

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

No. 205.—VOL. IV.

SATURDAY, DECEMBER 6, 1884.

PRICE TWOPENCE.

### CONTENTS.

Papers of the late Mrs. Howitt Watts.....	505
Contradictions in Spiritualism from a Roman Catholic Point of View .....	506
Contradictions in Spiritualism .....	506
The Dissemination of Spiritual Literature.....	510
The Sustentation of "LIGHT" .....	511
The London Spiritualist Alliance .....	511
Personal Work in Spiritualism ..	511
"Twixt Two Worlds" .....	511
Gifts of Healing in the Russian Church .....	511
Electrical Exhibition at Philadelphia .....	512
Clairvoyant and Prescient Dreams .....	512
Gerald Massey in Australia .....	513
On the Facts of the Divining Rod .....	514
On Materialisation Phenomena ..	514

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

### PAPERS OF THE LATE MRS. HOWITT WATTS.

(Continued from p. 486.)

[Among the papers of the late Mrs. Howitt Watts was a little MS. volume, which she used to call "The Brown Manuscript." This she believed to have belonged to the late Robert Chambers. It contains stories of somnambulism, second-sight, clairvoyance, trance, vision, and ghostly visitation. They were probably collected by Mr. Robert Chambers, and, on Mrs. Watts' lamented departure, I received them for publication in "LIGHT." This was her intention had she been able to carry out her desires.—"M.A. (Oxon.)"]

#### IV.

#### A DYING MAN ANNOUNCES HIS DEATH BY KNOCKS.

Mr. Boswell, of Edinburgh (father of William Boswell, Sheriff of Roxburghshire, still alive), was a writer to his Majesty's Signet, residing at the corner of George-street and St. Andrew's-square, a gentleman of the highest respectability, and the father-in-law of the late Henry St. Geo. Tucker, a director in the East India Company. This gentleman told my grandfather, the late Mr. John Young, solicitor of the Supreme Court, that one night, about 1805, some time after he and his wife had retired to rest, he was awoken by three loud knocks on the street door, upon hearing which he arose hastily, put on his dressing-gown, and after awakening his wife, went into the hall in the dark, to listen where the house-breakers—as he supposed—were making their attack.

After waiting some time, and hearing nothing, he went upstairs to the drawing-room, and cautiously raising the window, he looked out. He could see no one at the door, nor any person near the house. He then went again to his bed and fell asleep. But once more he was awakened by the same knocks. Again he arose, went to the drawing-room window, out of which he looked, and seeing the watchman hard by, he called to him and asked whether he had been near to the house, and whether he had seen any one close to the door. To this the watchman replied that he had not seen any one. Mr. Boswell then told him of the noise which had twice aroused him, and requested him to keep an eye on the premises. This the watchman promised to do. Mr. Boswell retired to

his chamber once more; but a third time was roused out of his sleep by the same sound.

This third time he found that his wife had not been asleep. She told him that it was all fancy, and that the noise was caused by his deranged stomach. Mr. Boswell was, however, so much impressed by the circumstance that he arose, struck a light, and after looking at his watch, made a note of it in his pocket-book.

Mr. Boswell was the very reverse of a superstitious man. He possessed a strong mind. He was studious, a good Greek and Hebrew scholar, and sedentary in his habits. He was of an extremely lively disposition, which was evident when in society. After this circumstance it was, however, observed that he expressed anxiety regarding news from Bengal. In Bengal at that time resided his only brother, to whom Mr. Boswell was ardently attached.

Some months having elapsed, letters from India arrived, giving an account of his brother's death. From these letters it appeared that his brother had joined a tiger-hunt; that the horse on which he rode had taken fright, and flown off with him at full gallop. Boswell's brother, however, had kept his seat, although he was unable to control the animal. The affrighted horse had darted off into an open shed, across which ran three beams, placed too low to allow of a rider on horseback passing beneath them. The consequence of this was that the head of the unfortunate gentleman was struck three times on these beams. He was taken up from the ground in a dreadfully wounded state.

After lingering for three hours in an unconscious condition, consciousness for a very short time returned, during which interval he gave directions regarding his family affairs, and then died.

Upon comparing by the latitude the difference of time existing between the two places—Edinburgh and Calcutta—it was found that at the hour at which Mr. Boswell in Edinburgh had been awakened by the blows on his door, his brother in India was lying at the point of death, and aware of his approaching dissolution.

### LIGHT IN DARKNESS.

We quote the following from the *Religio Philosophical Journal* of November 22nd:—

One of our most valuable exchanges amongst Spiritualist publications, indeed, in many respects the ablest of them all, is *Light* of London. Hence it is with profound regret and keen chagrin that we read in its issue of the 1st inst. the statement that, "It is imperatively necessary to provide a substantial Sustentation Fund at once to secure the continued publication of *Light* after the close of the present year." That an able paper whose editor and contributors work for love of the cause alone, without pecuniary consideration, should have to make such a statement, is disgraceful to English Spiritualists; all the more so coming from London. We hope the appeal of *Light* will quicken the consciences of the large body of well-to-do English people interested in Spiritualism and psychical studies in general, and that the new year may find the paper on a more substantial and hopeful basis than ever before. Spiritualists, Free Religionists, Liberal Christians, and Free Thinkers, singly and collectively, are given to boasting of their sacrifices and prowess, and the wonderful work each is doing; and yet as a whole they are a long way behind all other civilised peoples in the support of the Press, without which they would accomplish but little and have no standing before the world.

## 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.]

Contradictions in Spiritualism from a Roman Catholic Point of View.

To the Editor of "LIGHT."

SIR,—Although not a "Spiritualist" in your sense of the word, still I am fond of reading anything *pro* and *con* on the subject, and I must frankly confess that I have come to the conclusion of "Ebor," viz., that "modern Spiritualism" gives us no further information than ancient or mediæval Spiritualism has already done; not so much, in fact, seeing that modern "Spiritualists" are but as grasshoppers compared with those of antiquity or the Middle Ages, and should they by any chance get as far—which Heaven forbid!—even then they could teach us nothing new.

If modern "Spiritualism" teaches anything, it simply teaches that all the records we have of magic and sorcery and witchcraft are true, or at least have the possibility of truth in them. At the same time I can understand that to people belonging to a dead faith, where spiritual vitality is considered "superstition," to such modern Sadducees the proof of either angel or devil must be of some avail. Being a Roman Catholic myself, I have no need of such proofs, knowing that "manifestations" are always occurring in convents and elsewhere, although rarely anything is said about them. Not that we mind the laughter of Protestants in these matters! We who know the truth can afford to be liberal! But the Church has always considered that "least said is soonest mended" on such subjects, and has always been exceedingly careful as to *what is said*. As a sceptic at Rome was forced to admit, "It seems a miracle to have a miracle admitted at Rome." This remark was made after finding that a number of apparently well-authenticated "manifestations" were rejected.

"What made you take to the reading of such literature?" said an eminent Jesuit father to me once. "Why it interests me," replied I. "Then," he answered, "if your mind is of an order to be interested by such subjects you will find sufficient food for it in the records of the Church and the 'Lives of the Saints.'" The rev. father then went on to say that he considered the majority of "Spiritualist" manifestations real, but that he believed they were produced mostly by evil spirits. "Oh," said I, "may not the spirits be like the majority of those on earth, neither good nor bad?" "Oh," replied he smiling, "it is possible they may not all be of the same degree of wickedness. But I would not care to trust any of them! For instance, a spirit pretends to be your father or mother, sister or brother, and the great probability is that it is nothing of the kind. In fact," he continued, "when people invoke spirits by the aid of 'mediums,' otherwise 'sorcerers,' it is almost a certainty that the spirits are NOT what they pretend to be." This conversation took place some ten or twelve years ago, before it seems to have dawned very deeply on the inner consciousness of Spiritualists that manifesting spirits could be other than they pretended. "There can never be any satisfactory PROOF of identity in such cases," continued he, "*it is simply a matter incapable of proof*. The most secret words or actions revealed can never be accepted as proof of identity. And why? Because, as St. Paul says, we are always surrounded by a 'great cloud of witnesses' who are cognisant of our most secret thoughts, words, and actions. These 'witnesses' are not all angels of light, far from it! But they are all capable of reproducing and detailing our secret words and actions, and proclaiming 'on the housetop,' if necessary, what was whispered in the closet."

The Church has never attempted to define the spiritual spheres to which these "witnesses" belong, but I should fancy that the belief of Madame Blavatsky and the modern Buddhists, or whatever they are called, is not very different from that of the Catholic Church, on this head. Certainly the "Lives of the Saints" record innumerable instances of lying spirits appearing as angels of light, and, as in the case of St. Theresa, assuming even the name and appearance of Jesus Christ. Well then might the rev. father say: "If these great saints were almost deceived, what could be expected of you—or me?" added he with true humility!

In reading an account of modern "séances" I have often been struck with the unruly behaviour of these departed rela-

tives. For instance, a gentleman standing beside "Katie King"—as recorded in "LIGHT"—received a blow that caused him considerable pain. Now my impression is that "Katie King" would willingly have torn him from limb to limb! had it not been averted by what Mr. Gladstone very properly calls "an unknown force." Such was not unfrequently the fate of mediæval magicians!

