

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

The Indians of British Guiana seem to be attracting attention. Last week, I referred to a book by Mr. Thurn, in which some interesting psychological details are given. Since that time I have come upon another book of legends and myths, collected by a missionary,* who has spent some time among those aboriginal peoples. It has unfortunately occurred to the collector of these legends to adopt what he calls a metrical form, and to embody what is often charming and beautiful in spirit in doggerel that disfigures it utterly. A simple recital of these primitive legends would have been full of interest. As now presented they are intolerably wearisome. The head men of the tribes were, it seems, mostly sorcerers, and have "in the vicinity of our missions, nearly all passed away." With them, many a legend has died, and many that remain have received an admixture of what the missionaries have superficially taught. They are concerned with God and the future of the soul, which, in the case of the Arawaks, was singularly simple and pure:—an universal Father, a future of light and life for those who have done their duty here, a hell of woe and possible extinction for the wicked.

The Waraus, more concerned with warfare, had bow and arrows buried in their graves to fight their way into the spirit-land. Those of them who settled in Trinidad (as Kingsley mentions in "At Last," ch. 8), conceived with poetic beauty that the pure souls of the good were enshrined in the bejewelled body of the humming bird, and spent an eternity of bliss in darting from flower to flower. It is curious to note that among all these tribes the legends shew a belief in a descent from a higher state of existence. The Caribs tell how, in a superior state, the first men saw this world that it was soiled and stained, and descended to purify it. A cloud conveyed them, but, as they toiled, it receded and left them helpless in a world of sin. Other legends are less poetical, but all shew a similar tendency, and a curious parallelism with the Mosaic records. We have the Fall, or Descent into Matter: the subjugation of the animals to man: a Deluge: and many other parallelisms in legends which are stated to be primitive and antecedent to the introduction of Christianity.

When an Arawak suffers from pain or disease he summons a sorcerer. The medicine man appears with a large

* "Legends and Myths of the Aboriginal Indians of British Guiana." By W. H. Brett B.D. London: Gardner, 2 Paternoster Buildings.

rattle called a "shok-shok" and some tobacco. With the rattle he creates a dreadful din, while he roars his incantations, and shouts at the fiends of disease. He puffs the smoke of the tobacco up the nostrils of the sick man, and then proceeds to pound and rub the part affected. This done he applies his mouth, and sucking hard, removes from it a nail, or thorn, or claw, or some such thing which he declares the fiend has put into the sick man. The mesmeric pounding and rubbing are common, I believe, to most primitive peoples as a cure for pain.

The University of Pennsylvania, which, it will be remembered, lately received a large bequest under the will of Henry Seybert for the impartial investigation of the phenomena of Spiritualism, has appointed a committee for that purpose. Dr. Pepper, Provost of the University, is chairman, and the Rev. G. S. Fullerton is secretary. It has been decided to commence with "the collection of authoritative and representative literature" of the subject. Dr. Fullerton has been "entrusted with the main work of accumulating the necessary literature, and he will also prepare a suitable historical sketch of modern Spiritualism." Dr. Fullerton, it is to be hoped, has nothing else to do, and is in the enjoyment of vigorous health. For he has his work cut out, and will need a long time to complete it. The literature of Spiritualism in English, German, French, and other tongues to say nothing of that which lies closer to Dr. Fullerton's hands in his own country, is vast in bulk, and will need careful sifting. It is characteristic of it that a few grains of wheat are often buried beneath a mountain of chaff; but the Committee wants the wheat, and the chaff must be winnowed. This will involve a far greater expenditure of time than "the entire winter," which is prescribed as sufficient. The members of the Committee are laudably anxious that it should be known that "no one of them have any bias nor prejudice existing in their minds which would prevent them from joining in a thoroughly impartial examination." It would be unfair to hold them responsible for this remarkable piece of grammar. It is the *Philadelphia Press's* way of putting it. It is well, however, while giving all credit for impartiality to these gentlemen, to note also that no one of them has any knowledge of the subject which would qualify him to conduct so delicate an investigation.

Professor Max Müller contributes to the *Pall Mall Gazette* an account of one whom he calls "a great religious reformer,"—Dayānanda (or Dayānund) Sarasvatī, the founder of the Arya Somāj, who has recently died. Dayānund was a scholar deeply read in the theology of his country, and profoundly possessed with the belief that the Vedas were the final and complete revelation of the Divine will. For him a question was absolutely settled by a reference to the Vedas, just as for many amongst us a text from the Bible clinches an argument. "Whatever was not to be found in the Vedas he declared to be false or useless: whatever was found there was to him beyond the reach of controversy." It is instructive to note that like Western believers in the verbal inspiration and plenary authority of Scripture, he was acquainted with no sacred writings but those of his own religion. Like them, too, he spent infinite pains in twisting words from their plain meaning in order to bolster up a preconceived theory. Since the Vedas were

(*ex hypothesi*) the word of Brahma; and since nothing could (of course) be hid from the infinite Wisdom, it followed that the Vedas must contain all knowledge. "To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam engines, railways, and steamboats, all were shown to have been known to the poet of the Vedas, for Veda, he argued, meant Divine knowledge, and how could anything have been hid from that?" It matters not where a man is born. Dayânund has many Western parallels, who regard our Bible as the encyclopædia of all possible knowledge, and even find in the recent atmospheric phenomena a literal fulfilment of prophecy. Are not, they say, the heavens literally "turned into blood," and is not "the great and terrible day" at hand?

Foolish as Dayânund's Vedic beliefs may seem when analysed, we have no right to cast a stone at them; nor to doubt the honesty of the man who professed them. Professor Max Müller compares him with Dr. Pusey; but he was differentiated from the great Anglo-Catholic in that his mind was set on reform, while Dr. Pusey's aim was to revert to the old ways, and to the faith of primitive Catholicity. Dayânund was before all a reformer, and he shared the fate of all his kind. "The aid of the police had often to be called in to protect him from the blows of his conquered foes" after some successful public disputation with learned Pundits at Benares or elsewhere. The pioneers of unpopular truth fare as badly in India, it seems, as in England. "This blasphemer" is the ready response now and there, as it was in the days of the Christ. But Dayânund left his mark on his age, and the Arya Somâj is one of the most influential Protestant bodies (if I may be allowed the expression) in India.

Professor Max Müller makes a very brief and passing allusion to Dayânund's connection with Theosophy. It was short and stormy, and there is no reason to recall the story. "There is," the Professor writes, "a curious autobiographical sketch of his life published in an Indian journal, *The Theosophist*. Some doubts, however, have been thrown on the correctness of the English rendering of that paper." The autobiography thus referred to was published in *The Theosophist*, of October, 1879, and subsequent months. It was written expressly for that journal, and I have never heard that its accuracy was impugned by the Swami or by any of his friends. It is an extremely interesting and instructive record of a great and single-minded life. Whether the Arya Somâj will long survive its founder is not doubtful. The true life is in the Brahma Somâj over which Chunder Sen presides. Its contact with Western knowledge keeps it fresh and free from stagnation. Though I am aware this is a heretical utterance, I entirely believe that free intercourse between members of various forms of faith, and a comprehensive grasp of all religious systems, is productive of a breadth and largeness of view which the profoundest study of one aspect of truth is unable to afford. If Dayânund had realised the fact that God had revealed Himself outside of the Vedas, he would have saved himself a terrible waste of time and energy in tortuous exegesis. If he had recognised the fact that the Vedas contain much childish nonsense he would have been a wiser man. But then "if one chapter, one verse, one word of the Vedas had to be surrendered as coming from a human source, the whole edifice of his faith would have crumbled to pieces." And so in East and West alike men shut their eyes, and as children say, "make believe very much," lest they should cease to believe at all!

It has been suggested to me that the case of healing

by means of Lourdes water which I noted last week is important enough to warrant the preservation in full of the medical testimony. I think it is, and accordingly append the two certificates to which I referred.

The second certificate is as follows:—

"I, the undersigned, certify that for about thirty years Mr. Macary, carpenter, of Lavaur, has been attacked by varicose veins with enormous nodosities in the legs, frequently complicated by large ulcers, in spite of the compression exerted by appropriate stockings or bandages, that these symptoms have disappeared suddenly, and that to-day there only remains a nodosity, sensibly diminished, in the inner and upper part of the right leg.—Lavaur, August 25th, 1871 (Signed), ROSSIGNOL, Doctor of Medicine."

