

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 transference of thought is a very interesting phenomenon, and not so rare as might be imagined. Mrs. Penny is kind enough to send me a little fact akin to the story of Mrs. Andrews. She writes:—

"Your interesting little story in to-day's 'LIGHT,' about what Mrs. A.'s boy said in his dreams, reminds me of a very small fact in my own experience somewhat akin to it.

"One day I slept late, having a bad headache, and dreamed that I was in a wonderfully beautiful garden, and while I walked along its alleys a friend of one of my sisters, F. H., came smiling towards me, dressed in white, and looking radiant with joy. She said, 'I am here now, and it is always so lovely.' On waking, I found breakfast and letters brought up, and one open on my pillow to my sister from the sister of F. H., telling her that she had died after a very short illness.

"Now, as this poor F. H., who seldom had a day's happiness, was to me only an acquaintance, I conclude that the *aura* of her sister conveyed to my higher consciousness the fact of which she was full, and in the momentary duration of a dream this fact got translated into the adjacent ideas of life in Paradise.

"Here is another little fact just heard from two of my nieces on a visit here, pertinent to your narrative.

"One of them was reading Bulwer's 'Last Days of Pompeii' to herself a little time ago, while another sister wrote not far from her, but *quite* out of sight of the book. The next night the non-reader dreamed a most vivid dream of seeing the Temple of Isis in Pompeii, which she had never even heard of. She so clearly saw it that she said she could draw it, and that in her dream she knew it *was* the Temple of Isis.

"Now the book, just brought into the house, had never been in her hands, nor had her sister told her anything about it, nor when this happened had they yet been to Italy and seen Pompeii and the Temple of Isis."

A very interesting article in *The Spectator* (September 23rd) speculates as to the causes of the strange mental impenetrability that is everywhere apparent in the progress of any new form of religious thought. In a family of six, for example, when Puseyism was first impressing receptive minds, two would perhaps become devotees, two would be absolutely indifferent, two violently antagonistic. In no case would all be impressed alike. Why does every new form of truth advance "by jumps, instead of rushes, lighting now on this man, now on that?" Why do whole races reject certain ideas? Why has Christianity made no mark on the Jew, seeing that "it was founded by Jews, preached by Jews, died for by Jews?" The writer gives no sufficient answer, but the fact is familiar to the Spiritualist in a very striking degree, so that one who has had much experience in replying to inquiries on the subject, knows that some minds are attracted as surely as others are repelled. One man will take in all that he is told, and hardly need personal evidence to verify the narrative, which to his neighbour sounds so monstrously incredible that he flies into a rage and cannot talk with patience of the irritating thing. One will take an infinitude of care and pains to seek (often fruitlessly) proof of what he cannot believe, and is equally unable to put aside. Another will decide the whole matter *a priori*, and settle it out of hand. One is never tired of hearing the unaccountable noises that seem to him so conclusive of intelligence apart from a brain: another speculates and spins philosophic or metaphysical theories: and so on. Is there not evidence here that we are all in a different state of

mental preparedness for the new and untried? Some of us are content with what we have, or careful about some totally different line of thought and investigation. Some, again, have extracted all the nutriment from what they have received and are hungering and thirsting for more. We are all on different planes of progression, and we do not know how or by what means we are lifted or diverted from one to another.

A very few weeks, I might say days, separated two states of mind in my life. In the former the evidences of what now seems to me the most important issue that man can try, made absolutely no impression beyond eliciting a half contemptuous pshaw! In the other I was so saturated with the subject, so impressed by its evidences, so full of its far-reaching import, that my whole life, my whole mind, my every interest was revolutionised. I had passed from one plane of thought to another, and "all things had become new." It is the prepared minds that new truth catches, as the *Spectator* sees, but what or who prepares them? There we come to the difference between the Spiritualist and other men. Antecedent experience, he says, gained in other states, develops and prepares the mind to receive the influences which, under wise guardianship, are brought to bear on it here. Each has his proper training; each selects what he can assimilate, what will nourish him and do him good. Here as elsewhere "one man's meat is another man's poison," and it is by no means impossible that what is *truth* to one man may be absolute *error*, misleading and false, to another who is on another plane of experience and thought. The mental impenetrability will pass when the time comes and the experience that avails to pierce the wall. It is useless, nay, hurtful to hammer at the wall and create a disturbance, until the disruptive force which comes from within has rendered entrance possible. Hence indiscriminate propagandism is a blunder. Hence many souls go through this state of life untouched by new ideas; unimpressed by what so governs other men's lives; or find, as Darwin did, their religion in their work, content to think that no revelation of the mind and will of a Supreme Being has ever been made, and that "with regard to a future life every one must draw his own conclusions from vague and contradictory probabilities."

The *Lancet*, always honourably distinguished for its recognition of the spiritual, and for its denunciation of a crude materialism, has an article on Berkeleyism which contains much truth. "To the intelligent student of the so-called medical sciences, and to the practising physician, Berkeleyism supplies the only key that will unlock a world of mystery. . . . Translated into the language and terminology of contemporary schoolmen, the essential principle of this system of philosophy may be said to consist in the recognition that the external—as it stands related to our consciousness, whether through the mental or the physical senses—is the reflection of our own conceptions. What we see, hear, smell, taste, and touch are not—as far as we are concerned—the things themselves, but our sensory notions or impressions of them." Between us and the external world intervenes the cloud or halo of personal environment through which our impressions come; and here, our contemporary thinks, is the source of error; hence good honest folk go wrong in the estimation of things occult. "It is absurd to suppose, and vexatiously wicked to assume, or try to prove, that all the believers in these 'isms' . . . intentionally deceive either themselves or others." "Ghosts, spirits . . . may be real—as real as anything can be—to those by whom they are witnessed." Quite so; and the *Lancet*, though it will have none of what it calls "Spiritism," is nearer to a just conception of its merits than many a less impartial and clear judge. We need not desire a fairer criticism of what to the materialist is transcendental nonsense than the *Lancet* publishes.

And we shall not easily find a more grotesquely inadequate criticism, more one-sided, prejudiced, flippant, and foolish, than

the *Daily News* publishes on the Psychical Research Society. The Proceedings of that body would seem to have found their way into the editorial hands, and to have been assigned to someone whose ignorance of the whole matter is apparent throughout his article, with instructions to be funny at its expense. The fun is dreary enough, and the article falls very decidedly under the President's class of "uninstructive contempt." "The unbelievers say that given two psychical researchers, a large family circle, and a little girl, and granting that the little girl reads the thoughts of all, then collusion is a more acceptable hypothesis than the presence of some unrecognised mode of perception." The writer surely cannot have read the elaborate experiments recorded in the Proceedings. If he has, some sterner criticism is his due than that of mere carelessness. But given a leader-writer, with a little knowledge, and "a largest circulation," and granting that his little knowledge is to be aired in dire fear of the great god Circulation, before which he bows, and who knows what stuff may come of it? It is by such utterances, respecting which it is not too much to say that they are by no means creditable to writer or journal, that the public is led to form its idea of these obscure matters. A few flippant sentences, a little airy sneer, and the scribe trips off—to return, perhaps, to deal in similarly exhaustive and accurate fashion with the future of Egypt, or the origin of life, the nature of comets, or the prospects of the discovery of a big gooseberry next spring. Such is penny journalism!

The latest of the Leake Bijou reprints is entitled "Christ and Buddha Contrasted." It is extracted from a larger work by an Oriental, who has visited Europe. If any one desires to see himself as this other Oriental sees him, he will find a possibly instructive, probably one-sided, and certainly plain-spoken expression of opinion in this little book. I may as well say at once that it is not complimentary, and the writer has in many cases signally failed to do justice to Christianity, chiefly because he has, almost of necessity, taken a superficial view of its teachings. The parallel made out between the sacred books of the two faiths might be greatly extended, but it is sufficiently elaborated to attract merited attention. The parallelism in the events of the lives of Gotama, Christna, and Jesus are many:—

Jesus Christ's mother was a virgin wife, like *Gotama's*.
 Her name Mary, like *Maya*.
 Announced by angels, like *Gotama*.
 Conception by the *Holy Spirit*, like *Gotama's*.
 Received by an old *Saint*, like *Gotama*.
 Endowed with prophetic vision, like *Gotama*.
 Presented in a *temple*, like *Gotama*.
 Great men brought gifts, like *Gotama*.
 The great angel said, "Happy art thou, oh Queen! for blessed is the fruit of thy womb!" like *Gotama*.
 Baptised with water and afterwards with fire, like *Gotama*.
 Murder of the new-born children, like *Jesu Christna*.
 Miraculous flight or escape, like *Jesu Christna*.
 A *Carpenter* for a time, like *Gotama*.
 Theological dispute with learned doctors, like *Gotama*.
 Temptation, like *Gotama*.
 Seven weeks' fast, like *Gotama*.
 Thirty years old before he began to preach, like *Gotama*.
 Miraculous draughts of fishes, like *Christna*.
 Friend of *Publicans and Sinners*, like *Gotama*.
 Sermon on the Mount, like *Gotama*.
 Transfigured on a mount, like *Gotama*.
 Blessed those who struck him, like *Gotama*.
 Became a *Mendicant*, like *Gotama*.
 Had a struggle with the devil, like *Gotama*.
 Never wrote anything, like *Gotama*.
 Hangs dead on a tree, like *Jesu Christna*.
 Descends to hell, and rises to heaven, like *Gotama*.

The *Christian Herald and Sign of Our Times* (rightly named—it is a sign of the times) gives an extraordinary account of Christopher Blumhart, founder of the German faith-healing homes. He used the apostolic "prayer of faith" alone, and, if the reports can be relied on, worked some marvellous cures. There are, it seems, some houses of healing in London, the chief one at 6, The Terrace, Green Lanes, N. conducted by Dr. Boardman. It is vain to quote any of the cases recorded. The record is loose, and the critic is met with the same difficulty that he finds in dealing with all—or almost all—cases of alleged healing. There is no exact scientific description either of the symptoms that demonstrate the presence of the disease, or of the permanence of the cure said to be effected. But, with all limitations, Blumhart's life work was one of beneficence.

"In a short time several claimants will arise to the throne of Jerusalem. Anti-Christ the Sultan (!) will support one of

them. . . . In a short time all the nations of the earth will be in trouble. . . . A sharp winter shall end the year. The spring shall be sickly. . . . Israel in England and America is fruitful in saints of the Lord. In England the Jewish religion shall prevail. . . . Not one ignorant man or woman will be found on the earth. . . . One universal language will prevail (English). . . . Simplicity of living will always characterise the best society in the new earth."

