

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The first fruits of the labours of the Society for Psychical Research have been given to the world in a paper, the substance of which appeared in last week's issue of this journal. The original was published in the *Nineteenth Century*, and is an abstract of a still fuller report presented to the Council of the S. P. R. Thought-reading is the subject experimented on, and the committee are able to record some very striking results obtained during a week's investigation. Assuming some familiarity with the methods used, here are some results: 382 trials gave 127 successes on the first attempt, 56 on the second, and 19 on the third. Five selected cards were named correctly on first trial; and eight consecutive successes were made, once with cards, and once with names. The odds against such successes are represented by such odds as a million to one—142 millions to one—and, in the last case, by odds immeasurably greater.

The hypotheses usually given to explain such phenomena are—*Coincidence*. This is excluded by the facts just glanced at, and by others which will be found in the report. *Mental disease*: a morbid craving for notoriety and desire to delude experimenters. This was excluded by rigid precautions. *Collusion* between some persons present and the thought-reader. Against this special precaution was taken; it being held to be unscientific to rely on the honesty of any person. *Supersensuous perception*: or exalted sensibility of the ordinary sense organs. In view of this, care was taken to avoid even whispering selected words. *Unconscious indication* on the part of the experimenters of what had been chosen. This, too, was kept in view and guarded against. If the results, then, were not to be explained away by fraud, supersensuous perception, coincidence, or unconscious information given by the experimenters themselves, how may they be explained?

It is not easy to say. The children with whom the experiments were chiefly made seem to have formed a mental picture of the object. This appears probable from the frequent guessing of king for knave in a suit of cards, and *vice versa*. On the contrary a German word was correctly obtained, of which the thought-reader could have formed no visual image. Again, the presence of some familiar friend, or relation, facilitates matters. A rough or offensive manner of questioning creates agitation, and prevents good results. So, apparently, does a heavy meal. Here is a striking parallel to the psychical phenomena with which I am more familiar. The best results are obtained when the medium is perfectly comfortable in mind and body, and is not disturbed or irritated (however unconsciously or foolishly) by any antagonistic presence. Another parallel between the two sets of phenomena is found in "inexplicable fluctuations of success and failure." No resemblance could be traced to mesmeric phenomena. The editor of the *Nineteenth Century* appends a valuable note, which he extracts from a paper sent by him to the *Spectator* as far back as January 30th, 1869. In it he suggests an explanatory theory of brain-waves, *i.e.*, that the vibration of molecules of brain-stuff may be communicated in waves or undulations to the circumambient ether, and so impress certain brains. He acutely remarks that the fact that the last brain-waves of life are frequently intensest may account for the frequency and

vividness of apparitions at the moment of death. Mr. J. Stuart-Glennie writes to claim independent promulgation of this theory for himself. It is, indeed, by no means new or original.

The difference of intellectual attitude between the *Saturday Review* and the *Spectator* was never more strikingly exemplified than in these respective papers on this subject of Thought-reading. The *Saturday* is supercilious, superficial, and omniscient withal—with the sort of omniscience which is either the property of a Divine being or the note of extreme ignorance. "We hoped that we had heard the last of, &c. . . ." "It is curious to find Spiritualistic slang cropping up in this business," and so on. Sir Oracle "opes his lips" with no attempt to conceal a fine scorn for any men so fatuous as to believe what they see, or so foolish as to investigate what, on the faith of a *Saturday Reviewer*, has no existence. The *Spectator*, always thoughtful and candid in its treatment of such problems, gives a fair and full discussion to the paper, and suggests some additional experiments which may add to our scanty knowledge of the method by which a reflection of a given thought may conceivably be conveyed to another brain. There is no sneer, no jest or sarcasm, no attempt to deny that the writer, in common with most other people who do not write for the *Saturday Review*, is groping in the dark for an explanation of facts which are plain enough to see, though hard to correlate and refer to their exact niche in our science. The one article does not even provoke a smile, though its assumptions are funny enough in their way. The other is an able and suggestive comment on a new and strange fact.

I do not know anything about "final reprobation." I do not suppose that anyone does. I do not know that even "Spirits who visit us" are unexceptionable authorities on "the final triumph of good over evil." Nor do I at all believe that "the motives and incentives to evil are in a great measure removed by the loss of the physical organisation." Some may be; some are not. But it is surely plain enough that reiterated yielding to recognised temptation does weaken the power of resistance, and make the upward ascent—when it comes, if it ever does, as I believe it does to most, if not to all—more arduous, more toilsome, if not more hopeless. This I may hold as a truth necessary to be acted upon, without saying anything or speculating at all about the final consummation of the eternal purposes of the Supreme, of which I am quite without means of obtaining knowledge, and which, indeed, in my present state I must be unable to understand or appreciate. I am, however, not disposed to quarrel at all with "R. B.'s" repudiation of the doctrine as stated by himself. It is repellent and dishonouring to any exalted idea of God.

In the paper on "The Systematisation and Application of Psychic Truth," Dr. Anna Kingsford takes opportunity to state her position in reference to Spiritualism, and to criticise a "poor and mean view of the scope and destiny of" this great subject, put forth "not by outsiders, but by those professing to be of their own number," and that "in an organ professedly dedicated to the interests of spiritual teaching" (!) *i.e.*, by myself, among others, in "LIGHT." I will take no exception to the curious use of terms which seem to throw some sort of doubt whether, after all, we are not wolves in sheep's clothing rending the flock which we "profess" to belong to, beyond "professing" a mild surprise at such a qualification being thought necessary by any writer. And for the theory put forth that Spiritualism is a new and elevated platform from which the inspired seer can penetrate into the depths of all human science, I can but say that I wish it were even so. To the ordinary mind this said platform seems rather to be one, by no means elevated, on which every variety of intellectual craze, every distorted sympathy, every strange *bizarre* speculation is represented; so that to those who regard the motley group with uninspired vision the name of Spiritualism seems to be too often the equivalent of emotional enthusiasm.

and of misdirected sympathy. No doubt many of us "hear a voice behind us saying—This is the way, walk ye in it;" but, alas! the voice is a Babel voice of most uncertain sound. No inspired prophet, prophetess, or seer, can claim an authority to give such a direction; and, for myself, if any did make such claim, I should assuredly disregard it; as, if any gave me such a direction, I should feel disposed to interpolate a negative into the advice.

I hope it is not a sign of unregenerate cruelty of heart, or something worse, that I cannot without a strong sense of the extreme inappropriateness of such language hear "practices" that it is not difficult to identify with experiments, which, at least in a vast majority of cases, have a beneficent and useful end in view, compared to "robbery, brigandage, fraud, false coining, assassination, seduction,"—there is more, but this will, perhaps, do. I do not know how high that platform may be whence this higher criticism finds its way to us; but the vituperative language, when it does get down to us, is "of the earth earthy," with a very human tendency to mere scolding. It is, if I may venture to say so, a great subject for regret that such language finds any place in a paper which contains, as all that comes from the same source does, thoughts full of beauty and truth. Apparently we all have our "treasure in earthen vessels;" that is, when we have any treasure at all.

Mr. Malcolm has furnished me with the following valuable details respecting the case of double consciousness to which I referred recently. The "male figure" who accompanies the liberated Spirit of the subject in its wanderings would seem to be her guardian. The discovery of the body of the lost child by her clairvoyance is as striking a case as I remember.

Haughton, near Darlington, May 24th, 1882.

DEAR SIR,—Having lately seen a paragraph in a local newspaper referring to the case of a clairvoyante at Darlington, I called on her on the 15th of this month, and ascertained the following particulars of her case. Six months ago she was engaged in nursing a baby, when she slipped her foot on some stairs and fell, with the child in her arms. She was taken to a hospital, where it was ascertained that she had injured her spine, and there she was subjected to various treatment, for some months, without any relief. Two months ago she returned to her home, where I saw her. Her present condition is paralysis of the lower limbs and the right arm. She is constantly passing into a "trance" condition, during which her left arm, as well as her right and her lower limbs, become perfectly rigid. While in this condition her bodily senses are dormant. She sings, and repeats verses from the Scriptures, but is unable to respond to any questions. On awaking from her trance she describes scenes and persons with whom she has had intercourse,—sometimes in this world, at others in a spiritual world, where she meets persons whom she had known before their departure, and whom she expresses her surprise at finding free from the infirmities or deformities which afflicted them in this world. She says: "They are all bright and happy, and much more beautiful than when here." Her friends have tested the statements which she has made respecting visits to friends in Darlington, or neighbouring towns, and they have ascertained that the scenes which she witnessed and the persons whom she saw present on these occasions were really occurring and present at the time she related them. She sometimes speaks of events which are about to happen to her, or in her family, and these always occur just as she predicts. She describes a male figure, who accompanies her wherever she goes, when in trance condition, and she always speaks of him as, "He takes me," "He tells me," "He shews me these things."

On the 19th of April, a little girl, living with her parents at Leeds, disappeared. Her younger brother had gone out, and, not returning, his parents became uneasy, and sent their daughter to search for him. The boy returned, but the girl did not. After trying every means to discover her without success, the father of the girl, having heard of the clairvoyant powers of the girl at Darlington, wrote to her father and asked him to see whether she could trace the lost child. Her father read the letter to her, and she soon after passed into "trance." While in that state she sang some hymns, and as soon as she recovered her natural condition she exclaimed, "Rejoice! rejoice! for I have found the lost sheep." She then told her friends that she had been with the lost girl; that she was in Heaven, and that they had been singing hymns together; that she had requested her to inform her friends at Leeds that she was quite happy, and that they were no longer to grieve for her; that in seeking for her little brother she had gone near a river, and had fallen in accidentally; that the water was very black where she fell in, owing to some dyers washing their clothes there, but that she had floated away from this spot, and at a great distance from it her friends would find her body floating on the water. They made search, and on the 18th of May the father discovered the body of his child floating on the river Aire. He sent a Leeds

newspaper containing an account of the discovery of the child's body to the clairvoyante's father, who gave it to me to read last Sunday, the 21st of May.