The third medical certificate is as follows:—

"François Macary, sixty years old, carpenter, of Lavaur, member of the Society of Saint Louis, consulted us about twenty years ago for varicose veins, which filled up the left popliteal hollow and inside of the knee and of the leg. We then observed towards the lower third part of this limb a varicose ulcer, with thickened edges, with considerable and painful engorgement of the tissues. There was besides, both in and outside the upper part of the calf, two large old scars, which had nothing to do with the affection for which we were consulted, and which were the result of a gunshot received by the patient twenty years previously. There were so many enlarged veins, and they were enlarged to so great an extent, that so far as we were concerned, the surgical means with which one treats this disease were formally contra-indicated. Macary appeared to us to be the victim of an infirmity which would last him his life, and we advised only palliatives which several of our brethren had already advised. Eighteen years later,—that is two years ago,—Macary presented himself to consult us again. The state of his leg had grown much worse. We confirmed our former prognostic, and told him it was of urgent necessity for him to get the ulcer to cicatrise, to submit himself, as the only means, to absolute and prolonged rest in bed, and to the application of regular dressings. To-day, August 15th, 1871, Macary appears for the third time. The ulcer is perfectly cicatrised. There is nothing compressing the leg, and nevertheless there does not exist the shadow of engorgement. What surprises us, above all, is that the varicose knots (*paquets*) have entirely disappeared; and that where they were before, one can feel some small strings, hard, empty of blood, and yielding under the pressure of the fingers. The interior saphene vein has its normal direction and volume. The most attentive examination affords no trace of a surgical operation. According to the account of Macary, this radical cure was produced in the course of a single night, and under the influence of nothing but the application of some compresses wetted by water drawn from the Grotto of Lourdes. We conclude that, apart from Macary's story, science is impotent to explain this fact; for [medical] authors give us no experience of anything at all similar. They are all unanimous on this point, that varicose veins, left to themselves, are incurable; that they are not cured by palliatives, and still less spontaneously; that they go on getting worse steadily, and that one can only hope for any radical cure by the application of surgical means which involve grave dangers to the patients. And though the fact asserted by Macary would not be proved by evidence taken from any one else, still it would not the less remain for us a fact of the most extraordinary kind, and—let us say it out plainly—a supernatural fact. In which faith we sign the contents of the present report.—BERNET, M.D., of the Faculty of Paris, August 15th, 1871."

M.A. (Oxon.)

BACK NUMBERS OF "LIGHT." SPECIAL NOTICE.

The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" to spare, will kindly forward them to the office. They are urgently required for sets. Full price will in each case be given for them.

No. 105	for January 6th,	1883.
" 106	" "	13th, "
" 128	" June 16th,	"
" 127	" August 18th,	"

A cloud upon the soul shrouds and darkens the earth more than a cloud in the firmament. The spectacle is in the spectator.

POETRY OF THE HON. RODEN NOEL.*

FIRST NOTICE.

The poetry of Mr. Noel has met with extremely high encomium from contemporary criticism, both abroad and at home. It has been compared in various of its qualities to the compositions of Wordsworth, Coleridge, Shelley, Blake, and Heine—poets assuredly of very diverse orders of excellence—all, however, united in the one master attribute of the poet, namely, Imagination which deals with the deep things of the mind. It may interest the readers of "LIGHT" to make acquaintance with the writings of this warmly praised author.

We will, therefore, consider the two volumes which may be regarded as typical of a special gift possessed by him; the presentment of some metaphysical idea or true experience of the soul-life within the external form of verse, glowing and enriched with an almost super-abundance of poetical illustration; his imagination teems with images of great variety and beauty drawn from the worlds both of Art and Nature.

"A Little Child's Monument," was noticed in "LIGHT" upon its first appearance. Owing to the peculiar nature of its subject, which must appeal to the sympathies of so many readers, and to the genuine expression of deep human suffering which gave rise to this volume, "The Little Child's Monument" will ever remain one of the most popular of the author's productions. The reviewer in the *British Quarterly* aptly characterises this volume as "a wail of human anguish; in part a triumphant song of human faith," adding that here "we have an expression unique in its penetrating simplicity of the manifold torment of a great bereavement," and "that the simplest and the subtlest grief-stricken souls may find sustainment in its pages." Having passed out of the heart's earthquake, where, stunned by the blow, the brain reeled at first in the darkness of a sceptical questioning of Love-Divine, the ineffable beauty and tenderness of the external world, and the very reaction of grief itself, bring the poet gradually forth, step by step,—but ever and again for a time falling back into the desert of despair—into calm and holy contemplation of the Life-immortal. Gradually arises for the stricken hearts of the parents, the dawn of the new day, wherein is revealed in its transfigured and changeless beauty the abiding presence of the arisen spirit of their idolised child. For them has begun life also, in the true Paradise of God; and into this glory of the Resurrection they recognise that for all equally stricken human hearts, "a little child shall lead them."

"Cette sincérité, cette absence de toute pose dans l'expression de la plus intense douleur on la trouve à un degré peu commun dans 'A Little Child's Monument; Lament,' qui dans sa simplicité presque sacrée est d'une incomparable beauté de forme;" says a French critic, writing in *Le Parlement*. (Paris, June 10th, 1882.)

As a specimen of one of the most simple and touching of these poems, one of a Blake-like character, entitled "Music and the Child," we will extract a few stanzas, since the conviction comes to the reader irresistibly, that the experience of the symbolic dream is real, and was a dream-picture sent to comfort the human sorrow with a tenderness superhuman.

"An organ-player comes rarely round
To our lone moorland place;
My darling at the welcome sound,
Runs, with laughter in his face,
To the nursery window, hailing
With melodious mirth unfailing,
The sun-burnt, black-bearded man,
Who greets him in Italian.

* "A Little Child's Monument," "The Red Flag, and Other Poems," "The House of Ravensburg," "Beatrice, and other Poems." May be obtained of the Psychological Press Association.

Then he brings and sets a chair,
Humming over every air,
Feigns to turn a handle doftly,
Feigns to talk Italian swiftly,
Fair, in little blouse of blue,
Sweet of heart and form and hue.

Pale, my love, with dew of anguish
From the night beneath the curls,
Lies asleep; and while we languish
In despair, behold! there purls
A rill of music from afar:
Can the favourite organ jar
So upon our hearts? We fear
Lest it waken him; yet hear
Him, waking, pray for it to come
Under the window of his room,
Asking that his friend, the player,
May have food; we grant the prayer
Then he lists to every tune,
Growing very weary soon.

Baby lies upon the bed,
And our hearts with him lie dead.
Baby lies with fair white blossom
In his hair and hand and bosom;
Only he is lovelier far
Than earth's fairest flowers are!
And while we cower, smitten low
By our baby boy's death-blow,
Draws again the organ near
Ah! Baby never more may hear.

Then in the depth of our despair,
A vision found we lying there.
She and I were cowering
Before the swoop of Death's dark wing
That, sweeping him to nothingness,
Plunged our souls in the abyss.
Stone-eyed, to stare upon the gloom
Frantic, to challenge the deaf tomb,
Beating upon its iron door
For him who shall return no more.

But I dreamt that she and I
Were gazing very mournfully
On the organ, as we deemed
Disused and broken. Then it seemed
That his dear nurse, who loved him well,
And cherished more than I can tell,
Came unawares, and on her breast
She bore him whom we laid to rest,
Our darling, glorious, health-rosed,
Whose dark, dewy eyes reposed
On some far-off, enraptured vision
Of the children's realm elysian.
Ah! with what transport we kissed him!
Not dead! not dead! howe'er we missed him.
Heaven, too, vouchsafes another token;
The little organ was not broken!
Lo! baby turns it round and round,
Rejoicing in the wonted sound,
Yea, singing in his blouse of blue,
Lovelier than we ever knew."

We have yet to speak of the most sustained production from the pen of Mr. Noel; that which, so far, has given most scope to the unquestionably weird powers of a singularly wild and fertile imagination—"The House of Ravensburg."

