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"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.)"

"Sinners and Saints,"* a book of travels in America, is excellent reading. The author spent three months among the Mormons, and if he is right the rest of the world is wrong in its estimate of these polygamous people. Charity and self-sacrifice animate all their actions. The men are all steady and industrious; the women all happy with their fraction of a husband, and more industrious still. Sobriety is universal; poverty unknown, or at once relieved; immorality there is none. There are no monopolists of wealth to grind down a starving poor; but a general sufficiency, and an all-pervading content. The people are unostentatiously pious with a practical piety that is devoid of cant. I never read a more charming word-picture. Mr. Robinson is a keen observer, and gives chapter and verse for his facts. He is severe on "Gentile" opinion and "Gentile" slander, and leaves on his readers' mind a strong impression of a simple, honest, and pious folk with a strange fancy for polygamy. This, he thinks, has set up the backs of their neighbours. It may have had something to do with it.

Now-a-days one can hardly open a book without finding Spiritualism in it in some form. So it is with no sense of surprise that I find Mr. Robinson advising any Spiritualists among his readers to study Mormonism. "The Saints," he says, "have long ago formulated into accepted doctrines those mysteries of the occult world which Spiritualists outside the [Mormon] faith are still investigating. Your problems are their axioms." The Mormons are, in many ways, akin to the Shakers, and both are instinctive Spiritualists. All people are, who have not crushed out the spiritual instincts by a long course of artificiality, the normal product of civilisation; and who are not sunk in that exclusive care for material things which is the normal product of scientific culture. Mr. Robinson devotes a chapter to the story of Jacob Hamlin, a Mormon missionary among the Indians. The miracles and prophecies related in connection with this phenomenal old man would, Mr. Robinson opines, "stagger even Madame Blavatsky herself." "He cured his neighbours of deadly ailments by the laying on of hands, and foretold conversion, deaths, and other events with unvarying accuracy. . . . If cattle were lost he could always dream where they were. If sickness prevailed he knew beforehand who would suffer,

and which of them would die, and which would recover. If Indians were about, angels gave him in his sleep the first warnings of his danger."

All these stories Mr. Robinson tells gravely, and is evidently impressed by their truth. "On one occasion," he goes on, "Jacob dreamed that he was walking in a friendly manner with some of the members of a certain tribe, when he picked up a piece of shining substance which stuck to his fingers. He at once went off to the tribe in question. They received him as a friend, and he stayed with them. One day, passing a lodge, 'the Spirit' whispered to him 'Here is the shining substance you saw in your dream.' But all he saw was a squaw and a boy papoose. However, he went up to the squaw, and asked for the boy. She naturally demurred to the request, but to her astonishment the boy, gathering up his bow and arrows, urged compliance, and Jacob carried off his dream-revealed 'lump.' After a while he asked the boy why he was so eager to come, though he had never seen a white man before, and the boy answered, 'My Spirit told me that you were coming to my father's lodge for me on a certain day, and that I was to go with you, and when the day came I went out to the edge of the wood, and lit a fire to shew you the way to me.' And Jacob remembered then that it was the smoke of a fire that had led him to that particular camp, instead of another towards which he had intended riding." As pretty a story, and as simply truthful as any I remember!

The portrait Mr. Robinson draws of Jacob Hamlin would pass for any adept, save that Jacob was far from being a recluse. "The impressive solemnity of his language, his low, measured tones, his contemplative, earnest attitude, the Indian-like gravity of his countenance," quite won Mr. Robinson. "That he speaks the implicit truth, according to his own belief, I am as certain as that the water of the Great Salt Lake is salt!" Yet he tells us that "his displeasure killed men, that is to say, they went from his presence, sickened, and died." So frequent was this that the Indians believe that evil befalls those who hurt or offend a Mormon. There was an amount of simple piety and trust in spiritual guidance that drew Jacob to the Indians. "He found tribes that believed in and acted upon dreams, as he did; that accepted the guidance of second-sight; that relied upon prayer for obtaining temporal necessities; that lived by faith; and that were awaiting the fulfilment of prophecy. All this was to him nothing but common sense. For instance, he said, 'I know that some people do not believe in dreams and night-visions. I myself do not believe in them when they arise from a disordered stomach, but in other kinds I have been forewarned of coming events, and received much instruction.'" All this impresses Mr. Robinson, but exercises him too. After many queries as to what he is to say to it all, to this primitive faith, these psychical potencies, this "reverting to an intellectual type that the world had supposed to be extinct (!)," he helplessly concludes, "The best thing, perhaps, is to say *Hum* meditatively, and *think no more about it!*" On the contrary, I should say, if there be any Jacob Hamlins who have the power of their prototype and no sphere of action, let them come over to London. We want "missionaries" of that type badly, and can employ a whole tribe.

*"Sinners and Saints." By Phil. Robinson, 1883. Sold by the Psychological Press Association.

The Spiritual Record, for November, gives us the conclusion of Lord Dunraven's experiences: a paper on automatic writing *apropos* of the recent volume of "Spirit-teachings." This paper was contributed as far back as 1870, as an introduction to a little book called "Glimpses of a Brighter Land," and is from the pen of A. M. H. W. It is full of suggestive interest. The writer notices three cases, those of Mr. Wilkinson, Mr. Howitt, and myself, in which the gift of automatic writing or drawing was preceded by violent action of the hand. Mr. Wilkinson's hand, holding a pencil, "moved with such velocity as I have never seen in a hand or arm before or since." "Exactly the same experience has been recorded by William Howitt, in the first development of automatic writing in his own case in 1858." In my own case "the right arm seemed to be seized about the middle of the forearm, and dashed up and down violently with a noise resembling that of a number of paviers at work." I well remember the noise, and especially the pain of the swollen ball of the thumb for many days after. The object with me—the immediate object—seemed to be to "get up power" for some physical manifestation; but the event was rapidly followed by my own development as a psychic.

A paper on "Direct Spirit Writings and Drawings" is concluded. Some very striking facts are given. Mr. F. W. H. Myers' essays, and Mrs. Howitt Watts' "Pioneers of the Spiritual Reformation" are noticed very favourably. The story of the recovery of some lost leases through Mr. Rouse's mediumship in 1872 is familiar, but bears repetition. Through Mr. Rouse's hand was written "Try Exeter," and sure enough the querist remembered that there was at Exeter an old friend of his father's in the person of Mr. Boyd, or rather Dean Boyd, as he then was. On being applied to, the Dean at once said that a bundle of parchments had been left in his care. These on being opened proved to be the missing leases. A very good account of a séance with Mr. Husk, and a number of Editorial Notes on things in general and Spiritualism in particular, make up a really good number.

Touching the Kiddle incident, I quote from Mrs. Watts' recent volume a curious case which has a certain bearing on what is undoubtedly a great though mysterious spiritual law, which must be recognised and reckoned with in the discussion of these subjects. There have been from time to time, in the history of Spiritualism, cases of manifest plagiarism which we have referred to the action of tricky spirits, and in which the medium has been fully exonerated from blame, as being the passive instrument of the deception. It would seem that there are also cases in which authors possess what Mrs. Watts calls a kind of clairvoyance as regards incidents, characters, or plots of their works. She instances Dickens and Charlotte Brontë,* and L.E.L. (who in one of her novels describes, by anticipation, her own death by poison). This latter, however, is hardly so precise as to be to the point in our present calculation. "It would seem," she says, "that the poet, going inward into the depths of his being—as he must do, if he be a poet—and free to enter the realm of true imagination, enters into the realm of the 'Eternal Now,' where Past and Future are bodied forth with equal intensity, and become one with that which, in the World of Time, we call the Present, and which, even here, is so evanescent that we cannot retain it for a moment's existence, *as the present*." Reference may also be made to a case of a parallel nature. Mrs. Shelley, in her novel (written almost immediately before her husband's loss), "Valperga," makes the fate of the heroine identical with that of the poet—*she is lost in a storm upon the self-same coast, the catastrophe itself remaining a frightful mystery*.