These anticipations of the good time coming are not culled from the pages of Zadkiel, nor are the excerpts from "The Great Tribulation," which the late Dr. Cumming arranged for us. They are scattered up and down in the first few pages of what is described as a "Spiritual Essay," and is called "The New Earth." According to the writer, who seems to know all about it, that new earth which is to replace this effete old planet will be a highly uncomfortable place to live in. It is distressing to read that "when children have attained the age of twelve years they will be obliged to go through an examination of their knowledge. If it is not satisfactory, they will be relegated to the care of teachers for another period of time." Plucking children of twelve! and in the millennium too! No; surely there will be an Act to apply to such cruelty to animals.

"Ingersollism or Christianity" is a camp-meeting discourse by our friend Dr. Peebles. It is published by Plato and Peebles—(has the Pilgrim gone into partnership with a materialisation? He is quite capable of it, or of anything that will advance the cause for which he labours)—and is a strong assault upon the position of the sceptic, and a somewhat successful defence of the Christianity of the New Testament as understood by the writer. Truth to tell, the position of Ingersoll which Peebles describes as "I don't know," is a very strong one, for when the total of human knowledge is summed up, it does not amount to much, while the Agnostic would require much time and space to formulate all his "I don't knows." How should it be otherwise, being what we are, and living in a world of mystery?

M.A. (Oxon.)

INSPIRATION AND THOUGHT-READING.

To the Editor of "LIGHT."

SIR,—The difficulties acknowledged by your correspondent "Trident" are due to his lack of knowledge—experimental or other—of the nature and method of spirit, and consequently of the constitution of man. To expound these in your columns would be both impossible and superfluous; impossible on account of the space requisite, and superfluous because already done in the work cited by me in my last letter, and since largely alluded to in your paper—viz., "The Perfect Way." Of this book I can speak with confidence, since only by the statements in it have I been enabled to resolve the numerous perplexing problems of my own experience; and this in a manner so full and satisfactory as to leave nothing to be desired. And I can accordingly re-echo the surprise implied in Madame de Steiger's letter, at the continuance in your columns of controversy on subjects already cleared up in that work. For it seems to shew that too many Spiritualists are more eager to write than to read, to teach than to learn.

To "Trident's" question, "How many of our past selves are in existence?" "The Perfect Way" replies, "A single *Neschamah*" (or *anima dieina*—the past of the man which becomes re-incarnate "may have as many of these former selves in the astral light as a man may have changes of raiment." And the reason why "the (interior and higher) spheres of our own systems are not ordinarily accessible to us," is that we are accustomed to live so much in the outer and lower as to incapacitate ourselves for the requisite aspiration; or, in biblical language, because "our conversation is not in heaven"—the celestial kingdom within us—but on earth, the bodily and material part. In my last I commended to "Trident" and others the first part of the third appendix, as containing an invaluable instruction concerning Inspiration. I will now commend also the second appendix, and the second, third, and sixth lectures, as containing, for a mind at once perceptive and teachable, all that can be desired on these and the other allied topics referred to by "Trident."

To his concluding question, however, I must confess myself unable to reply, inasmuch as I have not the pleasure of his personal acquaintance, and he has not accompanied his signature by his photograph. I gather, however, from this question and his general vivacity of tone, that he has not yet succeeded in bringing to the study of things Spiritual and Divine that serious and earnest frame of mind to which alone the understanding of them is possible.—Yours, &c.,

CANTAB.

ON INFLUX.

[The following contribution has been in our hands for some weeks, but we have been unable to afford space for it until now.]

A dozen years ago Mr. George Barlow's remarks on unconscious mediumship in "LIGHT," for September 2nd, would have found strong re-echo in my mind. When he says, "I would rather at all cost develop my own originality than be indebted for inspiration to the greatest poets of the past; it is such an uncomfortable idea to my thinking to be perpetually open to the influence of all the unnumbered dead in this way," and again, "This idea of a constant river of spiritual influx is uncongenial to me because it makes of every created spirit a mere secondary and passive instrument, and leaves no room for that strong personal development of the individual soul of each, which I look upon as the highest prize of being," &c., he exactly expresses my past discontent with all the inferences of mediumship. It used to seem to me an easy cut-short method for explaining everything distinguished in human intellect, even if it did not loosen the very foundations of individual responsibility. I have come to a better understanding of influx since then, and would fain tell my present view of it to any one who still thinks of it as I did formerly.

I believe that a fallacy slips in with those words, "open to the influence of all the unnumbered dead." Our unseen spiritual associates are probably far more congenial and select than our circle of seen companions, for like seeks like in the Spirit-world; not like in power, of course, but in tendencies, be they good or bad, in tastes and turn of thought; and as the cultivation of these is determined by our will, and promoted by circumstance, I suppose the intrusion of alien minds—unless we have allowed our own odyllic sphere to be broken—is very improbable.

If Mr. Barlow will notice, I think he will find that inspirations have generally, if not always, a conformity with the thoughts of those to whom they come. Like many another, as I suppose, observant of inner life, I have proved the cessation of this sort of gift from the unseen world when the taste to which it ministered paled among more absorbing interests. At one time quite *unsought* and *unexpected* verses have floated into my mind, which were as certainly original as they were superior to any I had intentionally written. After I had outgrown that practice, for I was no poet, such help was never again offered.

In the same way we find evidence given where there is faith enough to accept, and withheld from those who scoff. The old short-cut mode of accounting for this *was* fancy, or self-deception, and still *is* for those who can yet believe embodied human beings our only associates, and all influence to be due to these and outward circumstances.

I fully share Mr. Barlow's disbelief as to Shakespeare and other notoriety among controls; and their claims of being such may generally be accounted for by the well-known mendacity of a certain class of Spirits; but at the present time it is beyond doubt for hundreds, if not thousands, of our best intellects that kindred Spirits out of the flesh are as eager to promote the pleasure of like-minded people in it, as those who are manifest to the outer eye,—and quite as easily rebuffed, repulsed, and distanced.

It seems to me most improbable that this law of influx should be so one-sided as for us to be only recipients. The natural, as Swedenborg has abundantly established, cannot flow into the spiritual degree, but inasmuch as we are Spirits I little doubt that we strongly influence others in the spiritual world, before we lose our own material foot-hold in this.

In Fechner's admirable little book on "Life after Death" this is recognised:—

"Spirits draw near on all sides trying to make use of our faculties for themselves, in order to increase their own sphere of activity in a certain direction, and if they succeed in doing so, a new impulse in that same direction is given to our own mind in its development. Those ingrown Spirits in their turn are subject, though in a different way, to the influence of the human will. They influence and direct a man's mind, *they also receive new impressions from the store of his spiritual life.*"—P. 31.*

And thus I think we can understand how the influx must intensify rather than lessen originality, by which I here mean native disposition of mind or character; influx congenial to these is attracted, and if to a strong nature, this nature will probably fix and extend the habits of companion Spirits.

Now, within as well as without, it is for every sane-minded

being possible to reject evil influences as soon as they are perceived: it is the sloth of self-indulgence that costs us that perception, and we must abide the consequences of that loss when it is incurred. St. Martin puts this very forcibly:—

"Voici donc comment il faut considérer l'homme dans son état actuel; la pensée ne vient pas de lui; mais lorsqu'elle lui est communiquée, il est susceptible de la concevoir; il faut donc qu'il ait en lui le germe ou le principe de toutes les pensées, et que tout ce qui s'opère sur lui ne produise qu'un développement; ou plutôt l'âme humaine est un réceptacle sur lequel tout frappe, et elle n'a que la faculté d'adopter ou de rejeter. Qu'on ne croie pas cependant que cette faculté que l'âme possède de juger du bien ou du mal, soit inférieure à la pensée, il faut sûrement que l'âme soit au-dessus de la pensée, puisqu'elle a le pouvoir de la juger."—"Œuvres Posthumes," Vol. I., p. 377.

And here he just supplies what I miss in Swedenborg's very convincing teaching about influx in his work on "Divine Providence." He proves to his own satisfaction, and I suppose to most of his readers, an enlarged sense of the truth of the saying of Jesus Christ, "A man can receive nothing except it be given him from Heaven." He sums up part of his argument thus:—

"From all these premises no other conclusion can be deduced than that whatever a man thinks and wills comes by influx, and that as all speech flows from thought as an effect from its cause, and all action in like manner from the will, therefore, whatever a man speaks and acts comes likewise by influx, although derivatively or mediately. That whatever a man sees, hears, smells, tastes and feels, comes by influx, cannot be denied; why not, then, what he thinks and wills? Can there be any difference, except that such things as are in the natural world flow into or impress the organs of the external senses, while such things as are in the spiritual world flow into or impress the organic substances of the internal senses, or of the mind? Therefore, that as the organs of the external senses, or of the body, are receptacles of natural objects, so the organic substances of the internal senses, or of the mind, are receptacles of spiritual objects."—"Divine Providence," p. 226.

But he does not recognise as St. Martin does, that the soul of man *must* in some sense be superior to all mediate influx in that he can refuse or accept it—a fact to which he testifies at p. 210, *Ibid.*

"Moreover I perceive what flows into my exterior thought, whether it be from Heaven or Hell; that I reject the latter and receive the former; and that still I seem to myself just as they do, to think and will from myself."

And again:—

"Now, as a man does not desire to know that he is led to think by others, but is desirous to think from himself, and also believes that he does it, it follows that the fault is in himself, and that he cannot free himself from it so long as he continues to think what he does, *but if he does not love it, he dissolves his connection with those from whom his thought flows.*"—P. 213, *Ibid.*

When at page 226 he continues the passage quoted above with "since this is every man's condition, what then is his own?" one hopes for some account of what man *is* as well as what he *is not*, but he evades any answer, and goes on thus:—"His selfhood does not consist in his being such and such a receptacle, because this selfhood is nothing but his quality with respect to reception, and is not the selfhood of life."

Here, as usual, I find that with all his vast embrace of wide reaches of truth, in more worlds than one, he falls short of Böhme in striking to central depths of causation. Böhme can tell us the cause of that "*quality with respect to reception*," so obviously differing in all. Swedenborg leaves the mystery as much unnoticed as unexplained, both here and when he asserts that in hell "influential good is there turned into evil, and truth into falsity."—P. 209, *Ibid.*

Let me offer Böhme's key to those few who will have patience enough to let it hang up in their mental laboratory until the time comes when they can see how perfectly it fits the lock in question. Nevertheless there is one beyond this for which even Böhme never attempts to offer a key.

"Everything doth bring itself from its own experience into form, feature, and shape, and likewise into life and operation as it standeth in its centre, in the Universal experience, namely, in the Great Mystery, in the Mother of all Beings."—*Sixth Epistle*, par. 15.