Should you deem this account of sufficient interest to publish, I beg you will make use of it.—I am, dear Sir, yours faithfully,

JOHN MALCOLM, F.R.C.S. Eng.

The *Harbinger of Light* (April) contains further particulars of experiments with Mr. Spriggs. Steady progress has been made, especially in the power of the materialised form to endure light. The spirits Geordie and John Wright form a striking contrast; the one active, muscular, with close, dark, heavy beard; the other slenderly-built, with a thin, wavy, gray beard, and dignified demeanour. These seem to have been carefully watched "in the full glare of the light, which was taken out of the recess, and held in Mr. Terry's hand, so as to strike full on the form." Geordie has also pulled aside the curtain so as to shew the medium, while Mr. Terry held the light as above described. On one occasion (March 14th) six different forms materialised, and five different handwritings were produced, the matter of the messages being unimportant. On the 17th Peter stood in the full light repeatedly, and John Wright dematerialised in good light. He stood, it seems, "just between the curtains," and was seen to sink down until head and shoulders were alone visible, "there being some eighteen inches or two feet distance between the top of the head and the ground." This phenomenon will no doubt be developed until it can be shewn under more perfect conditions, away from the curtains, and in a part of the room where every possibility of concealment is absent. No doubt the light was enough to make this impossible; no doubt Mr. Terry and his friends are satisfied that no deception is possible, or would be attempted; but I suggest only that the evidence should be made as perfect as possible. There is an old and very simple trick by which this dematerialisation is counterfeited when curtains are at hand to conceal the lower part of the body; and it would be well to put out of court any possible suggestion of such methods.

Another feature of these séances has been the presentation of two distinct forms at one and the same time. On one occasion a female form occupied one side by the curtains that formed the cabinet, and the centre was occupied by a child-form not more than three feet in height. The figures were three and a-half feet apart. This was repeated several times, and finally the two stood side by side. The latter form repeatedly stooped and kissed the child, afterwards taking it up into her arms. This remarkable phenomenon, as well as that of dematerialisation, appears to have made "distressing demands on the mediumistic forces of all sensitives amongst the sitters." The medium within the cabinet is, therefore, not the only source of the psychic force employed. I venture to suggest to Mr. Terry that exact minutes of these séances should be kept, and finally published in a collected form. If such detailed minutes have not been kept, I would suggest that all the principal experiments be repeated under the most carefully guarded conditions, and exact details be preserved. Indeed, this is desirable under any circumstances, for as the Intelligences at work familiarise themselves with the circle and gain confidence they will probably be able to produce phenomena more perfectly than in the early days when the circle first met. Let these various manifestations, then, be reproduced under the best attainable conditions, be attested and fully described—no point is too minute for notice—and published in a pamphlet. Mr. Terry will confer a boon on many who, like myself, are most anxious to have some light on the methods by which this stupendous manifestation of Spirit-power is produced.

M.A. (Oxon.)

Miss Wood, of Newcastle, has recently attended two members' private séances at 38, Great Russell-street, on which occasions the results were of a very satisfactory nature. Miss Wood's readiness to submit to any reasonable test conditions, coupled with a natural ingenuousness, speaks well for her future usefulness. Should she be returning to the Metropolis, possibly some arrangement might be made whereby to induce her to place her services at the disposal of a select circle, for a series of séances to extend over a period to be determined, in order to still further develop her powers and facilitate the study of materialisation phenomena. Communications are invited upon this suggestion, and may be addressed to me—T. Blyton, 38, Great Russell-street, Bloomsbury, W.C.

MR. J. J. MORSE'S APPOINTMENTS.—BIRMINGHAM: June 11th; NOTTINGHAM: June 18th; LONDON: June 25th; KEIGHLEY: July 10th; STAMFORD: July 23rd. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

WILL-O'-THE-WISP.

To the Editor of "LIGHT."

SIR,—In response to your query in a late issue of "LIGHT," "Has any body ever seen a Will-o'-the-Wisp?" and seeing that "Arcanus," in a recent number, so forcibly corroborates my own experience of nearly forty years back, I beg to give you the leading features of the circumstance that occurred to me in the year 1843. Though so far back, the event is still as fresh in my memory as the day after its occurrence. In the latter end of the month of November of 1843 I was residing at Earl's Barton, a village seven miles from the town of Northampton. I am the more particular in describing the locality as, doubtless, many of your readers may be cognisant of the various points indicated in the following lines; and where such is the case it naturally enhances the interest in the matter.

Upon the night in question I had occasion to walk from Northampton to Earl's Barton, starting at 11 p.m. The weather during the day had been somewhat foggy, but upon emerging from the Northampton gas lights into the open country a genuine November fog seemed to have settled down upon the face of nature. It was a fog more characteristic of London life than of the Northampton hills. However, I wended my way with tolerable success for four miles, when reaching the turning on the right hand leading down to Great Billing, my attention was drawn to what appeared to be a lantern with a light, carried, as I then supposed, by some shepherd, who, probably, might be going to see after some sheep or cattle needing extra attention. By the motion of the light I was led to conjecture that the person had just jumped over a low wall which at that time enclosed a plantation of trees. The light turned in the same direction that I was going, being slightly in advance of me, but kept close to the wall on the grass which skirted the hard road. The grass being at that point about six yards wide, the light at that time could not be more than twenty-five feet from me. My not seeing the individual I accounted for by the denseness of the fog. Very naturally, I was pleased at the prospect of having company, if it was but a shepherd with his lantern, especially at such an unseasonable hour, and under such unfavourable conditions as I was then placed in. Hence I essayed to make a closer acquaintance with my new-found friend, and hastened my steps in order that I might come abreast of him, seeing he preferred the grass and I the hard road; yet I thought if we could only get in a line with each other we could in that position hold some converse. But, strange to say, every effort of mine to get in a line with my companion was fruitless. The faster I walked the faster he walked. Seeing that my efforts failed, the thought occurred that speech might prove more effectual. Hence I spoke to my supposed shepherd, asking if I might have the pleasure of his company as far as he might be going; I also added an inquiry whether any untoward circumstance in connection with his cattle or sheep had called him out at such an unseasonable hour. But no response came to my repeated inquiries.

After passing the toll-gate the road lay down a slight incline to what is called Billing Brook, separating the parishes of Great Billing and Ecton. At this point commences the rising of another hill, in length I should suppose about a third of a mile, bounded on each side of the road by an embankment of earth from which grow two rows of beautiful trees, forming a delightful avenue when seen under favourable circumstances. When my supposed friend had reached these trees his delight seemed to know no bounds. The light would seem to run round and round the base of each tree, then would cross the road on to the other embankment, and there practise the same movements round the trees, then retrace its steps backwards and forwards till the end of the avenue was reached. At this point of my experience of the strange phenomena enacted before me, the fact of their being in any way connected with human agency was almost entirely dispelled, as the sequel proved, though up to the time of its reaching the trees my conviction was unshaken as to its being a living person.

From the end of the avenue to the first house in the village of Ecton would be a probable distance of 400 or 500 yards, which space is less wooded. The house stands away from the village, I should say about 600 yards. The high road to Wellingborough passes the front of the house, and to the back of the house, in a diagonal line, is also a road leading to the village. A garden surrounds the building, which is also enclosed by a low stone wall, the corner of this facing anyone travelling in the same direction as myself. I might here add that when I had reached this spot there was the choice of two routes by which I could reach my home, two miles distant; either by the

high road in front of this house or through the village by the side road as above described, which would shorten my journey by half-a-mile. I will now revert to the time when, emerging from the avenue of trees into the more open part of the road, I was surprised to see my companion make a sudden dart forward and so become lost to my view, as I thought, for ever; but to my great surprise, upon reaching within about a hundred yards of the aforesaid garden wall, I espied my lost light dimly through the fog. Upon coming close to the wall, I found the light was apparently hanging suspended in the branches of a tree which was growing within the garden wall just out of reach. Here I stood a few moments, to determine which of the two routes I should take. Having decided to go by the high road by the front of the house, I had not taken many steps in that direction before the light was again just a few steps in advance of me. I then resolved that I would go the shorter route through the village and over the fields. This resolution had been arrived at without any thought as to the probable action of my companion light. In fact I was so intent upon reaching my home in the quickest manner possible that I did not at that moment take any notice of the light just before me, but turned in haste to retrace my steps to reach the road running at the back of the house, when an unusual humming sound caught my ear. Turning my head to discover whence the sound came I was surprised to see the light being, as it were, wafted past me, though only apparently four or five feet from me. Having passed me, it rounded the corner of the wall, as if knowing my intention of taking that route in preference to the other. It then preceded me through the village to the churchyard gate, the foot-road being in that direction. Those of your readers knowing the locality at that time will remember the narrow dark lane leading from the churchyard down into the grass field immediately in front of Squire Isted's house. This lane at all times was gloomy, but on this occasion it was simply dense darkness, and only by the aid of the wall on one side could anyone find his way down it. I should have said that on reaching the churchyard gate the light seemed to take its flight in a similar manner as before stated. Again I thought it had left me for good, but another surprise awaited me, for when nearing the bottom of the tunnel-like lane there was my companion, peering into the dense darkness, as if solicitous for my welfare. My route now lay across grass and ploughed fields, yet my attendant kept constant close guard upon my footsteps, till reaching a ploughed field in which were then growing some very old crab apple trees. In the centre of this field, across the path, was a large sheep pen, having a number of sheep folded in it. Being unable to distinguish the foot-path across the field I lost my way. The fog by this time had become so dense that the ground at one's feet was not visible. Much time was lost in trying to find the way out of the pen, until I stumbled against one of the crab trees, when, knowing its exact position, I was enabled to steer my course, as I supposed, to the end of my journey. I should say that my friend never deserted me in my difficult navigation of the sheep fold, but seemed to shine brighter and cling closer in my difficulties; so close was it at times it appeared almost within reach of my touch, but any effort on my part to take that liberty was resented by its immediate flight to a distance. Having cleared the fold my course was somewhat easier, till I arrived at a large grass field having a very steep incline, at the bottom of which was a swift running brook. Adjoining this was a large pond of water, situated in the field I was then in. My proper road lay by the left hand side of the pond, by a stile and plank to carry me over the brook, but my great difficulty was to steer for the pond so that I should find it on my right hand side. I traversed the field time after time, but nowhere could I find the pond. At last my attendant light seemed to make another rush away as if to leave me, and for a moment was lost to view. Taking a few steps in the same direction, I could just perceive dimly in the distance the light at a considerable elevation. Thinking to follow its course, with the aid of a stake which I had drawn from the sheep fold, I felt my way to the spot, till, being nearly under the light, I was going to take a few more steps, when, with the stake in my hand feeling for my road, I discovered that I had reached the edge of the pond, and one more step would have precipitated me to the bottom—but for the stake it must have been so. Having found this water on my left-hand side I could not make out where I could be, and I could find no opening in the hedges to enable me to cross the brook. Hence I was compelled to remain in that condition till four o'clock in the morning, the light all the time suspended over the pond. At four o'clock the fog lifted. A break appeared