Vide Foster's Life of Dickens; Mrs. Gaskell's Life of C. Brontë; Select Letters of F. B. Shelley, p. 253. Sold by the Psychological Press Association.

The narrative of Mr. Howitt's case to which I have alluded is this:—In a novel which appeared from his pen in 1867, entitled "Woodburn Grange," is a chapter headed "Scammel's Death."

"Scammel is a fierce, almost gigantic poacher, concerned in a mysterious murder, upon the unravelling of which mystery, of course, much depends. At length the poacher is captured; and bound with cords, is brought in a cart for examination before Sir Henry Clavering, a magistrate and important personage in the story. Under pretence of great suffering on the part of Scammel through the tightness of his bonds, they are unloosed in the presence of Sir Henry. Thus at liberty, he rises up, so tall and stalwart a figure that the magistrates feel the imprudence of their concession. He darts forward, escaping through the window, and, flying headlong across the park, followed by Sir Henry and his servants, he makes, after an abortive attempt to escape by the woods, for the river Trent—is pursued by the men and Sir Henry in boats, whilst with much desperation he swims down the current. With stupendous strength and agility the daring haunter of woods and midnight fields ploughed his way through the water. His muscular arms sent back waves like a strong pair of oars, and that black curly head of his rose at every stroke more visibly above the stream. . . . At once the desperate murderer cast a furious glance on one boat and then on the other, from which several hands were already straining to seize him, and throwing aloft his arms, with a savage, half-drowned exclamation, 'Damnation!' he went down perpendicularly like a stone. There was a burst of horror from all in the boats. The poacher-murderer had drowned himself!

"Shortly after the publication of this novel, the author read a paragraph in the newspapers of the day, giving account of the seizure of a poacher or poachers, in Nottinghamshire, together with the escape of one of the gang from the presence of the magistrate when brought up for examination; of his making for the adjacent river Trent, and of his death, as above described, in the river! What renders the matter still more noteworthy is the fact that the real event occurred at the very place through-out pictured in the author's mind as the scene of this imaginary incident in his novel!"

The mysterious and occult properties of numbers have always been to me an enticing subject of speculation. I have friends to whom they are, in a very remarkable degree, ominous. They regard them as their objective method of communion with the unseen world. That they may be so, I have no doubt; but I always feel myself unable to tell how far the normal properties of numbers may seem, to an ignorant person like myself, of occult significance. Here now is a remarkable fact, published in the *Times* of October 30th. One of the banks of a provincial city, within three hours' journey of London, had on July 7th, 1879, two customers each bearing the name of Brown, strangers to each other. Mr. Brown number one has his passbook made up, and finds in it a credit for cash £20 0s. 7d. He asks the clerk for an account of the source of this very odd sum. Referring to the books, the clerk finds that on the same day both Mr. Browns are credited with the same amount. Mr. Brown number two had paid in the amount, made up of odd sums, to his own credit. Mr. Brown number one had received it as an Indian dividend. Now what are the chances against such a coincidence, (1) of the same queer sum, (2) the same date, (3) the same bank, (4) the same surname, not a common one in the city? Enormous, no doubt. I suppose the answer to my original query is, that this is an isolated case, whereas the others to which I alluded are perpetually recurrent. But this fact which I have detailed shews how careful one must be in, dealing with the occult, to eliminate every possibility of error. It would, in the light of experience, be quite absurd to deny that invisible friends may use numbers to communicate with us. They use any form of symbolism, or of objective means ready at hand, to signify their presence and express their wishes. But this is just the typical case over which the average Philistine chuckles, and cries ha! ha!

"M. A. (Oxon.)"

"WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

II.

I shall have to draw so much from Böhme in order to give his solution of the mystery of evil that my own words will be little more than connecting links for his. Earth-worms quote very largely from depths of earth which few eyes care to examine, and the little heaps of sifted mould which they bring up from the rough confusion of a lower soil, serve to fertilise its more superficial plane. My ambition is to perform the office of an earthworm in another sort of ground.

When the creation of human beings is spoken of, it is as if a creature such as man could be willed into existence by Divine "fiat" without any possibility of defect (though that would make the derived being equal to its Creator), and without any formative constituents of nature. Any idea of means to this end is usually deemed unworthy of being connected with the work of Omnipotence; and this in a universe where, so far as we can judge, no end is attained without an enchainment of means that astonishes by its subtle niceties of adaptation, whenever it can be traced out.

"Many authors," says Böhme ("Aurora," chap. 19, v. 67), "have written that Heaven and earth are framed out of *nothing*, but I do wonder that among so many excellent men there hath not one been found that would yet describe the true ground, seeing the same God which now is hath been from eternity. Now, where nothing is, there nothing can come to be; all things must have a *root*, else nothing can grow. If the *seven spirits* of nature had not been from eternity then there would be no angel, no Heaven, also no earth have come to be." (N.B.—He means *eternal nature*, as all the rest of his teaching proves.) Further on he refers to these seven spirits again thus: "Thou must know that all the seven spirits of God are in the earth, and generate as they do in Heaven. For the earth is in God, and God never died." ("Aurora," chap. 21, par. 78.) And in man, "for man's house of flesh is also such a house as the dark deep of this world's, in which the seven spirits of God generate themselves." (Ibid, chap. 26, par. 81.)

To explain by Böhme's own words what he means by these seven spirits of Eternal Nature, and the seven "forms" in the nature of our universe derived from that, would be to write a small volume, not very intelligible either. I must therefore hazard an attempt, roughly and briefly, to indicate what he tells about them, viz., that the Infinite Source of all being willed to manifest the infinite wonders of the Abyssal only God; that this will caused the magnetic (attractive) compression of desire, the darkness of an enclosure of a previously unseeking infinitude of powers and ideas which* he calls "*the nothing*"—in contradiction to any conceivable *somewhat*, and sometimes the "*liberty*." ("The Lubet of the liberty doth introduce itself into Nature and essence, that it might be manifest in power, wonder, and being."—"Signatura Rerum," chap. 14, par. 26.) This enclosure of the desire, condensing power, so to speak, for concentrated purpose, is the *cause* of the second form of nature (itself the first)—the *mobility*, with its ceaseless wrestling to escape from that strong astringent force, and both together are the cause of the third—the *anguish* generated by such contrary action, and the divided sensibility it necessitates; this again drives on to such intensity of whirling motion as to enkindle *fire*, the fourth form; this again, by the secret influence of the *Lubet*, producing light and love, the fifth; *sound* and resulting intelligence the sixth; and all these finding in the seventh *substantiality*, their completion and full appeasement. [This is, I am well

aware, a very lame and crude representation of Böhme's revelation as to the origin of Nature; but this consoles me for my total inability to do justice to my theme; competent writers have admirably written about it—*Dionysius Freher* and *William Law*, for instance, and what they wrote is unread. Inferior articles have in the present day a better chance of attention.]

It may be well to quote (abbreviated) one of Böhme's shortest summaries to justify my paraphrase; it can hardly be said to explain.

"We find seven especial properties in Nature, whereby this only mother worketh all things, which are these; viz., *first*, the Desire, which is astringent, cold and hard and dark; *secondly*, bitterness, which is the sting of the astringent hard enclosure; this is the cause of all motion and life; *thirdly*, the anguish by reason of the raging of the impression where the impressed darkness falleth into a tearing anguish and pain by reason of the sting. *Fourthly*, the fire, where the eternal will (the Lubet) doth introduce itself into a darting flash" . . . "with which the hardness is again consumed and *introduced into a corporeal moving spirit*. *Fifthly*, the egress of the free will out of the darkness and out of the fire, and the potent desire which it hath sharpened in the fire, doth now in the light's desire draw into itself the essence from the fire, dying according to its hunger, the which is now water, and in the lustre it is a tincture from the fire and light, viz., a love desire. *Sixthly*, the voice or sound. *Seventhly*, whatsoever the six forms are spiritually that the seventh is essentially, or in real substance.