"And as the Spirit of every soul is constellated in the Eternal Mother, even so is its revelation, apprehension, and knowledge."—*Second Epistle*, par. 25.

"The inward property or disposition of the soul lies now in the first created configuration of the stars or constellation, in the Eternal commencing ground that is not imaged or framed together in the outward bestial constellation or configuration of the stars."—"Treatise on Election," chap. 8, par. 121.

What does Böhme mean by the Eternal Mother, the Eternal

* The italicising is my own, to draw special attention to those words.

commencing ground? Undoubtedly the mysterious agent called the Wisdom of God both in his pages and in the 8th Chapter of Proverbs in our Bible. See for convincing proof of this Chap. 8, of Böhme's "*Treatise on Election*," pars. 61 and 62; and this, for a briefer definition, from his *Second Apology, Part I* par. 69:—

"She is the highest substantiality of the Deity: without her God would not be manifested or revealed, but would be *only* a will; but through the Wisdom He bringeth Himself into substance."

"The Spirit of God maketh no new thing in man, nor does it infuse any strange spirit into him, but he speaketh of the wonders in the Wisdom of God through man, and that not from the eternal constellation only, but likewise from the external constellation; that is through the spirit of the external world he openeth in man the internal constellation of the soul."—*Second Epistle*, par. 29.

"We find seven especial properties in Nature whereby this only Mother works all things," (to wit, *desire* which is astringent, *bitterness*, cause of all motion, *anguish*, cause of all sensibility, *fire*, *light*, *sound*, and *substantiality*); "whatever the six forms are spiritually that the seventh is essentially" . . . "These are the seven forms of the Mother of all Beings, from whence all whatever is in this world is generated."—"Signatura Rerum," chap. 14, pars 10, 14, 15.

"The Creator hath, in the body of this world, generated himself as it were *creaturely* in his qualifying or fountain spirits, and all the stars are nothing else but God's powers, and the whole Body of this world consisteth in the seven qualifying or fountain spirits."—"Aurora," chap. 24, p. 27.

[See *Treatise on Election*, chap. 8, par 73, for detailed account of the action of these fountain spirits; "in a wheel or orb, like a moving sphere or clock-work, shut up with its generating life, wherein the properties are wrestling for the *primacy*; suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh, as is also to be understood concerning the proceeding forth of the seven properties."]

Now "the seed of man is generated in such a manner as the wonderful proportion harmony or form of Nature in its wrestling and rising up is generated from Eternity; for the human flesh is and resembleth Nature in the Body of God, which is generated from the other six qualifying or fountain spirits, wherein the qualifying and fountain spirits generate themselves again and shew forth themselves *infinitely*, wherein forms and images rise up, and wherein the Heart of God, or the holy clear Deity in the middle or central seat generateth itself *above* Nature in that centre wherein the light of life riseth up."—"Aurora," chap. 26, pars. 48, 49.

Observe that *fire* is the middle form of the seven, and that the soul without the soul's spirit is, Böhme tells us, a fire globe, its original nature being the first three forms of eternal nature, which from the torment of their essential discord kindle the fourth—the fire—from which the *light* of life rises up and proceeds, in due evolution, to pacify and harmonise them all. When all seven forms are generated then first has the soul attained a spirit and a body too. And what goes on in the whole world of external nature has precisely the same cause and same effect in man.

"The life of man in this time is like a wheel where very suddenly that which is underneath, becometh uppermost, and kindleth itself with every substance." . . . "and every form maketh substance in its desire" . . . the prevailing "primacy" of one fountain Spirit determining this desire.—*Small Book of Six Points*, Point 2, pars. 22 and 13.

"For this is the right or law of the Deity that every life in the Body of God should generate itself in one manner or uniform way; though it be done through many *various* imagings, yet the life hath one uniform way and original in all."—"Aurora," chap. 25, par. 51.

"Man is created according to the qualifying or fountain Spirits of God, and also out of the Divine Being" (i.e., the Spirit of God and the Wisdom of God)*, "therefore man's life hath such a beginning and rising up as that of the planets and stars was."—"Aurora," chap. 24, par. 39.

"But that there are so many stars of so manifold different effects and operations, is from the infiniteness that is in the efficiency of the Seven Spirits of God in one another, which generate themselves infinitely," ("Aurora," chap. 24, par. 28) and, "man's property lyeth in sundry degrees, according to the inward and outward heavens, viz., according to the Divine manifestation, through the seven properties of Nature."—"Mysterium Magnum," chap. 16, par. 15.

Add one more saying to all these—which I have tried to make intelligible by sequence—

"Out of every separability of that which is separated or distinguished arises a Will according to the *property* or condition thereof; into whatsoever quality or condition or source the

abyssal Will in the separability has introduced itself, such a Will exists."—"Election," chap. 9, par. 32.

And I think it will be evident that Böhme takes us nearer to the cause of man's "quality with respect to reception" of influx being so different in different natures; for the wrestling wheel of nature before birth necessarily causes a predominant influence of one over the other at the time of the propagation of soul; and this effecting the future will and desire necessarily qualifies the spirit.

The mystery that remains untouched is, why the soul of man should be held responsible for good or evil when its inward disposition lay in the "*Eternal commencing ground*"?

In the universal regeneration of future *Æons* this seal may be opened, but for the present, seeing how even our fallen world is saturated with love, the quietus of all my thoughts is that God is love, and our world and our life in Him.

A. J. PENNY.

SEANCES IN THE LIGHT.

To the Editor of "LIGHT."

SIR,—Having long been aware that cabinets and darkness are very unsatisfactory conditions, I am induced to recount a *séance* which took place some long time ago, but of which the particulars may be interesting now as shewing that such conditions are by no means necessary.

The heads of the family were absent, and we sent the servants out for a few hours, closing the entrance doors of the house against all mundane intruders. Our *séance* was held in a double drawing-room, the folding doors being open and the two side doors locked inside. The room was only partially darkened, as we were unable to shut out all the daylight. We sat round a middle-sized lloo table with our hands interlinked, having previously placed upon it a musical box of twenty-three pounds weight and a guitar. Our party consisted of four in number, Mr. Eglinton (medium), Miss FitzGerald, Mr. H. Edmands, and myself. The medium was not entranced, but joined us in our chat. We had sat, as near as I can remember, about half-an-hour when Mr. Edmands directed my attention to the guitar which was floating over our heads a little below the ceiling. At the same time, the musical box was, by invisible agency, placed on the floor at the back of my chair. On my exclaiming, "Why, the music box is here!" it was instantaneously conveyed to the back of Miss FitzGerald's chair near the door. John King's stentorian voice then gave us his usual greeting, addressing Miss FitzGerald (a favourite young friend of his) by her Christian name. Some little conversation passed between them, after which, with his accustomed "Good night, God bless you!" he departed, and the *séance* was concluded.

The guitar had been replaced upon the table, but the heavy box had been left in the last position by the door.

The hardest sceptic could not have demurred to the genuineness of the phenomena, and, as your journal is so widely circulated, I trust you will afford me space in its columns for this testimony in favour of *light séances*, hoping also that it may serve to reassure many who are searching for the truths of Spiritualism, not only through its phenomena, but in its higher phases, but who have hitherto found it intermixed with briars and thorns.

E. GUNYON.

SPIRITUALISM AT BALMORAL.—The *Echo* thus makes fun out of an article which has appeared in a French journal:—"The most comical creature on earth is a French journalist of the light school endeavouring to write seriously. The *Gaulois* has been favouring its readers with what it is pleased to term 'a faithful picture' of the life of Queen Victoria at Balmoral. The reason of the Queen's preference for Balmoral, according to the voracious chronicler of the *Gaulois*, is that there, more than anywhere else, she communicates with the spirit of the late Prince Consort, John Brown being the medium. 'People wonder,' observes the French journalist, 'why the Queen offered to faithful John Brown titles of nobility, which he refused, only accepting that of 'Esquire,' and why the marble statuette of Brown, by Boehm, is placed in the Queen's chamber amid portraits of members of the Royal Family.' The reason is that John Brown is 'the Queen's Minister for Spiritual Relations with the late Prince Consort.' In the Cabinet Councils, at which, of course, the Queen is always present, she will sometimes say—'I must first consult the Prince.' She then goes into the Prince's room in this 'signorial chateau.' Cabinet Councils, it will be observed, are held, not at Downing-street, as is usually supposed, but at Balmoral. The Queen there, with the aid of John Brown, makes her inquiries, and the answers are rapped out by the spirit in the usual way." The *Echo* is right, no doubt, in believing that this is not an altogether true story, but we suspect, nevertheless, that there is more truth in it than the *Echo* imagines.

* "The Wisdom is the Holy Spirit's corporeity."—*Apology I*, Part 2, par. 313.

MATERIALISATIONS.

To the Editor of "LIGHT."

SIR,—Our séance on Saturday night was for materialisation. It was the fourth of the present series, the others having been dark séances for harmonisation, conversation with the controlling Spirits, Spirit lights, direct writing, &c.

On Saturday night we had six persons, including Mr. H. Bastian, the medium, three of whom were ladies. We sat at first a few minutes in the dark, and had some conversation with two voices. Then a shaded paraffin lamp was placed in a corner of the room, so as to fill it with soft light which made every object distinctly visible. Mr. Bastian then went behind a curtain drawn across the end of the room. A voice invited me and Mr. C. to go behind the curtain, where we saw the medium, seemingly in a trance, lying on a sofa. We had just retired to our seats when the end of the curtain was drawn aside and we saw a female form shrouded in white drapery. She or another came again, and then we saw *two* female forms, each fully draped in white, standing together, one presenting her full face, and the other her profile. These two again presented themselves.

Next came a tall man, in evening dress, and without a beard. Mr. Bastian's beard is very black and he was wearing his ordinary morning costume. Then came a slender, graceful female form, dressed in white, with long, golden brown hair (to which she called attention by a movement of her hand) floating over her bosom. Mrs. Nichols and I recognised her at once as our daughter, who has so often come to us, and Mrs. Nichols said to her, "If you are 'Willie' please make the sign of the cross." She bowed her head in apparent eagerness of delight, and made the sacred sign as no one but a trained Catholic can.

The next comer, as I remember, was a man of full medium height, with auburn beard, and white costume. After standing a moment he began to elongate, apparently in the chest or trunk, his head and shoulders rising until he stood a giant about seven feet high. The gradual but rapid enlargement of the body was perfectly seen by all, and a few minutes afterwards he came again and repeated the elongation—probably to give us the opportunity to more carefully observe this phenomenon. I have often seen materialised Spirits melt away and disappear, but had not before witnessed this enlargement.

