

Light:

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"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

THE BISHOP OF CARLISLE ON APPARITIONS.*

When a Bishop takes to writing on Apparitions in the pages of a Review where Lord Carnarvon discusses Australasian Federation, Sir Samuel Baker writes on the Soudan, Sir Edward Reed on Shipping, and the Dean of Wells on Preaching Women, it is manifest that Spiritualism is not the unholy thing and the unsavoury that it used to be accounted. This first. Next, Bishop Harvey Goodwin's article, ingenious and thoughtful as it is, makes a distinct contribution to the study of that special department of psychical investigation in which the S.P.R. is now actively engaged. And further, his "Thoughts about Apparitions" are not confined to a mere recital of stories more or less authentic; they go further, and, leaving the lower ground, proceed to give a carefully reasoned explanation of a theory that may, in his opinion, account for facts that are no longer in dispute. I note this as a great gain. Whatever the value of the Bishop's hypothetical explanation, it is a subject of congratulation that his lordship should have come forward to offer it. People do not explain and account for what they do not believe to have a real existence.

But there is no question of the Bishop's belief. "The vulgar ghost story" he puts aside as "a poor, contemptible thing, fitted chiefly to amuse a Christmas party sitting round a yule-log;" but he adds impressively, "It is impossible to class as mere vulgar ghost stories all the tales which have been told respecting the appearance of persons deceased; there is a curious consistency in such tales, and a mutual support and confirmation arising from such consistency, and an abundance of individual and independent instances of the same kind of phenomenon, which make it impossible to pooh-pooh the whole subject." In another passage the writer says: "These stories may be described as well-nigh legion . . . they seem to be occurring in this rationalistic nineteenth century as frequently as in the less enlightened centuries that have preceded it." And once more: "At all times speculation concerning that which is not material in man's nature can scarcely fail to have some kind and degree of interest. In times like our own, when the existence of the immaterial is not infrequently denied, such speculations [*i.e.*, on the nature of

apparitions at the time of death] may have a practical value which it is difficult to over-estimate."

The Bishop hangs his speculations on a story of the apparition of a friend to a Cambridge student then in the South of England. The two had made an appointment to meet together in Cambridge for the purpose of reading. The appearance occurred twice during the night, and was presented as dripping with water. As a matter of fact, the friend had been drowned while bathing. This is a fairly typical case, and the writer sets himself to theorise on it. After describing the structure of our organs of vision, the Bishop says that "we know no more *how we see* than men knew centuries ago." * We can trace the reflection of an object to the retina, but no further . . . even if we say that we can connect it with the brain, we still have an infinite gap between the impression on the brain and the result expressed by the words, "I see." "The fact is that in vision we have a demonstrable transition from the physical to the spiritual." The electric telegraph conveys its vibrations along the wire to the receiving instrument, where their significance is interpreted by the receiving clerk. The telegraph-wire in the case of sight is the optic nerve; the receiving instrument is the brain; and the receiving clerk is the mind of man. The ordinary process is through *sight to brain-effect*, and so to *knowledge*. The suggestion put forward by Dr. Harvey Goodwin is that sometimes the process is reversed, and that, whereas, "in general, the mind sits upon its throne with its senses as its ministers, and only approachable through them, as the Queen can only be approached, in general, through her Secretaries of State,—sometimes it would seem that the mind asserts its essential royalty and supremacy, and communicates with the senses, instead of permitting the senses to take the initiative." The process starts from the mind, through the brain, to the apparition.

The assumption made—and the only assumption—is that spirit can communicate with spirit direct, and otherwise than through the senses.† This assumption indeed is, as the Bishop points out, at the root of all religious faith, and "corresponds almost to a human instinct." He thinks it conceivable, as indeed it is, that "the spiritual part of a man, when, set free from the 'burden of the flesh,' may (under conditions which we, of course, are not in a position to determine) have communication with the spiritual part of another man who still lives in the body." Quite so: with *some* men, who possess what are known as psychical powers, but *not with all*: with some in whom the spirit is not tied and bound by the body, as it is in most of us; but is, as it were, more loosely fitted, and more easily displaced: with some whose spiritual senses are alert—but *not with all*. To some, to most of us in our normal states, the voice of spirit crying to spirit would, indeed, be a voice crying in a wilderness. Hence—what the Bishop does not see, because he has not grasped what I have just said—hence the "irregularity and apparent caprice" of these appearances, which to him and to a friend, who read his MS. before printing, are "formidable difficulties in the

* Is this scientifically accurate?

† This is the true starting point in the investigation. It is that employed by the Society for Psychical Research. Spirit can communicate thus with spirit, even when encased in a body. Witness the facts of Thought-transference. From that established truth, the argument proceeds naturally.

* *Contemporary Review*, January, 1884.

way of a frank acceptance of these stories," are perfectly natural, and to be expected under the circumstances. It would be strange indeed if, in our present state, apparitions were not irregular and capricious (as we judge) in their presentation.