"Thus these are the seven forms of the Mother of all Beings, whence all whatsoever is in this world is generated." ("Signatura Rerum," chap. 14, from par. 10 to 15.)

I am painfully conscious of the obscurity of this passage; on first reading it will affect the mind as wonderful nonsense; but could any true explanation of creating life be *sensed* by the intelligence of man in his present state? I am sure it could not. The entirely ignorant must take something on trust, before any foundation of knowledge can be laid.

Readers who are fortunate enough to possess any of Böhme's writings will find in each of them abundant mention of these seven forces or forms of Eternal Nature. What I fail to make as intelligible as the subject admits, reference to his fuller account may make clearer. For instance, "Aurora," chap. 18, par. 28. But I must observe that had it not been for Freher's more lucid, though very profound treatise on "Deity as manifested through Nature," I should never, from Böhme alone, have been able to understand what he meant by the *Lubet*, or how the good pleasure of Divine love acted through the wrestling wheel of the seven Spirits of God. Those who have access to this very rare work or to C. Walton's *Memorial of Law* (unpublished, but to be found in most of our largest public libraries), which contains large extracts from other writings of Freher will find the trouble of following his close line of argument richly repaid.

Now, it is in the arrest of the right evolution of these seven forms of Eternal Nature that all evil begins, and before we deal with the question, "Who are our spiritual enemies?" we ought to learn how it is that in a world created by a holy God, anything can be antagonistic; and, as these "forms" are the seven Spirits of God, "generating God," as Böhme has it, the Scriptural saying, "I create evil" (Isaiah xlv. 7) is strictly true; though it is none the less true that God is love and did not will evil.

Let us try if by any possible analogy we can help ourselves to understand this passage ever so little. Suppose that an embryonic form of human origin was shewn to us, we should regard it with horror; it is an abortion, a comparatively formless and revolting approach to what, in

* For the vast infinite space desireth enclosure and narrowness, wherein it may manifest itself, for else in the wide stillness there would be no manifestation. Therefore there must be an *attraction* and inclosing out of which the manifestation appeareth."—"Threefold Life," chap. 1, par. 33.

its full growth, is a beautiful human shape; and yet it is a requisite preparation for that matured excellence. All sinful beings, in our kind of bodies or out of them, are in this sense embryonic monsters; they have fallen short of right evolution; they act and feel in God and by the powers of God, and yet are contrary to God and remain in the wrath of God because good in them has not been wrought out to true being. And what is the cause of evil is equally the cause of the ceaseless unrest of human life. "Rest," F. Baader tells us, "is unimpeded total activity. Every being acts restlessly so long as it has not attained the totality of its energies. The striving forces of Time seek rest, not to die but to be active without hindrance."

Perhaps *Freder's* image of the broken ring gives as good an idea of the cause of antagonism from breach of original sequence as any form of words could. After a long and careful exposition of the original good of the darkness which *must* underlie the production of fire before light itself can be manifested, he continues: "It belonged therefore essentially to God's eternal manifestation, of which it was—as to our weak apprehension—the first beginning that could have been made, if its end was to be attained; and which beginning having never been separated from its end, could not have been evil and stand in opposition to its end, which was good, and both together were but one thing. For this end found and took hold of its beginning and swallowed it up, so that they made together but one globe wherein they were inseparably within each other, the light manifested in the darkness and shining in it, and the darkness hid in the light, and not comprehending it; as we see in a simile, in every ring or circle in which the beginning and the end are united and combined, and which would never be called a circle or a ring if it had no beginning and end, yet so that the end always lays hold of the beginning and swallows it up into itself, and the beginning be lost and disappear in the end. Now, Lucifer, who, it is granted, is not a maker, still less a creator, but a destroyer, first broke the harmonious ring in himself—for inasmuch as he was a creature, inferior and posterior to Eternal Nature, he must necessarily have had it within himself—and thereby the beginning of it appeared by itself divided from its end, and was placed in strong opposition against it; just as when a ring is broken a beginning and end appear opposite to each other, whereas it was before but one entire thing.*"

Lucifer, according to Böhmé, first looked back into the strong first forms of Eternal Nature, in which he thought with his *fire* to prove superiority over the *meekness of light*; and in this process of imagining for himself self-chosen elevation, his light extinguished and his fire remained in the dark world.

To enlarge upon this portion of the subject would carry this paper beyond bounds, and is not necessary for its aim; only it should not be forgotten that any attempt to popularise doctrines of this vast scope *must* be at the sacrifice of all due proportion; many an adjacent branch of the subject must be ignored if minds unused to such themes are to be won to attend to them at all. The point I wish to make good without fatiguing by too copious extracts from my teacher, is that what we call *evil* took its rise when first Spirits of exceeding power, acting in God with all the Divine forces of the first four Spirits of Eternal Nature, "fell short of the glory of God," and broke the perfect sequence of right evolution. And that these mighty angels, with all their constituent Spirits, have for millions of ages remained in this state of tremendous opposition to light, to love, to all that is called in a special sense God—though nothing can have being out of, or apart from, the first Creator—God, the Father of spirits.

If I am told that all this belief in Lucifer and the fallen angels is the remains of superstition, an obsolete engine of priestcraft, I would request answer to this one question—

* From D. A. Archer's *Third Section of Treatise on Deity*.

since no philosopher will, I suppose, deny the truth of this dictum of St. Martin's: "La mesure d'une erreur est en même temps la mesure de la vérité correspondante," ("L'Esprit des Choses," Vol. I. p. 88)—what can the truth be which corresponds to these old world beliefs in a mighty tempter, a cruel adversary, a tormentor of evil men?

If both philosophy and theology are silent, surely the answer which during two centuries has satisfied some of the strongest intellects, might be accepted now for at least a working hypothesis.

OCCULT SYMPATHY.

The wife of a friend of mine, living in Staffordshire, is liable to sudden attacks of neuralgia, which come without warning when she is in perfect health. On such occasions her husband, when at a distance from her, has sympathetic notice of her suffering. He feels much depressed and exhausted, and has several times written to express his sorrow for her attack, and has always found that his apprehensions were justified by fact. A few years ago she was staying away from him in London in view of a painful operation. He was naturally very anxious about her and was hearing twice a day from her. On Thursday night, December 13th, 1877, he awoke, distinctly hearing himself called, Frank! Frank! He thought it might be a cry of suffering from his wife, and wrote off to her by the early post on Friday. The reports from her, however, subsequently proved the same as usual. But by the second post on Friday he had a letter calling him to go to Newmarket, where, unknown to him, his brother was very ill. It was too late then to start till Saturday morning, and when he arrived he found that his brother had died on Friday night, and that on the Thursday night he had repeatedly asked for "Frank," being anxious to have him sent for, as my friend believes, in order to make some alterations in his will. The number of things my friend had to attend to completely drove the call on Thursday night out of his head, but on finding that his wife had been as well as usual that night, he was persuaded that the call had proceeded from his dying brother.

H. WEDGWOOD.

DIRECT SPIRIT WRITING.

A correspondent of the *Revue Spirite* writes the particulars of a séance held some months ago at Syracuse, N. Y., Mr. Joseph Caffrey being the medium. To this séance Mr. Malcolm, the inventor of "Malcolm's Telescope Rifle," had been prevailed upon to come. In his pocket he brought a new and unused note book. After various physical manifestations, a spirit addressed him by the direct voice, saying how glad he was to see him and that he had brought the note book, which he asked him to hold under the table. He took the book from his pocket and did so. In a few minutes writing was heard; on its ceasing, it was found to be a communication from his friend Bellinger, the inventor of a peculiar target; it related to a subject in which they alone had been jointly concerned, and closed by exhorting him to give up his notion that death finished a man. There was more writing on another page, so minute that it was illegible without a magnifying glass. It was written within the space of a square-half-inch, and the copy of it in ordinary writing filled a page and a-half of letter paper. It was signed by another of his deceased friends, Spencer, an optician, and was upon a recondite point in optics. Acting upon the view contained in this communication, Mr. Malcolm says that he has constructed his best telescope.