A female form appeared, and was immediately recognised as the sister of a lady present, and by her husband; and to their questions as to her relationship she bowed an affirmative. We had also a repetition of two Spirit forms, each completely different from the medium, appearing together, and, in all, eleven distinct individual forms, four of them appearing twice, no one of which at all resembled the tall, slender, black-bearded Mr. Bastian. The "power" was now exhausted, as "Johnny" said "Good night, God bless you!"

It seems probable that in one or two more séances, with favouring conditions, our friends will be able to give us even stronger evidences of their individuality and identity.

A friend of mine, in a private séance with Mr. Bastian, a few days ago, had a good test. His departed wife materialised. She had in her life a very small hand, and he had with him the ring of a lady which was just the size, which she took and put on her finger. He was quite satisfied that it would not go on any finger of Mr. Bastian. It is such tests as these which I think better than rules and regulations.

Our séance did not fulfil your proposed conditions. There was a curtain shielding the medium from the light; yet I think every one who can accept my testimony will agree with me that it gave us a very satisfactory proof of the two *great facts*—the existence of human beings after the death of the body, and their power, under favouring conditions, to make their existence known to their friends.

Spiritualism may have many important objects or missions. For the present, what the world most wants is evidence of immortality—proof palpable and absolute of life beyond the grave. I think the great object of Spiritual manifestations, recognised by the Spirits themselves, is to disprove Materialism. The chief motive of all their efforts seems to be to prove to us the fact that they still live. The proof of this fact is of such immense value and importance, that no sacrifice we make for it can be too great, and nothing astonishes me more than the apathy and selfishness of Spiritualists, and even of Spiritual mediums, who, to avoid some petty inconveniences, or even some paltry persecutions, are content to bear their talent in a napkin, and deprive their fellow men of the greatest of earthly blessings—the knowledge of the life to come—the

solace of *knowing* that those we have loved still live, to love and watch over us, and await our coming.

For this more than faith—for this solid, demonstrated fact, we want a little now of the heroic martyr spirit—in mediums to use their gifts, and in Spiritualists to stand by them, do justice to them, and in giving their testimony to a materialistic and, therefore, demoralised society. T. L. NICHOLS, M.D.
32, Fopstone-road, S.W., October 16th.

THE DIVINING ROD.

To the Editor of "LIGHT."

SIR,—I have lately been much amused at the comments which have appeared on this subject in various publications. Your own columns last week contained a letter signed by "G. J. Gray," extracted from the *Times*, in which are given such novel and marvellous revelations of the powers of electricity, that, if true, they will compel us to discard all that we have hitherto learnt respecting this potent force, and we shall be obliged to recommence our studies afresh.

Mr. Gray tells us—seriously, I suppose—that a lode of metal, say fifty feet below the surface of the earth, is so overcharged with electricity that it can propel its superabundant influence through the intervening non-conducting matter. This influence is supposed to seize a human being without the slightest provocation, and after frantically shaking and twisting a hazel wand in the hands of the person who has been quietly promenading over the electrified spot, then to disappear and return to the source of such a curious, eccentric, and alarming outburst.

Allow me to tell your readers that under the circumstances stated, the lode of metal—its electricity being static—is incapable of performing the absurd freak attributed to it. Electricity has not lost its senses yet, whatever may be the case with its interpreters. There cannot be the shadow of a doubt that in the hands of special individuals the divining rod has been used effectively for the purpose of discovering metals and water. The question is, how is this result accomplished? What is the *modus operandi*?

The fact is that the proper use of the divining rod is a form of mediumship. The diviner must be a medium specially endowed with the gift of making the discoveries of water or metal. The same person rarely possesses the faculty of successfully revealing the spots where *both* water and metal are concealed. The combination of the double faculty in the same individual would often lead to confusion; as metal would be found when water was required and *vice versa*.

Why is the hazel tree used? Because it is one of the best woods for receiving and retaining the magnetic atmosphere of the medium, by means of which his attendant Spirit is capable of bending the rod towards the spot where the thing required is hidden. Sometimes the action is so violent that the fibre of the wood is ruptured.

The divining rod should be a hazel twig about two feet long; the forked part should be held in both hands and pressed firmly to the ribs, leaving the projecting stem about nine to twelve inches long pointing straight from the body, ready to be moved if the manifestation is a success.

All forms of mediumship are practically more or less uncertain in their action; and this particular form is as liable to failure as any other form. This unsatisfactory result is due to the imperfect nature and training of the medium. A medium should be a pure, innocent, unsophisticated creature; directly he becomes loaded with the cares, trials, and tricks of the world his mediumship loses its truth and value. Nothing degenerates more rapidly.

In all nature there is a correlation of forces: a hard, outer, materialistic, scientific training can soon rob the mind of its spiritual gifts and graces.—Yours, &c., TRIDENT.

London, 14th October, 1882.

MISS WOOD'S OFFER.—In reply to many inquirers we can only say at present that negotiations are in progress, and it is hoped that they will be satisfactorily completed. Anyhow, we believe that a course of test séances *in the light* will be arranged, either with Miss Wood or with some other physical medium.

CARDIFF.—Spiritualism in Cardiff is being vigorously presented to the inhabitants by the energetic action of the local society, which has arranged a course of special lectures for every Sunday during the present year. The speakers will be Mr. J. J. Morse and Mr. E. W. Wallis alternately. On Sunday next, owing to a prior engagement, Mr. Morse's duty will be assumed by Mr. J. C. Wright, of Liverpool.

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.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 15s. 2d. per annum, forwarded to our office in advance.

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

VISION OF A PAST TRAGEDY.

[The following is a translation of a narrative copied into *Licht mehr Licht* of 1st October, from a German paper—*Die Tafelrunde*—published at Washington. It bears some marks of a genuine record, and is at least, from the peculiarity of the fact alleged, not likely to be a mere invention, though it may be difficult to verify, even with the not very obscure indication of personalities, &c., given in it. I have thought it worth transcribing chiefly for this reason, that it belongs to a class of similar phenomena in which there is an automatic representation of past events, as if they were being acted over again in the memory or imagination of Nature (or the world-consciousness) in the places of their occurrence, and at the times agreeing. The explanation which Spiritualists may be disposed hastily to adopt, that the Spirit of the suicide himself purposely re-enacted the horrid drama for the information of the visitor to his room, will hardly bear examination, notwithstanding the whispered words which followed. These, indeed, may well have been impressed upon her by the unhappy earth-bound wretch, rooted to the scene of his catastrophe. But the whole probably exact representation, with its—for the supposed purpose—unnecessary preliminaries and details; the very fact that, as he could communicate by words, the story might have been thus told; but, above all, the circumstance that the phenomenon belongs to a class of cases in many of which such explanation is quite inadmissible, must direct us to another law of their recurrence. The work of indexing their records, now being carried on by the Literary Committee of the Society for Psychical Research (to be followed by a proper classification of phenomena, in which their several peculiarities will for the first time appear in orderly arrangement), will, it may be expected, lead to a more scientific appreciation of facts not as yet sufficiently discriminated.—C.C.M.]

Although all names and dates of the following narrative could be given exactly, it may suffice to give initials and to leave other particulars of date, place, &c., indeterminate, seeing that the parties are still living.

Between 1850 and 1860, on a warm night in June, there came to Paris from London, the Russian Prince and Princess M., and in their train a young German waiting woman of the Princess, a native of Wurtemberg. They arrived about eleven in the evening, at the Hotel B., nearly in the middle of the street. Paris was at that time, as in 1867, full of foreigners, and even the distinguished Russian guests had to be accommodated on the second floor of the hotel. Their courier had to seek shelter elsewhere for the first night, but at the request of the Princess room was to be found for her maid in the hotel. The latter unpacked the boxes and trunks and left her mistress in bed about one o'clock. A waiter informed her that a room had been found for her, and to her astonishment shewed her into a sumptuous front apartment. On her expressing surprise that this fine room had not been given to the Princess instead of herself, the waiter replied that it had only become vacant an hour before, the Prince and Princess being then already settled in their rooms. Having closed and locked the doors, she said her prayers, went to bed, and put out the light.

She shall now continue the narrative in the first person. It is not long ago since I had it from her, now a woman of forty-two, and she has often had to relate it to English, Prussians, and

Russians. Her own faithfully reported words will be most impressive.

I know not whether I fell asleep and dreamed, or was awake and saw with my bodily eyes; I believed and still believe the latter. Be that as it may, suddenly the door leading from the corridor into my room, opened, and a gentleman entered with a candle in his hand. He was a French marine officer in dark blue uniform, with blouse, large angular collar, &c. The door seemed to close behind him of itself. At once I became as it were paralysed by fright, and could neither move nor cry out; my whole being concentrated in sight and hearing; evidently I was in a wholly abnormal condition. The gentleman put down the candle on a small table by my bed. My clothes lay on an arm-chair at the foot of the bed. Where they fell I could not see, but he pushed the chair nearly into the middle of the room. He now began walking up and down with violent gesticulations; I could not take my eyes off him. He was a lean young man with a brown complexion, and small insignificant features, but his brilliant, vivacious eyes and rich black hair made his countenance remarkable. I can still see how his hand ran through his hair, which fell, dishevelled, over his forehead. He muttered also some incoherent words in a quick, hollow voice, of which I could catch the following:—"VeuX plus vivre, veuX plus vivre," (*sic*) (will not, cannot live on). Suddenly he threw himself on the arm-chair, drew a pistol from his breast, and cocked it. At this dreadful moment my eyes seemed supernaturally keen, for I even remarked a peculiarity in the crook and colour of the hammer of the pistol. After a very short interval of thought he shot himself in the mouth. I heard the sharp report, and a sound (*Getöse*) in the room, as if someone said softly in my ear, "Dites un ave pour moi!" (say an Ave for me). . . . Then the room was dark, and only a lantern in the Place B. spread a weak, uncertain glimmer through the drawn curtains.

Time for me ceased till I heard knocking at my door, and several voices in the corridor. I listened, unable to move or to answer. Soon I heard the voice of the Princess.

"Are you certain this is the room you shewed my maid into last night?" she was asking excitedly.

"Certain."

"Then force it open."

Picklocks would have been useless, as the key inside was sticking in the lock; so the whole lock was torn out, and in rushed the Prince and Princess, the master of the hotel, the waiter and the locksmith. The Princess ran to my bed, and saw me lying as if dead, with open, staring eyes. She touched my hand and my face, crying "Clara, what is it? Clara, are you ill?" The German words, the warm hand, the familiar face, and her anxiety released me from my catalepsy; I was able to speak.