Therefore, on the whole, I am constrained to say that I firmly believe that modern Spiritualism has *not taught* and cannot possibly teach us, anything new. All it does is to shew us that the old stories of magic, witchcraft, &c., are true, or have a probability of truth in them. But it seems to me perfectly amazing that Spiritualists should consider a familiarity with spirits as something NEW within the last thirty or forty years! Why, it simply lay dormant for about 150 years, having been then extinguished by fire and sword. The laws against witchcraft, &c., &c., are not repealed, neither is there any reason why they should be, if the power of obtaining a "familiar spirit" for a companion be proved a reality!

It seems to me that the study of "Spiritualism" can only lead to the same goal which it has always led to if it be persisted in much longer. The populace will renew their faith in witchcraft and sorcery, a faith which luckily has been dormant in our days; and what good is to be brought about by reviving a state in which burning and stoning and drowning and ducking was the order of the day?

For my part, I think the "study of Spiritualism" is one of those "sleeping dogs" which it is dangerous to awaken.

Therefore, Mr. Editor, although "LIGHT" is conducted with great tact, fairness, and ability, I, for the reasons above stated, am not sorry that it does not pay!! Fortunately, as my rev. friend observed, the majority of mankind feel no interest in "occult" subjects, and the wisdom of all ages has acknowledged that this is well.

C. C. C.

P.S.—If any correspondent can point out to me that I am mistaken in my views, I am open to conviction.

[We have other Roman Catholic readers who, we know, view the matter differently. Some of them will doubtless reply to "C. C. C."—ED. of "LIGHT."]

Contradictions in Spiritualism.

To the Editor of "LIGHT."

SIR,—I have been passing through the same dark passages of thought as "Ebor," and I dare say there are many others besides us doing the same. Perhaps we shall be satisfied some day that Truth is not so easily won, or, shall I say, created?

The experiences of my gropings up to the present are at the service of "Ebor."

First, I set myself to account for the cause of such diversity among the ideas spirits have of themselves and their environments, and to see whether such a diversity was incompatible with an unity of truth.

The way I best realised the cause of the apparent diversity was by supposing a case parallel to my own. Let us take a child or elementary spirit, who is seeking to find out the facts of existence on our physical plane of matter. His fellow-spiritual beings call him a terrestrialist, i.e., one who seeks communion with those on the terrestrial sphere by means of certain laws and conditions of contact. He cannot see objects in our grade of matter with his own eyes, but can contact the sensations or notions of the outer objects as they exist in our brains. He wants, suppose, to find out the truth about our sun. Therefore he contacts several terrestrials one after the other and asks, "What is the size of your sun?" The answers are contradictory and very different, such as, "about the size of this half-crown," "this teacup," "this saucer," "this plate," "this hoop." He is naturally mystified. Then he tries another question: "How long does your sun stay above ground?" Again come contradictory answers. One says, "Always twelve hours," another, "From eight to sixteen," another, "Six months." Naturally he goes back in disgust with the so-called science of Terrestrialism, and says no truth can be got out of it any more than out of any other "ism," and that there is a deal of imagination and lying among mortals.

Who shall deliver him from his bonds?

A philosopher of long experience in Terrestrialism or Occultism might take him in hand and shew him that the first diversity of statement was simply due to the fact that men in the terrestrial

grade are each dwelling, not in the real world, but in a body world of their own, connected with the real world by an organism of sense, and that their notions of size, colour, and shape and beauty depend on the "progression" of these organisms. But the diversity over the second question arose from another fact, that men dwelling in physical worlds are limited by natal conditions to place, powers of locomotion, and other environments.

The child may then ask, "How can I avoid in future the errors of judgment caused by these two facts?" The answer obviously is that the first source of error may best be obviated by developing terrestrial eyes for oneself (which can be done by developing a faculty known as clairvoyance), or else by joining a certain school known as Anthroposophists, who claim, by following a certain strict esoteric discipline, that they can attain transcendent powers of gravitating themselves to the physical plane and there materialising organisms of terrestrial sensation. But failing these two powers of clairvoyance and materialisation, the next best thing to do would be to inquire only of those brains who have the most progressed organisms, and to accept the notions of the unprogressed with caution. With regard to the second source of error, viz., that of not allowing for the sphere by which the terrestrial may be environed, the only remedy is to go on collecting facts from all sorts of brains, and in course of experience the student would find that all the apparently divergent facts would fall into scientific groups, marked out by broad lines, named the tropical, the temperate, and frigid—positive and negative—with different surroundings and habits of life, the cause for which is easily discernible by the scientist.

Now, in the reasons of this spirit-child's difficulties cannot we see, conversely, the cause of our own? The spirit-children do not know that men on the terrestrial plane are each living in their own sensing-world, and communicating with the real world only in proportion to the progression of their outer organism, and we—terrestrial children—do not know that beings in the spiritual planes are each living in their own imagining world, and only communicate with the real world in proportion to the progression of their creative or intuitive organism. Again, spiritual children do not know terrestrials are limited in their experiences by the sphere in which they are born, and we terrestrials do not know that spirits are likewise limited in experience.

And cannot we obviate these sources of error in a similar way to what the child was told to do?

Thus the first error is best avoided by either developing the clairvoyance of Spiritualists, or the ætherovoyance and astral bodies of Occultists and Theosophists, and failing the ability of attaining these two powers to consult, to believe in only such spirits as are most progressed.

The second source of error might also be obviated by us in a way similar to the child's, viz., by collecting patiently the various accounts given by spirits of their surroundings and experiences, and classifying them into groups or spheres. It may even be found that these spheres in the spirit planes will bear an exact correspondence with the zones on our own.

But here another problem crops up. If neither terrestrials nor spirits live in the real world, but the one are fools of their senses, and the other of their imaginations, is the true ever attainable? Well, we know in our physical consciousness how we best approximate the truth? viz., (1) by getting clearer sun light; (2) by getting healthier, more active, more educated organisms; (3) by eliminating the creations of our imaginations; (4) by adopting such things as everybody must realise alike as an absolute standard whereby we can compare our relative impressions; (5) by dividing generals into particulars and collecting particulars in generals, i.e., by going more and more out. Might not also the spirit consciousness have corresponding means of approximating the truth, viz., (1) by getting clearer conscience or God-light; (2) by getting purer, more passive, more cultivated souls; (3) by eliminating the impressions or distractions of the senses (notice how the physical and spirit-worlds each get at truth by hating each other); (4) by adopting some standards of spirit-truth whereby to test the relative value of our "expressions" or creations; (5) by going from associations to individuality, and from individuality to wider associations, i.e., by sacrificing the outer and going more and more within ourselves, till we become a child in home relations with the Universal?

But besides the fact that the spiritual and the physical have opposite, but corresponding methods of arriving at the truth,

and become negative or antagonistic to each other in the search, each calling the other false and worthless, there is another source of error through which the false arises, viz., the fact that no being, whether terrestrial or spiritual, is wholly in his own element, but only consciously in his own element while he is unconsciously, or rather semi-consciously, simultaneously in the other. Existence may be an unity in a trinity, but consciousness or life is dual, viz., active or passive, whole or partial. It seems a law of consciousness that it cannot have both the parts of its being equal, real, and active at once. It is a see-saw of mutual equivalence. As soon as we cut off our sense impressions, as by sleep, mesmerism, drugs, &c., our idea-creations become stronger and more objective in proportion to the weakening of our senses, and I have no doubt our spirit friends find the converse the case.

The error lies not so much in the spirit and physical worlds calling each false as in the fact that when a consciousness is partially in both it is apt to confound the one world with the other, and apply the standards of the one to the other.

To eliminate this source of error we must clearly distinguish the position and nature of the two worlds, or states of consciousness. The first difficulty is to be able to realise how these two worlds can co-exist in space. A materialist in either world asks where is this other world in which he is supposed to be living, and if one answers him "It is really side by side, parallel with, and interfused in, our objective matter, and yet appears to be within the small compass of your brain as subjective," he cannot realise it. One must have a third sphere or existence to stand upon in order to see the two others clearly. Put before you a glass half filled with water and half air. As an outsider, you can see the lines of demarcation strongly, yet on further observation you see the air interpenetrating the water and the moisture being suspended (by evaporation) in the air.

By further knowledge you find out that not only by due application of heat and cold can each exist temporarily in the other, but also by certain processes of decomposition and re-composition of the elements one can be converted into the other. Now, cannot a similar standpoint of existence and a similar knowledge of application of heat and cold, and decomposition and recomposition, be discovered for conversion and interchange of physical and spiritual substance?

Surely such knowledge is not out of our reach. To attain it would put one in a God-like position for the discovery of the Real and the True; in the language of the Occultists this would be to be an Adept—in that of the Mystics and the Churches to be a Christ or Buddha—to have a crown of life—to sit on the White Throne separating the goats from the sheep. For the contest between Spirit and Matter for Truth is very parallel, it seems to me, to that between the Good and the Better, which is the true origin of the term Evil.