in the clouds, the moon made an effort to shine through, and I was enabled to see that the pond I had so nearly stepped into was the very one I wanted to find, but that I was on the wrong side of it. On the other side were the stile and plank, which ultimately I crossed in safety, and reached my home in ten minutes. But I should remark that my guiding star, if I may so call it, immediately the moon put in an appearance, took its final departure. I believe it is recorded of the Will-o-the-Wisp that it invariably leads its followers to the vicinity of water; such proved to be the case to—Yours, &c.,
G. E. A.
London.

BUDDHISM AND CHRISTIANITY.

Dr. Wyld, in the article published in "LIGHT" of the 3rd inst., and the writer in the *Theosophist*, whose assertions he disputes, appear to be speaking of two different kinds of Christianity.

The writer refers to the Christianity which actually exists, and Dr. Wyld to "Esoteric" Christianity, a system which is explained, in his work on *Spiritual Dynamics*, as founded upon the inner or secret meaning of the books of the New Testament.

Pilate's question, "What is truth?" has never been satisfactorily answered. What the real doctrines of Christianity are, as a whole, it is impossible for anyone to prove. The sentences upon which they are built are usually so ambiguous that they may be, and are, made to mean very different things. Each sect, whether of the Roman Catholic or Greek Church, whether Episcopalian, Wesleyan, Baptist, Quaker, Shaker, Unitarian, or Mormon, earnestly believes that its own special doctrines are those taught in the Christian writings.

Since the doctrines of these sects differ very greatly it is evident—

- 1.—That if one sect is right all the rest must be wrong.
- 2.—That the teaching of the New Testament is extremely obscure upon very important points.
- 3.—That the books which contain such obscure teaching cannot be the only writings which a Heavenly Father has sent for the guidance of His children.
- 4.—That any individual man is almost certainly in error who believes that the sect to which he himself belongs possesses the real and perfect truth.

I once had the pleasure of a long interview with Dr. Wyld, and feel sure that he will acquit me of any intention of being personal when saying that Esoteric Christians appear to an outsider as only one more sect added to the many already existing, and that their doctrines seem to me to have originated in minds whose reasoning powers and feelings of humanity are too highly developed to allow of their accepting the ordinary tenets of Christianity, but who shrink from giving up the name of Christian, endeared to them by early associations.

Although it may be difficult to comprehend from the New Testament what Christianity really is as a whole, there can be little doubt as to its teaching with reference to the chief and most objectionable doctrine, that of atonement by vicarious sacrifice. Take the following passages out of many:—

"And you, being in the past enemies, yet now hath He reconciled in the body of His flesh through death."

"Much more, being now justified by His blood, shall we be saved from the wrath of God through Him."

"For if, when we were enemies, we were reconciled to God through the death of His Son."

"Who His own self bare our sins in His own body upon the tree . . . by whose stripes ye were healed."

Whatever metaphorical interpretation may be given to such passages, surely, if language have a meaning at all, their plain meaning is that God could not forgive us our offences until His anger was pacified by his sinless Son being punished instead of us.

The ancient Jews, being a race of blood-thirsty barbarians, thought that their national god Jehovah could be appeased only by the sacrifice of the lives of innocent animals, offered by those who had offended Him. In process of time this national god was transformed into the Creator of the universe, but the idea still remains that He was unable to forgive sins unless His vengeance (then called justice) was satisfied by the death of some one, and the early Christians, imbued with this idea before their conversion from Judaism, concluded that *the one* was Christ.

The tenet of vicarious suffering is fit, not for true women any more than men, but for mean-spirited cowards who dare

not face the consequence of their own acts. It is a doctrine which could have originated only in the hearts of savages. If salvation were offered to a civilised man upon such terms, honour should compel him to refuse it, and say "Let me suffer the penalty of my own sins, for that alone is justice."

With respect to sin and its consequences, the teaching of Buddhism is certainly more in accordance with reason and every idea of justice implanted in our hearts, than the teaching of Christianity.

The latter says that a man whose whole life has been utterly vile can go into eternal happiness if, at his last hour, he repent and trust to the sacrifice of Christ as an atonement for his own wrong-doing. Buddhism says, "Act wrongly or rightly, repent and reform at an early or a late period of your life, but remember this, that all your acts of omission or commission are followed by their inevitable consequences. Repentance and grief will not save you from the results of your evil doing, but the longer you persist in it the greater will be the subsequent punishment."

Teaching such as this seems much more likely than that of Christianity to make a man forsake sin at the earliest possible period. How many Christians persist year after year in evil doing, secretly hoping that they will repent before they die!

Dr. Wyld believes that Christianity is the only religion which has manumitted, ennobled, and glorified women, but it is doubtful if Christians have ever shewn greater respect for woman than the ancient heathen Germans. Moncure Conway in his "Idols and Ideals" says: "It can never be forgotten that Christianity took away from woman, both in Rome and Germany, the legal and political rights which have never since been restored to her."

Asiatic nations always held women to be inferior to men, and Paul and Peter, being Asiatics, were of the same opinion, as can be plainly seen in their writings. The condition of woman improved in consequence of a practice adopted from the heathen, and never taught in the New Testament, viz., that of the worship of the Madonna, which doubtless did great good. The act of adoring the highest ideal of womanly purity and holiness naturally tended to elevate women and excite feelings of love and reverence towards them amongst men.

It is, however, only since the belief in Christianity has begun to decline, and since the love of freedom and justice has expanded, that men in modern times have shewn a willingness to treat women with fairness. Even now marriage is to some extent a slavery, instead of being a state in which women have perfectly equal rights with their husbands.

Men of genius and learning were so very numerous amongst the Persians and Moors, in the early days of Mahometanism, that it is questionable whether Dr. Wyld is correct in believing that "from Christianity has arisen ninety-nine per cent. of all the men of genius and greatness who have adorned humanity during the last eighteen hundred years;" but, allowing that a very large proportion have arisen in Christendom, it seems very doubtful if their rise should be ascribed to Christianity; because, firstly, Greece, while heathen, produced, within a limited period, far more men of genius in proportion to her population than Christendom has ever done; secondly, Christianity has for hundreds of years prevailed from Iceland to Abyssinia and from Russia to Peru, yet the men of genius and greatness have appeared almost exclusively among the Latin, German, and Scandinavian races, while very few have arisen in the wide regions inhabited by the Slavonic, Greek, Semitic, and native American races.

It therefore seems that the production of great men depends far more upon race and political circumstances than upon religion. It is certainly greatly accelerated by intellectual freedom. As ancient Christianity, whenever it had the power to do so, systematically killed or persecuted any man who was great enough to hold, and to let the world know that he held, views of truth different to those of an ignorant, arrogant, and tyrannical priesthood; and as Protestantism has always endeavoured to stifle free inquiry upon any subject which seemed likely to shake belief in its doctrines, it is difficult to see how a religion which has thus opposed freedom of intellect, outside of particular grooves, can have increased the number of men of genius. If it caused the appearance of some it must have prevented the appearance of a far greater number.

Buddhism, like Christianity and all other religions, contains doctrines which cannot be proved, and if it teaches that there is no God either personal or impersonal, I believe with Dr. Wyld that it is destined to become extinct. But is this really the

case? May the idea not have arisen from the difficulty of defining what is meant by God? Goethe says:—

"Him who dare name!
Or who proclaim
Him I believe!
Who feel,
Yet steel
Himself to say, Him I do not believe!"

Buddhists pray and build temples. To whom do they pray, and for whose worship are the temples built? Edwin Arnold, in his beautiful poem "The Light of Asia," shews that he has studied Buddhism deeply. Here is one of the chief tenets as he expounds it.

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

* * * * *
That is its painting in the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind and rain.

* * * * *
The ordered music of the marching orbs
It makes in viewless canopy of sky.

* * * * *
Ever and ever bringing secrets forth,
It sitteth in the green of forest glades,
Nursing strange seedlings at the cedar's root,
Devising leaves, blooms, blades.