Again, in elaborating his theory that a "communication made direct by one spirit to another may seem to arise from that action of the senses to which mental impressions are usually due," the Bishop asks, "Being myself subject to the laws of sense, *could I be conscious of my friend's presence in any other way than by imagining that I saw his form or that I heard his voice?*" If he had ever felt the unseen presence near him of a spiritual being, whom his ordinary senses could not cognise, he would have had no need to ask that question. As a matter of fact spirit does not manifest itself by those material methods till its own proper means have failed, and been exhausted. It is because our outer physical envelope is so gross that we must be approached in that crude way. Mrs. Oliphant knows better what she is writing of. In that new "Story of the Seen and the Unseen" which she has given us in the current number of *Blackwood*, she tells how "Old Lady Mary" endeavoured to make her presence known to her child, little Mary, whom she wished, whom she had returned to earth, to approach. In a dream she spoke to her, but when little Mary awoke she had but a confused medley in her mind. Only a strong impression that "Old Lady Mary" had been near her survived. Then came sad recollections, and a painful, vivid wakefulness. "Gradually, as she lay, there came upon her that mysterious *sense of another presence in the room which is so subtle and indescribable*. She neither saw anything nor heard anything, and yet *she felt that some one was there*. She lay still . . . scarcely alarmed, yet *sure she was not alone*. After awhile . . . she asked in a low voice 'Who is there? Is any one there?' There was no reply, no sound of any description, and yet *the conviction grew upon her*." These are the spirit methods of direct communication with spirit, and Mrs. Oliphant evidently writes from experience and knowledge.

A little of this experience makes the Bishop's theory an interesting speculation only. He is constantly erring, because he argues on the basis of his own knowledge, and what he can himself fancy. "You cannot conceive," he says, "of a nebulous figure with the name of the deceased written under it." No; not with the label certainly. No labels are wanted for identification. The very suggestion of such an idea shews how completely *material* the good Bishop's mind and imagination are in respect of things spiritual. No label, no clothes, are wanted to identify to the man "whose eyes are open," the friend whose presence speaks straight to his inmost heart. Odd that anyone who has thought as the Bishop of Carlisle has, should pen a sentence so naively simple and grotesque. There is no inscription: "This is the best I can do to remind you of Blank"; but, as matter of fact, whether the Bishop can conceive of it or not, "nebulous figures" do frequently appear, the head, perhaps, alone distinctly formed, and the rest of the figure shadowy and nebulous. Such apparitions are by no means unfrequent. Indeed, where they are presented through mediumship as form-manifestations or materialisations, the body is usually draped indistinctly in some often shadowy drapery. For the appearance to be presented as the ghost in "Hamlet," "in his habit as he lived," with "the very armour he had on," is not usual, though it does occur with some mediums. I take it that the phenomena of the materialising circle, especially such as are observed in the presence of Henry Slade or D. D. Home, throw much light on these apparitions. With them the forms are usually shadowy, not substantial and suggestive of "too, too solid flesh." They

indicate, rather than represent fully, an individual whose identity is sought to be recalled. They are very much akin to appearances spontaneously presented at the time of death.

What is to be said, then—for space will not permit me to follow out many interesting lines of thought suggested with this paper—of the theory of apparitions suggested? That it is an ingenious attempt from insufficient experience to frame a scientific theory that will not cover the facts. If spirit could so influence spirit as to recall itself to the mind in a way definite enough to cause a *simulacrum* of itself to be projected before the eye, there would be no need for that illusory presentation. The flash of recognition, the impression of what had occurred, would exist in the mind, and would be all-sufficient. It is because spirit cannot directly reach spirit that it takes this material method of getting through the avenues of the body at what it can influence in no other way. That the apparition is an objective fact, at least in some cases, is shewn by evidence. What, for instance, would Bishop Goodwin say to the permanent mark on the wrist inflicted by one complaisant spectre of historic fame, at the request of a lady who feared that she should think in the morning that she had been dreaming? Was that a result of knowledge in the mind, working through the brain to a visual illusion which, nevertheless, could permanently mark and disfigure the cuticle? But numerous cases will occur, to all who are familiar with these matters, which do not square with this rather far-fetched but ingenious theory. None the less our thanks are due to the Bishop of Carlisle for having drawn attention to the subject.

Very recently I noticed the departure from among us of a great Hindu Reformer—Dyanand Sarasvati. Now another leader is gone—Keshub Chunder Sen. He was, especially in the earlier days of his great mission, a single-minded, simple-hearted man, who did great things for the progress of his country. But surely it is pitching the note of praise too high to describe him as Professor Max Müller does in the *Pall Mall Gazette* of the 12th inst. "India," he says—

"India has lost her greatest son, Keshub Chunder Sen. He was one of the few names known not only most widely among the two hundred and fifty millions who are said to inhabit the vast Indian Empire, but familiar even to European ears. Many of us saw him during his stay in England in 1870, listened to him, admired and loved him, and not a few have ever since remained united with him by the bonds of a real friendship. If we look around for true greatness, not only in England or Europe, but in the whole civilised world, and if we try to measure such greatness, not by mere success or popularity, but honestly and so to say, historically, taking into account the character of the work done and the spirit in which it was done, few, I believe, would deny that it was given to Keshub Chunder Sen to perform one of the greatest works in our generation, and that he performed it nobly and well."