For the Good is ruling well when by the growth of things, or the fiat of the Divine, a Better is begotten. At first the Good contents itself with laughing at the Better, and calling it imaginary, ideal, delusive; but when the Better is actually born into the world of the Good and many recognise its merits, then the Good (I mean, of course, the Good that considers itself only, and is not willing to sacrifice itself for the establishment of the Absolute Good) begins at once to hurl the word Satanic and devilish at the Better, and the poor Better, feeling its innate superiority, is obliged also to retaliate, and tell his followers that the Good is Evil compared with him, and that those who stick to the Good and do not take up their cross and follow him, will be sorry for it some day. Now, the only way to get out of the dust of this quarrel is by standing apart and seeing why the Good was Good, viz., because it was better than what was beneath it, and how far the Better is Better, viz., only in being superior to the under-Good, and how that the Better itself can become bad, unless it is humble in its turn, and recognises the advent of the Still Better or the Best.

To be a judge of this sort, one requires only to know the *direction* of our progress, and to have a standard of measurement. And what is the direction of *our* progress? Surely for those in physical consciousness both Good and Better are aiming at the most permanent and extensive happiness or blessedness. And have we no standard by which we can measure how far the Good and how much farther the Better have advanced to this goal? Surely we can say the Good and the Better have so many units or degrees of happiness because they last such and such time towards permanency, and extend such and such



distance towards infinity, and a thing to be Better than my present Better must have more of these units or degrees than it. By this scale the path of progress evidently goes from sense pleasures on to mental enjoyments, thence to moral happiness, thence to religious or self-sacrificing blessedness.

But is the path of progress to the spirit-consciousness the same? It seems again the reverse, viz., to the most concentrated and momentary bliss. If so, here again comes an opposition, and I see only two standpoints for getting out of this Armageddon; one by annihilating our conception of a difference between the infinitely small and concentrated, and the infinitely great or diffused, *i.e.*, by annihilating our present conceptions of size, time and space; the second, by setting both opposite paths of progress into one continuous chain of motion, or double-centering spirit, or a magnet, so that motion goes simultaneously from centre outwards to circumference, and from circumference to centre, until a point becomes a space, and a space a point, and the Lamb and the Bride are married.

F. W. THURSTAN, M.A.

Westward Ho, North Devon.

To the Editor of "LIGHT."

SIR,—“Ebor’s” letter so well expresses a stage through which we all pass in our investigations into Spiritualism, that I venture to accept your invitation and make a few remarks upon it. Few of us are at first willing to rank Spiritualism with the sciences, to accept for it the conditions under which they are all placed, and to expect from it results only which can be classed with those furnished by them. On the contrary, when first convinced that communications are actually addressed to us from intelligent unseen beings, we turn to them for *absolute knowledge*. The “spirit” becomes for us an *authority*, and we expect to be delivered from the troublesome necessity of using our understanding, and of cultivating that innate faculty of vision which Coleridge called Reason, and which alone gives certainty in any department of truth. But I submit that Spiritualism would lose half its credentials if it satisfied this yearning for knowledge based on authority. For what is its claim? It claims that certain embodied spirits, by reason of a peculiar physical constitution not yet clearly understood, are able to receive from disembodied spirits communications of various kinds. The door is thus opened, but it is not for us to decide who shall enter by it. We want to know what is in the spirit-world; we profess to have glimpses, not of what we wish to find, but of what is there. Experiences of lying, trickery, and uncertainty are as valuable to us as the beautiful pictures of spirit-life drawn for us by Swedenborg, the Seeress of Prevorst, and others. To attain to a sound knowledge of these conditions of our butterfly, compared with our caterpillar, life, we must collect and compare the details given by writing, hearing, and drawing mediums in different countries and at different dates; we must note in what they agree and in what they differ. Allowance must of course be made for the peculiarities and disposition of the various mediums.

It seems that the spirits we attract to ourselves are only those who *can* come, being in harmony with our general character and aims. This in itself should prepare us to expect very various results from spirit intercourse. Generalisations can only be made on a very large collection of details. That such large generalisations will emerge from the mass of communications and facts which are at present being collected, who can doubt? That a perception of some of the main conditions of our future state has already resulted from the varied experiences of innumerable psychics, I think most Spiritualists will be prepared to admit.

Meanwhile, let us welcome our uncertainties if only they place us on the path of progress.—I remain, sir, yours, &c.,

E. H. W.

To the Editor of "LIGHT."

SIR,—It is impossible to read the letter of your correspondent, “Ebor,” published in “LIGHT” of November 22nd, without deep sympathy and much respect. He is evidently passing through a phase which is incident to nearly all earnest and honest souls in their search after truth, viz., the quest of a royal road to the truth; the whole truth, and nothing but the truth; and it is only because I and others of my family have gone through that phase, that I venture, though I cannot give him what he wants, to offer him the results of our experience.

To answer his letter fully would occupy at least a pamphlet; I must, therefore, confine myself to broad issues.

I think, if “Ebor” will allow me to say so, that when we expect to arrive, with even our best efforts, at such tremendous results, we forget that truth is infinite, and that we, in our present state, are very finite, and that though the finite may apprehend, it can by no means comprehend, the Infinite. And when we hope to attain the same end by means of communion with the departed, we are hoping to ascend a long ladder only by climbing the next rung or two. As is the embryo to the grown man, so are we here to what we may be hereafter, and for the most part those who communicate with us from the other side are but as infants and children; they can indeed give us much help, and the intercommunion between the departed and the bereaved is a boon beyond all words to depict, but in no case can their utterances be regarded as infallible. This, I think, is one of the most important initial truths that Spiritualism teaches, for the outer world concludes that a spirit message must be an imposture or infallible, whereas the probability is that it is neither. Of this uncertainty “Ebor,” not unnaturally complains, fearing that we shall have to go to *that bourne* before we know facts: will he think me a Job’s comforter if I tell him that I believe that when he reaches *that bourne* he will only be a stage further on the road? But for all that he need not be discouraged; let him recognise that this is a “very elementary world of ours,” and that we have all eternity before us to learn in, and let him take God’s time for the teaching of his soul. “O tarry thou the Lord’s leisure, be strong (with patient endurance) and He shall comfort thine heart, and put thou thy trust in the Lord.” In all doubts and perplexities it is well to remember that the best teaching comes not from without but from within; our fellow-creatures may help us, but that which comes with fullest conviction is the teaching which is poured direct into our own soul. That teaching we *must* seek for ourselves, remembering that “he that seeks shall find, he that asks shall have, and to him that knocketh it shall be opened.” Those who have sought illumination in all the world, from the Yogi to the Christian mystic, have of necessity had recourse to this only means. The external method is of small importance; the object is the putting the individual soul in communion with the Source of all knowledge, and any outward form which best suits the idiosyncrasy of the seeker will answer the purpose. The first interior necessity is the emptying out of *self*; the coming to be taught as a little child, humble and teachable, presenting oneself to the All-Good and All-Wise to be fed with the convenient food. This is essential, for “He hath hidden these things from the wise and prudent, and hath revealed them unto babes.” He who attains to this mind will be content to begin as a groper on the threshold, and need have no fear but that his steps will be guided in the right way. He will find the solution of much that now seems perplexing in a way far more satisfying to his inner consciousness than any explanation from outside could be.

“Ebor” may object that the Yogi and the Christian mystic come to different conclusions; that is so because the mind is like the body and can only assimilate what it can digest; therefore each one gets, not the whole truth, but so much of truth as he is fit for. Besides, that which “Ebor” touches on in his letter, the *unworthy motive*, may do much to obscure the spiritual sight; the Occultist seeks, primarily, his own perfection, the true Christian lives for God and his neighbour, seeking *first* the Kingdom of God and His righteousness, and trusting that all things needful shall be *added* unto him.

One word more before I conclude. “Ebor” speaks of himself as “one of that class of persons who leaving an old path for a new in search of truth,” &c. Why leave an old path because a fresh light has burst upon one? All paths lead home, if they are used as paths and not as homes. There is no need to cease to be a Churchman because you are a Spiritualist, though many good Spiritualists are not Churchmen. The Church contains Spiritualism as a nut does the kernel; only go deep enough, and don’t stop at the shell, and the usage of the Church, rightly taken, brings much help and strength.

I must apologise for the length of this letter, but there is so much to say that it is hard to compress it. Sincerely trusting that it may bring some help to an earnest seeker, I am, Sir, yours faithfully,

A. E. MAJOR.

P.S.—Only one word on the “survival of the fittest.” Such experiences as we have had in our circle go rather to show that we need despair of none.

To the Editor of "LIGHT."

SIR,—Sympathising deeply with the difficulties of inquirers into our faith, if you would kindly allow me space in "LIGHT," I think I might be able to relieve "Ebor's" mind from some of those he mentions in his letter to your journal of November 22nd.

It strikes me they chiefly lie in the fact that "Ebor" does not realise that spirits out of the body (excepting, of course, progressed spirits, who, as a rule, cannot manifest at promiscuous séances) are precisely the same men they were in the body, neither better nor worse, and neither higher nor lower intellectually; and if "Ebor" can once grasp this fact, he will see the reason of all the "contradictions" he has met with in Spiritualism, for they are precisely such as he would meet with in every day life, under similar circumstances, from "spirits in the body," commonly called "men."