* * * * *
This is its work upon the things ye see;
The unseen things are more; men's hearts and minds,
The thoughts of peoples and their ways and wills—
Those, too, the great Law binds.
Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

Surely those who thus believe in a Power with which the universe is suffused, which causes the motions of the heavenly bodies and the ever changing forms of life and beauty around us, and which created *conscience*, with its cravings for righteousness, in the heart of man—they must also believe that this Power is an Intelligent Will. There is no meaning in the word "Law" unless it means the expression of Will. J. J. MEYRICK.

While agreeing with the view which the President of the London Theosophical Society has taken in his article on "Theosophy, Christianity, and Buddhism," I beg to differ from the conclusion deduced in the final paragraph.

Dr. Wyld says:—"Gautama Buddha was, with one exception, the highest teacher of morals which the world has been; but if he believed neither in God nor in inspiration he could not possibly have known, or taught, spiritual or *Divine* truth, and if so, his system is destined to become extinct."

Thanks to the efforts of competent scholars, the teachings of Gautama Buddha, in as far as they have been transmitted to us, can be well known. If they are misinterpreted by a self-assumed orthodox priesthood of Southern Buddhists, as the words of Jesus are misunderstood by some self-asserted orthodox Christians, that is no reason why we should impute ignorance.

The difference of expression between the teachings of Gautama Buddha and those of Jesus Christ can be partly ethnologically accounted for, and explain themselves for the rest by the fact that Divine adeptship is as various in its phases as is individual character.

The assumption that Gautama Buddha believed neither in God nor in inspiration is totally unwarranted, as a perusal of the "*Lotus of the Good Law*," the "*Lalita Vistara*," the "*Sutta Nipata*," and the "*Dhamapadda*," all of which are either in French or English translation and easily obtainable, will convince. All the teachings of Gautama are directed to the one point, the attainment of the absolute state—Nirvana; and if that absolute state is not the state of Divine Inspiration, what other state is to be considered as such? Those who say that Nirvana is annihilation speak only in the innocence of a primitive ignorance of the subject. *Gautama Buddha taught the way to Nirvana after having experienced Nirvana.* If Nirvana be annihilation, as self-constituted authorities would teach us to believe, who could possibly go about as a teacher, as Gautama Buddha did, after having passed through annihilation? It is evident that Nirvana is *not* annihilation, nor absorption, nor loss of individualised being, but an absolute state, a state of absolute

knowledge (illumination) and absolute happiness, the supreme good of ancient philosophers, of which neither the Buddhist High Priest nor his humble admirers have the least conception.

Jesus speaking of God as "the Father," while Gautama only points to "Nirvana," the state of Divine Union where the Father manifests Himself, makes the sole difference between the two teachers.

Divine Anthropomorphism, as esoterically understood by true occultists, is one of the highest truths;—for God is the man of the Universe, and man is the God of the Universe. Among the Jews the anthropomorphic God-idea had assumed a harmless non-idolatrous, though esoteric, form. The God of the Jews was held to be a Jew, with all the national character. Jesus endeavoured to ennoble the race and the God within them, but there was no reason why he should speak in abstract metaphysical terms, which would be incomprehensible to the non-metaphysical Jewish people; but the contemporaries of Gautama, even as the mass of Hindus of the present day, had extremely depraved, degenerated, and perverted anthropomorphic ideas of their deities. These errors had to be combated by all possible means before truth could be imparted, and there was, therefore, no other way left to Gautama Buddha than to ignore the whole pack of gods and demons whom the people worshipped, the Supreme Brahma, who among the countless hosts of his compeers had become a nonentity, included. Thus a semi-atheistic Pantheism was the result; and while Jesus spoke only of the *object* of Divine Union, "the Father," Gautama made the Union itself be the object, only to draw the people away from the perversion of Anthropomorphism. It was a very necessary reaction.

For this reason only Gautama Buddha, who, as an acquaintance with his doctrine will convince, was as divinely inspired as any other Divine teacher of humanity, is resolutely silent with regard to an anthropomorphic deity, preferring to give his followers the Divine experience rather than words about a deity. Esoteric Buddhists, although they have no name for God, know God nevertheless, while Christians often talk about a God of whom they know nothing.

I will not hazard a conjecture whether Buddhism is or is not destined to become extinct. Buddhism has as Divine an origin as Christianity, and embodies as many, if not more, unperturbed Divine truths than the formula of assumed salvation current among us. All religious so-called orthodoxies are doomed to pass away as far as their external forms are concerned, but the Eternal Truth, of which both Buddhism and Christianity are but reflections, this Divine truth shall endure for ever, and the direct ray will only be more and more beheld as the reflections cease. J. K.

WILLIAM GALPIN.

To the Editor of "LIGHT."

SIR,—At page 251 of "LIGHT" (May 27th) "Q.P.F." in an article headed "A Better Way in Diet" speaks of Brother W. G. (William Galpin) having fallen a victim to his extreme views on diet and clothing. This is a mistake. W. G. left the White Quakers' Community, near Dublin, and went to the Queenwood Institute, at Tytherly, in Hampshire (founded by Robert Owen and other social reformers), and there carried out his vegetarian habits. He engaged in agricultural pursuits, and was gored to death by a bull.

William Oldham, who was associated with W. G. at the Ham Common Concordium, I visited at his pleasant home near Kingston-on-Thames, where he died, at the age of eighty-nine.

David Richmond, another of the brethren at the Ham Common Concordium, who afterwards joined the Shakers in America, is now living at Darlington, and I frequently visit him. He is an ardent Spiritualist, and it is a great treat to hear him expound his views on the subject. As related at page 255 of "LIGHT," he first publicly promulgated Spiritualism in England, at Keighley, in 1853.—I am, sir, your obedient servant,

Haughton, near Darlington,
June 2nd, 1882.

JOHN MALCOLM, F.R.C.S.

In introducing Miss Ella Dietz, an actress, who read an article on "The Work of an Actor," in Yew York lately, the Rev. Robert Collyer said there was an unreasonable antipathy between the Church and the stage which he hoped to see done away with. So far as he was concerned, he went to the theatre whenever he could find time to do so.—*Barner of Light.*

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, 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 sances.

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

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PREVISIONAL OR PROPHEPIC DREAMS.

I send the following account of three previsional or prophetic dreams, which, I think, may be interesting to your readers. They possess, at least, the merit of undoubted truthfulness; an element in all such accounts of primary importance, and one which, I fear, so very many of them do not contain. Two of them occurred to Dr. A. Wright, a medical gentleman of Finchley, from whom I had them verbatim, and who has given me permission to authenticate them with his name. The third happened to my own brother-in-law, who at my request sent me a few days ago the particulars as I give them here. I will give them all as nearly as possible in their own words.

"One night," says Dr. Wright, "I was sleeping on board the hospital ship at Hong Kong, when I dreamt that I saw Miss —, the young lady to whom I was engaged at the time, writing a letter to me; and so real and vivid was the vision that when I awoke I could describe the room, with all its details, with perfect accuracy,—the furniture, the pictures, even to a moderator lamp which stood upon the table, and by whose light Miss — was writing to me.

"I made notes in my pocket-book of these various details connected with the dream, particularly with regard to the hour when it occurred.

"Some time after I received a letter from the lady, bearing the date of the day of my dream; and I found afterwards, when I inquired more accurately of her, that, allowing for difference of longitude, she must have been writing the letter at the time when I had the dream. This might have been only a coincidence; but my description of the room, which I had never seen, was perfectly accurate in detail, too accurate to be the result of accident or coincidence."

The second dream of the doctor is more curious still, and more pertinent to the prophetic character of some of these phenomena.

"In 1867," says Dr. Wright, "at the beginning of the year, I was coming home to England from China. One night, as we were going up the Red Sea, I had a most remarkable dream. I saw a race-course with all its usual accompaniments: the concourse of people, the horses, vehicles of all kinds, &c., &c. I then saw the race; I saw the horses come in at the winning post, and then I saw put up on a board in large letters the word HERMIT. This was in January, and I knew nothing of races, or horses; nor had I seen any English papers to give me the remotest clue. However, when I awoke I entered the particulars of the dream in my pocket-book with the name HERMIT.

"On arriving in England, for several months the dream, curious as it was, passed from my mind, till one day a friend happened casually to refer to the Derby. The dream then flashed across my thoughts, and I at once asked him if he knew the names of the favourite horses; he mentioned some, but not my word. We then sent for a paper, and there, sure enough, far down the list was the mysterious word of my vision, HERMIT; an outsider, with an odds of 25 to 1 against him. My friend then began to banter me, and said he supposed I was not confident enough to back my dream. I said, 'Will you give me the quoted odds?' 'Yes,' he replied; and the bet was made. The fact is well known in the chronicles of the books of bettors. Hermit did win the Derby, to the surprise of the sporting world; and I—for the only time in my life—won my bet, and twenty-five pounds."

Of the third dream my brother-in-law, Mr. G. W., writes as follows: "I dreamt one night that a certain steam-ship, whose name I knew, but with whose whereabouts I was at the time totally unacquainted, had broken down in her engines, and had put into a port on the South American coast, which I also knew, for repairs; that her engineer had been dismissed, and that I had been sent for to superintend the repair of her engines. A few days after I received a letter stating that all this had literally occurred as I had dreamt, and asking me to go and take charge of the repair of her engines. That the dream could not have been an afterthought is evident from the fact that I mentioned it to my wife in the morning, as well as to several friends, who were equally surprised with myself when the letter came which corroborated the dream."

S. W. W.

MRS. KATE FOX JENCKEN AT BATH.

[We print the following communication although it contains little or nothing with which Spiritualists are not familiar. It will, however, answer a purpose by shewing the progress which Spiritualism is making in private circles, among intelligent and conscientious persons who have been accustomed to sneer at it as either gross folly or wicked fraud.]