He was one of three leaders of reformation in Indian religions, of which Professor Max Müller thus speaks:—

"In different ways they all serve the same purpose, and tend to realise the dream of a new religion for India and for the whole world, a religion freed from the corruptions of the past, call them idolatry or caste or verbal inspiration or priest-craft, and founded on a belief of one God, the same in the Vedas, the same in the Old, the same in the New Testament, the same in the Koran, the same also in the hearts of those who have no longer any Vedas between themselves and their God. Of late Keshub Chunder Sen's devotion to Christ seemed excessive to many of his friends in India and Europe. If he had lived in the first century he would have been the most loving disciple of the Founder of our religion; living in the nineteenth, though he was more truly a Christian than hundreds of thousands who call themselves Christians, yet he would not join our ranks, but set himself the higher and harder task which he called the task of 'Christianising Christianity.'"

The work of these Samâjes, whatever may be the preference for any one, is of unequalled interest.

"M.A. (Oxon.)"

MESSAGES FROM MY WIFE.

BY S. C. HALL.

During nearly three years, I have had copied into a book the various "messages" I have received from my wife—Mrs. S. C. Hall—since she was removed from earth on the 30th of January, 1881. They are in number about 140; delivered to me through five or six mediums—with one exception not professional mediums; but some twenty-five of these 140 are by "direct writing," written that is to say, not by a medium, but by herself, under circumstances when delusion or deception was a sheer impossibility; generally they are brief, but some consist of over 100 words. I recognise the handwriting of my wife; I cannot be mistaken. They are conclusively convincing to any person who will examine these "direct messages" side by side, with letters of hers, written while she was in "life." They contain frequent references to persons and incidents that could have been by no possibility known to anyone present (at a sitting) except myself; and there are other, but less obvious, means of identification. In short, I am as sure as I can be of any simple act under the guidance of my will, that these messages, "direct," and those dictated to a medium, are what they profess to be—communications from my wife, intended and calculated to be for my instruction, as to what I should think and do; my comfort in sorrow, my consolation in trouble, and especially designed to stimulate and encourage faith and trust in Providence; and submission, with confiding hope, to the Divine Will.

But that is not all; more than once my wife has been permitted to prescribe medicine for me, in illness, and to relieve me when suffering from accidental ailments, to strengthen failing eyesight by applying moisture of some kind to my eyelids, dispelling apprehensions on that score; and in other ways making it manifest that she is, by Divine permission, or appointment, the minister to my natural requirements and needs.

But she has a far higher and holier mission; its nature, purpose, and end, will be better understood and appreciated by those who read the "messages" than they could be by any explanations I might give.

At the close of the papers I propose to publish in "LIGHT," I shall probably indicate my view as to why, being able to do so much, she does so little; why a medium is a necessity when she does communicate (it is, however, no longer to me a necessity, as I shall shew), and why, in short, aided by such a power, I do not receive all I am disposed to ask for—or do ask for; such things as I *think* I need.

But this communication to your readers, and to all who may take interest in the subject, would seem to have no loftier purpose than gratification of curiosity, if I did not at the outset lay stress on this important fact; I express my firm conviction that communications, similar to those I so frequently obtain, would be given to a vast number of persons if there existed a power to give them. And that, as a consequence, many who desire counsel and comfort from beloved friends, in the higher sphere we call Heaven, may feel assured that such messages *are* sent, although they are unable to hear or read them. To bear such comfort and consolation into the homes of those who are "bereaved," and so to make them, by comparison, happy, is indeed my main purpose in writing this article. Let them believe that beloved friends "gone before" *are* giving them messages such as I receive from my beloved friend gone before. It will not be a great stretch of fancy to conceive they hear or read such words as I hear or read so often.

"Though one in Heaven may wait for one on earth,
A guarding, guiding, spirit, there as here."

Why do I receive more than others receive?

First, it should be recorded that I have been a believer in the phenomena of Spiritualism more than thirty years—only very recently obtaining the perfect and unquestionable

proof I have long wished for: and next that I am blessed by "conditions" such as are not vouchsafed to many. What those conditions are we can by no means even guess: that they cannot "be commanded" is certain.

It is not my intention to go at length into the matter; I cannot in your journal have space sufficient to do so with full effect; but at the close of the papers I purpose to publish I may give details that will more strongly emphasise the faith in which are so much of my hope and trust.

At present I shall content myself with asking your readers to peruse the passages I print from the several messages I have received from my wife since her removal from earth; accompanying them with such notes as I may consider desirable for illustration or explanation.

I pass over those that refer to our child, and such as describe the "lights," inasmuch as I have already given details relative to them: making note only that our daughter now comes to me always with her mother, and that the lights are becoming more and more brilliant as time goes on. But they are only the beginning of the end. At no distant date I shall have to communicate with you concerning manifestations infinitely more startling than these I here record.

Through Mrs. Jencken, March 3rd, 1881:—

"My own beloved,—Why shed tears? I am by your side—never do I leave you—but when you sit and brood over my loss it grieves me. The only pain I had when taking my spiritual form was your desolation, your being left alone, for you know I guided you almost unconsciously to yourself. Carter, I live; I live by your side, I live in your atmosphere. At night I linger over you till morning appears, and I kiss your dear brow."