"First make them take away that dead body," I cried, shuddering, "or I cannot get up."

"Heavens!" exclaimed the Princess in Russian, "she has gone mad!" (My features, she said afterwards, had been distorted almost beyond recognition.) "Send for a doctor."

Two physicians came in a few minutes. I was in a condition which astonished them, and only after many soothing entreaties could I prevail on myself to relate to them the foregoing particulars, not, however, as a terrible dream, but as something which beyond all doubt had happened in the room before my eyes during the past night.

The physicians were too discreet to contradict me, especially as my pulse shewed a condition of unnatural excitement. Indeed one of them, struck by the exactitude and particularity of my story, believed that some trick had been played to frighten me, and desired to speak with the hotel proprietor. He came, and after some whispered communications, the doctors and the Prince left the room with him.

I did not let go the Princess's hand, and only on her reassuring persuasions could I bring myself to look round the room. No dead body was there. "They must have taken it out when they broke into the room," I said, for it was impossible for me to believe it a vision.

The hotel proprietor, however, on hearing the physicians' report, had replied, pale and agitated, "The Spirit world has broken in upon us! the night before last, at the same hour that Mademoiselle went to bed last night, the marine officer, M. R., shot himself in that very room! His corpse lies in the Morgue. You can imagine how disagreeable such events are to hotel owners. Before day-break I had the body removed, for the report of the pistol had been heard by a waiter. Only a few of my people knew of the circumstance, and on these I naturally enjoined silence. After a careful cleansing of the room I had it assigned last night to the Princess's maid, as the Princess wished her to be accommodated in the hotel."

All four went to the Morgue. There they saw the uniform as described by me, and the pistol, which had just the same unusual peculiarity of construction I mentioned. The face of the suicide was almost unrecognisable, but the rich black hair completely corresponded with my description. M. R., whose family at that time resided in Brittany, was a Creole by birth. Ever since, the Creole type of face has had something ghastly for me, particularly their brilliant eyes. M. R., as was afterwards discovered, had destroyed himself on account of some woman in Paris.

The rest of the account refers to the prolonged illness and gradual recovery of the narrator and to (ineffectual) attempts by a Paris Sisterhood to convert her to Roman Catholicism, on the strength of the appeal of the suicide for an "Ave" to be said for him. She also explains that at the time of the occurrence she did not even know what an "Ave" meant, which, as we are elsewhere told that she was an experienced travelling servant, seems a little odd. It is unnecessary to translate her story further, though what follows tends to confirm the general impression of *bona fides*. The writer in *Die Tafelrunde* concludes:—

"I have given the above word for word from notes I took at the time of hearing it. I may add that the heroine of the narrative is descended on the mother's side from the Mystic Michael Hahn, that she had received a good education at Kornthal, and is now again living in her Wurtemberg home."

ECLECTIC PUBLISHING COMPANY, LIMITED.

An earnest appeal is made to the readers of "LIGHT" in the interests of the Eclectic Publishing Company, Limited, which was formed for the purpose of promoting the publication of that Journal.

When the Company was established such a number of shares (at £1 each) were taken, as would in the opinion of the Directors suffice for carrying on the Journal for a period of two years. The two years are now nearly at an end; a large number of shares remain unallotted, and unless these are taken up, or assistance is otherwise afforded in the shape of free contributions, "LIGHT" must be discontinued at the close of the present year.

It has been sought, in the pages of "LIGHT," to afford facilities for the free expression of every variety of opinion on Psychological and cognate subjects; an honest endeavour has been made to exercise, on all controversial questions, the utmost impartiality consistent with the rigid exclusion of unbecoming language and discourteous personal allusions; and, from the beginning, the constant aim has been—by securing the co-operation of able contributors, of acknowledged experience and authority, whose opinions are deserving of permanent record—to render the Journal in every way worthy of the cordial support of the most intelligent students of Psychological facts and phenomena.

When "LIGHT" was first published it had to contend with opposition which no longer exists: its circulation was cramped by prejudices which are past: various causes combined to make its course difficult: and these the Directors confidently believe are no longer to be reckoned with. The Journal has lived through the most risky period of its existence.

Moreover the Directors are confident that it would be very generally felt that the cessation of "LIGHT" would be a grievous loss to Spiritualism at large, as well as to the great body of Psychologists and investigators of the various problems which are now occupying such a large share of contemporary thought. To the educated thinker, who concerns himself with any branch of these subjects, "LIGHT" affords (if we except a monthly magazine) the only special vehicle of information and discussion. Intelligent Spiritualists and Psychologists generally would view its cessation with deep regret.

Having great faith in the ultimate success of the Journal, the editor and other officers of the Company are willing to give their free services for the coming year, and the Directors confidently appeal to the general body of Spiritualists and other friends of psychical research, to second those generous offers either by taking up shares in the Company, or by free contributions for the sustentation of the Paper until its success shall have been firmly established.

The Directors have pleasure in acknowledging the following sums, which have been already received or promised; but as these are at present very far from sufficient, they respectfully ask that further contributions may be forwarded AT ONCE, as it is absolutely necessary to determine IMMEDIATELY whether "LIGHT" shall be continued or not.

Should it after all be found imperative that the publication should be discontinued all contributions will be returned; but the Directors sincerely hope that sufficient spirit will be manifested to avert so discouraging a necessity. Let all contribute according to their ability. Let those who cannot do much do at least as much as they can.

Cheques and Post Office Orders may be addressed to the Secretary at the Offices of the Company, 3, New Bridge-street, Ludgate Circus, London, E.C.

By Order of the Board,

EDWARD T. BENNETT,
Secretary.

October 17th, 1882.

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POETRY AND INSPIRATION.

To the Editor of "LIGHT."

SIR,—There, perhaps, never was a truer proverb than that "a poet lives in two worlds."

A genius who can grasp the practical side of life, and another moment transport his soul to the realms of fancy, giving forth the loveliest imagery and the most eloquent expressions, is doubtless a true genius. Whence comes this inspiration? This breathing of the soul through man's outer being has ever been the theme of the poet. Is it from his innate self, or from the external and spiritual world? Poetry is imaginative passion, the subtlest essence of expression, and like her kindred divine arts of painting and music breathes through the being of the senses. These arts are not science, for the former begin where the latter cease. The feet of nature may tread in different paths, but the beauty and depth are still there, the simplest truth and the greatest philosophy tuned with the most passionate sincerity.

All who have felt the emotion of inspiration agree that it comes unsought, and intellectual wealth is not always its necessary accompaniment. If we read the lives of the poets we find that many of the sublimest songs have been given in sleep, or, as I would prefer to say, in a trance state. It may be "in the depths of one's own being," but when the *spirit is free* who knows whither it may be borne? Byron wrote:—

"Our life is two-fold, sleep hath its own world."

I believe in the re-incarnation of the soul, and am taught that there is a genius-sphere, from whence descend all the lights of the world. Is it not then possible such souls are inspired from that sphere by being borne thither in sleep, or by visits of the angels here?

I know a man who believes that the spirits of Byron and Shelley visit him, and if the vision of the clairvoyant be true, he has test evidence in proof of this. But the greatest evidence, perhaps, is that in a semi-trance state he has been known to repeat the poems of both with an occasional stanza not to be found in the author's works. One stanza has been given in Shelley's divine "Ode to a Skylark," which runs:—

"O teach me but the murmur of thy song,
The intense sweetness of thy strains prolong:
Thine are the accents of an unknown tongue."

Those who are familiar with Shelley will remember that these lines are not to be found in the poem, and the fact that they breathe the same ethereal beauty is to my mind a proof of the control.

If such a pure Spirit as Shelley's was, inspired with all beauty and loveliness, giving us the divinest thoughts wrapped in the most lyrical and glorious poetry, visits us here, should not a genius seek to encourage such attachment, rather than stand aloof, deeming his own being the creator of his muse?

7th October, 1882.

H. GEORGE HELLIER.

MEDIUMS AND MATERIALISATIONS.

To the Editor of "LIGHT."

SIR,—Instead of thinking as some of your correspondents appear to do, that anything Mr. Alfred R. Wallace may say upon the subject of materialisation quite settles the question, I should like to point out to him one objection, at least, to his theory that although the materialised form when "seized" constantly proves to be the medium *disguised* (I prefer that word to "transfigured") the fact is no proof whatever of the fraud it appears to be, since the medium "quite unconsciously to herself, may have been dressed up and brought out of the cabinet by the Spirits!"

Now what I wish to suggest to Mr. Wallace is this:—that should a burglar enter his house to-night and be "seized," and should his friends come forward at his trial and swear that he was a "powerful medium," and that he must have been taken by Spirits, quite unconsciously to himself, to Mr. Wallace's house, it would be manifestly unjust to proceed against him; and even to suspect him of dishonesty might be to throw an "undeserved stigma upon an innocent person"! and so he should be told that he "left the court without a slur upon his character"! Of course the fact of his being armed with a revolver or two would be nothing against him, since it would be quite as easy for Spirits to provide him with the few trifles he would require, as it is for them to provide mediums with the "beards," and the "phosphorus," the "head-dresses," and the "drapery" they find necessary for their "transfiguration"!

But the one thing most abundantly proved by this remarkable theory, to all those who believe in it, is that it furnishes the very strongest reason that has yet been given for mediums abandoning the whole thing! No honest *man*, I imagine, would for a moment put himself where he might be made even to *appear* a liar and a cheat; but what woman with a shadow of self-respect would submit to place herself under conditions where, *without knowing anything about it*, she might be *un-dressed* and *re-dressed*, and taken out of a cabinet—on her knees—and made to act before a roomful of people, like a baby, or a foolish child! If she did it for a livelihood, any woman worthy the name would rather buy a broom and sweep a crossing than thus put herself at the mercy of any invisible power! But the whole thing is absurd; and mediums, I fancy, know better than those who bring forward for them any such extraordinary defence, that they must be prepared to take upon themselves the consequences of their own actions; or to give up the thing altogether.

What can be more curious than some of the "suppositions" and "suggestions," given in explanation of what, after all, seemed so very simple? One of the first letters that appeared upon the subject almost ridiculed people for their ignorance in not having known that "*catching a Spirit is the same thing as catching a medium*"! Even the italics are those of your correspondent. Is he quite sure that his ridicule for such "ignorance" was deserved? But this explanation has at any rate the advantage of being simple, while another of your correspondents suggests that: "possibly at the moment of seizure, the medium inside the cabinet is *somehow instantaneously dissolved and united to its captured elements outside*." I was prepared for a good deal, but not for anyone going thus far, to account for the medium being in the *wrong place*—out-side the cabinet, instead of in-side. But I haven't done; and really, Mr. Editor, I am beginning seriously to fear that I shall find "*LIGHT*" just a little dull when the correspondence now being carried on in its pages is over. Pray do not close it in a hurry! In this very last number a correspondent gravely suggests that, "Hitherto an important *factor* has been omitted from these séances"—that henceforth the sitters "ought equally with the mediums to be searched"! also, I suppose, "tied" and "sealed" in their chairs! Does this writer really see no difference between testing those who lay claim to supernatural power and those who go to see upon what grounds they base their claim?