The Rev. H. R. Haweis' sermon on *Transcendental Physics*, the official report of which appeared in these pages, has been reprinted as an 8pp. supplement to the September number of the *Harbinger of Light*.

SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

I.

Dr. Norman Macleod.

Whilst reading the biography of that eminently Christ-like man, Dr. Norman Macleod, I observed that although throughout the two large volumes, the subject of modern Spiritualism, *as such*, was not once alluded to, no Spiritualist could fail to recognise that, whether or no he ever identified himself with, or shewed any active interest in the movement, he was really in full harmony with the Spiritualistic teachings, and the highest phases of their belief. Dr. Macleod continually expresses his firm belief in what we call "Progressive Spirit Life," and what the orthodox Christians of our Churches speak of as "the final restitution of all things." He also rejoiced in the assurance of the loving presence, with us, of the spirits of those who have passed on. And that, inasmuch as he knew they preserved their individuality, *unaltered* (beyond the spiritual expansion, which the transition from earth to the spirit sphere would of necessity supply), he believed that their interest in us, in all the varied vicissitudes of our life, was un failing; that they were permitted to watch over us, "as ministering spirits, sent forth to minister." At page 375, Vol. II., we read "A great sadness weighed on him, a weariness of . . . the burden and the mystery of life." But out of this arose a more child-like clinging to Christ, and to the love and goodness of God."

Deeply affected by the disturbed condition of opinion in the world and the Church, he cherished only a fuller confidence in order finally coming out of disorder; and feeling his own life-work was over, he entered the more keenly into speculations as to the character of the life beyond the grave.

The future state—the society, occupations, and joy—of the blessed dead had been a favourite theme with him for many years, but during the last few days of his life it seemed to engross his thoughts. . . . "After all," he said, on one occasion, "death is a wrong name . . . it is birth into true life."

(P. 385.) Whilst endeavouring to comfort a bereaved relative, he talked with more than usual power . . . regarding the glorified life of those who had departed in the Lord.

He recalled the names and characters of deceased relatives, and described the joy of meeting and recognising them.

He spoke of his father, of James, of sisters, and uncles who were dead, and of John Macintosh. . . . When a friend chanced to allude to their departure as a loss, he vehemently remonstrated against such a view. "Love is possession! Love is possession!" he repeated, with emphasis. . . .

(P. 388.) Dr. Macleod described with great delight the dreams he had been enjoying; or rather, the *visions*, which seemed to be passing vividly before his eyes, even while he was speaking. "You cannot imagine what exquisite pictures I see," he exclaimed. "I never beheld more glorious Highlands, majestic mountains and glens; brown heather, tinted with purple, and burns—clear, clear burns! and above, a sky of intense blue—*so blue*, without a cloud!"

(P. 390.) Dr. Macleod said to his wife, "I believe I will get better, but I wish you to record for my good, and for our good, afterwards, that in this hurricane I have had deep thoughts of God. I feel as if He said, 'We know one another. I love you, I forgive you, I put my arms around you.' . . . I have had constant joy, and the happy thought continually whispered, 'Thou art with me!' Not many would understand me. They would put down much that I have felt to the delirium of weakness; but I have had deep spiritual insight."

When he was speaking of God's dealings, the expression of his face and his accents were as if he was addressing one actually present. Still more intimately than ever his fellowship was with the Father and the Son. . . . To his daughter he said, some few hours before he passed on:—"If I had strength, I could tell you things that would do you good all your life! . . . I have glimpses of Heaven that no tongue, nor pen, nor words can describe."

THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul,
God in His wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—was a knave.
Evil or good, as the case might be,
White or coloured, or bond or free—
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helpless into life's history thrown;
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

John was the head and the heart of his State,
Was trusted and honoured, was noble and great.
Peter was made 'neath life's burden to groan,
And never once dreamed that his soul was his own.
Robert great glory and honour received,
For zealously preaching what no one believed.
While Paul of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in their passing away
From earth and its conflicts, all died on one day.
John was mourned through the length and the breadth of the
land;

Peter fell 'neath the lash in a merciless hand;
Robert died with the praise of the Lord on his tongue;
While Paul was convicted of murder, and hung.
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the statesman—"How noble and brave!"
But of Peter, alas!—"he was only a slave."
Of Robert—" 'Tis well with his soul—it is well;"
While Paul they consigned to the torments of hell.
Born by one law, through all nature the same,
What made them differ? and *who* was to blame?
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

But in that region of infinite light,
Where the soul of the black man is pure as the white,
Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies—
Out where the flesh can no longer control
The freedom and faith of the God-given soul,
Who shall determine what change may befall
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase;
Peter rejoice in an infinite peace;
Robert may learn that the truths of the Lord
Are more in the spirit, and less in the word;
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth.
John, and Peter, and Robert and Paul,
God in His wisdom created them all.

LIZZIE DOTEN, "Poems of Progress." (3rd thousand.)

BOSTON: William White and Company, "Banner of Light"
Office, 158, Washington-street.

MR. JOHN BEATTIE.—This gentleman, mentioned by Signor Damiani in his letter in another column, was known to a great number of Spiritualists, and contributed at times to the pages of "LIGHT." He was an excellent speaker, and aided in no small degree, both by tongue and pen, to the spread of Spiritualism.

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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 sances.

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

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NOTICE TO CORRESPONDENTS.

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

Light :

SATURDAY, NOVEMBER 10TH, 1883.

REVIEW.

PIONEERS OF THE SPIRITUAL REFORMATION.*

I.—DR. JUSTINUS KERNER.

Mrs. Howitt Watts has given us, in this handsome volume, a vivid picture of Kerner, "the most prominent figure in the spiritual circle of Germany," as Howitt calls him. Considering the age in which he lived—1786-1862—he was an extremely remarkable man, one who was indeed a Pioneer. It is not too much to say that he prepared the way by his many psychological publications, and especially by his account of "The Seeress of Prevorst" for the reception of the developments of modern Spiritualism. The Rochester Knockings followed hard on the publication of Kerner's remarkable volume, in which he detailed his varied experiences with that most gifted seeress. In it he had pointed to a class of spirit—*Pollergeister*—who seemed inarticulate, but who "would loudly announce their impatient presence by varied and loud sounds." When the Fox mediums invented their system of spiritual telegraphy, they gave a voice to these dumb spirits of whom Kerner had spoken, and

"The legion of waiters on the threshold of the intermediate state became at once, as it were, gifted with speech, and legions of voices—many at first only stammerers and stutters—answered with bewildering confusion from the other side of the River of Death. Once set to work, this telegraph, according to the economy of the spirit-life, was embodied by higher classes of disembodied spirits as the readiest mode of communication with their friends left on earth.

"Modern Spiritualism has invariably exhibited itself as the broker-down of bars and barriers, as the unbinder of mental bonds, as the letter-in of light into dark places—functions, assuredly, of a Spirit of Salvation and Healing.

"Of the advent of this Spirit of Benevolence, Kerner was, undoubtedly, a distinguished herald."

Very fitly, then, does Kerner take the first place in the list of Pioneers of the Spiritual Reformation.

* Pioneers of the Spiritual Reformation. Life and Works of Dr. Justinus Kerner; William Howitt and his Work for Spiritualism. Biographical Sketches by A. M. Howitt Watts. Price 10s. The Psychological Press Association.

Kerner's life is full of interest, but the picture drawn of him is one that would be marred by abridgements, and must be read *in extenso* in Mrs. Watts's own words, always vivid, clear, and chosen with perfect taste. Here is a word-picture of young Kerner at the time when he obtained his doctor's diploma.