Through "L. M.," Mrs. A.,* September 5th, 1881:—

"My own darling, I am allowed to be constantly about you, and to impress you with the consciousness of my presence, and the assurance of my unchanging and undying love. I rejoice to see that you, who were ever tender hearted, have been made more so by the trial through which you have passed; grief has not made you selfish, for which I thank God. I am with my darling mother and other dear ones; and when the night of your natural earth-life has passed, you will join us in these higher spheres of endless day. Remember we are not, cannot be, parted! Let your dear heart rest peacefully on God, and bide His time. Human wishes are blind, and we must trust to His goodness, whose wisdom is infinite, whether He makes your time long or short on earth. Let us pray morning and evening, you in the shadow, and I in the light, that we may be both moulded according to His most perfect will."

Through Daniel Home, at St. Petersburg, January 30th, 1882:—†

"My darling, to you the year has seemed long, and at times void of interest. Your soul has communed with mine from time to time, and your every prayer, every high and holy aspiration, I have been cognisant of. To me there is no year, but I know you consider this as a birthday. I heard your prayer for a token of love. You are as ever mine as I am yours—unchanged, only nearer to my Redeemer, and our loved ones, who with me wait and watch your coming. 'My Marie'‡ is thy Marie still and for eternity."

Through Mrs. Jencken, 24th March, 1882:—

[I had been wishing for death, and had said so.] "Oh, Carter darling, do not say so—you have a great work to do before I clasp you in my arms at the golden gate of immortal love; the Heaven of rest where hearts are re-united and all is made glorious.—YOUR LOVING WIFE."

Through Mrs. Jencken, April 2nd, 1882:—

"I am very happy, dear Carter, you make me happy. My loss has not made you selfish, and never will. You are more and more like the angels in this happy world. God bless you, my beloved. Do you remember a little bird I loved that died? Its spirit flies about me and lives.§ I will not say good-bye, for I am with you."

* Formerly a medium of great power: that power has been in abeyance for some years in consequence of her weak health.

† The first anniversary of the day of her leaving earth.

‡ Marie was my pet name for Maria. I used generally to call her "my Marie."
§ A month afterwards at a sitting in Bath with a very young boy-medium I received this message: "I have brought my little dickey with me; he is on your shoulder now."

April 27th, 1882 :—

"How happy I am to see you back well. I will magnetise your foot and sooth it. You will soon be well.* Do not be disturbed : do not despair, my beloved : be of good cheer. Have your soul bright with the sunshine that comes from Heaven."

May 23rd, 1882 :—

"I see before you, darling Carter, a long vista of work which has to be done before I can stand at the golden gate to clasp you in my arms, and say, 'forever now we tread through the summer land.' It will take me time to guide you round our world, and so many will be here to greet you, so many who loved you on earth—my mother, your mother, my father, your father, sisters, brothers, friends, servants, all will accompany me to the golden gate when God's time comes for you, my darling ; but work patiently on ; do not hurry, you have work to do."

I had much weakness of the eyes, and a consequent dread of blindness. She said she would magnetise them, and did so, pressing her fingers on the eyelids—on two occasions placing a drop of moisture on each lid.

From my sister, Elizabeth Sanford Hall, June 13th, 1882, through Mrs. Jencken :—

"Now, my beloved brother, you worry too much about your eyes. Be not fearful, all will be well. Your rose tree here is full of buds which shews that your life is still full of great events : you have much to do before these buds open—that is the way we tell the close of life—these buds open, and are in full bloom : then we know the end is near ; so, dear brother, cheer up : get strength, for your tree of life is full of buds. God for ever bless you.—BETSY.†

October 1st, 1882 :—

"I have been this morning teaching lone little children. Now to visit their parents and commune with them. You know my fondness for teaching. God bless you.—YOUR MARIE."

Through Mrs. Jencken, November 19th, 1882 :—

"My dearest Carter,—Give me no thought of sorrow ; give me back for my love happy thoughts. Let us to-night take a short walk—say by the Lakes—and there let us exchange our thoughts. I will give you back the happiest thoughts. When we were stepping in the paths of success, and our praises were echoed far and near—my love, those early days let us never forget—for they were very precious. Those happy hours when we kept all care aside, and made our plans for the future. I love to have little children to greet me as I walk through my flower-filled garden."

November 26th, 1882 :—

"How happy our lives are. We can commune together, sit together, walk together, think together. I am very proud of you, Carter, as I always have been ; it is well to be proud of a good name and heart.‡ I am happy ; you are in good health. God blesses you, for you bless others. Dark paths are brightened by your good acts."

On the 6th January, 1883 (her birthday), I wrote to her a letter (as indeed I had habitually done for many years). The same day I received the following answer. It was at two o'clock in the afternoon, *in full light* ; Mrs. Jencken only present. I was told to place paper and pencil under the table. I did so. Almost immediately, I heard the paper rustle, and received the message, "Take it up." I found the paper covered *on both sides and folded* ; it was a direct message, "direct writing,"—in her handwriting. The whole transaction did not occupy above two minutes. I was talking to Mrs. Jencken all the time. It is the most emphatic and conclusive evidence—by "direct writing"—I have yet received. I humbly and fervently thank God for it.

"This is my birthday and I rejoice to come. Our child is here. I have read your letter, and now with my own hand I am answering it. Let not your heart be troubled : we here see so clear. We know that all will be well. I am young, no longer old, and my life is not an idle one. I find much to do ; my visits to you are frequent—and teaching little children who are hourly entering this world immortal occupies much of my time. Some feel so lost when relatives are not here to receive them ; in such cases I take them in my arms and carry them to their mothers, and nurse them, and teach them how to commune with their parents. I love this life, and, conscious as I am that you will be supremely happy here, I wish you to remain on earth to do good, to bless those who need you, to help those who require your help, and so be glad that night is passing into day. YOUR OWN MARIE."