LIVERPOOL.—Last Sunday, at Rodney Hall, in this city, Mrs. Emma Hardinge Britten delivered two orations to highly appreciative audiences, the subject in the morning being "Occultism, Witchcraft, and Spiritualism," and in the evening "The Church of 1833 and 1834." At the close of the evening service, on the Chairman proposing a vote of thanks to Mrs. Britten for her services during the past year, she received quite an ovation, every evidence being given of the deservedly high estimation in which she is held here as elsewhere. Mrs. Britten will resume her services in Liverpool on the first Sunday in February, and we hope that she will continue them every alternate Sunday during the remainder of her stay in England.—*Correspondent*.

LEICESTER.—Mr. John Bent, of Town Hall-lane, a well-known Spiritualist, entertained a large number of friends at his residence, recently, on the occasion of his son, Mr. John Bent, jun., having attained his majority. Music, singing, games, and hearty congratulations occupied the evening. After supper an adjournment was made to a large room in Silver-street, where dancing and games were indulged in. Mr. and Mrs. Bent, with their children, are teetotalers, Mr. Bent having been a teetotaler forty years, and the secretary to the local Tent of Rechabites nearly thirty years.

BOOKS, PAMPHLETS, &c., RECEIVED.—"How the Poor Live." By G. R. Sims. All the Year Round Christmas Number.

"WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

BY A. J. PENNY.

VI.

I hope that to any attentive reader of these attempts to explain the source of evil and sin, it may be said, "Seeing now we thus know what we are, and that God letteth us know it, we should now look to it and generate some good out of us, for we have the centre of Eternal Nature in us. If we make an angel out of us, then we are *that*; if we make a devil out of us, then we are *that*." ("Incarnation," part ii., chap. 9, pars. 12, 13, 14.) The all important question is *how* to make the angel. Let not our ability be doubted, if only the will be constant, for the spirit of man "is a son of the properties, and also a lord of the same, for in him consists the power; he may awaken which he please." ("Signatura Rerum," chap. 2, par. 25.) "For thou must know that in the government of thy mind thou art thine own lord and master, there will rise up no fire in thee in the circle or whole circumference of thy body and spirit unless thou awakenest it thyself." . . .

"In whatever quality soever thou excitest or awakenest the spirit, and makest it operative, according to that same quality the thoughts rise up and govern the mind. If thou stirrest or awakenest the spirit in the fire then there ariseth in thee the bitter and harsh anger, for as soon as the fire is kindled, which is done in the hardness and fierceness, *then* springeth up the bitter fierceness or wrath in the flesh." ("Aurora," chap. 10., pars. 69, 70, 81.)

. . . "Be it in love or in anger, that which thou liftest up thyself towards or against, thou kindest the quality of that, and that it is which burneth in thy compacted incorporated spirit. For when thou lookest upon anything which doth not please thee, but is contrary to thee, then thou raisest up the fountain of thy heart as when thou takest a stone and therewith striketh fire on a steel, and so when the spark catcheth fire in the heart then the fire kindleth. At first it gloweth, but when thou stirrest the source or foundation of the heart more violently, then it is as when thou blowest the fire, so that the flame is kindled, and then it is high time to quench it, else the fire will be too great and then burneth and consumeth, and doeth hurt to its neighbours." (Ibid, chap. 10., pars. 71, 72, 73.)

A more wordy exposition of a notorious fact than the Apostle's "Behold how great a fire a little matter kindleth!" But he spoke of the effect of sparks escaping in utterance; Böhme's object was to expose the forge on which they are first struck out. And here we have to remember that the kindling of wrath is not a mischief confined to one part of our being: in the words of St. James "it setteth on fire the whole course of nature," (wheel, or birth of nature, it is in the revised translation of the New Testament, and this precisely harmonises with Böhme's account of it. See "Aurora," chap. 16, pars. 11, 12, 13.) "If a creature which is like or as the whole being of God, spoileth, elevateth, or kindleth itself in a qualifying or fountain spirit, yet it kindleth not one spirit alone, but all the seven spirits." (Ibid, chap. 10, par 7.) But how to prevent this kindling!—"For out of the essences go the senses or thoughts; they are and have their origin out of the harsh astringency; for they are the bitterness and run always into the mind as an anguish wheel, and seek rest to try whether they may attain to the liberty of God. They are they which strike up the fire in the anguish wheel.

. . . "They are the mind's servants and are the subtlest messengers; they go into God, and again out of God into necessity. And whercinsoever they kindle themselves, either in God or in necessity, viz., in falsehood or wickedness, that they bring home to the mind. Therefore must the noble mind often be lord over the evil and stifle it in its anguish, when the thoughts have entertained or loaden in false or evil imaginations into the desire." ("Treatise on the Incarnation," part 2, chap. 10, pars. 12, 17, 18.)

But the exceeding difficulty of that stifling! For while wrath lasts, we are animated by the eternal nature of wrath, which is incessantly giving birth to and substantialising its

own creations, by reinforcements of justifying fancies; and "in the eternal nature of the wrath, the light or the kingdom of Heaven is not known, and also in the eternal kingdom of light, the kingdom of wrath is not known, because each kingdom is in itself. So is the soul of man also: it hath kingdoms in it; in which it tradeth, in that it standeth. If it trade in the kingdom of Heaven, then the kingdom of Hell is dead in it, not that it ceaseth, but the kingdom of Heaven is predominant, and the kingdom of fierceness is changed into joy; so also if it trade in the kingdom of wrath, then that is predominant, and the kingdom of Heaven is, as it were, dead; although, indeed, in itself, it doth not vanish, yet the soul is not in it." ("Three Principles," chap. 22, par. 90.) And this trading of the mind is for the most part so blindly eager! "If one property or quality ariseth and getteth above the other, then presently something followeth, so that the mind collecteth all its thoughts together and sendeth them to the members of the body, and so the hands and the feet, the mouth, and all go to work and do something, according to the desire of the mind, and then we say that form or property that directeth the work is predominant, qualifying, and working above other forms, wherein yet all other forms of nature lie yet hidden, and are subject to that one form; and yet the mind is such a wonderful thing that suddenly (out of one form that is now predominant, and working more than all others) it bringeth forth and raiseth another and quenches the form that was kindled before, so that it becometh, as it were, a nothing, as may be seen in joy and sorrow." (Appendix to the "Three Principles," par. 3.) And in what is technically called *conversion* also. Transition from a hopeless sense of being driven to commit sin, and so strong a fear and loathing of it, however habitual, that it is shunned as the worst of evils, little as it is believed in by careless observers, is an historic fact in human nature, and is often as complete as it is sudden:—complete as regards a totally new starting point for the will, of course pitifully and most painfully incomplete as regards achievement of perfected conduct. Nor, when the dominion of each divided property is better understood, and the tyrannic power of rulers in their darkness more justly estimated, will the suddenness of conversion be so much a matter of surprise.

Just in that power of suddenly eliciting the influences of quite another world of thought and feeling, *i.e.*, another property of our nature, lie at once our greatest danger and our greatest ability to escape from it. As to the danger, let a lucifer box remind us how destructive a force may lie still and harmless while untouched,—force that once kindled by the slightest accident, will suffice to destroy in a few moments the noblest handiworks of many a toilsome year. An angry word, a scornful look can as quickly set the whole mind aflame: and then one mind sets fire to another, and all former growth in love or holiness seems for the time as if it had not been; as we calm we are ready to think all goodwill and trust destroyed as well as present peace. But though much is lost, and future risk greatly increased, relief may be as sudden. The anger into which we have entered is God's anger, and must therefore scourge and plague us powerfully. "His anger is His strength and omnipotence and consuming fire; and His heart is His love, is His meekness, and so now that which approacheth and entereth into His anger is captivated in the anger. But it is possible to go out of the anger, as His dear heart is generated in the anger, which stilleth the anger and is rightly called the Kingdom of Heaven." ("Three Principles," chap. 20, pars. 60 and 61.)

Go out? And how? "When the soul inclineth itself at all towards God's face and doth but a little *imagine* into God's love, then the Divine life becometh stirring." (Apology 1, par. 2, part 553.) And "then the anger of God sinks down from the soul and so it is released or delivered in the love spirit from pain and lives in God." ("Doctrine of Election," chap. 10, par. 102.) "Hold fast," said Gichtel in one of his letters, "to love in your imagination; nothing can take it from you but your own imagination. As soon as our imagination goes out of the love, darkness enters into the imagination, and the devil then has access." And again, "they knew from experience how easy it was to stumble and to fall by a thought from love into wrath, when the soul being plunged into a violent struggle has very hard work to recover its balance."