Through a happy chance I had last week the pleasure of entertaining Mrs. Kate Fox Jencken for a few days at my home. It is well to say that I had never seen nor heard of that lady until a few days before she became my guest; nor had she even so much as heard of my name until an hour or two before that time. You will perhaps allow me also to preface the following narrative by saying that on Wednesday, May 27th, I attended my first Spiritualistic sance, with Mrs. Jencken as a medium, at the house of Mr. Edwin Hill, Bath. I had long ago "closed with Lucretius," and was certainly not sympathetically disposed towards the ideas embraced by Spiritualists.

I should here like it to be understood that I am not prepared by a long way to give credence to all I hear as taking place at sances, but I feel in honour bound to state, in as bare and unvarnished a manner as I can, the reasons why I no longer believe all mediums to be impostors and Spiritualism a fraud. I trust, sir, that if my reserve and caution in accepting your theories in this matter should be at all offensive they will at least have the effect of shewing to your readers that I am not one to be readily imposed upon nor to be hoodwinked by the clever guesses of even the "quintessence of twig."

On the evening already mentioned, after sitting a few minutes at a table listening to raps which followed questions asked by my friends around, I was urged to inquire if anyone was present who knew me. Three peculiar but distinct raps immediately followed, signifying assent. These raps in answer to my questions were different from those which were given in reply to the questions of my friends; and in all subsequent sittings they were easily recognised, both for their firmness and decision, and for their double sounds, like the first three knuckles of both hands rapping firmly against the floor, the table, and the walls. I then inquired, by direction of my friends, if an uncle, brother, or cousin was present; and the word cousin was spelt, then the word C—, and, after further inquiries, the name A—. The medium then wrote the following sentence, which to me was most astounding:—"We did not die together."

To further questions of my own many messages were written and rapped out during the next half-hour. All this while I was awaiting the "leading questions" I so confidently expected, but I must admit that I heard none. On the contrary, my friends rather pressed on me the necessity of keeping silence, in order to obtain all the communications I could get. These messages all purported to come from two very dear cousins of mine, who, through despair, consequent on calamity, rashly took their lives some few years ago. Certainly, when I spoke I had their names in mind; but the messages afterwards received gave me instructions to do certain things, and informed me of other things of which I was ignorant, and of which no one else at the table was cognisant in the slightest degree. I have since verified the facts told me. The chances against the medium guessing at such a thing as the above may be calculated by the ingenious. I am bound to admit that, in this case, the theory of the Spiritualists is the only suggestion possible—that verily my cousins did there and then communicate with me.

Permit me now to relate what took place at a subsequent sitting on Sunday evening, May 21st. During the afternoon of that day we had been debating whether the hour of meeting should be seven or eight o'clock, when raps were heard, and

shortly afterwards Mrs. Jencken, under control, wrote the following:—"My friends, meet at eight o'clock, and have the room dark. Ask for no manifestations, and you will get much more.—Ben. Coleman." Who Ben. Coleman is I know not.

We decided to meet at eight o'clock, and were conversing together, when another message was written to a friend present, signed in the name of his wife. The message was couched in rather poetical language, and was thought to be unlike the diction of the lady whose name it bore. Someone gave expression to this thought, and another friend suggested that it was perhaps prompted by Mrs. S. C. Hall, who was personally known to the communicant, and had previously mentioned the fact of the renewal of their acquaintance in the Spirit-world. Immediately the medium's hand was taken under control, and the following was written:—

"Why doubt? Mary and I are together. Carter wished me to come and look after Katy. Don't keep doubting.

"Why should I fear thee, death,
Stern friend in mortal guise?
One gust of this frail breath,
And then the skies.

"I shall be with you all to-night, and this friend and cousin of yours I like. I will help him. Anna Maria Hall."

The intimation at the end was understood to be for me, and the cousin was the one who made himself known to me at the first sitting on the previous evening, and who then intimated by raps that he would come again, and say more to me. We met accordingly at eight o'clock, and began the sitting with the Lord's Prayer, and singing "Lead kindly Light." Raps were immediately heard, and the time of a tune was rapped on the floor of the room.

I must here tell that previous to the meeting Mr. E. Hill and I agreed to mark a piece of paper for a test, and not to mention the fact to anyone. This we did. The paper was placed under the centre of the table, together with a piece of blacklead pencil. After some time had passed the word "read" was rapped out. I struck a light, and looked under the table for the paper, but it was not there; it was with the pencil just before me on the top of the table, and the following message was on the four sides of the marked paper:—"Dear cousin, I will help you in all you do. I wish you to know that success will be yours. A bright and happy future is before you. Rejoice and be happy. . . . Charley." I may here say that, long before this, I had absolved in my mind the medium from any complicity in the phenomenon I was witnessing. To be in that lady's company but a very short time, witnessing the wonderful things that occur in her presence, would convince any sane man that duplicity, such as unbelievers charge mediums with, she could not practise if she would; and far more certainly would not, if she could. Still, I was intensely sceptical of the wonderful things which I was told would probably happen. Some of these I do not give, but I will mention the following:—A violin and bow were put into the hands of my wife, and while the hands of the party were firmly clasped, her hand with the bow was controlled, so that a very curious and monotonous sound was produced for nearly ten minutes. When our friends left, my wife began to gather up the musical instruments, &c., but the bow was not to be found. My wife then said, in jest, "Oh, the Spirits have taken it." Three raps immediately followed, and the word "look" was spelt. We looked for some time, but it could not be found. I then inquired, Shall we find it? No, was replied. I inquired, Will you give it back again? Yes. In the morning? Before the morning. Will you give it to me? Yes. Then we all retired to rest. Mrs. Jencken feeling unwell, my wife arranged to sleep with her, while I occupied a bedroom on the same floor. I was just dropping off to sleep when I felt, or imagined, someone to be in the room, resting on my bed. I called out to my wife that I expected the bow had turned up. She brought a light, but it was not seen. Immediately after my wife's return to her room raps were given on the floor to put out the light, which was accordingly done. To Mrs. Jencken she laughingly said that if the Spirits took one of them they would have to take both, and at that moment a sharp metallic sound was heard on the top of the half-tester bedstead, with raps on the iron upright, when the bow was drawn lightly across the faces of both ladies, and finally thrown with some force across the room, against a wardrobe. This I heard, and immediately my wife brought me the bow.

One more remarkable and very unexpected fact I wish to relate. One day when Mrs. Jencken was in conversation with

some lady friends in a room above the one in which Mr. Hill and I were, satisfactory answers were rapped out to us on the floor of our room underneath, the medium not knowing anything of our proceedings.

I dare not presume to occupy your valuable space in describing the effect all this has had on me further than to say that the materialism so powerfully pleading to me as a philosophy of life has received such a shock that I feel I must learn more of these new facts, of which materialistic theories have never, so far as I know, taken cognisance.

I should be very glad if you will graciously allow me to express thus publicly the great obligation the Bath friends feel towards Mrs. Jencken for so patiently bearing with their incredulity, and with their worrying, and, I fear, impertinent questioning. When we look back at her visit we are disturbed at the thought of all the trouble given by the vexatious tests our captious scepticism demanded, and which she always so kindly and readily met.

C. C., Bath.

THE UNCERTAINTIES OF SPIRIT IDENTITY.

In common with many of your readers I have been extremely interested in the discussion which followed "J. P. T.'s" letter of personal experience. I am reminded by it of a similar episode which occurred to me about five years ago.

I was then in the habit of sitting frequently with Mr. J. Cotterell, and on one occasion my Indian guide, speaking through me to him, told him of a Spirit who was present, but whether in or out of the body he could not determine, and the Spirit did not appear to know his own condition. After describing the appearance of this visitor the Control stated that he had been ill in Australia in several hospitals, and as far as he could learn, was still connected with the body, but the tie was very weak. No further information could be given, and Mr. Cotterell expressed a desire to know more at the next sitting. The following week "Lighthouse" (my Indian guide) stated that all he had been able to learn was that the friend had passed from earth to Spirit-life in the interval which had elapsed. From this time forward communications were given through me purporting to come from the Spirit in question, whom Mr. Cotterell had recognised as a nephew—Debosco by name—not only through me but other mediums, including the lady now Mrs. Wallis. On one occasion, when Mr. Eglinton visited him for a materialisation séance, Mr. Cotterell afterwards informed me a form appeared unexpectedly and touched him on the shoulder. On looking up Mr. Cotterell involuntarily exclaimed, "Why, Debosco, is that you?" and proffered to shake hands with him. So clear was the resemblance and so sudden the appearance that he for the moment forgot it was not permissible to touch the forms.

After a long series of manifestations from this Spirit I was startled by the appearance of Mr. Cotterell, with a letter he had just received from Debosco, telling him that he had been seriously sick and in hospital, recovered, relapsed, and compelled to go to another hospital, but was now strong and well again. This letter was written after the time of his reported death. Here was a puzzle. We were staggered indeed; so much so that we were in despair. Doubt laid its icy fingers upon us. Worse than all else was the inability of my guides to throw light upon the subject. Our faith was shaken to its foundations. Mr. Cotterell left London, and after some weeks' absence wrote a pitiful letter, full of perplexity and questioning. This letter I took with me a few days afterwards, thinking to try an experiment when visiting Miss Young, a private medium in East London. When she was entranced, I submitted it to her guide and requested her to psychometrise it for me if possible. I did not expect success, but the Spirit was willing to try and oblige me. She first gave a minute description of the writer, then a complete picture of his state of mind, followed this by describing a female Spirit bending over him, trying to cheer him, and gave me a message for him from the Spirit in question, whom, from the description, I knew to be his loving wife (who, by the way, had been photographed by Mr. Parkes, and was one of his best Spirit-pictures). The message was to the effect that he must be of good cheer, as all could be explained. Let it be understood that Miss Young in her normal state was a total stranger to Mr. Cotterell, and I had not mentioned a word to her or even to her Control; everything was given spontaneously.