(To be continued.)

* I had sprained my foot and limped in consequence. I felt her hand, as distinctly as I could any "living" hand, rubbing the ankle, and that on several occasions. Soon I was able to run upstairs.

† She was never called by any other name. Of her name and indeed of her existence Mrs. Jencken was entirely ignorant.

‡ I venture to print this. There are other messages of a like kind but stronger and more beautiful. These I do not print.

"WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

BY A. J. PENNY.

IX.

"The spirit without a body must remain in the fierce, wrathful fire, for it hath *lost* its substantiality. But the spirit with a body which the *Turba* is not able to devour remaineth eternally in the substantiality, in God's body, wherein His spirit standeth, viz., the body in the love of God, which is the *hidden man* in the Old Adamical, which there hath Christ's flesh in the corruptible or fragile body."—"Forty Questions," I., 308.

The nearness of the most opposite worlds *within* us is one of the most momentous facts to which we can become awakened. "All is nigh unto the spirit, but it may not see in any other world's property, but only in that wherein its fire burneth : that world alone is the spirit capable of," and—what is equally certain—"into which world now it uniteth itself and giveth up itself, from the same it getteth substance in its imagination." ("Fifth Point," chap. 7, pars 8 and 29.)

We can understand this better by a little recollection of our own experience than by any words of another person ; this, and the possibility of being either inwardly transported or tortured, during the dominancy of any one property ruling in us. Who has not known the common effects of some strong emotion making one feel, while in close companionship with other people, worlds away from *their* life, either rapt in secret consciousness of incommunicable joy, or sinking deeper and deeper in dismaying gulfs of sorrow, or torn by conflicts of unsuspected passion ! And in all these states we feel that we are both in a different phase of being, and a different phase of being *in us*,—that the emotion ruling within is reverberated from all sides without ; every sight and sound, as well as every turn of thought, adding to its strength either by contrast or by harmony. This, I suppose, is but a rehearsal of that state of *self-determined* consciousness which must be ours after death. Dionysius Freher explains it thus : "Compacted bodies or palpable materialities are only those things in temporal nature which want or rather are themselves their own place, and make by their multiplicity and differences their distances from one another, their own proper and peculiar corporeal extension in their only place. . . . Things, therefore, which have not, or have not yet, a compacted body, or are not yet limited to a certain extension, neither have nor require, or not yet, any place, but dwell only within themselves ; and as their own visible extension is afterwards their own corporeal place, so now their own invisible original root or those radiant properties out of which they have come into visibility and palpability is their own spiritual dwelling place."* [It is in this sense, doubtless, that we are told of the traitor Judas that after he had hanged himself he went "to his own place."]

This original root of all human life being indestructible, we can thus understand Swedenborg's report of man's spirit after death being, so to speak, in a wholly subjective condition, and yet conjoined to the society of spirits of which it was unconsciously a member before death. Death cannot remove us from the realm of that property of Eternal Nature to which our own will in this life has made us subjects. Only by the previous formation of the new creature (the regenerate)—be it but in feeble nonage yet *existent*, in which all six first properties generate the seventh, the heavenly substantiality, only in that *eternal life* can there be exemption from some overruling property of the un-at-one-ed "aching source of anguish which is called the anger of God." ("Regeneration," chap. I, par. 21.) And hence the terrors of death, for *that* wellspring "hath devils of such properties and names, which are also princes in their legions, for they have imaged themselves in the hellish property. This ground is their life, and holds them captive in itself ; and as the properties of the hellish foundation are manifold,

* D. Freher on "Regeneration"

so also are such princes under them, ruling in the same properties." ("Eleventh Theosophic Question," pars. 7, 8.) Could those who dare to attempt dissolution by suicide but faintly imagine how unspeakably more cruel are the tyrannies of unseen powers, than any under which they groan, suicide would be unknown. For "the dark world's substance and dominion standeth principally only in the first four forms of Nature, in a very exceeding strong and mighty potent dominion." ("Sixth Point," chap. 9, par. 33.) It is the agent of that terrific world whom the Saviour commanded His disciples to fear. "He that hath power to cast into hell: yea, I say unto you, *fear him*" [speaking no doubt of a collective spirit as a one.] And, again, "Give diligence that thou mayest be delivered from him, lest he hale thee to the judge,"—the incorruptible judge of conscience—"and the judge deliver thee to the officer,"—the executive property of torment inherent in sin—"and the officer cast thee into prison." (Luke xii. v. 5 and 58, 59.) The horrors of that prison he knew, and how long a period of purifying anguish of spirit *must* be endured, before there *can* be any departing thence, before "the very last mite" of the wages of sin has been paid in the convincing torment of *self-condemnation*.