But perhaps the letter which amused me most—and it is the last I shall quote—is where your correspondent, from lofty heights of superior knowledge, informs "ignorant Spiritualists" that "they are having a lesson now from what is happening." They *are*, but it is *not* the one your correspondent imagines; for they are *not* learning and they never *will* learn, that truth and honesty can be made, under any circumstances, to look like trickery and deceit. The "lesson" they are learning—some of them rather sorrowfully—is the extent to which credulity can go. And when this writer somewhat hysterically adds that she hopes our "ignorance" will not "*kill any medium*," it will be a comfort to her to be told that her apprehensions on the

subject are altogether groundless. The mediums—apparently—are aware of the awful risks they run; and their "Guides," they say, "seldom now give materialisation séances to strangers." If they would be satisfied—as most of us are—with *one* "Guide," and let that guide be Conscience, I fancy we should soon have heard the last of materialisation.—I am, Sir, &c., S. W.

P.S. I add another letter to my previous signature as I find you have another "S." among your correspondents, and with so many queer opinions flying about, one would prefer only being responsible for their own. That *other* "S.," you know, *might* write about "*mediums dissolving instantaneously*," and who would like to be responsible for *that*?

HAUNTED HOUSE, NEAR REDRUTH, CORNWALL.

"At a farm in this parish, and near the town of Redruth, there is a dwelling-house which has long been reported to be haunted. Several tenants who inhabited it in succession abandoned it after a short residence, alleging that their slumbers were so much disturbed by the nocturnal transactions of their ghostly visitants as to render their removal necessary. However, as the tales which they circulated were in general discredited, a new tenant was speedily procured as the vacancies followed in succession. Some time in the month of June, 1816, the good woman of the house intimated to her husband that on the falling of any heavy substance on the kitchen floor it produced a hollow sound. On hearing this he resolved to search into the cause of so extraordinary a circumstance, and, having dug up the floor, he discovered, at some depth below the surface, two large flat stones, covering a kind of vault, apparently filled with cinders. Having removed these, he found some black mould, intermixed with teeth and fragments of human bones. These were carefully preserved, and being submitted to the inspection of a surgeon in the neighbourhood, he concluded that they were fragments of some full-grown person. Nothing has transpired that can tend to unravel this mysterious deposit. The house was again forsaken by its inhabitants, and we know not whether it be yet tenanted. It is singular that the under surface of the stones which covered the vault had all the appearance of having been exposed to the action of fire. On this phenomenon, if such it may be termed, but one opinion can be entertained, so far as the human remains will furnish evidence, and probable conjecture may be allowed to speak. It seems to have been the body of some person that had been murdered, and reduced to ashes to conceal the fact. But by whom the fact was perpetrated, with what circumstances it was attended, or in what age it was committed, we must be content to leave unknown, until the earth and sea shall give up their dead."—*Drew's History of Cornwall: Parish of Redruth.*

A PROTEST TO "A REPLY."

And has the torrent of impetuous song in thee
So far o'er-leapt its banks, and wandered wide,
That thou hast lost remembrance of the ministry
Of countless raindrops, which enriched thy tide?

'Tis true the bosom of th' eternal hills retains
The secret of the birth-place of thy song;
But yet, the early and the later helpful rains
Thy streamlet's life in usefulness prolong.

The "dead man's halting speech" may have a power untold
To render lucid many an earth-bound thought,
And, as a solvent, leave the pure and spotless gold
Free from the bonds its prison house has wrought.

For me, the glory of my highest thought shall be:
Not that I live in isolation chill,
But, as a member of a goodly company,
I work responsive to the eternal will.

I too have listened on the star-lit lonely height,
When human voices seemed to fail and sink,
And nought stood 'twixt me and the awful mystic night,
Save the pale form which bade my Spirit drink—

Drink in the circling ether, which possessed a spell
Wrought by the living thoughts of those long gone,
And on my charmed listening ear in sweetness fell
The cadence of this song so softly borne.

"Know then, Immortal, that thy Spirit finds its own
In the unending chain, which links in love
Thyself with all things; 'tis pure sympathy alone
Unlocks the entrance to the sacred grove.

"To find thy nature thou must lose thyself in all;
No soul but needs the touch of some 'pale hand';
Each linked to other, then the dawning light shall fall
In growing splendour on thy Fatherland."

October 13th, 1882.

E. W. W.

INTERRUPTED CONSCIOUSNESS.

To the Editor of "LIGHT."

SIR,—I have read with great interest the notices which have appeared in "LIGHT" illustrative of "interrupted consciousness," but though we are told of one or two consciousnesses or states of consciousness we are never (if I mistake not) told of more than two. For instance we read* :—"A learned professor at one of our universities, driving in a gig with a friend, was quoting some passages from a classical author, when the horse fell, and the professor was pitched on his head. He remained for a few days in an insensible state, when he was trepanned. As soon as the bone pressing on the brain was removed, and he recovered consciousness, he continued the quotation which he was repeating when the accident happened."

In this illustration there is the interruption of *one* consciousness only, but there are cases in which an accident has caused an interruption of consciousness, and the person has lived a second life,—the former life up to the time of the accident, its memories, associations, &c., having passed away and become a blank. While living this second life, and with no memory of the period of childhood and youth, years have passed on, until, from an accident, or some other cause, this second life's consciousness has been interrupted and obliterated from memory, and (as in the above case of the interruption of single consciousness) the former life's consciousness has returned, linking itself with the chain of memories and associations which was broken long ago, as though no space of time had intervened between the termination of the former consciousness and its re-commencement; while the recollection of all that has occurred during this middle consciousness passes away and becomes a blank.

Now it is fully acknowledged that such instances of interrupted consciousness as I here refer to, have occurred, and that they can be produced in the mesmeric sensitive; but the question may be asked, Have we only two consciousnesses which can be thus interrupted, or have we more than two? I take it that we have more than two, and this conviction was first brought to my notice while giving a public mesmeric entertainment at the Workmen's Hall, Drury-lane, on August 31st, 1875.

The sensitive I was experimenting upon was a lad named F. J. Burge,† who resided in the neighbourhood of the hall, and upon whom I had experimented when at the hall on former occasions. Having caused him to forget his name, I asked if he could tell me who he was.

"Of course I can," he replied.

"What, then, is your name?"

"Gaspice Gasometer," was the answer.

This was a name I had given him when experimenting upon him at the hall just twelve months before, but, until he uttered the words, I had forgotten that I had done so.

Having caused him to forget this unusual name, in order to shew his perplexity at losing his identity, I asked :—

"And now can you tell me who you are?"

"To be sure I can," was the answer.

"And what is your name?" I asked.

"Susan Jemima Jane," he replied.

I could not remember that I had ever given any one of my sensitives that name, but I asked :—

"Did you ever tell me that that was your name before?"

"Yes."

"When?"

"About five minutes ago."

"No, you did not."

"Yes, I did."

"And what is the day of the month?"

"June 27th."

"You are wrong; it is August 31st."

"No, it isn't, it is June 27th, 1874; do you think I don't know what day of the month it is?"

I now removed the influence, and on asking the lad his name he replied, "Fred Burge," and gave the day of the month as August 31st, 1875.

Now here was an illustration of three different consciousnesses, and three different instances of interrupted consciousness, for I afterwards ascertained that I had experimented upon Burge at the hall on June 27th, 1874, when I had made him believe his name was Susan Jemima Jane.

From experiments which I have recently been making upon

* "LIGHT," No. 73, p. 245.

† Burge was one of the lads experimented upon by me at 38, Great Russell street, Bloomsbury, on January 24th, 1876. See *The Spiritualist*, No. 179, p. 43, and "Spirits before our Eyes," by W. H. Harrison, p. 183.

my sensitives, I doubt not that we possess several consciousnesses, but although many of these experiments were highly interesting, I must refrain from detailing them, for I have trespassed too much upon your space already.—Truly yours,
5, Avenue-place, Brixton-rise, S.W. S. R. REDMAN.

SPIRITUALISM IN SAN FRANCISCO.

We give the following extracts from a letter which reaches us from Mr. W. Howard McGregor, of San Francisco :—

A few lines from this far off country may not be out of place in your valuable journal. It was with much pleasure that I (as well as others) learned of the success of "LIGHT" in England, and indeed in America also; for I believe it has quite a circulation in some of the Eastern States.

Spiritualism is being sifted in these parts as well as in England, and the few genuine mediums who are sufficiently developed to stand the critical onslaughts of fastidious investigators, are singled out and patronised by the most cultured of all classes. You have no doubt been informed that here, in this wonderful city of the Golden State, there has sprung up, as if in a night, an army of impostors who prey upon the credulity of the weak-minded and fanatical portion of the Spiritual public. These charlatans have had it all their own way for several years past, until now they are being exposed by many who had been their warmest friends.

Materialisation, so called, has, so far, only brought a few thinking minds into the ranks here.

Physical séances, whether in the light or in the dark, give but slender satisfaction to the cultured scholar and advanced thinker. In San Francisco, as well as in other cities of America, a feeling of uncertainty is the final condition of those who often attend the material séances. People are demanding more of the genuine spirit of refinement in Spiritualism and less of the physical and the vulgar.

Mrs. Elizabeth L. Watson, the gifted inspirational speaker, lectures every Sunday evening in Ixora Hall, to large audiences.

Mrs. Ada Foye, the celebrated writing medium, is also here; and several others of a similar order give séances regularly, both public and private.

Within the last month we have been gratified by a visit from Mr. Jesse Shepard, the distinguished inspirational singer, poet, pianist, and essayist. He is the most gifted medium ever heard in our city, and his incomparable concerts in the Metropolitan Baptist Tabernacle are creating excitement in circles of our best society.

When the most eloquent clergyman on the Pacific coast announces from his pulpit that the greatest of musical mediums is to give a grand concert in his own temple, it may be taken as a sign that this form of Spiritualism is gaining respect from persons who were formerly arrayed against it. Indeed, the bare announcement that this young genius was to appear at a concert for the benefit of Mrs. Aitken and Mrs. Ada Foye, who were arrested for practising mediumship without a licence, was sufficient to fill the hall, and never before was such a splendid success achieved by any medium in the city.