She then proceeded to describe a Spirit standing by, very dark and ill-tempered looking, who, she said, was threatening her with vengeance if she said anything, but she exclaimed excitedly, "I will tell, I will tell; he is the one who has

done all the mischief," said she, "if you tell the gentleman to come to my medium I will tell him all about it." To shorten the narrative, I gathered enough from the conversation I had with the spirit controlling Miss Young, to learn that a relative of Mr. Cotterell's had been personating Debosco on purpose to gain his revenge for a fancied injury. I wrote Mr. Cotterell, who at once came to town, visited Miss Young, and had communications from his Spirit wife, who explained the whole circumstances to him. The first vision of Debosco she declared genuine. After that this relative stepped in and personated him, and was able, from his knowledge of family matters, to escape detection until the latter overthrew his schemes. I must go back a little. This relative had lived in England, was trustee to some property in which Mr. Cotterell was interested, had appropriated the money, and when Mr. Cotterell wrote to him to inform him of his intention to pay him a visit (although Mr. Cotterell was in perfect ignorance of his guilt), his conscience made him fear that detection and exposure were upon him, and when Mr. Cotterell reached his house it was only in time to discover his body suspended from a beam in the cellar.

A short time after this painful experience Mr. Cotterell visited Miss Lottie Fowler, who clairvoyantly saw this poor suicide Spirit, and warned Mr. Cotterell to beware of him as he was cherishing feelings of hatred against him, thinking that Mr. Cotterell had wronged him, and caused him to commit the crime of self-murder; but time passed without fulfilment of the warning; it was forgotten, and then commenced the systematic deception I have described.

It did not appear that this Spirit was able to do more than deceive. The Spirit wife had anxiously tried to warn us and protect her husband, but was powerless to do so until our minds were awakened, and even then it was only through the mediumship of a third person who had never been connected in any way with the matter, that the explanatory revelation could be given. Mr. E. Coleman thinks obsession, &c., impossible, but this is to me a conclusive proof that a malicious Spirit can manifest and outwork, to some extent at least, his evil purposes. Good results followed; we were all wiser and stronger for the experience, but I cannot consider "that the end justifies the means," as some persons do. To me the Spirit manifested an evil disposition; his motives were base and unlovely. That good grew out of the experience, which was a lesson to us and a strong proof of Spirit presence and power, was rather in spite of him than his intention. I trust this communication is not too long, and may be of interest to your readers in the consideration, and aid in the elucidation, of the vexed question of Spirit identity.

E. W. WALLIS.

To the Editor of "LIGHT."

SIR,—I do not appear to have set myself quite right with "M.A. (Oxon.)." Permit me once more to try to clean away the stains of logical muddiness which have evidently clung about my argument. "M.A. (Oxon.*)" considers that if my views were adopted, viz.: to abandon overt spiritual manifestations when their obvious mission is fulfilled, "Spiritualism would soon be extinct, and we should but have demonstrated a great truth to cast it from us as a great evil."

I fancy that I have not said anything to support such an extreme inference. If I were to advocate matrimony as a holy state, into which all mankind ought to enter, would anyone be justified in inferring that I considered celibacy as "a great evil," which ought no longer to exist in the land? Such an insinuation would be "jumping to conclusions" with a vengeance!

I believe that there will always be celibates and spiritual manifestations, and that both are good and useful in their way up to a certain point; but beyond this certain point they ought to be discouraged as calculated to have an injurious tendency. It is quite possible to have too much of a good thing. I am no advocate for being "righteous overmuch." My motto is "Moderation in all things," and this very common-place conclusion is all that I wish now to establish.—Yours, &c.,

London, June 5th, 1882.

TRIDENT.

ILLNESS OF MR. E. W. WALLIS.—We are informed that Mr. E. W. Wallis is prostrated by an illness which will probably confine him to his room for a few weeks, and we are requested to intimate that he is therefore compelled to cancel all engagements for June.

THE ADJOURNED ANNUAL GENERAL MEETING of the B.N.A.S. will be held at 38, Great Russell-street, on Tuesday evening next, the 13th inst., at 5.30 o'clock, for the adoption of the new Constitution and Rules. The ordinary monthly meeting of the Council will be held the same evening at 6.30 o'clock.

SPIRIT TEACHINGS.

SECOND SERIES.

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

M.A. (OXON.)

No. XXIV.

[A considerable interval elapsed without any communications. Then it was written.]

The Eternal and Incomprehensible, the All Wise and All Holy shed on you His grace. Though we have not spoken with you now for a long time we have been perpetually in guard over you lest the attacks of the enemies prevail against you. Be of good cheer. We are able to defend you from harm, if not from besetment. Those who seek to penetrate the mysteries, and are the chosen vehicles of truth, must needs be open to attack. We have told you before. It needs not that we repeat the warning. It is necessary that we say to you, however, that the state of the spiritual world is not better, but that it rather grows worse. We urge you, therefore, to remain at peace so far as you may get it within yourself, and to refrain from any open attempt at communion. It would be well, too, that others should do the same. Do not mix with other circles, nor attempt to form again our own. We pause. You desire our endorsement of what our friends do. It is not needed. We have placed them *en rapport* with you for the purpose which is being carried out, and having done so it is needless to say that we are responsible. Follow their wishes and you will be instructed aright. They are wise and skilful, and you will gain esoteric truth for which long study has fitted you. All is well. Obey implicitly the injunction as to silence. Without that you can penetrate no farther. What you learn now would be of no use to those who do not know how to use it. And you must spend laborious years before you know how to use it aright, or can penetrate the depths. Circumspection and care are needed, and you have them; therefore are you permitted to go on. You need faith, which will be developed in you. You will discover many errors, but you will also learn much truth, and not without difficulty. Your instructions will be given now, but you will only learn them by the interior senses. And, lest you pry too far or exercise obstinately your own will, we shall cut off from you remembrance of the key. We have had experiences in times past of you, and deem it wise to prevent you from doing foolishly. Seek not to argue. The key will be restored when needful. You may trust us.

[The above refers to some communications written in cipher on occult subjects. As a matter of fact I was unable to translate what was written for many months.]

[I omit a private communication, which concerned a third person and is not of public interest. I inquired if I should write the substance of it for his benefit.]

We ourselves will write to him. Do not join any circle. Do not seek for any communications save when they are freely given. Great crises are at hand, and it behoves you to be wary.

When will this be past?

We are not able to tell. It depends on events which we may not disclose.

We should like to resume our meetings.

No; not till we tell you. Do not seek further to induce us to allow what is not wise. That may not be. You are passing through a phase at which you would be terrified if you knew the danger. Our friends must be content to wait until the peril is past. It may be long before that is accomplished, and we may not consider it well to meet in circle for some time yet. Nor do we feel able to say what plans we may make. Be assured that the same power which has directed you hitherto will do what is wise. Everything must give place to the mission we have in hand. With that nothing can be allowed to interfere, not even the pleasure we should have in again meeting our friends and ministering to their gratification.

We should not desire that; but some of your best instruction was given in circle.

No; not so. And that can no longer be now. What we have to say of highest truth will always be given best under conditions unmingled and pure from any earthly elements. What we have aimed at in circle was more general teaching and the production of necessary material evidence. That is no longer necessary, or may be had from other sources.

Yes. But we always felt that a meeting was a sort of religious exercise, which has pretty well taken the place of all other kinds, and though I personally profited little (being unconscious mostly), others gained.

All must be left to us. Be assured that we shall hail with pleasure reunion when it is safe, and when any good could come to you by it. It is not so now. You may not meet; and if you did we could not do for you what would render a circle profitable. The old has changed, and the new is not yet ready. You must perforce leave all to us.

[After this a letter was written, which I posted (as commanded), unread.]

You seemed to imply that the times of trouble are by no means past, and that no part of your prohibition is withdrawn.

The times of peril are so far from being withdrawn or at an end that you have not yet reached the crisis. Be content to wait. We do not relax any of our vigilance, nor do we advise you to be less wary. Be patient.

I also gather that what was destructive in your criticism was not intended to prevent me from sympathising with that external form of faith which comes nearest to my belief. You would not have us throw over external religious duties.

Assuredly not. We would remind you that we have always urged on you the orderly practice of religious rites. It is not well for any to cut himself off from the safeguards of religion. Nor is any man able to dispense with rites and ordinances unless he be in a peculiar manner the actual recipient of a revelation which becomes the spiritual food of his soul. Then it takes the place of the old exercises of religion. But to the most of men it is not necessary that they suddenly quit the form of faith which has been familiar to them. They do well to abide by the ship.

Yes. I see that. You say the form of faith nearest to their belief. In some ways that to me would be the Catholic.

No; that could never be. You are separated by an impassable gulf from all that is distinctive of the Catholic faith, save only those beliefs which are common to the pure and pious soul in whatever faith it may be cradled. The Catholic faith has been defiled and contaminated, corrupted and tainted by the evil devices of the human representatives of the Adversaries. You could have no part with them. Be content. Wait.

+ IMPERATOR.

THE "PSYCHOLOGICAL REVIEW" FOR JUNE.