Though I cannot for one instant believe that the loss of our flesh-husk in any way interrupts the outflow of everlasting love from the heart of God towards man, I have begun to see why such alarming stress has been laid upon the *now* of earthly life by inspired teachers as "the day of salvation," "the accepted time," when we *can* work for it, before the after period when we cannot. In this life we have a shelter, a hiding-place from the violence of mighty spirits deprived even of the external light we enjoy. Into our world these spirits of the dark world cannot look except through us; "and *therefore* hath God introduced the soul into flesh and blood, that it might not so easily be capable of the fierce wrathful substance," (with which wrathful spirits always strive to enkindle others; we have been taught quite recently to apprehend that there *is* substance transmitted by all emotion). "Also it hath its joy the while in the sidereal essence" ("Fifth Point," chap. 7, par. 28), and thus the evil fires of the soul are outshone.

Again we have in the fleshly body an external life of our own on which the will can act, and—action and reaction being equal—this outward life reacts on the will, modifies, appeases, and even breaks it as the case may be. If anyone would duly estimate the helpfulness of a material body in this respect, let him just compare the different effects of a stinging recollection or angry thought occurring to the mind by night or by day. Even in the first case I think it will be found that generally the position of the body shifts as the painful impression recurs; we *turn round* as if merely moving thus lessened or changed it; and by day how many little distractions help us to manage anger better, to hold bitter thoughts in check. And not only does the activity of the body blunt internal feeling, but our rule over the body is so much more complete than our rule in the mind, that to prevent speaking angrily or acting unkindly is easy compared to getting rid of a vindictive wish or subduing a scornful impulse; for in that attempt the higher will can only oppose the lower with intensely concentrated self-coercion.

Now with full knowledge of the extreme uncertainty of our tenure of flesh bodies, and total ignorance of all the aggressive powers that may beset us when cast out of these bodies by death, would it not be the work of good sense to try and procure another body impervious to all possible assaults in any state of being? There is such a body. "There is an eternal in the temporal body, which verily disappeared in Adam as to the eternal light, which must also be born again through Christ." ("Mysterium Magnum," chap. 8, par. 15.)

"The new man is not only a spirit; he is even flesh and

blood, as the gold in the stone is not only a spirit; it hath a body, but not such a one as the rude drossy stone is, but a body which subsisteth in the centre of nature, in the fire; whose body the fire cannot consume." ("Incarnation," part 1, chap. 14, par. 22.)

This gold, this heavenly substance, had been quite covered up by earthly matter, and no more *grew* in man; but "the heavenly Artist would not reject Adam's disappeared gold and make clean another new thing, but he took his own tincture of his own gold, out of which he had made Adam's gold, and tinctured it with his own gold, that is with the Word (viz., the power) of God and with the essence of the Word, viz., with the Heavenly corporality." ("Mysterium Magnum," chap. 37, par. 31.) The translator thought good to render *Wesen*, which in German is both essence and substance—*essence*, but here undoubtedly substance was intended. And what an unexamined mystery lies here! No figure of speech, but a fact to which I suppose every advance in ontological research will testify, *i.e.*, that no spiritual life, even the Divine, can be existant without the interaction of an active spirit, and a passive substance. Now in man's nature, while full of discordant properties, there could not be any *true* substance till the "temperature"—the perfect equilibrium of all the forms of Eternal Nature—was restored. Therefore until the incarnation of the Word or power of God, the *new man* was not possible. "Renew a right spirit within me," was David's prayer; but now "if any man be in Christ" (the Anointed Humanity) "*he is a new creature.*" The Holy Spirit did indeed act on the human will, influence and guide it previously, but only with the new Adam could the new creation begin. Because wherever the Word is, there also is what Böhme elsewhere calls "*the substantial Word,*" "*With the substance of the Word, viz., the Heavenly corporality,*" the Word "came into the wrath of the Eternal Nature, into the Father's property as to that nature, and regenerated the revolted human will in the same fire through the love fire, and atoned God's love and anger, viz., the divided nature in the human will." ("Mysterium Magnum," chap. 40, par. 10.)

"When the body deceaseth, then the sunlight is destroyed, and the soul standeth naked in the dark world." [This is why *the wrath* is spoken of in the Bible as "*the wrath to come*;" it is only fully felt then when all perishable light, and matter for the fuel of the soul's fire, is withdrawn.] "Therefore God brought Divine substantiality into the faded image of man." (Apology I, part 2, pars. 516, 517.) "The highest love of the Deity in the name Jesu, did overcome the anger of God *in our soul* and inward Divine ground, proceeding from the substance of Eternity, and did turn it again into the Divine humility, meekness and obedience, whereby the rent, torn and divided temperature of our human property entered again into the harmony and unity of the properties, viz., into Paradisaical light, love, and life, that *real temperature where variety doth centre and accord in unity.*" (1st Epistle, par. 12.)

"Wilt thou not have thy soul, which is given thee from the eternal highest Good, here in this time kindled again in the light of God, so that it becometh born again in the light out of the Divine substantiality; then it falleth in the mystery" (death) "to the *centre* of Nature, viz., home again into the anguish chamber of the first four forms of Nature. There it *must be* a spirit in the dark anguish source with all the devils, and devour that which it hath in this world introduced into itself: *that* will be its food and life. But being God would not have it thus with man, his similitude and image, therefore he himself is become that which poor man was come to be, after that he was fallen out of the Divine substantiality, out of Paradise, that he might help him again; so that man hath in himself the gate of regeneration, that he *can* in the soul's fire become born again in God." ("Incarnation," 2, chap. 6, pars 38-40.)