Let the good work go on. Let there be *light*! The many friends on this side congratulate you on your course. You have the best wishes of the best people here.

To the Editor of "LIGHT."

SIR,—In reply to the inquiry in last week's "LIGHT," I have to say that Mr. Pulsford's "Morgenröthe" is published by Hamilton, Adams and Co.; and Mr. Juke's "The New Man," by Longman, Green and Co.—I am, &c. A. T.

October 16th, 1882.

THE DALSTON ASSOCIATION'S SOIRÉE.—The Dalston Association will hold a soiree in their rooms, 53, Sigdon-road, Dalston, E., on Tuesday evening next, the 24th inst. The proceedings will comprise a tea, concert, and carpet dance. Tickets, One Shilling each. Tea will be served at 6 p.m., concert 7.30 to 9.30.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—BELPER: Sunday, October 29th, and Monday, October 30th. SOWERBY BRIDGE: Sunday, November 5th. HALIFAX: Sunday, November 12th, and Monday, November 13th. BRADFORD: Sunday, November 19th. SOWERBY BRIDGE: Sunday, November 26th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

THE DIVINING ROD.

Mr. E. Vaughan Jenkins, whose letter to the *Times* giving his own observations on the use of the divining rod, we quoted in last week's "LIGHT," communicated to the same journal the following "contribution towards the solution of the mystery," which he has received from a gentleman residing at Westbury-sub-Mendip, Somerset:—

In July, 1876 (that very hot summer), the old well under my house became fouled and the water unfit to drink, so I decided on sinking another well about 100 yards from my house, if I were advised that water could be found there. The field is perfectly dry, and there is no appearance of water anywhere near where I wished to sink. So I sent for a labouring-man in the village who could 'work the twig' (as the divining rod is called here), and he came and cut a blackthorn 'twig' out of my hedge and proceeded round the field, and at one spot the 'twig' was so violently affected that it flew out of his hands: he could not hold it. I may here observe that the village churchyard adjoins my field, and it was of consequence to me to know whether the spring went through or near the churchyard. So I asked the man to tell me which way the spring ran (of course, under the ground); and he proceeded to follow up the spring and found that it did not go near the churchyard. Having some doubts as to this man, about a month after I heard of another man living some miles off, who, I had been told, could 'work the twig.' I sent for him, and he was quite unaware that the first man had tried for water, and, to my astonishment, when he came near the spot indicated by the first man, he could not hold the twig, it was so much affected. I then asked him to tell me the course of the underground spring, and he went as near as possible as the first man—from about south-west to north-east. I thereupon decided to sink a well, the last man assuring me that water was not very far down. At 39ft. the well-sinkers came upon a spring of the most beautiful water, and there is in the well about 30ft. of water in the summer, and in the winter the well is nearly full. Now, there is nothing whatever to indicate water in my field or anywhere near it. The men who 'worked the twig' will take nothing for their trouble."

Mr. F. T. Mott, F.R.G.S., Leicester, in a letter to the *Daily News*, says:—"Two months ago I sent for a certain working stonemason, John Mullins, of Chippenham, Wilts, to search for water in a field nine miles from Leicester. I had never seen him before, and he had never been near my land. He cut three V-shaped twigs out of the hedges, two of hawthorn, one of hazel, and on arrival at the field, he walked once round it, and then holding the horns of a twig in his clenched hands, with my hands grasping his, and my eyes watching carefully for muscular movements, we walked across the field several times. At certain points the angle of the twig turned forcibly upwards. These points were marked, and were found to lie within one straight line. He said:—"You will find water along that line, probably about thirty feet deep." I have since sunk a well there thirty-one feet deep, and have always six feet of good water in it. Previously I had every reason to doubt the existence of water there, and a skilled water engineer assures me that he could not have predicted the finding of water on that land. 'Divining,' as a process of magic or necromancy, is of course out of the question; but the physical law, by which the presence of water is thus indicated, requires investigation."

Another correspondent, *Nemo*, writes:—"Allow me to give an account of a similar occurrence at Shepton Mallet. We sunk a well 6ft. diameter and 150ft. deep, through blue lias rock, without a fissure or any cavity through which it would be possible for water to percolate. When about to relinquish the apparently hopeless task, a suggestion was made that the affair should be placed in the hands of a man who obtained his livelihood by such means. He came, bringing with him hazel sticks in the shape of the letter Y, and I noticed they were the growth of one year. After marching round the well with twigs in his hands he stopped at a point about 50ft. west of the well. Here the twigs writhed and twisted of themselves so much that, to dispel any doubts on their genuineness the man suggested that some one should procure two pairs of blacksmith tongs and hold the twigs tightly. This was done, and yet the same writhing and twisting went on. This was a sign that water was beneath it. At the suggestion of the man, a stage of planks was laid across the well about 50ft. below the surface, and a small heading driven west to the spot indicated by the twigs on the surface, and surprising to say, when the miners had reached the spot as indicated the water gushed in so fast that they had to rush out of the heading and up the shaft with all possible speed, leaving all their tools behind. The water rose till within 12ft. of the surface, and has never to my knowledge failed in its supply. The well is situated on a hill, about 500 yards and at an elevation of about 100ft. from the bottom of a valley."

CONVERSAZIONE AT THE C.A.S.—Our readers are requested to bear in mind that the opening conversazione of the season will be held by the C. A. S., at 38, Great Russell-street, on Monday evening, November 6th. There will be an interesting and varied programme, as usual, and no doubt the attendance will be large.

SOME REMARKABLE VISIONS:

Mr. Archer Gurney writes as follows to the *Church Times*:—

I should like to mention two recent visions of angels, which have come to my personal knowledge, though the latter of the two be a testimony also to the immediate presence or manifestation of the Lord of angels. The first of these, which may seem to some to carry no great weight, took place in the town of Buckingham, where I was working as a curate. The only child of a poor woman, a boy of three years old, fell by accident upon the fire, during the absence of his mother from the cottage, and died after a few hours of suffering. I did not hear of the sad fact until the child was gone, and when I went down to see the mother, who was known to idolise this only child, and endeavour to console her, she told me that God had sent her wonderful comfort. She was weeping bitterly, and kneeling beside the child's bed, when he said:—"Mother, don't you see the beautiful man, who is standing there and waiting for me?" Again and again the child persisted in repeating that the beautiful man was waiting, and seemed ready, and even anxious, to go to him, and, as a natural consequence, the mother's heart was strangely cheered. She told me she thought it must have been the Lord Jesus Himself. "One of His Heavenly hosts," I ventured to surmise, knowing that we have our Master's warrant for believing that the angels in Heaven care for the little ones below. Be that as it may, the second fact I have to mention is, I think, still more remarkable, and I believe that the two persons (a gentleman and lady, husband and wife) to whom it happened, are alive to this hour. I was not made acquainted with the circumstances under any engagement to secrecy; but I think it better to abstain from publishing names, and I will stake my own credit on the thorough authenticity of the narrative, related to me by the husband with the view of illustrating the truth that supernatural manifestations are still possible in our days, though they may be rare. This gentleman told me then, with extreme simplicity and straightforwardness, that not many years ago he and his wife were in exceeding distress of mind on account of a most dangerous, and as it turned out, fatal illness, which threatened the life of one of their children, a boy of ten years of age. His wife in particular, whose special darling this child had always been, was so far from being resigned to her loss, that she almost arraigned the ways of Providence, and would receive no consolation. The father and mother, then, were both watching in the room when this circumstance occurred. They both distinctly saw in the dead of the night a strange light playing over the bed and, starting to their feet, they stood at the two corners of the bed, right and left, to watch the light. Wonderful to relate, this light, which resembled a bright ray of glory, grew before the eyes of both of them into a revelation of mysterious and exceeding loveliness. I should mention that the gentleman is himself an artist of much note, brother of an A.R.A., and he said: "I never conceived, far less did I ever witness, such an exquisite display of colour and radiance and beauty. All the hues of the rainbow went on changing and interchanging before my eyes and those of my wife, while great delight and shuddering took hold of both our minds. Richest crimson, the brightest scarlet, lovely emerald hues, heavenly azure, succeeded one another rapidly, the vision lasting for several minutes, and ending in a transparent white radiance. Then my boy awoke and cried out, "O, papa, the Lord Jesus has just been here with two such beautiful angels, and He says mother is not to be unhappy because I am going to Him, and I shall not go either till this day week." I need not say that in this case also the mother was wonderfully cheered and consoled, and ready thenceforth to yield her dear one to his Heavenly Friend. The boy did die in a state of great happiness, precisely one week after. The very day after the vision the father told me the sun happened to be shining brightly in a blue and cloudless sky, and drawing apart the window curtain he asked: "Was the Lord Jesus at all like that?" "Oh, a thousand times more beautiful," the boy replied. I asked if he had been brought up under specially religious influences, or had shown any trace of saintliness at an earlier age, but the father denied this. "No," he said, "we are ordinary Christian folk, not too serious to refuse to go to the play if anybody send us tickets, and one of my boys begins to illustrate *Punch*. I can only suppose (he added) that the vision was granted to rebuke my dear wife's impatience, and inspire her with a stronger faith in God's goodness, and it certainly had that effect." "But," I said, "the boy must have been taught to love the Lord Jesus, surely." "Well, yes, I suppose so," he said very simply, "but we never burdened him with much religious teaching or encouraged long prayers. Only, I remember I advised all my boys, if they could not go to sleep easily to make a picture in their own minds of our Lord in glory and then to fall asleep contemplating that."

MRS. E. H. BRITTON has recently been lecturing at Rochdale, Macclesfield, Halifax, and Belper, and in each case crowded audiences have listened to her very able addresses.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, October 22nd, Goswell Hall, 7 p.m. KEIGHLEY: Sunday, October 29th. CARDIFF: Sunday, November 5th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

METHODS OF INVESTIGATING SPIRITUAL PHENOMENA.

To the Editor of "LIGHT."

SIR,—I think it cannot be too clearly and forcibly brought before the public notice, that searching the medium is no guarantee against fraud. This fact has been frequently pointed out by the organs of Spiritualism in England and America. A search to be satisfactory must be thorough, and no man or woman of average delicacy of feeling would subject a medium to the indignity of such a search. It was not ignorance or inexperience which exempted the medium from being searched at Peterborough; it was the possession of a knowledge of the worthlessness of an imperfect search.

I hope the time is not far distant when we shall hear no more about searching the medium.—Yours respectfully,

New Fletton, Peterborough, T. McKINNEY.
17th October, 1882.

HINDU TERMS.