Now to exemplify this. Because a man in the body can read and write, or knows enough of his special trade to get his living by it, or is even an accomplished conjurer, would "Ebor" consider that a valid reason for taking his opinion on a disputed point in theology? Then why do so with a man out of the body, merely because he can rap on a table?

And this argument applies throughout "Ebor's" letter, and equally answers that part beginning, "Then we come to mortals," &c.

Every man, whether in or out of the flesh, differs somewhat from his fellow-man in mental calibre and spiritual culture, and in this fact lies the whole secret of their difference of opinion. Truth is one—but men's minds are many; and in exact accordance with their mental and spiritual calibre, so is their approach to the light of "truth," and you can no more add one atom of knowledge to a mind that is beyond its mental and spiritual status, than you can make a pint measure hold a pint and a-half, or an infant's brain understand mathematics.

I do not go into the *spécialités* of Occultism, Re-incarnation, &c., mentioned by "Ebor," because they all seem to me parts of a great whole, and, therefore, all subject to my *foundation* argument, viz., "That whether by spirits in or out of the flesh, their acceptance or otherwise is in exact accordance with the calibre of the mind investigating them, neither more nor less, and as that mind decides, so are its teachings to others."

But I hear "Ebor" say, "Here is another peck of difficulties. How am I to get at the higher developed spirits, who *can* teach me aright?" and perhaps he will be surprised when I say he has himself laid the foundation for the answer in the words, "Yet I am certain it (Spiritualism) is a fact."

I would, therefore, say to him, "Dear friend, if, notwithstanding all your difficulties, you have ascertained the *fact* of the truth of Spiritualism, you have already achieved much; and I think a little exercise of patience and common-sense, aided by advice drawn from long experience, may reduce your present state of chaos to the form and beauty you so eagerly desire.

"To this end I do not think I can better help you than by telling you of my own spirit teachings, the result of which, to myself, has been a matter of eternal gratitude.

"I will put them as simply as possible.

"The spirit host (I am now speaking only of our own planet) are of every grade and rank, and are ruled by One whom we all know and revere, who has been chosen by the Supreme as their Leader equally with ours, for we must never forget we in both worlds are but members of one family.

"Under this Heavenly Leader, each has his mission to perform, in the vast Hierarchy, for the good of his fellow-men on earth, according to his rank or grade in spirit-life—precisely as in an army in earth-life, from the general to the private, each has his own duties suited to his grade or rank.

"Such being the case, it follows that the most simple work would be given to the lowest grade of worker in the heavenly army, and such are told off by their immediate commanders to make the raps and other simple phenomena, as a first initiation into the grand truth of spirit-communion; and *there* their mission should end, and *would end* but for the ignorance of those who, hearing the raps, jump to the ridiculous conclusion that the being who can make them must be all-knowing, all-seeing, all-powerful—in fact, a God! and thence nine-tenths of the difficulties of inquirers, which are brought on by themselves, because they refuse to use that common sense that would at once shew them the folly of expecting *more* than the raps, from that grade of worker. And yet this lowly, simple worker has effected the

first grand step in the grandest work of the Heavenly Hierarchy, and has paved the way for a higher order of worker to step in, who says to his brother in the flesh—Having ascertained the truth of spirit-communion through the tiny rap, I must now exercise your higher faculties in the matter; and to do this, I must lay down rules.

"You have, through the goodness of God, been made aware of the most stupendous truth in your existence—your immortality; and the first thing you must do is to shew your gratitude to God by reforming your life down to the very core—and as an outer help to this end, begin—

"Not by sitting for raps; but by practising moderation in your diet, and by avoiding everything that can heat the brain. Then determine to do each day some work of active charity for your neighbour, and keep your tongue from evil.

"All these outer signs, duly practised, will soon lead to the inner signs of increased purity of mind (aided by the study of such works as John S. Farmer's 'New Basis of Immortality,' and others similar), and when purity of mind is once established, the aura you throw out will be so much refined that the higher and more refined and exalted workers will be able to approach you, and to give you step by step, as you are able to receive, higher and ever higher truths.

"Ever remember that 'like to like' is an indispensable law in Spirit-land, and if you want the highest and truest teachings, you must yourself supply those conditions through which alone those teachings can be obtained. They will be very gradual, and in exact accordance with your spiritual culture.

"Then I would say, when you sit for teachings, be most careful in your selection of *sitters* as well as medium—for to my mind the mental state of the *sitters* is of even more importance than that of the medium.

"Select two or three friends whom you know to be good and pure living, and *do not change*; sit with *them*, and *not* promiscuously, and sit in a prayerful, humble attitude of mind; and I venture to predict that your difficulties will all gradually vanish, and if you have strength of mind to resolutely and continuously carry out this system of soul-education, you will be ten thousandfold rewarded for the self-denial it demands; and although at first you will only see through 'a glass darkly,' the veil will be gradually raised by ever higher and higher spirit friends, in exact ratio to your increased spirituality of soul, and consequent power of absorbing ever higher truths, until the most sublime truths possible to a spirit in the body will become your own."

November 24th.

"LILY."

THE "FAIRY CAVE." BY GRANNY.—(London: E. W. Allen, 4, Ave Maria-lane, E.C., and may be obtained from the office of this paper.)—"Granny" is a Spiritualist, and the "Fairy Cave" may not inappropriately be called a Spiritualist Christmas Annual, the first of its kind, we believe. Those who read for amusement only will not fail to find it here, but the book has a loftier aim than that. Under the guise of fiction the higher truths of Spiritualism are forcibly presented, and many a valuable and necessary lesson of life taught. Its keynote is struck in the fact of the existence here and now of an invisible spiritual world and of the possibility of communion between it and this lower stage of being. The influence of the laws of "sympathy" and "attraction," in moulding men's lives for good or evil, is also powerfully portrayed. We wish the book every success.

GLASGOW.—Although the services of Sunday last were held under very unfavourable weather auspices, the forenoon séance was as well attended as usual, and the evening discourse was delivered before an audience that filled the hall comfortably. At the forenoon séance Mrs. Wallis was, by permission of her guides, controlled by one who related with marked power and impressiveness the spiritual condition through which he had passed—on his way from Orthodox Christianity, through Materialism and Secularism, upwards to the light that is in Spiritualism. The feelings attendant on his finding himself still a conscious being in close proximity with and yet independent of his physical body from which disease had slowly driven him out, and the stubborn efforts of his rebellious will to re-enter that "clay tenement"—his mind as yet refusing to accept the denial which the law of his being had thus given to his cherished conviction that "Death ends all"—were most graphically described. Afterwards "Veina" impressed the medium with descriptions of several spirit forms, clairvoyantly discerned, some of whom were recognised by people present. The evening discourse was upon "Ministering Angels," a subject to which the controls of Mrs. W. did ample justice. At the close "Veina" again made an effort to supply the audience with a few crumbs of spiritual comfort in the shape of clairvoyant descriptions, which we trust were picked up with due appreciation and thankfulness. Mr. E. W. Wallis next Sunday; subject for evening: "Spiritualism and the teachings of Jesus."—St. Mungo.

All communications to be addressed to —

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

#### TO CONTRIBUTORS.

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

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

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

#### NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, DECEMBER 6TH, 1884.

### "M.A. (OXON'S)" ILLNESS.

We are happy to say that there is no reason to modify the favourable report of last week. The progress towards recovery continues steady if slow. It will not be necessary, we hope, to make any further announcement.

### THE DISSEMINATION OF SPIRITUAL LITERATURE.

When it became necessary to invite Spiritualists to subscribe to a fund for carrying on "LIGHT" during 1885, it was deemed wise to withdraw for a time the plan outlined by "A Barrister" in a letter published in this journal for October 4th, in order that the two funds might not clash, and because the sustentation of "LIGHT" was a far more important matter. That object being now practically secured, I am encouraged to bring the other plan again before the friends of the movement, more especially as a considerable amount had been promised when it became necessary to withdraw it for a time. The period named by "A Barrister" is also rapidly drawing to a close, and it is imperatively necessary, if anything is done, to lose no further time in again bringing the matter before the readers of "LIGHT." I now do so, and I think I cannot better explain the proposed plan than by reprinting the letter alluded to above, together with a list of the subscriptions already promised. It will be seen that those who cannot afford to enrol their names amongst the proposed guarantors for £10 each, can help according to their means. These smaller amounts will be grouped in sums of £10 when complete. Surely, when an appeal to the Secularist party resulted in raising £5,000 in a week, Spiritualists, who are far more numerous, will not fail, notwithstanding the recent appeal on account of "LIGHT," to make this secondary object a complete success also. It is proposed, when the sum required is forthcoming, to call a meeting of the donors, and to confer with them on matters of detail. I am at liberty to give intending subscribers the real names of all the contributors appearing below except that marked †.

JOHN S. FARMER.

4, Ave Maria-lane.

I have received the following letter :—

#### Dissemination of Spiritual Literature.

To the Editor of "LIGHT."