(Conclusion.)

OFFICES OF "LIGHT,"

3, GREAT JAMES STREET,
BEDFORD ROW,
LONDON, W.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.

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NOTICE TO THE PUBLIC.

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

NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

Light:

SATURDAY, JANUARY 19TH, 1884.

THE GROWING INTEREST IN SPIRITUALISM.

None but those "behind the scenes" can have any idea of the very perceptible growth and interest which exists on the part of the general public in Spiritualism and cognate subjects. On all sides we see traces of a desire for knowledge concerning these things, and we are inclined to believe that the time when public action was not only not desirable, but equally not possible, has passed away, and that those who have so long been resting on their oars will now have plenty of work to do, if they but recognise their duties and responsibilities.

Various have been the causes leading up to this seemingly new departure in the annals of English Spiritualism, and many are the indications exemplifying and accentuating the fact. We have not now an opportunity of going into details. One or two examples in a single direction will suffice.

During the past few weeks, in consequence of the advertisement which we have inserted in these columns, offering small parcels of "LIGHT," and pamphlets for free distribution, not a few applications have reached us. We quote one or two of these appeals. The first is from a clergyman of the Church of England.

To the Editor of "LIGHT."

DEAR SIR,—Observing your offer in "LIGHT" to give pamphlets on "Spiritualism," I should be very glad to receive all you can spare both for my own benefit and also for distribution. I have interested many of the clergy and others in the subject.

While writing, I may mention that I have preached several sermons on "Spiritualism" and kindred topics in various churches, and am in the habit of treating religious questions from a Spiritualistic standpoint, and there are doubtless many other clergy of the Church of England more or less inclined in the same direction. I don't know whether the MSS. of those sermons not yet printed would be of any use to you.—I am, yours faithfully,

H. K. H.

January 14th, 1885.

Others write as follows:—

To the Editor of "LIGHT."

DEAR SIR,—Some time since I obtained a copy of "LIGHT." This set me thinking, and I found I had unwittingly been a Spiritualist for some years. A train of thought has passed through my mind exactly the same as that followed by writers in your paper, but I did not think until I read "LIGHT" that it was Spiritualism, for I knew nothing of the subject. A young man, a few weeks since, in course of conversation, asked me what I thought of the subject. I told him I thought very much of it, but should like to know more. He then directed me to a friend of his who had been a Spiritualist for years. He gave me much valuable instruction. We also have a private circle at his house every Sunday night, but although we have sat a number of times have not even obtained a movement of the table. I am only a poor working man, but a great thinker on these subjects, and cannot afford to buy books. I see a notice of free distribution of books. I should be thankful if you would kindly send me a few. I will not only gladly read them myself, but will distribute them, for I know several who through my talking to them on the subject are now thinking seriously on this matter; so I think much good may be done. By acceding to my request you will greatly oblige, yours truly,

T. W. O.

To the Editor of "LIGHT."

DEAR SIR,—In accordance with your announcement in this week's "LIGHT," that you have for distribution certain small parcels of Spiritual literature, I should esteem it a favour if you could forward to me a parcel for free distribution.

I am engaged, and have been engaged for some time past, in the public advocacy of the cause, and have at times found it very inconvenient to be without the literature of the subject, but not being in possession of sufficient means to purchase tracts, pamphlets, &c., I have had to do without.

With good wishes for the success of "LIGHT," I am, sir, yours truly,

J. V.

These are but specimens of many letters that have reached us. Indeed, it is very evident that there exists a great need of a work of this kind, for almost without exception the applicants have referred to opportunities for bringing our literature to the notice of those interested in psychological study, which they are obliged to pass by. It is no question of mere propagandism. That we deprecate as much as anyone. But where interest has been aroused and a desire for knowledge exists, then a duty is being neglected if steps are not taken to satisfy such seekers after what we most of us believe to be a great truth. The interest in Spiritualism on the part of the outside public is increasing day by day apparently in an almost inverse ratio—we regret to say it—to the recognition by Spiritualists of their personal responsibility in such matters. It may be this is due to the matter not being fairly placed before them and that we ourselves have been, in this respect, lacking in the due performance of duty. The question has, however, now been fairly stated. Will it be as fairly responded to?

In response to these appeals we have sent out parcels of literature varying in size according to the necessities of each individual case. Usually a packet which could be sent by 6d. parcel post rate, containing 18 to 24 assorted back numbers of "LIGHT," two prize essays, two "New Basis of Belief in Immortality," and about 50 smaller pamphlets, has been despatched free to the applicants. At this rate our stock will soon be exhausted, and until work of this kind is taken up by the new Society, we appeal to our readers not to allow it to drop. An opportunity is now afforded those who desire to engage in this work, either personally or by deputy, of getting standard works at rates which will admit of their being widely circulated. We will send them out ourselves, if necessary, but our hands are already so fully employed that we should much prefer some well-known Spiritualist or Spiritualists voluntarily coming forward and superintending this work until the time is ripe for it being taken up by the London Spiritualist Alliance. Meanwhile we will attend to any communications that may reach us.

SPIRITUALISM AND BELGIAN NEWSPAPERS.