"Picture to yourself a youth of the simplest and most thoroughly negligent attire, possessed of the most entire indifference towards things which usually trouble people, with a stooping bearing, an irregular gait, a constant inclination to lean upon a chair rather than comfortably to sit upon it—and yet withal a slender, well-grown, well-looking youth—and then you will have a complete picture of my Kerner."

It was in the year 1826 that Kerner published the first of his works dealing with the inner life of man. This was "The History of Two Somnambulists." These were in fact patients of his, conspicuous among the number who filled his house for the marvellous phenomena exhibited by them during the course of their mesmeric treatment. Subsequently came his account of "The Seeress of Prevorst," published in 1829, after the death of Madame Hauffe. It is by this book that Kerner is most widely known. But it would be very unjust to his memory not to credit him with the great literary activity which during thirty years kept him constantly before the public, at one time as a poet, at another as a psychologist, and yet again as editor of periodicals, through the pages of which, as well as through his own books, he made most valuable contributions to psychological and spiritual science.

From these works Mrs. Watts gives us some well-selected specimens. From "The History of the Two Somnambulists"—a book rare in Germany and not translated into English—we have some most remarkable experiences of Christiana, a girl of thirteen years, the daughter of a respectable vine-grower of Weinsberg. She had dwelt with tender regret on the death of a little brother, and her yearning after re-union with him had apparently set in action within her the power she so much desired. Her spiritual faculties were developed. She became clairvoyante, had prophetic dreams and visions, and prescribed for herself when in the trance-state. It was her brother whom she saw and conversed with. "My Frederick tells me so," was her cry. She had conquered through the power of her great love, and was re-united to her brother.

It is a matter for regret that this work, which is second only in interest to "The Seeress of Prevorst," should not be translated into English.

The life of Madame Hauffe, the Seeress of Prevorst, has been popularised by Mrs. Crowe's translation of Kerner's work, as well as by various articles in the *Spiritual Magazine* by Mr. Thomas Shorter. Space forbids any attempt to recount the phenomena of this most strange life, as observed and recorded by Dr. Kerner during the years that she was an inmate of his house. Her various states are interesting, and are thus enumerated:—

"1st. That in which she ordinarily existed, wherein she appeared to be awake, although she was not so; but, on the contrary, in the first stage of her inner life. She declared that many persons were in this state, of whom it was not suspected, and who were not aware of it themselves.

"2nd. The Magnetic Dream. She believed many persons to be in this condition who were considered insane.

"3rd. In the half-waking state, which exhibited itself more especially by its writing and speaking the inner language (to which reference is repeatedly made in the later portion of the volume). She said she spoke this language when her spirit was in intimate conjunction with her soul.*

"4th. The sleep-waking state when she was clairvoyante and prescribed.

Another very valuable contribution of Kerner's to

* By the soul (*Seele*) is meant throughout, by the Seeress, the abstract idea of the sum of all the intellectual and moral faculties.

By the spirit (*Geist*) is indicated the pure reason, the conscience, the intuitive sense of the good, true, and beautiful—the *over-soul*; in one word, the *Holy Ghost*: all being synonymous.

psychology is his "Histories of Modern Possession." He had made a profound study of the subject, and had arrived at the conviction that there were special characteristics in those persons who avowed themselves to be possessed by evil spirits, which differentiated the cases from those of ordinary insanity. One case recorded by him with great minuteness "contains probably not only every known phase of demoniac possession, but every known phase of haunting by earth-bound spirits." I allude to the case of the Maid of Orlach, which Mrs. Watts transcribes in full, and which is most instructive in its revelations. It evidently impressed Mrs. Watts, and gave rise in her mind to some very suggestive queries, which we venture to present for the consideration of our readers. They are full of wise suggestiveness.

"Wherefore is it, that almost invariably, it is upon individuals of a religious, unworldly, guileless, and innocent nature, that this infestation of demons falls, usually upon youths, upon young girls, women, and even upon little children?"

"Wherefore is it, that neither crime, nor evil disposition, nor dissolute habits of life appear to exist as the attracting causes of the demoniac presence?"

"Wherefore is it, that the bodies thus ruthlessly tormented and racked, are singularly robust, unpredisposed to disease, and frequently endowed, not only with health and strength, but with remarkable beauty? Thus, that the individuals afflicted by demoniac possession, are in their spiritual and physical natures apparently opposed to such affliction.

"Wherefore is it, that the demons, as if impelled by an inscrutable doom, are ever seeking, not only to incarnate themselves in these pure, fleshy tabernacles, so unwillingly yielded up by their rightful inmates to the usurpation of demoniac uncleanness, but when once admitted into these dwellings, clean 'swept and garnished,' appear still ever impelled by their inscrutable doom to make through innocent, borrowed lips, confession of monstrous crimes committed in far-off days together with descriptions of their present purgatorial torments?"

"Wherefore is it, that after this confession has been wrung from the unclean self-accusers, through the pressure of this same inscrutable doom, they announce themselves as partially loosed from the weight of the anguish of recollection, from the weight of those mysterious chains which still bind them down to the scene of former crime, hinting in strange words of an approaching reappearance before the judgment-seat of God?"

"Wherefore is it, that another class of disembodied spirits, less debased than the tormentors, yet nevertheless earth-bound and in intimate connection with their fate,—at once victims, fellow-sufferers, and instigators to higher life—appear upon the scene as protectors of the suffering, victimised human beings, whose robust, clean bodies appear to have been granted for a time as the mysterious combat-ground for a more than mortal conflict?"

"Wherefore is it, that if the body of the 'possessed' be subjected to such violent ill-usage the soul belonging to that body should be watched over, consoled, and kept from contact with impurity, in a manner so entirely superhuman?"

"Assuredly in all these facts the mind of an intelligent spectator must recognise a marvellous coherence of action, tending towards some sublime end, and the thrilling suggestion must occur, becoming ever stronger and clearer, that possibly the key to the solution of the direful mystery of possession, is nothing less than a new revelation of a truth, ancient as the most ancient mythology, and the central fact of the Christian Dispensation—*salvation wrought for the sinful, through sinless-suffering*. That, possibly, whilst witnessing the paroxysms of a 'Maid of Orlach,' the spectator has beheld the acts of an unutterably affecting 'Divine Drama,' planned by the Poet of Poets, where the actors are disembodied spirits, where the stage is the fleshy body of humanity, and where the final act will be—progression of all the actors towards God—yes, progression—slow though it may be—even of the blackest demons of the lowest hells."

Kerner's last work is devoted to correspondence with Mesmer, and "Researches after Memorials of him in the Place of his Birth," a volume of 212 pages, teeming, as all Kerner's books do, with interest and instruction to Spiritualists. These records form some fifty pages of Mrs. Watts's volume, and present a sharply defined picture of the great healer.

A notice of that part of the volume which relates to the labours of William Howitt in the cause of Spiritualism must be reserved for another occasion. In thus imperfectly directing attention to Mrs. Howitt Watts's admirable addition to our literature, we refrain from attempting what would be, indeed, impossible, viz, to point out its many literary charms, or to indicate its very high value to the student of psychological science.

MEDIUMSHIP IN CENTRAL ASIA.

Under the above heading the *Revue Spirite* inserts a letter of Prince Adeka from St. Petersburg:—"The Emir of Bokhara," says the writer, "sent his son Seyd-Abdul to represent him at the recent coronation of the Czar. His chief interpreter was Alime Jounouseof, who brought to me a letter of introduction from a friend at Samarkand, Russian Turkestan.