HYPNOTISM AND MESMERISM.

By G. WYLD, M.D.

With reference to the interesting remarks by "C. C. M.," and "M.A. (Oxon.)," in recent numbers of "LIGHT," on the sensibility accompanying the hypnotic state, I should like to make a few observations, and first let me ask—

What is the hypnotic state and wherein lies the distinction between hypnotism and mesmerism?

It seems to me that the hypnotic state is one more or less of *self-entrancement*, produced by fixing the mind on a *point*, and thus excluding all circumferential action. The mesmeric condition, as entrancement, is the same, and is likewise produced by the sensitive fixing his mind on the eye of the operator, as on a *point*; or it is produced by the *monotonous* manual action of the operator, paralysing as it were all circumferential mental action.

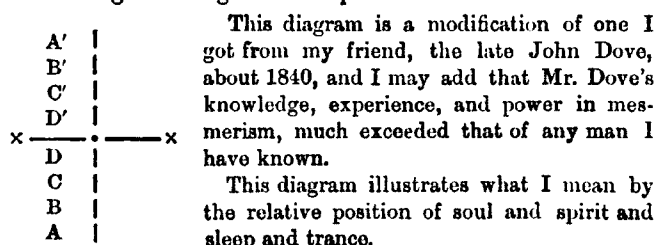
As an illustration: the Oriental fakirs produce *self-entrancement* by fixing their eyes on the tip of the nose or on the navel, the ears, at the same time, sometimes being closed by the thumbs.

The self-entranced soul then acts independently; while, on the other hand, the sensitives mesmerically entranced become the *mediums* for the will of the operator.

Both states are states of more or less entrancement, but what is entrancement?

Entrancement is a state in which the soul or mind or *ego* has more or less left the body—so that the body can be cut to pieces without experiencing pain; because the *ego* is outside, and is acting independently of the senses, as an autozoetic power, clairaudient and clairvoyant, and at times controlling its vacant body automatically.

What is the difference between trance and ordinary sleep? I conceive it to be one of degree, which I have attempted to shew by a diagram in my book on Theosophy, which diagram I beg now to reproduce.



This diagram is a modification of one I got from my friend, the late John Dove, about 1840, and I may add that Mr. Dove's knowledge, experience, and power in mesmerism, much exceeded that of any man I have known.

This diagram illustrates what I mean by the relative position of soul and spirit and sleep and trance.

A B C D below the line x x represent the soul in its various states of vigilance at A; reasoning faculty at B; imagination at C; reverie and abstraction at D.

This state of *abstraction* immediately precedes the plunge which the soul takes into sleep at the point • at which point, namely at dead sleep, the soul and spirit are separated by "the middle wall of partition," the "river of oblivion" x x

The soul may rest in this oblivious sleep, but if it cross the line it awakes on the other side in the spirit world as a spirit.

As a spirit it may ascend no higher than D', namely, the region of spirit reverie or abstraction.

But, if the soul as a spirit ascend to C', it becomes clairvoyant, and if it ascend to B' it exists as a reasoning spirit, and if it aspire and ascend to A' it becomes one with the Divine.

This diagram illustrates the mystic saying "As above, so below."

When the soul is in the region of reverie at D below the line, or as spirit in the region of reverie at D' above the line, it is readily controlled by spirits or by the mesmerist, and acts the folly or madness called electro-biology; and I conceive this is the region from which emanate most of the phenomena of modern Spiritualism, and it is to a great extent a region of confusion, and delusion, and lies. I have said the condition of electro-biology is one of temporary madness, induced by the mesmerist, and this may suggest how many cases of *permanent* madness may be produced by bioligising spirits.

The region of spirit clairvoyance C' is also the region of prophetic dreams.

To be in high trance is "to be dead in the flesh but alive in the spirit," the soul being then, if holy, in a state of actual regeneration by the Holy Spirit.*

But as "spiritual things can only be spiritually discerned," all remembrance of this heaven is forgotten, except, it may be, as a faint dream, on the soul's return to waking life. But some have remembered, and have said, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" the glory of the beatific life.

As to the sensibility of sleeping children alluded to by "C. C. M.," I believe this will depend on the depth of the child's sleep. If the child be "dead asleep," I believe there will rarely be any sensibility manifested, but if the child be in "light sleep," or if the child be in a condition of Spirit reverie as at D', then it may be conscious of mesmeric passes.

When the soul is in its normal state of vigilance, it can resist mesmerism, but if it submit and pass to the region of soul reverie at D below the line, or pass still further as in light trance to D' above the line, then the will of the mesmerist becomes the will of the sensitive, as in electro-biology, and as in sympathy of mental sensation, and touch, and hearing, and seeing. Then the sensitive becomes the *medium* for the will of the operator, just as the semi-entranced spirit medium is the victim of the obsessing spirit.

It will be thus seen that I regard mesmerism as the action of mind on mind, of which we have an illustration in "Mind-transference" or in the "Willing Game."

But is there such a thing as the mesmeric aura? Sensitives have often said that they see lights of various colours emanating from mesmerists, and they say that certain individuals have distinctive colours. They also declare that they experience sensations hot or cold, pleasant or disagreeable, as emanating from the fingers of the operators, and for myself, I have when mesmerising, often experienced pricking sensations as of something streaming from the tips of my fingers, and sensitives have generally concurred in giving my aura a distinctive colour; and it must be remembered that there may be colours both above and below the range of the spectrum, invisible to us but visible to sensitives.

I believe, then, that there is an aura; but I am still inclined to believe that it is not the aura chiefly which heals diseases, but I rather believe that it is *the will, the desire, the sympathy, the love*, which heals disease, and that the vibrations, so to speak, of these emotions are conveyed to the sensitive by a magnetic current, polarised by the will of the operator, much as the human voice can be conveyed to a distance along the ray of light in the photophone.

But what is the source of this magnetic aura and current?

For three years I have believed that the *cohesive force* in atoms, molecules, and masses was magnetic attraction, and that electricity, as the instrument of God's Will, was the substance of matter.

If so, then all chemical solution and mechanical fracture must be accompanied by a liberation of electricity or magnetism, and therefore the solution of food in the stomach, and the oxydation of the blood in the lungs, and the deoxydation of the blood in the concretion called nutrition, must be accompanied by a liberation of magnetism.

The blood is the life, and the healing power of magnetism is the vital magnetic *emanation* from this blood polarised and directed by the will, the desire, the love of the healer.

That it is the will and not the magnetism only which heals is shewn by the fact that passes made without the desire are not healing passes, and because it is also found that mesmerism is soothing or the reverse according to the mental character of the operator.

If, then, the healing is from the will and the blood, then those who in love, truth, and holiness magnetically heal diseases are thus so far Christ-like and may sometimes even be said to lay down their lives for others, but if wisdom be used there is no waste but rather that personal, cosmical, and spiritual circle of magnetic power "which blesses him who gives and him who takes."

* But parts of the body may be, independently of this entrancement, killed, as it were, for the time by the sensibility being driven out of the part by the mesmerist

† In the *Times*, 17th and 18th inst., will be found letters from Mr. Preece and Mr. Crookes, attempting to give a reason why the pulverised matter thrown into the higher atmosphere by the explosion in Java last August, may still, contrary to the law of gravity, be floating there, being magnetically repelled from the earth. This is the explanation I gave some weeks ago on reading Norman Lockyer's letter in the *Times*, on our recent sunsets, my theory of electricity being the cohesive force in matter having suggested to me this explanation.

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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 séances.

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Light :

SATURDAY, DECEMBER 22ND, 1883.

EXPERIENCES IN SPIRITUALISM.

No. I.

By H. T. HUMPHREYS.

In proposing to give you some of my experiences in Spiritualism, I think it will probably be the best way to furnish a history of my acquaintance with, and study of, the subject.

It was not till the latter end of the year 1864 that I took any interest in Spiritualism. I had heard of it, but while I formed no opinion upon what I had heard, I never either sneered at it, or questioned the possibility of the phenomena. My previous knowledge of mesmerism prevented my doing this, but as I knew something of the mesmeric phenomena of clairvoyance, thought-reading, and prevision, what I said as to Spiritualism was that I could not see how the visits of spirits were proved by what had been told me, as mesmerism appeared to be sufficient to account for what I had heard.