SIR,—The scheme suggested by "A Barrister" is one that warmly commends itself to every Spiritualist having the cause at heart. Not only does it secure a splendid advertisement for your admirable journal, but by its increased sale, and that of the literature of Spiritualism, the movement will be greatly benefited; therefore I don't believe in hiding our "LIGHT" under a bushel. Now is the time for work, real earnest work, as is evidenced by the attitude of all thinking minds and the Press

towards Spiritualism, and if Spiritualists, as a body, are not willing to creep from their shells and do their share of the work, the sooner, Sir, you cease your labour of love the better. Kindly put my name down as a guarantor of £5 yearly towards the proposed fund.

London, W.

A PROFESSIONAL MEDIUM.

#### SUBSCRIPTIONS ALREADY PROMISED.

Those marked \* are annual subscriptions if required.

"A Barrister" ... ..	£25	0	0
*Lieutenant-Colonel Wynch ... ..	10	0	0
*The Countess of Caithness ... ..	10	0	0
*The Hon. Percy Wyndham, M.P. ... ..	10	0	0
*General Campbell ... ..	10	0	0
*† "Lily" ... ..	10	0	0
Morell Theobald .. ..	10	0	0
*"A Professional Medium" ... ..	5	0	0
Mrs. Hennings ... ..	5	0	0
*"M. B." ... ..	2	2	0

The following is the letter of "A Barrister," with the comments made upon it at the time :—

To the Editor of "LIGHT."

SIR,—While the mass of Spiritualistic literature is daily increasing, it is a matter of regret that there should be so few means of bringing it to the notice of the general public. It is, I believe, a fact that in not one of the leading thoroughfares of this City is there a bookseller's or newsvendor's shop where Spiritualistic journals and literature are displayed for sale, and this at a time when the Secularist party have two large shops in Fleet-street for the sale of Free-thought works. Messrs. Smith prohibit the sale of "LIGHT" at the bookstalls, and while we are thus thrown upon our own resources, nothing but a desultory and ineffective system of free distribution is adopted. What is wanted is this: a large (and preferably a double-fronted) shop should be rented in some main thoroughfare, say Fleet-street, the Strand, Oxford-street, or High Holborn; here, the journals and the many valuable works on Spiritualism and kindred subjects could be displayed in the windows, doorways, and book-shelves, to the view of the thousands thronging by. The uninterested would pass on, but many persons would, I am sure, be attracted and become purchasers. If this project were started on a business footing, and an energetic manager appointed, it would become, I am persuaded, not only a powerful means of disseminating spiritual truths, but in less than a year a self-supporting, and even profitable undertaking.

To bring this to a practical issue, I propose that, say twenty-five persons should each guarantee the sum of £10 to secure the expenses of the first year in the event of the profits being insufficient to cover the same, and I undertake if you receive the names of twenty-five guarantors within the period of three months from the publication of this letter, to pay forthwith the sum of £25 towards the expenses of starting this undertaking.

It should be remembered that we are endeavouring to disseminate truths which as yet are "*caviare* to the general," and that while never before was the public mind so receptive of new ideas and modes of thought as at present, yet we, on our side, need a little more missionary zeal and unselfish effort to enable others to share in that knowledge of a future life which we ourselves so highly value. I enclose my card.—I am, sir, yours truly,

The Temple, E.C.

A BARRISTER.

26th September, 1884.

[This letter opens up a very important question, and one upon which we can throw a little light. We fully believe the plan outlined by our correspondent would be a potent means for the dissemination of spiritual truth. Under the style of the Psychological Press a single individual has established the nucleus of a business which could be utilised without great expense for the project. It has already added to the literature of Spiritualism such works as "A New Basis of Belief in Immortality," "Psychography," "Spirit Teachings," "Pioneers of the Spiritual Reformation," and has now in prospect "Present Day Problems," by the editor of this journal; "Researches in Spiritualism," by "M.A. (Oxon.)"—companion volumes to "Spirit Teachings," &c. It has also issued large popular editions of two of the above-named works, besides numerous smaller books at prices which will bear comparison with any at which the general literature of the day is issued; and it is now engaged in re-issuing, at a price and in a form that will bring it within the reach of all, Professor Gregory's standard work on Mesmerism. All this has been accomplished, not as a matter of commercial speculation, but more as a kind of necessary missionary work; and time, labour, and means have been freely given to carry it out. Enough has been accomplished to shew that "A Barrister's" idea is not chimerical. The great drawback has been want of publicity. It is not, we believe, pretended that the arrangements of the Psychological Press have been perfect; the difficulties have been too great and many for one individual to overcome them single-handed—especially when the whole of the work has been done in what would otherwise have been his leisure time. But there is the material upon which to work, and we agree with our correspondent in thinking that such an undertaking would at no distant time be a financial success. As regards ourselves, we should welcome such a means of advertising "LIGHT" as about the best aid that could be given us. We sorely need such publicity, and often regretfully remember that were a tithe of the wealthy men in our ranks to give of their means as liberally as we and others devote time and labour, "LIGHT" would be the best known newspaper in the kingdom. What that would mean we need not particularise; it is obvious.—ED. OF "LIGHT,"]



**"LIGHT" SUSTENTATION FUND.**

	£	s.	d.
Amount already announced :— ... ..	228	19	0
General Campbell (second subscription) ...	4	0	0
T. T. Allen .. ... ..	3	0	0
G. Wyld, M.D. ... ..	2	0	0
Mrs. Bird ... ..	1	1	0
W. M. Buchanan, M.D. ... ..	1	0	0

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

**THE LONDON SPIRITUALIST ALLIANCE.**

The members and friends of this Society will again have an opportunity of meeting one another on Friday, December 19th, when a conversazione will be held in the Banqueting Hall, St. James's Hall. The meeting will be open at 7 p.m., and in the course of the evening Mr. Alaric A. Watts will deliver an address on "Spiritualism: Some Difficulties, with Some Suggestions." Full details as to application for tickets will be found in our advertisement columns.

**PERSONAL WORK IN SPIRITUALISM.**

We regard this of more value than any other form of assistance, and we have been exceedingly gratified of late to find that our friends have not altogether lost sight of the necessity for righteous zeal and self-sacrifice. It is a healthy sign when the adherents of any cause vie, one with the other, in personal work, for the world was never yet made one whit the better by a cold intellectuality. Recently, several Spiritualists have spontaneously offered their services in various directions; as, for instance, Mr. and the Misses Withall, who are rendering valuable assistance in preparing the index of the current volume of "LIGHT." Another friend has just offered to translate items of interest from foreign journals. Her offer also has been advantageously utilised. For services rendered in French translations, the readers of "LIGHT" and the members of the L.S.A. have long been indebted to Dr. Dixon, who has, in fact, been a host of contributors in himself. The German translations have also been undertaken by a well-known correspondent; and now we have just received a letter from a lady, volunteering Italian translations. Another promises aid in copying MSS. We gladly accept these offers, and when an opportunity presents itself for a little reorganisation, we shall be able to find all our friends plenty of work to do.

We may also mention that Mr. J. G. Keulemans has very generously promised to draw on wood any illustrations we may wish to insert in "LIGHT." If some one will engage to engrave the blocks, we should then frequently be able to illustrate the various articles with great advantage. Have we such a friend amongst our readers? If so, we have several drawings ready for execution.

**"TWIXT TWO WORLDS."**

This is the happy title of a new book (the details of its publication will be found in our advertisement columns) which will treat of the "Life and Work of Mr. Eglinton." This remarkable psychic needs no introduction from us: his unique gifts, and the commendable methods unvaryingly adopted by him in his public and private work for Spiritualism, have made him many friends, both amongst Spiritualists and non-Spiritualists. We can conceive of no more acceptable gift to the cause, nor one more likely to do greater good than this biographical sketch, and we sincerely trust that no reader of "LIGHT" will fail to make a point of perusing the book when issued. On another occasion we intend to draw attention to several important features which will characterise this promised addition to the literature of Spiritualism.

A SET of Volumes II., III., IV. and V. of the *Theosophist* can be obtained at the office of this paper.

THE *Religio-Philosophical Journal* reprints in its issue for November 22nd the address of General Drayson to the London Spiritualist Alliance, entitled "Science and the Phenomena termed Spiritual," which was reported *verbatim* in these columns.

**GIFTS OF HEALING IN THE RUSSIAN CHURCH.**

The *Nouveau Temps* (Russ. *Novoie, Vremia*) contained in its issues of January and February, 1884, articles on Moltchanoff de Cronstadt. The following is translated and abridged from No. IV.

It was in a railway carriage that I had the opportunity of making the acquaintance of Père Jean. He is thin, of moderate height, of middle age, and his cheeks have the sort of colouring peculiar to nervous people; his little eyes are fixed on you with a penetrating, fixed look; his manners are rough and awkward, indicating that he belongs to that class of men who have not attained what may be called the peaceful haven of life.

He has a wife, but no children. He is a priest at the "Dom," at Cronstadt, and is Professor of Religion at the Gymnasium.

Several of the inhabitants of Cronstadt approached him in the railway compartment to ask after his welfare and to shake hands with him.

For some time past, he has been hardly to be found at Cronstadt, being continually called to St. Petersburg, where he is frequently a guest in the most aristocratic houses, who dispute among themselves the honour of receiving him.