"I had frequent conversations with Jounouseof during his stay here. He had travelled in Arabia and India, knew several of the languages of the East, and spoke Russian well. He was well informed in the physical sciences. I introduced the subject of Spiritualism to him. He told me that there had existed for generations among the Mahomedans of Central Asia a spiritual brotherhood, called Muridists, in which magnetism and mediumistic phenomena were studied. He said that he himself was a Muridist; that among them are remarkable healers and clairvoyants; that they were required to practise self-denial and cultivate the good of the neighbour. They who join the brotherhood have to study under the direction of an elder, and mortify the body by privations in food and clothing. When they have attained mastery over the flesh, they are put to the study and practice of healing by the imposition of hands. They are then introduced to the study of clairvoyance and seeing at a distance; and finally to that of rendering visible the spirits of those who have passed away, especially of the elders by whom they have been initiated. Jounouseof said that he had had interviews with his own deceased master as palpably as when he was in the natural body. They were taught that to retain constantly the distinctive qualities of a Muridist, the disciple must persistently live a life of sobriety and disinterestedness; must pray without ceasing, and heal the sick.

"He said that their science was secret; that they made no boast of, nor worldly gain by it, and that they are held in great esteem in Bokhara and throughout Central Asia.

"What I told him about modern Spiritualism interested him much. I presented him with Russian translations of two of Allan Kardec's smaller works, which he said he would render into Arabic and Persian, and he requested me to interchange with him, from time to time, news of progress in our several countries."

THE C. A. S.—The Council will meet at 38, Great Russell-street, on Tuesday evening next. It is highly desirable that there should be a full attendance of members.

The *Christian Globe* "reviewer" makes a curious mistake in referring to Mr. Drummond's work, "Natural Law in the Spiritual World." He says:—"For our own part we are fairly sick of the spirits and their professors, and have nothing but contempt for the sorry devices, subterfuges, and monkey-tricks resorted to by those ethereal gases in the realm of balderdash known as the spirit-world." Passing by the cheap sneer at Spiritualism as of no account we fail to see what connection there is between Spiritualism and the book in question. The subject is not even mentioned or hinted at, and the "reviewer" appears to have simply jumped at the conclusion that the book dealt with psychological subjects by reason of its title. Probably he knows just as much about Spiritualism, and that is why we pass by his sneer without comment. We make him a present of the situation for what it is worth.

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.]

Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—May I be allowed to say some words once more upon the subject of Esoteric Buddhism. Having left England for India on August 25th, I have been unable to keep *en rapport* with the discussion while it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your Spiritualistic correspondents, because I am in sympathy with all honest Spiritualists and am a corresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their *rationale*, and to rise to Esoteric Truth, which masters of Occultism and Theosophists can understand.

Well, then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the erudition of Rhys Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so-called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, sir, to deal with some contributions to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for, the scepticism, of which we have recently had a sample. It would be vain to expect other things from those who having eyes yet do not see. The doubting of the existence of the Occult Brethren is a matter which, in the real Theosophist, provokes a quiet laugh. The speaking disparagingly raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honour of knowing personally, are in constant communication with their masters, have seen them frequently in both ordinary and to us extraordinary circumstances, and know them as they know their own souls. The statement that "the Brothers" are not seen is, indeed, absurd and untrue.

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit; and there is no doubt but that, from an ordinary standpoint, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected masters of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas in his excerpts are original and are placed by him for the first time before an attentive world. Our master puts the same ideas before us (in pretty much the same words, it is true), but refers, beforehand, to a gentleman of the name of Plato. The sentences to which Mr. Kiddle lays claim are found among a number of others bearing on the subject, but the latter are not, so far as we have heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun; but will tell him, instead, that the explanation is occult, and deals with an essence known as "astral light." Our master has, no doubt, seen the idea, and, being tired (as indicated at the close of the paragraph referred to), has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or of Plato on the other.

To us who are within the pale, it is unpleasant to write letters of a nature such as this, in answer to unsympathetic and sceptical men. But as time goes on it will be recognised (though we say it, perhaps, who should not) that an explanation such as this is good-natured; for the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours.—I am, Sir, yours truly,

W. T. BROWN, F.T.S.,
Bachelor Legis.

Adyar, Madras (India).
October 8th, 1883.

Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—As you have expressed your intention to close your columns on this subject, I should not—having the fear of your waste paper basket before me—have ventured to address you, but the controversy is so manifestly unfair that I cannot see it and remain quiet. Your theosophical correspondents, one and all, gird at "G. W." as if he were the only seceder from amongst them; such, however, is not the case, as when Mr. Harrychund Chintamon, on behalf of the Arya Somaj, invited Colonel Olcott to Bombay to found a Spiritual Society, Mr. Chintamon could not agree with some of the doctrines or rules put forward by Colonel Olcott, either from his own intuition or under the inspiration of his guiding star; consequently he declined to have anything more to do with the founders, and the Colonel, therefore, after the manner of his countrymen, took the matter into his own hands, and "bossed the job" himself. The secession of Mr. Chintamon was shortly after followed by that of Mr. Wainbridge and Miss Bate, who accompanied the Colonel and Madame Blavatsky from New York. The letters that have appeared in the Bombay newspapers shewing that while wine and tobacco are not allowed their disciples, the founders partake of them freely, are a curious commentary.

As regards Koot Hoomi and the Himalayan Brothers, it is remarkable that they were unknown to such a learned and accomplished native gentleman as Mr. Chintamon. If, therefore, "G. W." has got tired of the "shut your eyes and open your mouth" system it is not to be wondered at; indeed the wonder is it should have lasted so long with him,

S.

Organisation.

To the Editor of "LIGHT."

SIR,—Mr. Jackson may be interested to learn that there is no intention of abandoning all attempt at organisation in this country. Whether my arguments, which Mr. Jackson is good enough to notice, are or are not sound, we propose to act on his motto, "Try! try! try again!" I agree with him that such is our duty. We shall discharge that duty none the worse if we review the past and endeavour to trace the causes of failure hitherto. That which Mr. Jackson points to as chiefly operative in America—the plague-spot of Free Love—is quite inoperative here. We have been mercifully preserved from that curse. So that there must be other reasons for want of success. If Mr. Jackson will re-read my Notes, I think he will see that I have indicated some of them. But, be this as it may, I believe that the time will come when it will be possible to frame a powerful organisation in Spiritualism, correlated with similar organisations in other countries. I should like to see a great Brotherhood among Spiritualists of all nations, embracing every different variety of faith, fettered by no hard and fast creed, but banded together for the maintenance and defence of that faith which is their common property. I hope to see that dream an accomplished fact. I shall not defer the happy day if I keep before my mind a clear view of the difficulties in the way of its realisation.

How far distant the day may be none can tell. Events move very rapidly now, and we can but proceed experimentally until we do succeed.

To this end it is very desirable that they who are doing similar work in different countries should hold communication with each other. I shall be glad to hear from any friends in America, who are desirous of co-operating with me and others here in England in making organisation an accomplished fact.

Our aim should be simple. We should avoid any interference with existing societies, or any attempt at indiscriminate proselytism. The simpler our bond of union the better it will hold.

If any who favour this plan, whether in this country or elsewhere, will address me at the office of this Journal, I shall be happy to give their suggestions every consideration.

M. A. (OXON.)

Mr. Ware on Progress.

To the Editor of "LIGHT."