It was then in the latter part of 1864 that an acquaintance, who has since passed from earth, came into my chambers and told me he was going to see the Davenport Brothers next day. He said he meant to be on the platform, and to expose them. He boasted that he had exposed every mesmerist whom he had come across. I told him that I was also going to see the Davenport Brothers on the next day, but that I much doubted that he would expose them, and I told him the history of a case of clairvoyance, which you have lately published in "LIGHT." On hearing it he told me, in terms which most men would have resented, that I was saying what was not true. However, we were at the Davenport séance next day, and my friend tied up one of the brothers. He tried to catch a hand which protruded from the hole in the cabinet, and was rewarded by a severe blow on the knuckles from the trumpet. After the cabinet séance, on being asked to state his opinion, he said, "I came here to expose the Davenport Brothers, but I am compelled to admit that I can expose nothing. So far as I am concerned, they have passed through the ordeal triumphantly."

Not very long after this occurrence, this gentleman came to my chambers, and said, "Humphreys! Spiritualism is a wonderful reality." He invited me to his apartments, where I was for the first time present at a séance, the medium being his sister-in-law. I then had communications from my sister, who had left this earth a few months previously. After this I sat with my wife, and had many communications, by tilting. I speedily discovered by indubitable tests, that the movements of the table were due to no muscular motion, and I held many séances with my wife, my sister, and nephew, and with personal friends, rarely failing to obtain answers by tilting, whenever I sat with anyone.

In these investigations I can truly say that my conviction of the truth of Spiritualism was wrought, not by what may be called phenomenal manifestations, but by the intelligence which was displayed from sources entirely outside of, and utterly uncontrollable by, any of those present in the body. I began to write under control, but after a time found that frequently the words I wrote passed through my mind as I wrote them, and I gave up trying to write.

At this time, Mrs. Milner Gibson used to hold weekly séances at her house near the Marble Arch, and Mr. S. O. Hall, by her permission, invited me to them. I arrived one evening after those who were sitting had closed the door of the inner room, but I went in there unbidden, and having spoken to Mrs. Milner Gibson, was about to leave, when a message was given directing the son of * * * * to come to the table. I had to admit that this was my spiritual name as given me at home, and I sat down. We received, during the séance, a message, which I took down, and which now lies before me, though I regret that it is undated. I gave a copy to Mrs. Milner Gibson. A spirit announced herself as Anna B., who when on earth had been known to Mrs. Milner Gibson. The message was as follows:—

"My earth-life was passed in error."

Some surprise was expressed by the hostess at this, but she said to me, "She was intellectual, and attended church" (her brother was a clergyman of the Established Church), "but I think it possible that she had no strong convictions of religion."

An explanation was asked for, and was thus given:—

"I did not believe in God's mercy, nor did I believe in the Lord's sacrifice. Oh! how this sin brought misery on me.

"But the Lord in mercy and love gave me the light that I anxiously sought for in my wretched darkness."

A gentleman who was present asked if the spirit would kindly explain what she meant by the words, "the Lord's sacrifice"? The reply was affirmative, and the following words were then given:—

"Why explain that which needs no explanation to those who search the Scripture with prayer?"

During the year 1865 I was sought out by P. M., an old acquaintance, who had been abroad as an officer in the navy, and he, finding that I was interested in the investigation of Spiritualism, came frequently to my chambers, where he sat with my wife and myself. On two occasions during that year I was told to go to places in town next day. In one of these it was stated that a deed was waiting for my signature, and by post next morning I had an intimation that it was so. In the other case I went to the office, as mentioned in the message, which had told me that A. F. P. wanted to see me, and when I walked in, he said, "I was just going to write to ask you to come."

A letter of mine was published in "LIGHT," No. 25, June 25th, 1881, in which I mentioned some facts which occurred in the presence of this friend, and I here recapitulate these, with one or two others.

On the first occasion of his sitting, which was with Mrs. Humphreys and myself, a spirit announced itself as G. A., an old college chum. He said: "If you are my old friend, G. A., you can tell me the name of a professor to whose rooms in ——street we used often to go." The name, of which Mrs. Humphreys and I were ignorant, was spelled out (Christian and surname). He then asked for another name, which was at once correctly given. At his second séance his mother announced herself.

He asked her to tell her maiden name, which was given correctly. He then asked, "Where did you go to school?" "At L——." "Where were you married to my father?" "At B——." "Who married you?" "The Rev. Mr. E." He wrote that evening to his father and to his aunt to ask the same questions, as he did not know whether the answers were correct or not. He received a reply from his aunt which said, "Your mother went to school at L——. She was married at B——, by the Rev. Mr. J." He was much annoyed at this contradiction. On the next day he had a reply from his father. "I do not know where your mother was at school. We were married at B——, by the Rev. Mr. E., the curate, because the Rev. Mr. J——, the rector, was from home at the time."

On another occasion he was told at a sitting with me that his father had that evening written to him, enclosing a P.O. order. The letter did not arrive, but a day or two after he had a letter from his father asking him why he had not acknowledged the receipt of the P.O. order which he had forwarded.

On another occasion I was absent. He sat with Mrs. H., when he had a message from Anisi, a negro boy who been taken from a slave dhow on the African Coast and had served him on board one of H.M.S. He had been suffering from lung disease, and had been left with some friends in the Cape Colony. His first message, after giving his name and stating, in the Galla language, that he was very glad to meet my friend again, was to tell him not to carry out an intention which he had formed, unknown to any one else. This advice was most distasteful to my friend. The message next spelt out was in Arabic, as follows:—

"Il Christ Allah, la Allah il Allah, Mohammed rasul Allah."

The last clause the spirit persistently adhered to.

The following is somewhat interesting. While sitting with my sister at her lodgings, on September 24th, 1865 we received the following message from a spirit who announced himself as Francis Hippolyte:—

"Life-like homes are here; we cannot get into them. Pray for my progress that I may be admitted into one of them."

I asked him if he had not heard of Jesus Christ? He professed utter ignorance even of the name. I told him that Jesus Christ had died to save him, and asked if he would join in prayer in His name. He answered affirmatively. I prayed, and he tilted the table in assent. He then left.

A few days later he again announced himself, and told me he had a house. He thanked me for my aid, and I have never since had any message from him.

It is, perhaps, right that I should say that during this period I had some very curious communications, not unlike some of which certain of your correspondents have told. Most of these were false. I had communications purporting to come from St. Paul, the Virgin Mary, Thomas à Becket (who was very noisy, and at times thumped about the room), and others. My friend, while we were sitting in perfect darkness, would seize a pencil and write a message—in English, Greek, or Latin it might be, but perfectly unknown to him till the gas was turned up. A young lady and myself had our hands on a Planchette, and three attempts were made to write the name of Felice Orsini, with whom she had been acquainted. The third only was successful.

(To be continued.)

"THE BROTHERS" OF THEOSOPHY.

The following paper was read by Mr. Sinnett at a recent private gathering of Theosophists and their friends:—

I have put down on paper the few remarks I want to make this evening, in order that some views connected with the Theosophical Society may be presented for your consideration in a systematic way.

All persons who become interested in any of the teachings which have found their way out into the world through the intermediation of the Theosophical Society very soon turn to the sanctions on which those teachings rest.

Now the orthodox occult reply hitherto given to inquirers as to the authenticity of any small statements in occult science that have hitherto been put forth, has simply been this:—"Ascertain for yourself." That is to say, lead the pure spiritual life, cultivate the inner faculties, and by degrees these will be awakened and developed to the extent of enabling you to probe Nature for yourself. But that advice is not of a kind which great numbers of people have ever been ready to take, and hence knowledge concerning the truths of occult science has remained in the hands of a few.

A new departure has now been taken. Certain proficient in occult science have broken through the old restrictions of their order, and have suddenly let out a flood of statements into the world, together with some information concerning the attributes and faculties they have themselves acquired, and by means of which they have learned what they now tell us.