To the Editor of "LIGHT."

SIR,—Will you permit me to suggest that a short glossary of the Hindu words most commonly used by Psychologists and Theosophists, would be a great boon to your readers, to many of whom they are unknown? It need but occupy half a column or so, and would be an immense lift for learners. Perhaps some one more competent than I am would undertake the task.

While I write this will you permit me to call the attention of students and earnest inquirers into Spiritualistic philosophy and science and religion to that most wonderful of all books which has appeared since the beginning of the Christian era, "The Perfect Way to the Finding of Christ." It is a book that no student can be without if he will know the truth on these matters. It furnishes us with a master key to the phenomena which so perplex the minds of inquirers, and it gives a system of which the like has not been for eighteen centuries. Swedenborg was great indeed, but here we find a greater, without the prolixity and voluminousness of the Swedish seer and with a clearness which is wanting in his writings. Let me also commend to all students the works known as "The Keys of the Creed" and "The Soul, and How it Found Me," by the author of those most instructive and fascinating romances, "The Pilgrim and the Shrine," and "By-and-By," which have delighted so many seekers for light; and let them, if able, study the pages of the *Theosophist*, in which they will find the wisdom of India, so long unknown to Europe. Armed with these, the student will be able to fight the powers of darkness, and to rend the veil which obscures the light—that light which, shining in darkness, will lead us into the perfect way, and guide us into all truth.—Yours truly, I. O.

I regret to learn that "Morgenröthe" and the "Supremacy of Man" are both out of print, as I hear from the author, but I trust he will shortly reprint these valuable books.

THOUGHT READING.—A correspondent thus writes to the *Daily News*:—Sir,—in your article this morning on the report of the Society for Psychical Research you appear to discredit the truthfulness or reality of thought reading. I do not know any of the gentlemen forming this society, nor have I ever communicated with them, but from one of my own children I have frequently received the most convincing proof of the reality of this phenomenon. One instance I will give you which occurred about five years ago. He was then about four years old, and was one day clamouring rather noisily for his tea, and I scolded him, telling him I should get the cane if he was so impatient. At the same time there was an undercurrent of thought running through my mind, and I was wishing I had bought a pretty oleograph I had seen in the course of the day, as it would have helped to make the room more cheerful for the children. I had scarcely finished scolding when the child fixed his eyes upon me, and said, "I don't want it." I thought he referred to the punishment I had threatened, and said, "But I shall have to get the cane if you are not more quiet," when he instantly replied, "I mean the picture; the wall don't want it." Although he had frequently left his play, and asked me questions upon the very subject I was thinking of at that moment, this positive proof of his ability to read my thoughts simply amazed me. I have never before communicated this fact publicly, but thought it might interest your readers, and convince you that thought reading is not all fraud or collusion. I enclose you card, but beg you not to let my name and address appear, or I may be overwhelmed with letters, and I am by no means wishful to make an exhibition of the child.—Yours faithfully, A LOVER OF TRUTH.—Oct. 12.

PSYCHICAL RESEARCH.

Mr. H. Sidgwick writes thus to the editor of the *Daily News*:—

SIR,—An article in your impression of yesterday contains some remarks on an address recently delivered by me as president of the Society for Psychical Research. Of the general tone of the remarks it would be unreasonable in me to complain; but, as the writer has unfortunately misunderstood me in a very fundamental point, I trust you will allow me a few lines of explanation. You demur to my statement that objectors to the evidence collected by our society must either look on the phenomena as inexplicable, or accuse the investigators either of lying or cheating or of idiotic blindness or forgetfulness. "Objectors," you say, "will scarcely accept this dilemma. They will assign room for coincidence, room for collusion;" and you add, they "certainly will not call inquirers idiots" for failing "to observe every member of a large family, and the subject of the experiment, at one and the same time." Certainly they will not; but it was the special aim of this part of my address to urge the importance of not resting content with experiments in which any such observation of the family was required, and to point out that our investigators had not been satisfied until they obtained adequate results under the condition that no one present except the investigators themselves knew what the "thought-reader" had to guess. The series of experiments which I had primarily in view was that recorded pp. 22, 23 of our "Proceedings," in which (*e.g.*) out of fourteen successive trials in guessing cards selected from a pack—and known only to the experimenters—nine were guessed rightly the first time. No instructed person will say that there is here "room for coincidence;" and my point was that the conditions practically excluded all collusion—except the collusion of the investigators themselves.—I am yours obediently, HENRY SIDGWICK, Trinity College, Cambridge, Oct. 13.

EPITAPH.

The following epitaph appears on a tombstone in the parish church of St. Keverne, Cornwall:—

Here lyeth the Body of Thomas Toll, of Pennare, gentlⁿ, who changed this life for a better the X day of September, Anno Domini 1668.

Triumphing death! is this thy victory?
By death to give mee immortality?
O death, by death for ever live I must.
I then began to live when unto dust
I did returne. O death, then doe not say
That in thy conquest thou didst winne the day.
Mine head shall weare the bayes; thy skull shall be
Naked and bare unto Eternity.

SPIRITUALISM IN LONDON AND THE COUNTRY

GOSWELL HALL.

On Sunday morning last, Mr. F. Wilson delivered a lecture on "Comprehensionism," giving a new presentation of Jesus and His works, which certainly appeared to be very original and led to an interesting discussion. The only cause for regret is that some persons indulge in severe criticisms of Mr. Wilson and his mode of thought, without having taken the trouble to get information on the subject, or to follow the lecturer in his remarks. In the evening, Mr. J. J. Morse occupied the platform, when his "guides" delivered a highly useful and practical address. The subject was "Physical Salvation," which was classed under three principal heads, viz., "What are we to be saved from? How it is to be brought about. Why we need it; and its effect upon humanity." Each of these propositions was treated in an exhaustive and interesting manner, eliciting hearty bursts of applause from a large and appreciative audience. Mr. Morse occupies this platform again next Sunday evening, when we expect a very large audience. The third anniversary of the services held in this hall will be celebrated on November 16th by a concert and ball. Ladies and gentlemen who are willing to contribute to the programme will oblige by sending their names at once to Mr. J. N. Greenwell, 15, Pakenham-street, King's Cross-road, W.C.—RES-FACTA.

QUEBEC HALL.

On Sunday evening, Mr. Whitley occupied the platform and replied to a pamphlet, entitled "Spiritualism Unveiled, and shewn to be the work of Demons," by Miles Grant, which had been liberally distributed at the door on several occasions, by some well-meaning opponent of Spiritualism. Of course it was impossible, in one address, to do more than select a few of the leading features of the work and reply to them. The speaker based his faith in Human-spirit Spiritualism, as against Demon Spiritualism, on its reasonableness, on his own personal experience, and on plain Scripture testimony. Three good speeches from the room followed, and a member of the "Conditional Immortality" sect, in a very fair and careful manner, put a number of questions which would have taken till midnight to answer. He, however, was answered on many points so that the

interest of the meeting was sustained far beyond the usual hour. All present were highly pleased at the excellent manner in which Mr. Whitley acquitted himself, and were thankful that he had undertaken such an interesting task.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Last Sunday morning and evening, Mr. J. G. Grey, of Gateshead, lectured to the friends at Weir's Court upon Spiritualism. The audiences were very much gratified by the discourses, and seemed to appreciate the presence of one of their fellow-workers from the neighbouring society over the water.

GATESHEAD.—On Sunday last the members of the G. S. I. S. had the pleasure of listening to an address from their president, Mr. H. Burton, upon "Spiritualism: Its Present Aspect, its Dangers and Difficulties." He briefly reviewed the present cloudy condition of the movement as manifested in the unfortunate and false position in which it is from time to time placed through the ignorance of many of its votaries and the over-ready cry of imposition raised by would-be investigators. He (the speaker), while not believing in the occurrence of as much fraud as was generally supposed to exist in our ranks, yet thought that as the subtleties of the phenomena were of such a nature as to expose the movement to a deal of misrepresentation, it would be better in the future to hold all public sittings under conditions that would at once prevent fraud, and save us from these so-called exposures. He also pointed out during his discourse the destructive tendency of the creedal leaven which was to some extent tainting the pure life of Spiritualism, and dragging its fair form through the mud and slime of corrupt and dying faiths. The subject was well received by an appreciative audience. Mr. Martin officiated as chairman. On the Thursday evenings Mr. Barker, test medium, holds séances at the rooms of the Society, and up to the present I believe the results have been very satisfactory. On Sunday next Mr. Edmunds, of Sunderland, will lecture on Buddhism.

HETTON-LE-HOLE.—Last Sunday Mr. W. R. Robinson, of Newcastle, delivered an able address before the friends here, which met with much appreciation at the hands of all present, whether Spiritualists or non-Spiritualists. —NORTHUMBRIA.

WORK OF THE COMING WEEK.

LONDON.

- Sunday, October 22.—Central London Spiritual Evidence Society, Goswell Hall. 11 a.m., Member's General Meeting, 7 p.m., Lecture, Mr. J. J. Morse. (See advertisement.)
- " October 22.—Quebec Hall. 11.15 p.m., Séance. 7 p.m., Lecture, Mr. MacDonnell. (See advertisement.)
- Monday, October 23.—Central Association of Spiritualists. 6.30 p.m., General Purposes Committee Meeting.
- " October 23.—Quebec Hall. 8.30 p.m., Meeting.
- Tuesday, October 24.—Quebec Hall. 8.30 p.m., Lecture, Mr. Wilson.
- " October 24.—Dalston Association. 6 p.m., Soirée.
- Wednesday, October 25.—Central Association of Spiritualists. 8 p.m., Members' Free Séance.

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 advertisement page.

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

TO CORRESPONDENTS.

- T. N.—She is in London on a brief visit, but we believe she is not giving séances, except, perhaps, to a few private friends.
- PSYCHIC.—You will find an advertisement on our first page. It is published by Trübner and Co., Ludgate-hill. No doubt other PARTS will follow in due time.
- E. N.—One of our correspondents, as you will see, tells us that the books to which you refer are out of print, but holds out a hope that they will be reprinted.
- "LIGHT SÉANCES."—The Committee has agreed upon a manifesto, which will be immediately sent out to a number of the most prominent Spiritualists for signature.
- N. W. W.—You will see an "Appeal" in this week's issue. We are not greatly concerned about the result. If "LIGHT" is not sustained, it will be because there is not a sufficiently general feeling that it is wanted. Some will greatly regret its discontinuance, while others will perhaps come to regret it when it is too late. But we are not without hope yet.

A moral author may be considered as a merciful substitute for the legislature. He acts not by punishing crimes, but by preventing them.

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

Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I herby 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.