SIR,—Mr. Charles Ware, in his letter which appeared in your issue of October 13th, is much disturbed because "in religious thought and spiritual knowledge there is absolutely no progress, but utter stagnation." This would be sad and discouraging indeed if it were true, but it is not true. There is immense progress in every direction outside Spiritualistic circles. It is true that creeds remain stationary, but this is no proof of stagnation, for opinions do not so remain. What

used to be called "orthodoxy" fifty years ago, within my memory, is, to a great extent, abandoned, and broader and more rational ideas are struggling into recognition. The orthodox "hell" has received wonderful modifications. "Eternal torture" is quickly becoming obsolete. Salvation by faith alone is fast losing its hold upon people's minds, and pulpit discourses are becoming more and more practical. There was never so much effort made towards Prayer-book reform and the disuse of the Athanasian Creed as of late years. With regard to the future state, I have been surprised to hear eminent members of the various denominations discourse of the spiritual world and its realities with almost as much intelligence as a Spiritualist would, while at the same time I know that they were not readers of our literature. There seems to be an influx into the human mind generally, bringing men into a state of greater preparedness for the reception of spiritual truth. All this is what we might expect; and it is accompanied with an increase of forbearance and toleration which is most striking. The violent prejudice which spiritual facts used to encounter has sensibly given way. But the change is seen in other directions. Fifty years ago a clergyman who could advocate from the pulpit the admission of Dissenting ministers to Church of England pulpits would have called down upon him the censure of his bishop, and have imperilled his position. Now, a canon is able to counsel the same innovations from a cathedral pulpit without exciting much surprise, as was done the other day at Bristol. Look at Oxford. I can remember it as the home of narrowness, bigotry, and the most arrogant intolerance. A Dissenter was a low caste wretch who scarcely dared lift up his head in the University. But now all is changed! Nonconformists are admitted to tutorships and fellowships; the clergy are being ousted from the headships of colleges; and five heads of houses are already laymen! One of the "heretical" writers of "Essays and Reviews" has just served his term of office as Vice-Chancellor, and has now been re-elected for another year—an unusual honour. Dissenters take their place on an equality with Churchmen. Indeed, one may almost say that it is rather a recommendation than otherwise not to be a Churchman. Thus a wide door is open for the diffusion of new and more liberal ideas among the great body of the clergy and others.

With such results as these before us, and many others which might be mentioned, but are obvious enough to those who will look for them, it is strange to hear it said, "there is *absolutely* no progress, but *utter* stagnation."

There is one other thing I would like to notice. Mr. Ware compares the book of nature with the "volume of ancient writings which we all have on our shelf" (I suppose the Bible), which he seems to hold in contempt, for he exalts the former at the expense of the latter. But I cannot see the sense of comparing two things so essentially different. It is as if one should say, "'Paradise Lost' is rather a childish book, with but little poetry in it, but for my own part I prefer the view from the right." The Scriptures were not written in order to expound the "book of nature," or to teach us natural science, or even history. They are full of spiritual lessons taught by symbol, intended to aid in the regeneration of the soul. "Nature" indeed abounds with instruction, but inasmuch as the spirit is of far higher importance than the body, interesting as that is, and the spiritual world than the natural world, so the Scriptures must logically be of far more importance than the "book of nature."

To estimate the Bible as the "crude thoughts of infancy," or as the "story books of the nursery," as compared with nature, indicates rather a curious want of appreciation of spiritual things.

S. C.

Transition of Mr. John Beattie.

To the Editor of "LIGHT."

SIR,—An old and earnest Spiritualist, Mr. John Beattie, of Clifton, passed away on the 14th October, in his sixty-third year. Born of the artisan class, but extremely fond of study, I found him twenty-five years ago a prominent photographer, and no mean metaphysician of the materialistic school. In 1864 the Davenport Brothers having come to Clifton, I met him at their exhibition, and we both agreed that the subject demanded further investigation. Shortly after, Mrs. Mary Marshall was engaged to come to Bristol, and through her then marvellous mediumship, with many others in Clifton and Bristol, both he and I became convinced of the immortality of man and of the communion with the spirit world. From that time he assiduously followed up the study of our philosophy, and with word and pen made numerous converts among the Secularists, of whom he had pre-

viously been a prominent member. By nature he was most humane, but since his conversion to Spiritualism he became a great philanthropist, and on my visiting him a few weeks only before his demise I found him an example of cheerful resignation, under the infliction of paralysis, which prevented him following his usual active life. His memory will ever be cherished by all those who knew him.—Respectfully yours,

G. DAMIANI.

29th October, 1883.

Physical Manifestation.

To the Editor of "LIGHT."

SIR,—About twelve months ago I furnished you with my experience of the folly of attempting to get satisfactory physical manifestations in promiscuous or crowded circles. That experience has recently been confirmed. On Saturday evening last, Mr. John Taylor, at the instigation of the Rochdale Spiritualists' Society, gave a séance in their meeting room, which proved unsatisfactory with the exception of the tilting of the table. After the meeting I suggested to a friend, Mr. Lewis Firth, that we should have a private sitting at his house on Sunday morning. The hint was taken and a circle of eight persons, including the medium, met at 11 a.m. Six of the sitters were Spiritualists and two were gentlemen who, for a better term, I will call sceptics, as both had heard something of Spiritualism, but neither sufficient to warrant affirmation either one way or another. We had sat in partial darkness about half an hour when the manifestations commenced by the twisting of the table on the floor. After the lapse of a few minutes the table began to tilt, when all of a sudden it rose bodily from the floor, our hands, of course, upon it. By-and-bye the medium raised his hands, bringing them violently down upon the table, which rose three times in succession. The next thing was the raising of the table under our hands and remaining about five seconds suspended as if by attraction to them. Now the signal was given for one of our investigating friends to get upon the table and stand on the medium's hands. This done the table rose bodily from the floor with its living freight upon it. A stool was now called for, which the medium placed firmly on the table, and after taking hold of two of the legs, half way between the seat and the bottom, all rose, the table following the stool. The next feat was that of the medium placing his hands on the top of the stool—still on the table—and all together rising, the table and stool holding together and following the medium's hands.

We considered the manifestations of the most satisfactory character, for Mr. Taylor was not in his usual good health, suffering from the effects of a crush or fall he had whilst at his work a few weeks ago.—Yours truly,

PETER LEE

141, Drake-street, Rochdale.

October 29th, 1883.

Professor Denton.

To the Editor of "LIGHT."

DEAR SIR,—Referring to the paragraph in last issue of LIGHT, on the "Transition of Professor Denton," founded on a telegram to the *Boston Herald*, I may inform you that throughout June that gentleman was lecturing in Queensland, and visiting and reporting on some of its northern gold and tin mines. He and his sons then joined Captain Armit, the special correspondent of the *Melbourne Argus*, whose proprietors have fitted out and despatched a party for the exploration of New Guinea, leaving Cooktown, Northern Queensland, for thence at the beginning of July. By telegram from Port Moresby, New Guinea, dated July 28th, we learn the party arrived there safely on the 10th, leaving on the 14th with a number of native carriers, and were then at the back of Mount Astrolake, twenty miles E. N. E. from Port Moresby.

A few weeks since a short telegram from Cooktown appeared in the English papers, stating that fever had compelled the return of the *Argus* party to Cooktown, Professor Denton (printed Benton) being one of the victims. Whether he has succumbed to the fever or not I know not as yet; I earnestly hope he has not. The mail this month is unfortunately a week late, so I have not received any papers of later date than August 6th.

If not a victim of the Java catastrophe, he may have fallen a victim to New Guinea fever, whose coast country is fearfully malarious.

Yours faithfully,

J. BOWRING SLOMAN.

15, Saltram-terrace, Plympton.

November 5th, 1883.

"Astrology."

To the Editor of "LIGHT."

SIR,—Like the bellows-blower to the organist, your readers will no doubt thank me for the interesting communication from your esteemed correspondent "C. C. M."

I should have acknowledged my indebtedness for his kindness in so promptly complying with my request, but have been out of town for the last few weeks and only just returned.

Shortly put, "C. C. M.'s" conclusions seem to be that there is *something* in Astrology, but how much, he is not at present prepared to say.

As regards the *something*, perhaps it might not be uninteresting to have the opinion of one on "the other side" on the subject, which I give as received:—

"Saturday, September 29th, 1877.

"I am come again to speak with you on a subject most interesting to me and I think very interesting to you also. I have considered the bearing of the planets and fixed stars upon human destiny, and do not find that they influence it in any appreciable degree; all they do is to indicate the influence prevailing at the moment of birth, but they in no way affect the child other than as I have said. For instance, a child born at the time of the vernal equinox would be ushered into life at a time when great commotion in the elements or atmosphere caused by heat would be surrounding it, and it would consequently partake of this character and be more or less of a choleric disposition; and if, from parental causes of bias, that child were predisposed that way, the result would be a hot and fiery temper, but if such child were weakly and was born with opposite tendencies from its parents, it would of course be affected in only a very slight degree. Thus, you see they have an effect, but only in a very minor degree and exercise no influence on the future life except in the way I have stated, that is: if a person born, as I have said, at the vernal equinoxial period is, at that time (the recurring period), engaged upon anything that causes him to lose his temper, he would be more violent probably than at another time, but you see that would depend on the accident of his being annoyed at that particular time.