It is very widely recognised that the teaching is interesting and coherent, and even supported by analogies, but every new inquirer in turn must ask what assurance can we have that the persons from whom this teaching emanates, are in a position to ascertain so much. Most people, I think, would be ready to admit that persons invested, as the Brothers of Theosophy are said to be invested, with abnormal and extraordinary powers over Nature—even in the departments of Nature with which we are familiar—may very probably have faculties which enable them to obtain a deep insight into many of the generally hidden truths of Nature. But then comes the primary question, "What assurance can you give us that there really are behind the few people who stand forward as the visible representatives of the Theosophical Society, any such persons as the Adept Brothers at all?" This is an old question which is always recurring, and which must go on recurring as long as new comers continue to approach the threshold of the Theosophical Society. For many of us it has long been settled; for some new inquirers the existence of psychological Adepts seems so probable that the assurances of the leading representatives of the Society in India are readily accepted; but for others, again, the existence of the Brothers must first be established by altogether plain and unequivocal evidence before it will seem worth while to pay attention to the report some of us may make as to the specific doctrine they teach.

I propose, therefore, to go over the evidence on this main question, which certainly underlies any with which the Theosophical Society, so far as it is concerned with the Indian teachings, can be engaged. Of course, I am not going to trouble you with any repetition of particular incidents already described in published writings. What I propose to do is briefly to review the whole case as it now stands, very greatly enlarged and strengthened as it has been during the last two years. The evidence, to begin with, divides itself into two kinds. First, we have the general body of current belief, which in India goes to shew that such persons as Mahatmas or Adepts are *somewhere* in existence; secondly, the specific evidence which shews that the leaders of the Theosophical Society are in relation with, and in the confidence of, such Adepts.

As to the general body of belief, it would hardly be too much to say that the whole mass of the sacred literature of India rests on belief in the existence of Adepts; and a very widely-spread belief, covering great areas of space and time, can rarely be regarded as evolved from nothing,—as having had no basis of fact. But passing over the Mahabharata and the Puranas and all they tell us concerning "Rishis" or Adepts of ancient date, I may call your attention to a paper in the *Theosophist* of May, 1882, on some relatively modern popular Indian books, recounting the lives of various "Sadhus," another word for saint, yogee, or adept, who have lived within the last thousand years. In this article a list is given of over seventy such persons, whose memory is enshrined in a number of Marathi books, where the

"miracles" they are said to have wrought are recorded. The historical value of these narratives may, of course, be disputed. I mention them merely as illustrations of the fact that belief in the persons having the powers now ascribed to the Brothers is no new thing in India. And next we have the testimony of many modern writers concerning the very remarkable occult feats of Indian yogees and fakirs. Such people, of course, are immeasurably below the psychological rank of those whom we speak of as Brothers, but the faculties they possess, sometimes, will be enough to convince anyone who studies the evidence concerning them, that living men can acquire powers and faculties commonly regarded as super-human.

In Jaccolliot's books about his experiences in Benares and elsewhere, this subject is fully dealt with, and some facts connected with it have even forced their way into Anglo-Indian official records. The report of an English Resident at the court of Runjeet Singh describes how he was present at the burial of a yogee who was shut up in a vault, by his own consent, for a considerable period, six weeks, I think, but I have not got the report at hand just now to quote in detail—and emerged alive, at the end of that time, which he had spent in *Samadhi* or trance. Such a man would, of course, be an "Adept" of a very inferior type, but the record of his achievements has the advantage of being very well authenticated as far as it goes. Again, up to within a few years ago, a very highly spiritualised ascetic and gifted seer was living at Agra, where he taught a group of disciples and by their own statement has frequently re-appeared amongst them since his death. This event itself was an effort of will accomplished at an appointed time. I have heard a good deal about him from one of his principal followers, a cultivated and highly respected native Government official, now living at Allahabad. His existence and the fact that he possessed great psychological gifts, are quite beyond question.

Thus, in India, the fact that there are such people in the world as Adepts is hardly regarded as open to dispute. Most of those, of course, concerning whom one can obtain definite information, turn out on inquiry to be yogees of the inferior type, men who have trained their inner faculties to the extent of possessing various abnormal powers, and even insight into spiritual truths. But none the less do all inquiries after Adepts superior to them in attainments provoke the reply that certainly there are such though they live in complete seclusion. The general vague, indefinite belief, in fact, paves the way to the inquiry with which we are more immediately concerned,—whether the leaders of the Theosophical Society are really in relation with some of the higher Adepts who do not habitually live amongst the community at large, nor make known the fact of their adeptship to any but their own regularly accepted pupils.

Now the evidence on this point divides itself as follows:—

First, we have the primary evidence of witnesses who have personally seen certain of these Adepts, both in the flesh and out of the flesh, who have seen their powers exercised, and who have obtained certain knowledge as to their existence and attributes.

Secondly, the evidence of those who have seen them in the astral form, identifying them in various ways with the living men others have seen.

Thirdly, the testimony of those who have acquired circumstantial evidence as to their existence.

Foremost among the witnesses of the first group stand Madame Blavatsky and Colonel Olcott themselves. For those who see reason to trust Madame Blavatsky, her testimony is, of course, ample and precise, and altogether satisfactory. She has lived among the Adepts for many years. She has been in almost daily communication with them ever since. She has returned to them, and they have visited her in their natural bodies on several occasions since she emerged from Tibet after her own initiation. There is no intermediate alternative between the conclusion that her statements concerning the Brothers are broadly true, and the conclusion that she is what some American enemies have called her, "the champion impostor of the age." I am aware of the theory which some Spiritualists entertain to the effect that she may be a medium controlled by spirits whom she mistakes for living men, but this theory can only be held by people who are quite inattentive to nine-tenths of the statement she makes, not to speak yet of the testimony of others. How can she have lived under the roof of certain persons in Tibet for seven years and more, seeing them and their friends and relations going about the business of their daily lives, instructing her by slow degrees in the vast science to which she is devoted, and be in any doubt as to whether they are living

men or spirits? The conjecture is absurd. She is either speaking falsely when she tells us that she has so lived among them, or the Adepts who taught her are living men. The Spiritualists' hypothesis about her supposed "controls" is built upon the statement she makes that the Adepts appear to her in the astral form when she is at a distance from them. If they had never appeared to her in any other form, there would be room to argue the matter from the Spiritualists' point of view, or there might be, but for other circumstances again. But her astral visitors are identical in all respects with the men she has lived and studied amongst. At intervals, as I have said, she has been enabled to go back again and see them in the flesh. Her astral communication with them merely fills up the gap of her personal intercourse with them, which has extended over a long series of years. Her veracity may, of course, be challenged, though I think it can be shewn that it is most unreasonable to challenge this, but we might as reasonably doubt the living reality of our nearest relations, of the people we live amongst most intimately, as suppose that Madame Blavatsky can be herself mistaken in describing the Brothers as living men. Either she must be right, or she has consciously been weaving an enormous network of falsehood in all her writings, acts and conversation for the last eight or nine years. And the plea that she may be a loose talker and given to exaggeration will no more meet the difficulty than the Spiritualists' hypothesis. Pare away as much as you like from the details of Madame Blavatsky's statement on account of possible exaggeration, and that which remains is a great solid block of residual statement which must be either true or a structure of conscious falsehood. And even if Madame Blavatsky's testimony stood alone, we should have the wonderful fact of her total self-sacrifice in the cause of Theosophy to make the hypothesis of her being a conscious impostor one of the most extravagant that could be entertained. At first when we in India who specially became her friends, pointed this out, people said, "But how do you know she had anything to sacrifice? she may have been an adventurer from the beginning." We proved this conjecture, as I have fully explained in my preface to the second edition of the "Occult World," and from some of the foremost people in Russia, her relations and affectionate friends, came abundant assurances of her personal identity. If she had not given up her life to Occultism she might have spent it in luxury among her own people, and in fact as a member of the aristocratic class.