Again we have the pleasure of calling the attention of our readers to an admirable number of this periodical. In addition to the customary monthly "Notes and Comments" and "Summary of Contemporary Opinion," are four original contributions, all of which are of great interest and excellence. Mr. T. P. Barkas gives a narrative of experiences; the series of authentic narratives under the title of "Ghostly Visitors" is continued; and Mrs. A. M. Howitt Watts gives some more "Thoughts regarding the Mystical Death." The fourth original article is an exceedingly suggestive one by Mr. C. C. Massey on "Change." The idea is that "change" is the great educator; that "habit" is "numbing" to the character, and "fatal to conscious life." "Change" stimulates the real conscious man to rise into new life, often by rudely breaking up ordinary routine. One passage will illustrate the writer's tone of thought:—"Not as wholesome chastisements of Providence are 'the uses of adversity' here regarded, but as interruptive shocks to the habitual subjective tendencies. Hereby the individual 'comes to himself,' and in his capability of evolving new conscious life discovers the inexhaustible resources of his being. For what is needful to man, if he be immortal, is that he should know this fact effectually, that he should not sink his whole individuality in any one phenomenal moment, be this measured by days or years, or what we call a lifetime. So long as he is immersed in circumstances, rooted in the external world by the relations he has established with it, he does not know himself otherwise than through them; apart from them he is an abstraction, empty of content, formless, without creative faculty or evolutionary force. And thus it is that the rupture of these attachments by the seeming cruelties of nature leaves him for a time numbed and paralysed. He had gone out of himself into the things that perish. Did they not

perish, he would have become one with them, to the loss or long suspension of his transcendent being. In passing away they restore to him the life they had appropriated. Only thus could it return to its source, importuning there for fresh employment."

There seems to us to be true spiritual teaching here as to the real relation of man to what religion calls "the world," that is, to external things and to circumstances. The closing paragraphs of the article, as to the possibility of knowledge and experience gained elsewhere, we should like to refer to, but space forbids.

THOUGHT-READING AND BRAIN-WAVES.

(Abridged from the "Spectator.")

In the new number of the *Nineteenth Century* there is a paper, for which three well-known writers make themselves responsible, laying a solid foundation at least for an investigation of the highest possible interest,—an investigation of the mode in which mind is sometimes found to communicate with mind without any audible or visible signs passing between the two. Professor Barrett,—a distinguished pupil of Professor Tyndall's, and a man for whose complete impartiality of mind the present writer believes that he himself can answer,—Mr. Edmund Gurney, and Mr. F. W. H. Myers, both of them excellent writers, who have shown, in more than one direction, how little they are disposed to accept inclinations to believe for evidence of truth, have had the opportunity of making experiments in what, for the want of a better term, they call Thought-reading, on the children of a particular family in which this power of discerning, without communication, what occupies the attention of other persons present with them, seems to be singularly well developed. We will first give our readers the general conditions of the experiments made, and a sample of them, and then a summary of the results.

* * * * *

Anybody who knows Professor Barrett and his colleagues will be perfectly satisfied that there is here a solid residuum of fact, to be explained by some explanation other than collusion, though in what direction that explanation should be looked for is a question to which the present paper offers very little clue. The writers could not even make up their minds whether, in the case of the names, the first suggestion made itself to the children's minds as a visual or as an audible impression,—the mistake of "Wild" for "William" looks more like an imperfect visual impression; while another mistake recorded, that of "Chester" for "Leicester," looks more like a confusion of sounds. Very probably, the way in which the first impression was produced on the child depended on the way in which the name fixed upon was realised by the sitters. If they were thinking chiefly of its appearance as a printed word, probably the child would first come upon a visual impression; while if they were thinking chiefly of its sound to the inner ear, the child's mind would be first led to an audible impression. We should like to see a number of experiments in which the investigator should very carefully watch his own mind, and predetermine so far as possible to limit his mind to the visual or audible form of the name, or, in certain cases, to a mixture of the two. . . . Whether the child's first impression would or would not invariably follow the predominant impression of the questioner is a point of great interest, which might, we think, be easily determined by a sufficient number of previously-devised and carefully-varied experiments.

But even if it were to be distinctly proved, as we should suppose to be the more probable event, that the child's mode of coming at the name or object thought of, always followed the predominant mode in which that name or object was impressed on the mind of the questioner, we should not have advanced far towards answering the great question of all, namely, whether the mode of transmission from mind to mind be, as it is in common writing or speech, first a transmission of energy from the mind of the questioner to some material medium, resulting in the impression on that medium of new qualities, and then a passage back again from the material medium to the mind of the child,—or, on the other hand, a direct flash from one mind to the other. The editor of the *Nineteenth Century* suggests the former explanation, which, indeed, he broached in these columns thirteen years ago, on January 30th, 1869. This view, if we understand it rightly, is, that though one important link in the ordinary chain of communication is dropped, namely, the written letters or the spoken sounds, the process is otherwise the same as usual, namely, that the mental conception gives rise to some appropriate vibration in the brain of the questioner, which would ordinarily result in either speech or writing, and that this vibration excites sympathetically,—just as the vibration of one

pendulum will cause the vibration of a neighbouring pendulum of the same period of oscillation,—a vibration in the brain of the child which suggests to him the very word or object that was present to the mind of the questioner.

It is obvious that there are no data in existence at all adequate for the discussion of the theory here proposed. Since Mr. Knowles first made his suggestion,—a suggestion which another correspondent claims to have separately originated,—the phonograph has been invented, which certainly carries home very vividly to our minds how certain it is that the vibrations in the atmosphere caused by the human voice are the sole causes of those impressions on the auditory nerves which we speak of as if they were the very voices of our friends themselves. The phonograph, indeed, *bottles* these vibrations for us, and gives them out again at any distance of time, even though the voice itself thus reproduced be silent for ever. This invention does not, of course, in the least help us to understand how those same class of vibrations can be produced either in the auditory nerves, or the visual nerves, *without* any audible or visible intermediate link, which are produced in those nerves by the help of those vibrations of sound or light to which the voice, or the writer's pen, gives rise. But it does seem to add something of force to the suggestion that, if you could only account in any way for the production of a given set of vibrations in the auditory or visual nerves, without the intervention of sound or light, you might account for what is usually called thought-reading, without any deviation from the ordinary process by which we get access to each other's thoughts, except such deviation as may be involved in the skipping of a particular link in the chain, a link which is usually, no doubt, an absolutely essential link. What Mr. Knowles would argue, we suppose, is that if there be any mode in which the same effect on the nerves of the children who were the subjects of these experiments could be conceived as having been produced, without a spoken or a written word, as would have been certainly produced by speech or writing, then that mode of explaining the phenomena would be more in keeping with the experience we have, than the assumption of any totally new mode of affecting the mind of another of which we have no experience. And he would suggest, as at least a possibility, that the vibrations set up in the nerves of the investigators might possibly communicate, through the ether, faint copies of themselves direct to the auditory or visual nerves of the children, copies which, faint as they might be, would yet suffice to awaken in their minds the same images which the vibrations of the air produced by the speaking voice ordinarily send to the ear, or the waves of light reflected from a written word ordinarily send to the eye.

We do not think, however, that the argument from analogy is, in this case, of any great worth. While we remain so utterly unable as we are at present, to explain how any vibration in a nervous tissue is translated into any thought, we have hardly the means of judging whether it be more probable that, in abnormal cases, where the ordinary physical instruments of communication are absent, their agency is supplied by other physical instruments of the same kind, though of indefinitely greater delicacy and subtlety, or is not supplied at all. One thing we may say, that if Mr. Knowles's theory were true, there ought to be, we should suppose, an indefinitely greater amount of success when four or five "brain-waves" of the same sort are originated at the same moment, in four or five co-operating brains, than there should be when only one of those brain-waves is thus originated. But so far as the paper of Professor Barrett and his friends goes, this does not appear to be the case. At least, they make no mention of any evidence of the sort; and some of the most curious facts bearing on the subject, such as those enumerated in Mr. Knowles's original letter to the *Spectator*, on January 30th, 1869,—attest, if they attest anything, the astounding power of a single and quite separate mind to influence another single and quite separate mind, even though, as happened in one of the cases mentioned, these be separated from each other by the whole diameter of the earth. The theory of "brain-waves" is at present a mere guess, and so far as the known facts go, they do not appear to us to suggest the importance of the co-operation of many separate minds in the origination of the supposed influence. But the physical explanation suggested, admitting as it does of cumulative effects in proportion to the number of waves directed at the same moment to the same brain, should, we think, involve this, and can hardly be a true explanation if it does not admit of this verification.

Constancy in continuing is as needful as courage in beginning.

A SITTING WITH MRS. FOX JENCKEN.

To the Editor of "LIGHT."

SIR,—On Monday, May 29th, being at liberty—which for me is very unusual—I ventured to apply for a sitting with this lady. When I arrived she was just at the door, returning from a visit to South Kensington Museum with her hostess. I was shewn into a well-lighted room—an ordinary sitting-room, and not an appointed séance room. I told Mrs. Jencken the object of my visit. I was kept but very few minutes, and we then sat down at a long table, and after a few more minutes the lady of the house joined us, sitting on my left hand; Mrs. Jencken on my right. In certainly not more than three minutes knocks were heard in several parts of the room—on the wall, piano, and other places. The alphabet was called over, and the name of my sister was spelt out immediately. After this Mrs. Jencken wrote out—"I am not dumb and deaf now, Brother John." Mrs. Jencken never saw me before, and could not possibly have known I had a sister dumb and deaf. After this Mrs. Jencken gave me a sheet of paper. I held it under the table. It was taken from my hand, as was also the lead pencil which I afterwards held under the table. The paper was carried to the other end of the room. We heard it go and also turned over. It was brought back, put into my hand, and the name of my sister and myself were written upon it. As I said before, Mrs. Jencken had no knowledge of my name or my sister's. I consider this a positive proof of direct Spirit writing. I was also touched by the hand, though all our hands, except my left, were in sight, and I am certain there was no other person in the room. There was a good gas light.

A FIRM BELIEVER—AFTER THIS.

ALONE.

[Prof. Goodwin, of Olivet College, Michigan, has given the following to the public, as an unpublished poem by Longfellow, written to give utterance to his grief at the death of his wife. It has also been ascribed to Prof. Conover.]

