening day of Mr. Massey's earlier series in the same hall, was a large one, and thoroughly representative all round; including men of science, Spiritualists, and secularists, and the intellectual quality was obviously as fine as the day itself. "Thinking men and women" had responded to the lecturer's invitation. Mr. Massey's lecture was one that would be impossible to report, one that is difficult to summarise and not altogether easy to characterise. It was an application of the principle of evolution and the doctrine of development to the pre-historic past of man, with the view of shewing that from the time of the palæolithic age archaic man was burying the bones or bodies of the dead in the cave or grave as a place of re-birth. The Egyptian Mesken, which was continued in the European Miskin, means literally the re-birthplace. All the types that were buried with the dead, the horn of reindeer, bones of children, branch of birch, the hair, skin or shoe, the dog as watcher by night and guide through the darkness, the shapes, names, and total typology of the tomb, illustrated the idea of renewal, of reproduction or resurrection for another life. The natural genesis of embalmment, which began when the bones were first coated with red earth, as in the mounds at Caithness, together with the Egyptian practice of it as a perfect art, were elaborately described, the meaning and the motive being traced step by step. In his reply to the Esoteric Buddhists Mr. Massey contended that they were misinterpreting or misapplying the ancient typology, which was once a common possession of all the Gnostics, and is Kamite in its origin.

At each stage the legends, beliefs, and superstitions respecting the different souls were referred to or related, and thus the natural genesis was traced to phenomena. For example, when the soul was represented as breath the Transmigration of souls was a possibility. In Egyptian, the word "*sen*" signifies both breath and transmigration; and the "ancestral soul" of breath was held to transmute from generation to generation. But this was neither physical nor spiritual in the modern sense.

The Pythagorean doctrine of Metempsychosis was derived from this primitive original, perverted in the course of descent until it was no longer a true likeness of the archaic coinage of human thought. So when Plato, or any other metaphysical impostor, tells us that our knowledge is derived from memory, and our science is *reminiscence*, that is a sophism which may be traced back to the time when the faculty of memory, as internal perception, the *manas*, was the highest representative of a soul. In this way the lecturer showed the phenomenal origin of the Seven Souls of the Egyptians, Hindus, British and others.

The lecture culminated in a demonstration that the existence of a seventh soul, the highest, was made known in the Mysteries by means of abnormal phenomena, and that the final transformation in the series was effected by entrance into the trance conditions which constituted the perfect adept in the Mysteries. This was the secret of secrets in the ancient *Gnosis*. This was the secret of Buddha, of Hermes, and of Paul.

The subject of Mr. Massey's second lecture on Sunday, September, 16th, will be the "Non-historic Nature of the Fall of Man, and what it meant as Astronomical Mythos and Physiological Fable."

NEWCASTLE-ON-TYNE.

We learn from the *Newcastle Daily Chronicle* that on September 3rd, Mr. Frederick Ogle, mesmerist, made a number of mesmeric experiments in the hall of the Newcastle Spiritual Evidence Society, Weir's Court, Newgate-street, Newcastle. The gathering was promoted solely through a correspondence that has been going on in the columns of the *Chronicle*. Mr. T. P. Barkas in the first instance had asked in a letter if any person could recommend him to a clairvoyant sensitive. Mr. Grey, notary, of Newcastle Quayside, in another communication, made light of Mr. Barkas's application, and this was followed by a note from Mr. Ogle, intimating that he would, if requested, produce clairvoyants who might remove some of Mr. Grey's apparent incredulity. Beyond this the matter resolved itself into a challenge and an acceptance, Mr. Grey undertaking to present a bank cheque if a sensitive, under proper conditions, could, with his or her eyes blindfolded, read the number of the cheque. This was the principal test for which the meeting was fixed, and the interest in it drew to the hall an audience that filled it to an uncomfortable extent, while many persons were unable to obtain admittance at all. Dr. Ellis was voted to the chair, and the following gentlemen were selected as a committee to see that proper conditions were followed:—For Mr. Ogle—Messrs. T. P. Barkas, Burton and Thompson. For Mr. Grey—Dr. Evers, LL.D., and Messrs. Laverick and Rae.

The Chairman said he came prepared to put some tests himself, but having been elected to the chair he would undertake to fill that position.

After addresses from Mr. Ogle and Mr. Grey, and some discussion as to terms, it was agreed that the sensitive should read out, with his eyes blindfolded, the number of the cheque, the numbers of the date written on it, and the number denoting its value. The subject or sensitive employed by Mr. Ogle is known as "Dick, the pit lad." He is a short, slim young man, with something of an old-fashioned look about him. Mr. Ogle mesmerised him, until his features had almost become rigid, and he then was put through a number of ordinary mesmeric tests, such as singing, being compelled, while blindfolded by a handkerchief, to stop with a wave of the hand and so forth. The cheque test, however, involved more stringent conditions. His eyes were completely plastered up with gummed paper by Mr. Ogle, and this was covered with other paper until Dick fairly presented the appearance of a person who had been in battle and been sorely injured. The papers were surmounted by a thick handkerchief bound tightly round his head. Mr. Grey and his committee desired that a towel should also be thrown over his head, but this was resented by both Mr. Ogle and the audience, who held that the conditions had been fairly fulfilled. A minute examination of the arrangements for rendering the sensitive unable to see having been made, and adjudged satisfactory, the test proceeded. Mr. Grey produced his cheque; the numbers on the corner were folded in a certain position, and the cheque was handed to Mr. Ogle. It was handed, however, in a way that absolutely prevented the experimentalist from seeing the numbers. The latter were held about two feet away from the sensitive, at an elevation almost on a level with his brow, and in that position he was expected to exercise his marvellous power. There was a long pause, undisturbed by a single movement on the part of the audience. Then the voice of the pit lad was heard—"There is a crease at the commencement; I cannot make out the first number." The note was handed back to the chairman, and after the crease had been smoothed down, it was again placed in front of the blindfolded young man. "2 1 7 2 0 6," he remarked. The signal that the reading was correct was given by Mr. Grey himself applauding, a step that was followed by others throughout the hall. In the second test—the numbers of the date—the sensitive was scarcely so correct, as he made out the numbers to be 4883. He, however, qualified his assertion, even before it was made, by the remark that he thought the first number was 4, but he was not quite sure. The chairman explained that this might be caused by the fact that part of the numbers were written in red and part in black ink. The test was at this point considered complete, the reading of the numbers representing the amount