Difficult as the hypothesis of her imposture thus becomes, we next find it in flagrant incompatibility with all the facts of Colonel Olcott's life. As undeniably as in the case of Madame Blavatsky he has forsaken a life of worldly prosperity to lead the theosophical life, under circumstances of great physical self-denial, in India. And he also tells us that he has seen the Brothers both in the flesh and in the astral form. By a long series of the most astounding thaumaturgic displays when he was first introduced to the subject in America, he was made acquainted with their powers. He has been visited at Bombay by the living man, his own special master, with whom he had first become acquainted by seeing him in the astral form in America. His life, for years, has been surrounded with the abnormal occurrences which Spiritualists again will sometimes conjecture—so wildly—to be Spiritualism, but which all hinge on to that continuous chain of relationship with the Brothers, which for Colonel Olcott has been partly a matter of occult phenomena and partly a matter of waking intercourse between man and man. Again, in reference to Colonel Olcott, as in reference to Madame Blavatsky, I assert, fearlessly, that there is no compromise possible between the extravagant assumption that he is consciously lying in all he says about the Brothers, and the assumption that what he says establishes the existence of the Brothers as a broad fact, for remember that Colonel Olcott has now been a co-worker of Madame Blavatsky's, and in constant intimate association with her for eight years. The notion that she has been able to deceive him all this while by fraudulent tricks, apart from its monstrosity in other ways, is too unreasonable to be entertained. Colonel Olcott, at all events, knows whether Madame Blavatsky is fraudulent or genuine, and he has given up his whole life to the service of the cause she represents in testimony of his conviction that she is genuine. Again the spiritualistic hypothesis comes into play. Madame Blavatsky may be a medium whose presence surrounds Colonel Olcott with phenomena; but then she is herself deceived by astral influences as to the true nature of the Brothers who are the head and front of the whole phenomenal display, and we have already

seen reason, I think, to reject that hypothesis as absurd. There is no logical escape from the conclusion that things are broadly as she and Colonel Olcott say, or they are both conscious impostors, rival champions of the age in this respect, both sacrificing everything that worldly-minded people live for, to revel in this life-long imposture which brings them nothing but hard living and hard words.

But the case for the authenticity of their statement, far from ending here, may in one sense be said to begin here. Our native Indian witnesses now come to the front. First Damodar, of whom the well-known writer of "Hints on Esoteric Theosophy" speaks as follows in that pamphlet:—

"You specially in a former letter referred to Damodar, and you asked how it could be believed that the Brothers would waste time with a half-educated slip of a boy like him, and yet absolutely refuse to visit and convince men like — and — Europeans of the highest education and marked abilities. But do you know that this slip of a boy has deliberately given up high caste, family and friends, and an ample fortune, all in pursuit of the truth? That he has for years lived that pure, unworldly, self-denying life which we are told is essential to direct intercourse with the Brothers? 'Oh a monomaniac' you say, 'Of course he sees anything and everything.' But do not you see whether this leads you? Men who do not lead the life do not obtain direct proof of the existence of the Brothers. A man does lead the life and avers that he has obtained such proof, and you straightway call him a monomaniac and refuse his testimony . . . quite a 'heads I win, tails you lose' sort of position."

Damodar has seen some of the Brothers visit the headquarters of the Society in the flesh. He has repeatedly been visited by them in the astral shape. He has himself gone through certain initiations; he has acquired very considerable powers, for he has been rapidly developed as regards these, expressly that he might be an additional link of connection, independently of Madame Blavatsky, between the Brothers, his masters, and the Theosophical Society. The whole life he leads is impressive testimony to the fact that he also *knows* the reality of the Brothers. On any other hypothesis we must include Damodar in the conscious imposture supposed to be carried on by Madame Blavatsky, for he has been her intimate associate and devoted assistant, sharing her meals, doing her work, living under her roof at Bombay for several years.

Shall we, then, rather than believe in the Brothers, accept the hypothesis that Madame Blavatsky, Colonel Olcott, and Damodar, are a band of conscious impostors? In that case Ramaswamy has to be accounted for. Ramaswamy is a very respectable, educated, English speaking-native of Southern India, in Government service as a registrar of a court in Tinnevely, I believe. I have met him several times. First, to indicate the course of his experience in a few words,—he sees the astral form of Madame Blavatsky's Guru, at Bombay; then he gets clairaudient communication with him, while many hundred miles away from all the Theosophists, at his own home in the South of India. Then he travels in obedience to that voice to Darjeeling; then he plunges wildly into the Sikkim jungles in search of the Guru, whom he has reason to believe in that neighbourhood, and after various adventures meets him,—the same man he has seen before in astral shape, the same man whose portrait Colonel Olcott has, and whom he has seen, the living speaker of the voice that has been leading him on from Southern India. He has a long interview with him, a waking, open-air, daylight interview, with a living man, and returns his devoted chela as he is at this moment, and assuredly ever will be. Yet his master who called him from Tinnevely and received him in Sikkim, is of those who on the spiritualistic hypothesis are Madame Blavatsky's spirit controls.

Two more witnesses who personally know the Brothers next come to me at Simla, in the persons of two regular chelas who have been sent across the mountains on some business, and are ordered *en passant* to visit me and tell me about their master, my Adept correspondent. These men had just come, when I first saw them, from living with the Adepts. One of them, Dhabagiri Nath, visited me several days running, talked to me for hours about Koot Hoomi, with whom he had been living for ten years, and impressed me and one or two others who saw him as a very earnest, devoted, and trustworthy person. Later on, during his visit to India, he was associated with many striking occult phenomena directed to the satisfaction of native inquirers. He, of course, must be a false witness, invented to prop up Madame Blavatsky's vast imposture, if he is anything

else than the chela of Koot Hoomi that he declares himself to be.

Another native, Mohini, soon after this begins to get direct communication from Koot Hoomi independently altogether of Madame Blavatsky, and when hundreds of miles away from her. He also becomes a devoted adherent to the Theosophical cause; but Mohini must, as far as I am aware, be ranked in the second group of our witnesses, those who have had personal astral communication with the Brothers, but have not yet seen them in flesh.

Bhavani Rao, a young native candidate for chelaship, who came once in company with Colonel Olcott, but at a time when Madame Blavatsky was in another part of India, to see me at Allahabad, and spent two nights under our roof there, is another witness who has had independent communication with Koot Hoomi, and more than that, who is able himself to act as a link of communication between Koot Hoomi and the outer world. For during the visit I speak of, he was enabled to pass a letter of mine to the master, to receive back his reply, to get off a second note of mine, and to receive back a little note of a few words in reply again. I do not mean that he did all this of his own power, but that his magnetism was such as to enable Koot Hoomi to do it through him. The experience is valuable because it affords a striking illustration of the fact that Madame Blavatsky is not an essential intermediary in the correspondence between myself and my revered friend. Other illustrations are afforded by the frequent passage of letters between Koot Hoomi and myself through the mediation of Damodar at Bombay, at a time when both Madame Blavatsky and Colonel Olcott were away at Madras, travelling about on a Theosophical tour, in the course of which their presence at various places was constantly mentioned in the local papers. I was at Allahabad, and I used, during that time, to send my letters for Koot Hoomi to Damodar at Bombay, and occasionally receive replies so promptly that it would have been impossible for these to have been furnished by Madame Blavatsky, then four or more days further from me in the course of post than Bombay.

In this way, my very voluminous correspondence is, demonstrably as regards portions of it, and therefore by irresistible inference as regards the whole, *not* the work of Madame Blavatsky, or Colonel Olcott, which, if the Brothers are not a reality, it must be. The correspondence is visible on paper, a considerable mass of it. How has it come into existence; reaching me at different places and times, and in different countries, and through different people? I do not quite understand what hypotheses can be framed by a non-believer in the Brothers about my correspondence. I can think of none which are not at once negatived by some of the facts about it.

It would be useless to copy out from statements that from time to time have been published in the *Theosophist*, the names of native witnesses who have seen the astral forms of the Brothers—spectral shapes which they were informed were such—about the headquarters of the Society at Bombay. Quite a cloud of witnesses would testify to such experiences, and I myself, I may add, saw such an appearance on one occasion at the Society's present headquarters in Madras. But, of course, it might be suggested of such appearances that they were spiritualistic. On the other hand, in that case the argument travels back to the considerations already pointed out, which shew that the occult phenomena surrounding Madame Blavatsky cannot be Spiritualism. They can be, in fact, nothing but what we who know her intimately and are now closely identified with the Society, believe them to be with full conviction, viz., manifestations of the abnormal psychological powers of those whom we speak of as the Brothers.

"YES" OR "NO."