Alone I walk the peopled city,
Where each seems happy with his own;
Oh! friends, I ask not for your pity—
I walk alone.

No more for me your lake rejoices,
Though moved by loving airs of June;
Oh! birds, your sweet and piping voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray;
In vain the evening's starry marches,
And sunlit day.

In vain your beauty, summer flowers;
Ye cannot greet these longing eyes;
They gaze on other fields than ours—
On other skies.

The gold is rifled from the coffer,
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—Death.

Yet well I know the voice of duty,
And, therefore, life and health must crave,
'Though she who gave the world its beauty
Is in her grave.

I live, O lost one! for the living
Who drew their earliest life from thee,
And wait, until with glad thanksgiving,
I shall be free.

For life to me is as a station
Wherein apart a traveller stands—
One absent long from home and nation,
In other lands;

And I, as he who stands and listens,
Amid the twilight's chill and gloom,
To hear, approaching in the distance,
The train for home.

For death shall bring another mating,
Beyond the shadows of the tomb;
On yonder shore a bride is waiting,
Until I come.

In yonder field are children playing,
And there—oh! vision of delight!—
I see the child and mother straying,
In robes of white.

Thou, then, the yearning heart that breaketh,
Stealing the treasures one by one,
I'll call Thee blessed when Thou makest
The parted—one.

September 18th, 1863.

DR. HENRY SLADE.

The following account, from the pen of Mr. George F. Kittredge (which we quote from the *Banner of Light*), gives some interesting particulars of the work of Dr. Slade, who has now added lecturing to his usual occupation as a medium. Mr. Kittredge writes from Lockport, N.Y., which place is twelve miles from the Doctor's home:—

"The Doctor arrived in this city on the 20th ult., direct from Indianapolis, Ind., where he had recovered sufficiently from his recent second attack of paralysis to enable him to again give sances to hungry souls yearning for the facts of immortality. He took rooms at the Judson House, where he had been locally advertised to hold forth, and remained until last Thursday morning, when he took a private conveyance to Johnson's Creek, twelve miles distant, in this county—the place of his birth, and where he passed his boyhood days.

"His parlor sances while in this city were quite well attended, as were also his lectures given in Temperance Hall on the afternoon of Sunday, the 23d ult., and evening of the following Tuesday, and many were brought to a knowledge of immortality through his unparalleled mediumship and undeniable proofs of spirit-communion. But the reception and ovation tendered him on Sunday, April 30th, at Johnson's Creek, where he had been announced to lecture, was the most remarkable that has been seen in that place in a long time. The day was fine, and people flocked in from the surrounding country, coming in wagons and on foot, and when the hour arrived for him to speak the audience room was packed—both afternoon and evening—and the universal verdict was that every one was doubly rewarded for his time and money.

"For two hours at each lecture he held his audiences spell-bound. During his stay at his birthplace he has been besieged with applications for sances, and has been obliged to decline many for want of time. Hundreds of the most persistent skeptics have been convinced of the facts of Spirit-intercourse by evidences which have created such a *furor* thereabouts that they are loth to let the Doctor depart until the entire community are raised to a knowledge of the glorious truth by the same leaven which he invariably administers at his sances.

"But the Doctor realizes that there are thirsting souls everywhere, as he is in constant receipt of letters beseeching him to come here and go there, from all quarters. Hence he cannot remain in one place any great length of time. From Johnson's Creek he goes to Oswego for a few days, and from thence he returns to his home, 228 West 40th street, New York City.

"Hundreds in this vicinity (your correspondent among the number) who have known Henry Slade during his whole life, and also know his family relations, will bear testimony to the fact that he is above reproach, and would not for his life stoop to practice deception or fraud for an instant upon any one, howsoever credulous or simple-minded. And when your correspondent sees, as he occasionally does, some brainless Bohemian giving publicity to stories inconsistent with the Doctor's life-experience, it is enough to make his blood tingle with disgust and pity at such brazen effrontery."

SPIRITUALISM IN LONDON & THE PROVINCES.

GOSWELL HALL.

The members' usual monthly sance was held on Sunday morning last, Miss Keeves being the medium. Several sitters received exceedingly good tests, and altogether the results were of an interesting and highly satisfactory nature. Miss Keeves is a medium eminently fitted for the sance room, especially when the company is not too numerous. The C.L.S.E.S. ought to more frequently utilise the talents of this lady in the direction referred to. The platform was occupied in the evening by Mr. S. Goss; subject, "Who, Whence, Whither?" The discourse was a very able one, and gave the greatest satisfaction.—*RES-FACTA*.

QUEBEC HALL.

Mr. MacDonnell being unavoidably absent, the platform was occupied by our young friend, Mr. Veitch. He took as his subject, "The Church," and in the course of an eloquent lecture he shewed the terrible state to which the Church had sunk during the Middle Ages. He told of her persecutions, and finished by asking for a more enlightened and progressive religion, such as Spiritualism supplies.

GLASGOW.

On Sunday last, June 4th, Mr. J. J. Morse, of London, delivered two trance addresses in the Spiritualists' Lecture Hall, Trongate, in this city. A very fair audience was in attendance at the morning service, which was presided over by Mr. J. Robertson. The lecture, "Spiritualism: the Rock of Ages," was an argument directed to prove that the facts of Spirit-intercourse, inspiration, and guidance, were the foundations upon which all religions had been based, and the truths which all religious reformers had preached. In the evening another good audience assembled to listen to Mr. Morse's Controls upon the subject of "The Coming Hell." It was suggested that the office of the hell idea in future would be to illustrate the natural-

ness of all punishment being the legitimate outcome of ignorance, and consequent errors. It was urged that if "hanging is the worst use man can put man to, so the eternal burning of souls was the worst use our Father could put His children to." Mr. James Walker presided. Mr. Morse's visit again proved a season of refreshing to all who had the pleasure of listening to his valuable discourses.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Last Sunday morning and evening Mr. J. G. Grey delivered two trance lectures upon Spiritualism. Mr. Jno. Hare occupied the chair on both occasions. The meetings were moderately well attended.

GATESHEAD.—On Sunday evening last the platform of the G.S.I.S. was fairly sustained by a few speeches upon Spiritualism from the chairman (Mr. H. Burton), Mr. Hall, Mr. Dawson, and Mr. Shepperd. On Monday evening a large audience assembled to hear Mr. J. J. Morse, of London, who had been advertised to lecture upon "Political Spiritualism." The address was characterised by the usual logical and philosophical method which particularly marks the wonderful discourses which from time to time we have been permitted to hear given through the mediumship of this gentleman. The lecture was applauded enthusiastically, and was spoken of as an exceptionally grand effort. At the conclusion Mr. Burton, the chairman, called upon Mr. Kersey to say a few words; and that gentleman, in a few brief but telling remarks, proposed a vote of thanks to the speaker; Mr. J. W. Mahony as warmly seconded it, and the audience carried the vote with acclamation. In reply Mr. Morse thanked the friends very kindly for their appreciation, and took the opportunity afforded him of expressing his regret that a friend of his in connection with the movement in Newcastle had circulated an altogether incorrect report as to the reason of his (Mr. Morse) not going to Newcastle. The real reason of his not going to the Newcastle Society was a matter of terms, he desiring to lecture for his expenses only, and they refusing to accept those terms because their president considered they would be putting themselves under an obligation to him. We were very much pleased to see Mr. W. H. Lambelle, late editor of the *Herald of Progress*, on the platform during the lecture.

NORTHUMBRIA.

WORK OF THE COMING WEEK.

LONDON.

- Sunday, June 11.—Goswell Hall. 11.30 a.m., Mr. Wilson on "Comprehensionism." 7 p.m., Mr. Veitch; Subject: "Orthodox Christianity."
 " " Quebec Hall. 7 p.m., Mr. MacDonnell on "Ireland."
 " " Christian Spiritualist Mission. Inquirers' Séance: Mr. Shrosbree.
 Monday, June 12.—B. N. A. S. Discussion Meeting. Paper: "Spiritualism and Christianity," by Mr. H. T. Humphreys. Chair at 7.30 p.m.
 Tuesday, June 13.—Quebec Hall. 8.30 p.m., a Musical Entertainment by Mr. R. M. Dale and friends.
 " " B. N. A. S. Adjourned Annual General Meeting, at 5.30 p.m. Finance Committee Meeting, at 6 p.m. Council Meeting, at 6.30 p.m.
 Thursday, June 15.—Christian Spiritualist Mission. 8 p.m., Séance.
 Friday, June 16.—B. N. A. S. Members' Private Weekly Séance, at 8 p.m.

PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c., &c. See our list of Societies on p. 2.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

"SPIRITUALISM AND CHRISTIANITY" is the subject of a paper which will be read by Mr. H. T. Humphreys at the next discussion meeting, at 38, Great Russell-street, Bloomsbury, on Monday evening next, the 12th inst., at 7.30 o'clock. Metropolitan Spiritualists are cordially invited to attend and take part in the evening's proceedings.

MR. SAMUEL DEFRIES, of Sydney, New South Wales, will give a brief address on his remarkable experiences and the present condition of the cause in Sydney, at 38, Great Russell-street, Bloomsbury, on Tuesday evening next, 13th inst., at eight o'clock. As Mr. Defries' stay in London is but a brief one a good muster of members and visitors is looked for.

MR. JOSEPH SKIPSEY, the miner poet, to whom reference was made in our last issue, is not about to emigrate to Australia, as was stated, but has received an appointment from the School Board of Newcastle-on-Tyne, where he intends to permanently remain. A slight error in the telegram sent us gave rise to the mistake.

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. Robert Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, &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. J. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

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

ROBERT HODDIN, 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 *mediumistic 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 Spirit ualist, 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 sances, 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 sance.

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.