A crowd always awaits his arrival at Cronstadt. People press forward to ask his blessing and to be healed by his word.

"And you employ no remedy to cure the sick?" I asked.

"No, no, it is prayer, it is faith in the mercy of God," he replied, seeking to read in my face the expression of doubt and sarcasm which he is accustomed to find in persons who interrogate him.

The people believe in the miracles of Père Jean. A little while ago, one of those whom he had healed published the fact in a newspaper, and it is related that the Consistory, taking the article as an advertisement on behalf of Père Jean, sent an employé to question him. This man opened his mouth to interrogate him but immediately became dumb; he took the pen to write, but his hand became as if petrified! This is the legend which the people relate, and they believe it. It is not a legend of a century ago, but of the last fortnight!

This faith which penetrates all the folds of heart and brain, makes its possessor a strong and influential man.

Fortune has not brought Père Jean in contact with learned objectors. His business is with people who never reason about religion, but who have forgotten God, and do not expect to find in nature anything beyond nature.

Père Jean has an inspired voice which goes straight to the heart. Some of his words recall the purity of childhood—those moments of pure beatitude which every one has experienced in early days when listening to accounts of holy and miraculous things. Such memories, compared with the defilement of falsehood and hypocrisy which after-life has brought, and met by the word of love from the depth of a fervent soul—all this stirs the heart even to tears. "And when one has wept," says Père Jean, "God has already sent the consoling angel who heals." An interview with Père Jean is like going to confession. One hears the Word, so long forgotten, of the love of Christ, and the nerves are calmed—a thing which doctors usually consider the first and best symptom of a cure. Once the nerves are calmed the pain becomes less, the inflammation subsides and may even be entirely removed. This is how Père Jean treats and remedies sickness, and not to every one is given this medical power. To have it, a man must give himself up entirely to an idea—to faith.

Père Jean receives large sums for the cures which he effects, but all is spent in alms and in works of benevolence. His benefactions cannot be counted, but it is known that during the last six months he entered the sum of 3,000 roubles in the box of the House of Industry for the poor of Cronstadt. This excellent House of Industry shews what can be done in Russia for a noble purpose. It was founded by some benevolent people who succeeded in a year and a-half in collecting 100,000 roubles for the infirm and for orphans, and contains under one roof numerous institutions, classes, industrial schools, penny dinners for working men, &c., &c.

One of Père Jean's miracles among the upper class of Cronstadt is thus related. One day he was invited by a family to perform the ceremony of blessing a sacred picture. A young girl, a student, had become ill and lost the use of her legs, but no one

thought of bringing her case before Père Jean. The ceremony of the benediction being over, the members of the family approached to kiss the sacred picture, when the father of the girl called out, "Hand the picture to the invalid that she may kiss it." But Père Jean interposed, "By no means," said he, and turning to the young girl, said, "Rise and walk." She obeyed, to the immense astonishment of all present. Since then she continues able to walk, and her legs gain strength daily.

"I had many sorrows in my youth," says Père Jean, "and I had no one with whom to share them. Prayer alone consoled and saved me. God heard me and I had faith in Him, and I believe in Him with my whole soul."

## ELECTRICAL EXHIBITION AT PHILADELPHIA

(Extracted from the *Religio-Philosophical Journal* of October 18th.)

As the invention of the steam engine marked a new era in human progress, in relation to the inter-communication of peoples and the interchange of their products, so that of the various applications of electric force marks another era, in relation to the enlightening of their physical darkness, and in the instantaneous transmission of mental light, intelligence, from one part of the globe to another. "There is no limit," says our great electrician Edison, "to what electricity can accomplish, for the element itself is universal." He has succeeded in sending a current of electricity through a vacuum, which had been held to be impossible. From this he infers that there is a subtle medium, universal in nature, through which electricity, magnetism, heat and light pass. Thus science is tending towards the spiritual.

Now let me speak of the Electrical Exhibition here. Arriving at 6 p.m., we seem to enter some new wonderland. We find ourselves in an atmosphere of soft mellow light, emitted by thousands of incandescent lamps of from 16 to 300 candle-power, of every colour of the rainbow, as well as from arc lights of from 500 to 2,000 candle-power.

Here are hundreds of elegant devices for using electricity in working machines for sewing, weaving, planeing, and boring metals, and for locomotive engines.

Edison's department realises a dream of fairy-land. There is, turning on a glass base, a conical column, twenty-five feet high, with 2,600 lights arranged spirally around it. The lights are of various colours, and when the column is made to rotate rapidly, surrounded as it is with trailing and other plants, the sight is resplendently beautiful.

Here are scores of inventions in telephones, audiphones, and telegraphic devices, and instruments for measuring and controlling electricity. He exhibits a dynamo capable of furnishing electric power for 1,500 lights of sixteen candle-power, equal to 24,000 candles.

Here is a fountain, the basin of which is thirty feet in diameter; in the centre rises a conical pillar fifteen feet high, through which is projected a column of water falling *en parachute*; under this hemispherical sheet of falling water are numerous incandescent electric lights, and upon it coloured lights are thrown from different points. The effect baffles description.

We live in an age of great mental activity in all directions. Spiritualists should be in the front ranks of learning in every department of knowledge in the great school of nature. If electrical science is to be, as Edison says, the science of the future, with a more intimate and powerful bearing on human progress than any other, Spiritualists ought to come to the front in it. Spiritual science, psychology, and electrical science should go hand in hand.

MILTON ALLEN.

2441, N. College Avenue, Philadelphia.

OUR correspondent, Mr. G. Lieberknecht, is translating into German "M.A. (Oxon's)" "Spirit Teachings," for publication in Dr. Cyriax's paper at Leipzig.—*Religio-Philosophical Journal*.

## CLAIRVOYANT AND PRESCIENT DREAMS.

BY H. WEDGWOOD.

I believe that significant dreams are much more common than is generally supposed. They relate, for the most part, to very trifling matters, the knowledge of which is often of no sort of consequence either to the dreamer himself or to anyone else. But the presumption in favour of a mysterious connection between the dream and the fulfilment of it does not depend upon the importance of the matter revealed, but upon the minuteness of the agreement between the scene displayed in the dream and the particulars (unknown at the time to the dreamer) to which it corresponds in actual existence.

No doubt, with respect to psychical phenomena, there are still many who are ready to attribute the most striking coincidences to the rule of chance, like the old geologists, who were content to regard the life-like forms occurring in rocks as sports of nature, only *accidentally* resembling the bones or shells of living animals. Mr. R. H. Busk, in the number of "Notes and Queries" for November 1st, relates a dream of his that he was walking in a wood at his father's place in Kent, in a spot well known to him, where there was a good deal of sand under the firs. He stumbled over something which proved to be the heads left protruding of some ducks buried in the sand. He mentioned this singular dream at breakfast, and only an hour afterwards he learned that there had been a robbery in the farm-yard, and that some of the stolen ducks had been found buried in the sand in the very spot where he had seen them in his dream. Yet, because no useful purpose could be served by the dream, Mr. Busk supposes that the dream and the fulfilment were a mere coincidence, plainly implying that if there had been a competent object it would have been a legitimate, or at least a natural inference, that there was some mysterious connection between the two events. But, it may be asked, how great must be the importance of the object to be gained by the dream? Would the finding of a lost pair of scissors be sufficient to justify what Mr. Busk would doubtless consider as an interference with the ordinary course of nature? A lady, well known to an old friend and cousin of mine, sends me the following instances of her own experience. :—

"When a girl at school I lost a pair of scissors, for which I was punished, and made to search daily. At last I had a lucky dream. I dreamt I was talking to a girl, and she was reading. I saw her take a pair of scissors exactly like my lost ones, and place them in a book and close the book. As soon as I awoke in the morning my thoughts were full of my dream. As soon as possible I went to the girl and told her what a strange dream I had had. She instantly remembered having placed a pair of scissors in a book she was reading. We went together to the cupboard where the book was, and there my scissors were, just as I had seen them in my dream."

Here it would be a monstrous assumption to suppose that the dormant memory of the girl who mislaid the scissors could have projected the vision of the way in which they were lost into the mind of her sleeping friend.

At a subsequent period the same lady was again led by a dream to the discovery of a lost object.

"A few years ago," she says, "I missed a china ornament that I valued much. I asked my young housemaid if she had met with an accident and broken it, but she assured me that she knew nothing about it. I then made strict inquiries throughout the house, but all to no purpose. I then more strictly questioned the young maid, and in the presence of her mother, begged her to tell me if she had taken the ornament or broken it. She still declared that she knew nothing about it. I naturally felt unhappy, feeling that some one in the house was either un-



truthful or dishonest. I thought much about it, and at last I dreamt that I went into an outer building and looked down, and there I saw the missing ornament in three pieces. As soon as I arose I went straight to the cook and asked her to come with me directly. We went to the spot, and on looking down saw my ornament in three pieces, and as far as I remember, in exactly the position I had seen them in my dream. I had them taken out and went to the young maid and shewed them her. Her countenance bespoke her guilt, but for days she denied it, but at last admitted she had placed them there. I had not been in the building for some time before my dream."