The following letter appeared in several of last Monday's London daily papers. Perhaps some of our readers can assist Mr. Gurney in the matter:—

"SIR,—The Society for Psychical Research has collected a very large number of cases where some marked event—usually either death or serious danger—happening to a person at a distance has coincided either with the apparent perception by some friend or relative of that person's bodily presence, or with an exceptionally vivid and haunting dream of him. The reality of these coincidences is beyond dispute, and their number, also, is far greater than any one can be at all aware of who has not taken special pains to procure first-hand evidence of them. It may, however, be argued that the coincidence, though real, is in every case due to chance. Now, the force of this argument must clearly depend on the frequency of hallucinations of the

senses, or of this particular sort of haunting dream, among sane and healthy persons.

"If they fall to the lot of every one, or nearly every one, then their total number must be enormous; according to the law of chances, it might naturally happen that one of them here and there would fall on the same day or night as the real event. If, on the other hand, such experiences are comparatively rare, then the cases which have been simultaneous with the actual event form too large a proportion of the whole number for the coincidence to be attributable to chance. For the decision of this point, it is of fundamental importance to ascertain how far the number of those who have not had these experiences exceeds the number of those who have had them. An accurate result is far from easy to obtain, however wide the range of inquiry be made; for those who have nothing of positive interest to relate are naturally less communicative than those whose experience has been to some extent remarkable. For our purpose it is, of course, essential to obtain the due proportion of negative answers; and with this object we have framed our inquiries in such a manner as to require no answer but 'Yes' or 'No.' The questions to which we are desirous of obtaining a very large number of such monosyllabic replies are—

"1. Hallucinations.—Have you ever, when in good health and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?"

"2. Dreams.—Can you recall that you have ever in the course of the last ten years, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?"

"If any reader of this letter, in the course of the next six months, will repeat these two questions verbatim to twenty, fifty, one hundred or more trustworthy persons, from whom he does not know which answer to expect, and who have not already been interrogated by someone else, and if he will communicate the result, these will be most gratefully received and acknowledged, and he would render further aid by inducing others to do the same. In any case where a vivid impression or dream has coincided with the real event, it is particularly requested that the person who has had this experience will send me an independent account of it. In every other case where the answer is affirmative, a simple 'Yes' will be sufficient; but I should desire to have (not for publication) the name and address of any person who answers 'Yes,' as well as of the collector. In case of negative answers, it will be sufficient if the collector will send (not for publication) his own name and address, with the words, 'Hallucinations, twenty noes;' 'Dreams, one hundred noes,' or whatever it may be, on a post-card.

"I am, Sir, your obedient servant,
EDMUND GURNEY, Hon. Sec.

"No. 14, Dean's-yard, Westminster, S.W.,
"December 15th."

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.]

Hair Growing on Plaster Casts.
To the Editor of "LIGHT."

SIR,—Even before reading the interesting communication of "C. C. M." in your last issue, I had been told of another case of hair growing on a plaster cast. But the sculptor who has taken the cast he has shewn me avers that in the very great many taken by him, this alone has exhibited the extraordinary phenomenon; nor has he ever heard of a similar case.

The hair in the cast I have seen has even grown in the cavity of the nose, and on a mole on the cheek. But whether the strange occurrence be repeated or not, unless it be scientifically explained as a physical fact I do not see why it should not be attributed to spiritual agency.—Yours very truly,

29, Colville-road, Notting Hill, W., G. DAMIANI.
December 14th, 1883.

Physical Manifestations.
To the Editor of "LIGHT."

SIR,—I find in an article by Mr. Peter Lee, in "LIGHT," November 10th, the following:—"I furnished you with my experience of the folly of attempting to get satisfactory physical manifestations in promiscuous or crowded circles." It may be of advantage to investigators to state what I have witnessed in "promiscuous circles." To be sure, there was in no instance a crowd, as the room we occupied was very large and the number of attendants did not average, I think, over twenty. For seven consecutive evenings, no matter what the weather might be or how varied the character of the attendants, fully materialised forms appeared to the number of ten or a dozen. These consisted of white persons and Indians, men, women, and children. The last one who generally came, and always

addressed us in a kind fatherly manner, was a Mr. Brown. He was quite tall and well dressed, and was recognised by his son, who was generally present. We were favoured also, invariably I think, with the presence of an Indian girl, Honto, who came close to us, danced slowly and gracefully, and made long shawls of very delicate lace (seemingly) as she danced. Often a little woman came who was recognised by her daughter, who was a boarder in the house where the manifestations took place, and who stood at her side and said to the audience: "This is my mother."

The country house, the room, the various scenes so well depicted by Colonel Olcott in his "People from the Other World," as also the face and figure of the medium, the country farmer, William Eddy, I need not enlarge upon, as they are those referred to above and to which the Colonel has done full justice.

With the Fox sisters, at my own house, when some of the sitters were somewhat rude in character (though this was only once or twice allowed), the manifestations were noisy and boisterous. It was easy to see the cause. In forty other sances with these distinguished mediums, harmony reigned, flowers were brought from my garden (all doors and windows being closed), the guitar was played upon (an illuminated hand being seen, in one instance, sweeping over the chords), a portrait was drawn, and we were favoured with many pages of direct spirit writing—all in the dark. But these are only a few of the marvellous manifestations accorded to us in the sances referred to.

Another article in "LIGHT" informs us that the writer had had the power of seeing the interior framework of a human body and its organs in action, they being illumined from within. One night, when my wife was suffocating with diphtheria, I applied my hand to her throat, and after a while quite relieved her. During the application of the hand (which was probably accompanied by a strong will power and prayer), I saw for an instant an ethereal finger moving over the part affected. The throat was transparent to my spiritual perceptibility.

40, Board-street, Marcell.

G. L. DITSON, M.D.

The Shropshire "Mystery." To the Editor of "LIGHT."

SIR,—There is one aspect in which the case of the mediumistic Shropshire girl presents itself to my mind, which seems to have been overlooked by Spiritualists, and that is the splendid opportunity it furnishes for spiritualistic propagandism in the district in which the phenomena have occurred. It appears that the greatest excitement, even yet, prevails there on the subject, and we are told that at the White Horse Inn, Wem, animated discussions upon the matter have nightly taken place. Indeed, the *Standard* has assured us that the people in the quarter where the girl lived are divided into two parties, one holding that the manifestations were spiritual, and the other that they were mere imposture; and violent quarrels, we are informed, ensue when the subject is broached. The Psychical Society have made an application to be permitted to investigate the case, but they do not appear to have met with any encouragement. It was probably feared that a full and careful examination into the affair would be too much of an exposure of the methods adopted to extort a confession from the poor girl, even to the seeking by one of those hocus-pocus reporters from London to betray the child, Judas-like, with a kiss. But nobody can prevent a spiritualistic lecturer going over to Wem, and there delivering a discourse explaining the true rationale of the strange occurrences. I firmly believe that such a lecture delivered there at the present time would do an immense amount of good, the more, probably, because it would be pretty sure to be reported fully in the local Press, and, perhaps, under the circumstances, in the London newspapers also; and a new impetus might be given to Spiritualism. If Spiritualists took as much advantage of occasions favourable to their cause as their opponents do of others which are or appear unfavourable to it, the glorious triumph which they desire and believe to be its final destiny would be brought materially nearer. Who knows but that the furniture movings and stone throwings in the little village in Shropshire may prove, like the rappings in the obscure hamlet of Rochester, the commencement of a new era for Spiritualism? But this may depend on whether the Spiritualists of England avail themselves of the former as those of America did of the latter, as an occasion for advancing the spread of their principles. Many Spiritualists act almost as though they believed about Spiritualism as the Quietists did about conversion, that because a work is spiritual it needs not and must not have human co-operation. But surely the spirits desire us to co-operate with them, and that we should be the almoners of the bread of life, which thousands, weary of the barren husks of conventional doctrine, are famishing for. And never was there a time when the comfort derived from belief in Spiritualism would have come as a more consoling and brightening influence than it would come now to myriads of hearts— hearts crushed down with the weight of despair and misery which the poverty caused by the present industrial depression has brought upon them. Let Spiritualists be up and doing, remembering that the injunction given by St. Paul to Christians has equal application to themselves—faith without works is dead.—I am, Sir, yours truly,

DIALEKTIKOS.

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 Chirurgial 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; The Countess of Caithness; 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.

(Continued from page 11.)

**A Selection of the Works Published and Sold by the PSYCHOLOGICAL PRESS ASSOCIATION,
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WORKS BY JOHN S. FARMER.

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