was not insisted on, and it was generally allowed that Mr. Ogle's subject had done all that could possibly be expected from him. This being so, the bandage was removed, and the process of tearing off the gummed paper from the eyes of the mesmerised subject was one evidently attended with pain, for it had become firmly affixed to the eyes and their surroundings. After this operation the sensitive was in a much exhausted condition. His features were very pale, his lips firmly compressed, and he appeared almost dead. Indeed, the chairman, after feeling his pulse and the region of his heart, declared that he was breathing very little.

Mr. Ogle said he had no doubt his subject had gone through a perfect agony of pain during the hour he had been under the mesmeric influence, but there was a power in the science to effectually restore him. This was done to the relief of all in about ten minutes afterwards, and the pit lad, safely again restored to his senses, left the platform amid hearty cheering.

Dr. Evers, one of Mr. Grey's committee, said he must express himself thoroughly disappointed with that evening's proceedings, because Mr. Ogle had insisted upon having all his own conditions. He would have been very much more pleased and satisfied if Mr. Ogle had allowed some conditions from the other side. So far as he was concerned, he felt convinced that the lad was thoroughly blindfolded, but he was dissatisfied that Mr. Ogle had insisted on all the conditions.

Mr. Grey, who appeared somewhat embarrassed, said he could not see how the sensitive could see—(loud laughter)—and he shared to some extent the sentiments expressed by Dr. Evers. He had, however, great pleasure in handing to Mr. Ogle the cheque, and he only wished it had been of greater value than it was. (Cheers.)

Mr. Ogle returned thanks for the cheque, and expressed himself gratified with the results. He had, however, another sensitive, a lady, whom he would introduce on the following night, and whom he thought would show still further the power of clairvoyance. They were willing to meet any of them again for another cheque—(laughter)—and would be happy to submit on Tuesday night to still further tests.

Mr. Barkas addressed the audience, commenting on what had been seen, and which he held to be of a most conclusive kind so far as the power of clairvoyance was concerned.

Votes of thanks to Mr. Grey and to the Chairman concluded the proceedings.

A second entertainment has been given by Mr. Ogle in the hall of the Newcastle Spiritual Evidence Society, Weir's Court, Newgate-street. There was again a crowded attendance, and Mr. T. P. Barkas presided. The tests were identical with those of the previous night, "Dick, the pit lad," and his wife, the two sensitives, while their eyes were hermetically closed—alike by mesmeric power and bandages—to all external luminous influences, naming articles held up before them, stating the time from watches borrowed from the audience, and deciphering the numbers on a Bank of England note. The failures were slight, and the tests on the whole were marvellously correct. The audience was inclined—at least a portion of it—to be more critical and hostile than on the evening before, but there was nevertheless a good deal of satisfaction and surprise expressed, and the committee—which included Dr. Ellis—openly vouched for the fact that the eyes of the subjects were thoroughly closed.

PLYMOUTH.

Mr. W. J. Colville, of Boston, U.S.A., delivered two lectures at St. James's Hall, Plymouth, on Sunday afternoon and evening. Mr. R. S. Clarke presided on both occasions. The subject of the afternoon lecture was "The Religion of the Coming Race." Speaking in the evening on the subject "Does Death End All?" Mr. Colville answered the question in the negative, contending that when death ensued man retained a conscious entity as a living intelligent unit in the spiritual world. Man possessed elements which must exist eternally—elements which, though they were indivisible, were, moreover, to be perceived in their effect. The knowledge of immortality he claimed to have come to man intuitively. He condemned the doctrine of hell-fire, and considered that the virtue of the Roman Catholic Church lay in its belief and teaching of the doctrine of purgatory. He considered that the man who taught the doctrine of hell-fire was more a blasphemer than Mr. Bradlaugh, who merely gave utterance to his firm convictions, and when the blasphemy laws came to be revised he thought they would bear more readily upon the teachers of the hell-fire doctrine than on anyone else. He allowed that in all ideas regarding our life here and hereafter there might be fictions and imaginations, but his definition of these terms was "distorted fact." In his concluding remarks he referred to the subject of Spiritualism, and observed, like many other things, when used rightly, it was good in its effect, but when abused it was productive of evil. At the close of his address the lecturer founded an improvised poem on six subjects named by the audience. They were:—Hope, Evolution, Love, Secularism, Charity, and the Brotherhood of Love. The impromptu poem occupied over half an hour in delivery.

"WHEN God wishes to shew that a work is entirely in His hands, He reduces everything to despair:—then it goes on!"—BOSNET.

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