My cousin, Mrs. G., who procured me the foregoing narratives from her friend Mrs. T., has herself frequently had significant dreams, which, being commonly on matters of no consequence to any one, are speedily forgotten. She remembered, however, the following:—

At a time when she was very fond of riding she was staying with a friend who had a very charming mare, on which she always rode herself, and mounted Mrs. G. on hired horses. One night she dreamt that she was riding her friend's mare, and awoke saying she was sure she would never be allowed to do that. The next day, however, they went out together, and her friend's mare threw her, and shook her so much that she was too much alarmed to remount. The gentleman who accompanied them declared that it would not do for the mare to be taken back to the stables after such conduct, as it would lead her to attempt it again, and he suggested Mrs. G. mounting it, which she gladly did, and had a very pleasant ride.

On another occasion she dreamt that she went into a barn where she saw a rough-looking man putting on a pair of grey stockings. The following day, on coming home from riding, she went, without knowing why she did so, into a shed that stood in the stableyard, and there she saw a strange man putting on grey stockings as she had seen in her dream. She made a speedy retreat. The groom could tell her nothing about him.

In the letter sending me the foregoing narratives, Mrs. G. continues:—

"Only last week I dreamt I saw a very dark man, and that on looking nearer I saw that he was a Hindoo. The following day an Italian girl, very dark-skinned, came to the window, singing. I gave her a little Italian book, and asked her if she could read it. She said, no, but she would give it to her father, who could. In the afternoon, walking up the town, I met the girl again, and a few minutes after I met a dark-looking man, to whom I spoke, taking him to be her father, asking him if he had received the book. He said no, in broken English, that he was not an Italian, and I then perceived that he was a Hindoo."

It will be observed that in none of these instances related by Mrs. G., could the event foreshadowed have been in the thoughts of anyone at the time of the dream, which cannot, therefore, be accounted for by any supposition of telepathic communication.

I was made acquainted, in the course of the summer, with several other instances of significant dreams equally authentic with the foregoing, but have perhaps already overburdened your columns.

The Boston Sunday Herald gives an engraving of the Spiritualist Temple now being erected in that city. Mr. M. S. Ayer has undertaken the entire expense, 150,000dol. The structure is to be occupied by the Working Union of Progressive Spiritualists. The munificent example of Mr. Ayer is worthy of emulation by others of the many wealthy men in Spiritualism.—Religious Philosophical Journal.

## GERALD MASSEY IN AUSTRALIA.

The *Harbinger of Light*, in its October supplement, calls the attention of colonial Spiritualists to Gerald Massey's lectures. In doing so the editor gives a sketch of his life, and a list of his numerous works.

The first public notice of him was by Dr. Smiles, the well-known author of "Self Help," who wrote of him in 1851, "Gerald Massey has a vivid genius, and is full of true poetic fire; bear in mind that at twenty-three, his present age, he can scarcely be said to have attained to full maturity, and yet—if we except Robert Nicol, who died at twenty-four—we know of no English poet of his class who has done anything to compare with him."

He himself tells us that his entrance into this world was made in a canal boat, and that his childhood and youth were passed in outer circumstances of the poorest order. On this point Ruskin once wrote to him, "Although your education was a terrible one, mine was worse; the one having all that wealth could buy, the other all that poverty could bring."

Professor Maurice and the Rev. Charles Kingsley were, among many others, drawn to him by his poetry; they thought to help him by obtaining for him an appointment in the secretary's office of the Society of Christian Socialists. This was in 1852, but the shackles of the office did not suit his nature.

In 1854 his "Ballad of Babe Christabel," suggested by the loss of his own child, was published. This drew a laudatory criticism from the pen of Walter Savage Landor, which appeared in the *Times*.

Subsequently to this he wrote his "In Memoriam" on the death of the son of the kindest of his friends, Lady Marian Alford. Mr. Gladstone, on visiting her once, saw a copy of it; it had been printed for private circulation. Through him a copy was sent to the Queen, who was so struck by it that she asked that one might come to her direct from the author.

One of his most stirring works is "A Tale of Eternity," published in 1869; in this he unfolded his personal experience of having lived for years in the midst of spiritual phenomena, in his own house.

In 1872 he delivered a course of four lectures at St. George's Hall, Langham-place, London, on Spiritualism, which, at the time, gave a great impetus to the cause in England, but not to his own worldly prosperity; for the demand, by orthodox institutions, for his winter literary lectures, fell at once from an average of sixty in the season down to six.

About the same time he brought out his valuable little book "Concerning Spiritualism."

During the last twelve years he has devoted himself to the laborious studies, pursued during sickness and health, which have culminated in the production of his "Book of the Beginnings," in four volumes. Of this, the editor gives an analysis.

"He has come to Australia," the notice concludes, "to recruit his health, and to study us and our institutions, with reference, perhaps, to publication hereafter. During his stay he will lecture according to the opportunities afforded him. In this he will, no doubt, have the sympathetic support of Spiritualists. His lectures in Sydney were listened to by large and appreciative audiences."

A PRESENTIMENT. — Sergeant-Major Saint-Jean, of the Tirailleurs, was a respected member of our Society; he devoted much time, when off duty, to the exercise of his gift of healing. On his regiment being ordered to Tonkin he had a presentiment, or spiritual intimation, that he would not return to France; he therefore transmitted, as his last contribution to the Society, his valued MS. volume of cases and observations, which we intend shortly to make use of. He was among the first who fell.—*Revue Spirite*.

## ON THE FACTS OF THE DIVINING ROD.

By J. DIXON, L.R.C.P. (EDIN.)

Dr. Ashburner, in his edition (1851) of Reichenbach's Researches, said that the facts recorded by Reichenbach were not perplexing to students of mesmerism, any more than were others of subterranean effluences affecting sensitive individuals.

Students of mesmerism or animal magnetism recognise sensitiveness in different degrees in different subjects, as it is known to be in different individuals of various species of beings. It was by the aid of this sensitiveness that Reichenbach demonstrated certain previously unknown physico-physiological facts in Nature, as Mesmer and his successors demonstrated certain psychico-physiological facts; and it is similar sensitiveness which has shewn another series of facts, those of the Divining Rod; all proving dynamic relation between inorganic substances and human organisms, especially appreciable by and through individuals whose nervous system is in an exceptionally sensitive state.

Of old time it has been known that small branches of certain trees, held in the hands of some individuals, moved on their passing over ground under which a spring of water was subsequently found. Dr. Ashburner, in his notes on Reichenbach (p. 90), refers to this subject. He says: "In the counties of Somerset, Devon, and Cornwall the searching for springs, there called 'dowsing,' is practised, and has been time out of mind." He then quotes the following note from Dr. Hutton's "Translation of Ozanam's edition of Montucla's Mathematical Recreations":—"Lady Milbanke, mother of Lady Byron, wrote to me that, when young, in 1774, she passed some time at Aix, in Provence, where it was a tradition that the city fountains were supplied with water discovered by means of the Divining Rod, or *baguette*. At Andonis, where she went subsequently, a spring was so discovered by a peasant, known as *l'homme à la baguette*. The Marquis d'Andonis employed him for the purpose. The man cut some forked twigs from a hazel tree and trimmed them to about six inches in length, each representing the Roman figure V. Taking one of these he held the two ends by a finger and thumb, the point of the twig downwards, then he walked slowly about the ground until the point turned, inwards and upwards, towards his body, and kept so turning until it became vertical; then it turned outwards and downwards. The man said that this indicated his standing over a spring of water, and that if he stayed there the turning would go on until the twig twisted away or broke. All present held a twig, but Lady Milbanke says that she alone was found to possess the same gift. A well was sunk there and water rose to the surface, which furnished a supply to the château, saving the Marquis the construction of a costly aqueduct.

"Two years afterwards, Lady Milbanke says that she put the gift to use in England, at the country house of a friend, who wanted a spring for the use of her dairy. A hazel twig, cut in the manner described, in her hands gave a similar indication. A well was sunk there which yielded the water required.

"Lady Milbanke gave Dr. Hutton an opportunity of witnessing the operation by visiting his family at Woolwich Common, where, on his own ground, the hazel twig turned in her hands, revealing, on digging, a spring.

"Lady Milbanke told Dr. Hutton that when the twig turned she had a feeling like that of being startled."

Dr. Ashburner next quotes from Memoirs by Dr. Thouvenel, a French physician, who was appointed commissioner (1781) to report upon the mineral waters of France. In the course of his investigations, he met with a man named Bléton, who made his living by finding springs. Bléton's method was to lay a short stick, of any wood except alder, across his thumb and forefinger, curved to enable it to turn upon its axis, which turning denoted an

underground spring. He said that when it turned he felt a commotion at the pit of the stomach, followed by a sense of oppression at the chest; and he said that he found that the depth and volume of water had some relation to his sensations; that when he had twitches of the arms he was moving against an underground current. He was healthy, but immediately affected by changes of weather. Thouvenel counted from 35 to 80 rotations of the curved stick as it lay on Bléton's finger and thumb while experimenting, his tremulous movements corresponding. He observed also that the rotation of the stick was backwards as he neared and stood over a subterranean spring, and that as he moved from the spot, in any direction, it ceased until he reached a determinate distance, when rotation was resumed in the opposite direction. Thouvenel also found that a relation subsisted between this phenomenon of retrograde rotation and the depth of the water.