"I think I have said all I need say on this subject, as although it has a certain fascination about it, it is only when it leads up, and beyond, to the spiritual idea, that it is of any value, and then only to the individual student."

If not trespassing too much on the valuable time and good nature of "C. C. M." perhaps he would say how far these views accord with his own.

S.

SPIRITUALISM IN THE PROVINCES.

WALSALL SPIRITUALISTS' SOCIETY.

On Monday last the above society held a tea meeting and entertainment in the Exchange Rooms, High-street, for the purpose of giving a public reception to Mr. and Mrs. Wallis. There was a goodly attendance.

After tea, the President of the society (Mr. W. Washbourne) addressed the meeting. He said: It is with the greatest degree of pleasure and gratitude that I address you at this meeting, because it will record an event in the history of our movement which many of us have longed for and heartily desired, namely, to have our light continually burning through the instrumentality and ability of our respected friends and co-workers, Mr. and Mrs. Wallis. When we remember the smallness of our numbers and the feebleness of our powers, it is a cause of deep gratitude and thankfulness that we, with all our weakness and inability, have been able to face the tide of opposition, misrepresentation, calumny, and slander heaped upon us by those who, if they had investigated before they condemned, would have manifested a more Christian spirit, especially when we remember that the proclamation of the truth in the past led to the Cross, the faggot, and the prophet's doom. Some fourteen years ago two friends from Wolverhampton were invited to a seance, with a few Walsall friends, at Mr. Blinkhorn's, in Stafford-street. The hand of the lady from Wolverhampton was moved to draw pictures on a sheet of paper with great rapidity while she was engaged talking to us, and seemed to be paying no attention to what was going on—not looking at her hand at all. In a short time the paper was covered with a farmyard scene. We were informed that a spirit controlled her hand and performed that. "Well," thought I, "perhaps it did, and perhaps it did not." I thought, "It may be the result of practice." Again, I could not see any reason why she should deceive us, seeing she bore her own expenses, in visiting us. During this time Sarah Blinkhorn seemed in a semi unconscious

state, and continued so for hours. She was very sensitive, and could explain the motions of persons behind her back; this I considered mesmerism. But, determined to see more of it, I attended seances for about seven or eight years, and, with others, watched with the greatest attention, and from what I saw and heard I could come to no other conclusion than this: that the spirits of good and bad men live, move and act as intelligent beings after so-called death. I feel as sure of this as I am of my own existence at this moment. I do not know what others feel about this knowledge; I think it worth a lifetime of searching for—worth living for. This sentiment is felt no doubt by others in this room. Several I see present resolved to form a society on July 9th, 1872, for the purpose of further investigation into these strange phenomena. There, in a private room, among our nearest and dearest friends, each one anxious to arrive at the truth, we received such clear evidences of spirit-presence and identity that we were convinced beyond all doubt that our dear ones live on, and, under certain conditions, are able to manifest their presence and prove their identity. The joy and pleasure we experienced on several occasions at these glad re-unions is indescribable; they were the happiest moments of our lives. And, so far as I remember, without such a terrible thing as a paid medium; so, if we were fools we were not befooled. Not that we object to paid mediums—we say any man, whoever he may be, who devotes his time and talents to the services and well-being of his fellows is worthy of his hire. After continuing our meetings in George-street for some time, we, on February 9th, 1877, resolved to take these rooms. We felt so pleased with the discovery we had made that we determined to bring the matter before the public, so far as our ability and means would allow. We engaged trance and inspirational mediums, as well as the free services of Mrs. Groom, Mrs. Barr, Mr. Harper, and others. I cannot allow this opportunity to pass without saying a word about our secretary. He has worked for several years with such great perseverance, industry, and ability that to a great extent the present condition of the society is due to him. Further, allow me to remind you of the steady growth and prosperity of our society. At the end of the first year of our existence our receipts and expenditure were about £14. At our last annual report the income was £84, and the expenditure £90. If this shows anything it looks as plain as two and two making four that we are going forward, and if our society should die we know that truth can never die, but will diffuse itself into the religion of the future, and make men's ideas of God, immortality, and duty more true, rational, and beautiful. It is that these truths may be proclaimed more fully to the people, to feed the heart-hungry, gladden the mourners, and strengthen the weary workers and reformers that we have invited our friends, Mr. and Mrs. Wallis, to exercise their gifts and talents among us. We believe them both to be upright and honest, and what they profess to be; that they are mediums of no mean order we know. Mr. Wallis has been at our services many times during the last seven years; he has travelled more or less all over England and in America, and as we have never heard anything against his character, we regard him as well qualified to regularly fill our platform. We believe his college was the seance room and his teachers the angelhood, and we have the word of a very respectable person in Walsall, who has known him many years, and speaks very highly of him. Mrs. Wallis we have not known so long, but she has already taken our platform twice, giving excellent addresses, and we would earnestly ask you to listen to her and give her your sympathy and presence at the first opportunity. To you, Mr. and Mrs. Wallis, in the name of the Walsall Spiritualists' Society, I give hearty and cordial welcome to your new sphere of labour, and I trust that the feeling of friendship now existing between you and the Walsall Spiritualists may continue, and grow and ripen as time rolls on; and if you should by any means have to leave us, that the good wishes we now have towards both of you may be firmer and truer at the end than at the beginning is my earnest wish.

Messrs. Bailey, Armfield, Smith, and Groom, and Mrs. Groom

(of Birmingham) and Mrs. Roberts delivered short speeches of

welcome to Mr. and Mrs. Wallis, and of reference to the spread of

Spiritualism in the town; after which the following resolution

was passed with acclamation, proposed by Mr. Smith and

seconded by Mr. Allsop:—"Resolved, that in the opinion of this

meeting Mr. and Mrs. Wallis are fit and proper persons, well

qualified, to represent the Spiritualists of Walsall as their

regular speakers, and hereby tender them hearty welcome and

promise of warmest sympathy and support."

Mr. Wallis then took the chair and ably conducted the

entertainment, which consisted of instrumental and vocal music

and recitations, all of which were creditably rendered by the

ladies and gentlemen who took part therein, and were much

appreciated by the audience.

To-morrow (Sunday) Mr. Wallis will speak at 6.30 p.m.;

subject, "Life: its importance considered from a spiritual

standpoint."

T. P. Barkas, Esq., F.G.S., has recently been elected an

alderman of the city of Newcastle-on-Tyne. The worthy

gentleman has been in the City Council for many years as one

of the representatives of St. Andrew's South Ward.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; *H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

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

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CENTRAL ASSOCIATION OF SPIRITUALISTS,

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

38. GREAT RUSSELL STREET, 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 Reading Room and Library is open daily from 10 a.m. to 5 p.m., on Saturdays from 10 a.m. to 1 p.m., during which hours books can be exchanged, and enquiries answered. The Rooms are also open on Monday, Wednesday, and Friday Evenings from 7 to 9 o'clock when a Member of Council or the Hon. Sec. pro tem. will be in attendance to receive visitors and attend to any requirements of members and friends of the Association.

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 inquirers on all questions affecting Spiritualism.

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.

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

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Table with 2 columns: Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London; Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library.

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 inquiries should be addressed to the Hon. Secretary, pro tem., Mr. THOS. BLYTON, 6, Truro-villas, Station-road, Church End, Finchley, N., 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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Business for ensuing Week:—

TUESDAY, November 13th.—Finance Committee Meeting, at 6 p.m. Council Meeting at 6.30 p.m. THOMAS BLYTON, Hon. Secretary, pro tem.

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