He experimented with Bléton over metals, coals, and other substances, and found him, with his stick, quite an electrometer—a delicate philosophical instrument, consisting of a small stick of wood and a sensitive human organism!

## ON MATERIALISATION PHENOMENA.

Mr. R. Caldecott, of Raglan, Port Melbourne, writes:—

"Mr. Montague Miller, the apostle of Secularism and Materialism, in his lectures has said that he knew of no evidence of a spirit-world. He has been recently to one of the séances of Mr. G. Spriggs, when the spirit Geordie presented himself materialised, and, as he has often done to me, gave Mr. Miller a good grasp of the hand.

"I trust that this manifestation of a spirit in materialised form will have an equally good effect on him as a phenomenon of materialisation had on Dr. Crowell, as related in his work on the 'Identity of Primitive Christianity and Modern Spiritualism.' He says there (p. 268, Vol. I.): 'At a séance at Moravia (U.S.A.), when nine inquirers were present, among whom were Charles H. Foster and myself, the face of a young man appeared at the aperture of the cabinet. Foster asked his name; he answered, I am Eugene Crowell, and you are Charles Foster, upon whose arm the initials of my name appeared in New York.'"

"Dr. Crowell says: 'This was the name of my son; the answer referred to my first sitting with Foster, three years previously, when the initials of his name, "E. C."—the same as my own—met my astonished gaze on the medium's arm; and they, like the "Mene, mene, tekel upharsin" written upon the wall in an ancient time by similar spiritual agency, sounded the knell of my life-long materialism.'

"If the mind of Mr. Miller should be changed by what he witnessed as was Dr. Crowell's, a conclusive answer would be given to the question—'What is the good of these materialisation phenomena?'"—*Harbinger of Light*.

SALFORD (Trinity Hall).—On Sunday last Mrs. Bailey, of Halifax, occupied our platform, at 6.30 p.m., and addressed the meeting upon the subject, "Where two or three are gathered together in My name, there will I be in the midst of them." Afterwards several clairvoyant descriptions were given. On Sunday next Mr. Worsman (Bradford) will speak, at 10.30 and 6.30.

STONEHOUSE.—SAILORS' WELCOME.—On November 30th, at 11 a.m., an address was given by the guides of our esteemed friend and co-worker, Mr. R. S. Clarke, of Plymouth. The subject, which was chosen by the audience, was, "Does Spiritualism teach the Gospel of God?" The control could not conceive how the doctrine of eternal punishment could be embodied in the glad tidings or Gospel of God. Spiritualism, however, accepted whatever was good and true from all religions and creeds. At the séance at 3 p.m., the influences very cheering. The hour thus spent far exceeded our expectations, both as regards attendance and harmony. At 7 p.m., the guide of the medium spoke on the progress of spiritual work, shewing that inspired writings, prophecies, visions, and revelations have their counterparts in spirit-life; that frequent assemblages take place for praise, adoration, and for the worship of the Most High. The advertising resources of this Society having been more than exhausted, I earnestly ask the readers of "LIGHT" to note the following prospectus of lectures for the present month:—Sunday evening, December 7th, "The Dark Ages." Sunday evening, December 14th, "The Power of Truth." Sunday evening, December 21st, "The Ancient of Days." Sunday evening, December 28th, "The End of Time." W. Burt, Lecturer.

## CURRENT NOTICES.

The following notices have already appeared in our columns, but as we wish to keep them before our readers for a few weeks we shall repeat them occasionally in these advertisement pages.

## STATISTICS WANTED.

We have in view a work which, if generally and systematically carried out, will considerably increase the usefulness of "LIGHT." It has primary reference to the collection of facts in connection with the spiritual movement, full details of which will be published in due course. The first step is to obtain as complete a list as possible of the names and addresses of those who are known to be interested in Spiritualism and kindred subjects. We shall esteem it a favour on the part of any reader of "LIGHT" if he will send us information bearing on any one or all of the subjoined points. We pledge ourselves to publish no name or address supplied us without the consent of the individuals concerned.

We therefore address ourselves personally to every reader and subscriber and ask each one to send us :—

1. The full names and addresses of any persons known to them, as avowed Spiritualists, either in their own locality or at a distance.

2. The full names and addresses of any persons known to them, not avowed Spiritualists, but who are interested in the subject.

3. The name of any societies of Spiritualists, or investigators, together with their full titles, addresses, names of officers, numbers of members attached to each, &c., &c.

4. The names and addresses of any public mediums known to them, with their phase of mediumship.

We shall be pleased to receive detailed answers at the early convenience of our friends. All letters on this subject should be addressed, "The Editor of 'LIGHT,'" 4, Ave Maria-lane, E.C.

## FORTHCOMING SPECIAL FEATURES IN "LIGHT."

In the event of our hopes with respect to the sustentation of "LIGHT" for 1885 being realised, it is our intention to issue a special number early in the new year; indeed, we are even now busily engaged in its preparation, fully believing that the friends of Spiritualism will not allow such a misfortune to the movement as the extinction of this journal would be, to occur. We shall follow in the main the lines previously observed, arranging for articles of special interest and value, illustrating the text by wood engravings. The illustrations in the last special number were not at all to our mind, being somewhat harsh in outline and coarse in execution: therefore, we are paying considerable attention to the style and quality of the pictures intended for an early number of the new volume—our fifth—of "LIGHT."

Without doubt, many will welcome such an opportunity of introducing Spiritualism to friends and acquaintances interested in the subject. As a guarantee of excellence and suitability for this purpose, we confidently point to our last experiment; that now proposed will, if anything, exceed it in value. We are prepared, *for the purpose of free distribution*, to supply parcels at the rate of twenty-five copies for 2s. 6d., fifty copies for 5s., or 100 copies for 10s. Orders may be sent in at once, but in any case they must reach us before the week of publication. Instructions should be given as to the mode of carriage. We find it best to send them by newspaper train, and for the recipient to pay the charge—never more than a few pence—on delivery.

**SPECIAL NOTICE TO SUBSCRIBERS ONLY.**—Through the generosity of two well-known Spiritualists—one of whom, Mr. J. G. Keulemans, we are alone able to mention by name—we have been placed in a position to offer regular subscribers to "LIGHT" a set of four chromo-lithographic drawings of experimental results obtained at the materialisation sances of Mr. Eglinton and Mr. Husk. These pictures are of a very striking character, and illustrate in an unique and artistic manner some of the more remarkable features observable in connection with research in spiritual phenomena. The sances of which these plates are descriptive, occurred in private houses, and took place under the most unequivocal conditions. Mr. Keulemans is a gentleman well-known in practical art circles, and he has very kindly offered, as a contribution to Spiritualism, to prepare the litho stones, and make ready the plates for printing, the cost of the latter being borne by another gentleman who has long been a

devoted worker in Spiritualism. These pictures (to be reproduced by the best litho processes), though valuable as works of art, will yet derive their chief interest and value from the fact that they are faithful representations of phenomena which have actually occurred; and also because they will explain and illustrate, in a manner that would not otherwise be possible, some of the results of recent experimental research, the incidents being repeated in some cases over and over again, in order to give the artist, Mr. Keulemans, the best possible chance of perfectly illustrating the subject.

We are sure we shall only echo the wishes of all our readers when we tender our best thanks to Mr. Keulemans and his co-donor for their generous gift. There are a number of similar drawings, which could be similarly reproduced, and perhaps some other well-wisher to the cause will continue the work so well begun.

These plates will be issued in January and are intended for *regular* subscribers only. Those friends who obtain their supplies direct from this office will receive them in the ordinary course. But there is a large number of readers who procure "LIGHT" through trade and other channels. Those of the latter class, who desire to possess these drawings, must please send us (1) their full name and address, with an assurance that they are *regular* subscribers; and (2) the name of the agent through whom they obtain their copies, and the plates will be sent, when issued, in the usual way (*i.e.*, as an inset to "LIGHT"); it will, however, in this case be necessary to fold them, thus causing slight deterioration, but we are willing, if the extra cost of packing and postage is defrayed (6d.), to pack them on a roller and thus secure freedom from creases, &c.

## "ANIMAL MAGNETISM."

We are requested by the Psychological Press to express their regrets to the subscribers to this work that there has been so much delay in completing its publication. As a matter of fact, the whole of the sheets are printed, and we are informed that it would have been issued long since had it not been for the accident to "M.A.(Oxon.)," who had kindly undertaken to write the preface. That gentleman, however, being forbidden by his medical advisers to write, or even read, there is no alternative but patiently to await his recovery, and in the meantime the subscribers to the work will no doubt extend a kind indulgence to the publishers, who beg us to assure them that there shall be no unnecessary delay in the issue of the complete volume.

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**The Occult World.** By A. P. SINNETT. A New Edition, Contents: Introduction—Occultism and its Adepts—The Theosophical Society—Recent Occult Phenomena—Teachings of Occult Philosophy. 172 pp., cloth, price, 3s. 6d.



## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; 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.