The two newspapers boasting of their large circulation in Belgium, the *Etoile Belge* and the *Chronique*, have always shewn enmity against Spiritualism. When Dr. Slade went to the Continent, after Professor Lankester's prosecution, he made a short stay in Brussels, and séances with him to witness the phenomenon of direct spirit-writing were in great request. This much exercised the minds of the editors of the *Etoile* and *Chronique*, and it was hard to say which exhibited the strongest partisanship with Professor Lankester and the strongest animosity against Spiritualism. Since then, on every occasion of that subject coming to the front, they have taken pains to reiterate the staple misrepresentation of it, and of the medium Dr. Slade.

A copy of *Le Libéral*, a spiritualist journal, published at Gand (Ghent), has been kindly forwarded to us, by which we learn that Dr. Schleicher, of Antwerp, wearied at seeing the falsities of these papers, frequently copied into smaller ones, wrote an article, and obtained the insertion of it in the Belgian journal, the *Précurseur*, entitled, "The History of Modern Spiritualism." He sketched with able hand the course of Spiritualism from 1848 to the present; described the varieties of mediumship, including that of direct spirit-writing; stated the real merits of the case of Professor Lankester against Dr. Slade as a medium; outlined the subsequent experiments of Professor Zöllner, and stated the fact of the latter's publication of a work detailing these experiments, and his conclusions, in which he was joined by several of his colleagues of Leipzig University, by which the true mediumship of Dr. Slade was vindicated.

The editor of *Le Libéral* esteemed Dr. Schleicher's article so highly that hereproduced it in a special supplement and enlarged upon parts of it. In doing this, he cited some of our Mr. Crookes' published experiments, and dismissed the critics of the *Etoile* and *Chronique* thus:—"The eminent experimenter, Mr. Crookes, devoted three years to investigation before publishing his results, but to our critics and *savants* a short quarter of an hour suffices for them to be convinced that there is nothing but trickery in Spiritualism."

In this supplement (December 16th), for the information of new inquirers, *Le Libéral* reports the particulars of several séances with Dr. Slade, at Brussels. All are interesting; but we select one communicated by M. Godin, the well-known founder of the *Familistère*, at Guise. M. Godin writes:—

"I was so much impressed by my first visit to the medium Dr. Slade, that I resolved to repeat it; so I went, in company with a friend, Madame M., the next day. On our way I bought a couple of framed slates. Having taken our seats at the table, we soon heard rapping sounds. The medium received from my hand the slates as I had bought them. He untied them, laid a fragment of pencil upon one of them, covered it with the other, and tied the string about them again. Holding them at one corner, he rested them against my chest; I immediately heard sounds as of writing upon the slates, with such little pauses as might mark the ending of one line and beginning of another; then came the sound of a dash; after a pause the sound of writing came again, but as though by another hand, and then another dash; a third and still different writing came. I could make out the sounds of dots and stops; to my sense of hearing, the writings were distinctly different. When the slates were untied, on one of them were twenty-one lines of writing in three different handwritings, each marked off by a dash. These slates I keep as a proof and memento of the fact.

"At the invitation of the medium, my friend, Madame M., laid a fragment of pencil on a clean slate and held it, without participation of anyone, against the under surface of the table; the medium made a few passes without contact in the downward direction of her arm; presently writing was heard on the slate. On looking we found written on its upper surface, 'We do for you all we can.'

"While the medium was holding the slate in his hand it seemed sharply drawn from him, glided over the table on

to the floor between Madame M. and me; the hands of all present were on the table; from the floor the slate floated upwards and rested between her right hand and my left.

"With such facts within our personal experience what are we to think of journalists who pertinaciously write that the phenomena witnessed in this medium's presence are only tricks?"

"Unprejudiced men must see in them a reality worthy of the study of our best *savants*, whose proper function it is to ascertain the laws determining their production and the conditions under which they are produced: a study with some difficulties, perhaps, but not an endless one, as the facts are not supernatural.

"But unhappily most *savants* of our day hold to that system of philosophy which puts spirits out of existence, and hold, therefore, that there are none to communicate with us: a dogmatic proposition reminding us of Lavoisier's report to the French Academy of Sciences, in which he said: 'Stones do not exist in the skies, therefore stones cannot fall to the earth.' But the Academy had subsequently to listen to reports from mineralogists and chemists who had analysed stones which had fallen from the skies and which they found to contain elements of our globe."

Le Libéral concludes:—The fact of direct spirit-writing is known in India. We are indebted for the following to M. Jacolliot, of literary repute, who lived there a considerable time studying Sanscrit and the sacred Brahminical books.

"The account," writes M. Jacolliot, "which I have to give of my interview with the fakir Covindasami is this:—After an interchange of salutations, on his coming to me according to arrangement, without further discourse he squatted, fakir-fashion, on the marble floor of my dwelling. He had brought with him a bag of fine sand; this he emptied upon the floor, spread it out evenly so that it covered about half a yard square. He then motioned me to place my table and writing materials opposite to him; then he asked for a small stick. I handed him one of my penholders; this he laid upon the layer of sand.

"'Listen,' said he, 'I am about to invoke the *pitris* (spirits). When you see this stick rise on end, please to draw any figure you like upon your paper, and the stick will reproduce it in the sand.' Then, waving his hands, he murmured some words. Presently the stick rose and stood on its point. I drew with a lead pencil upon my paper an irregular geometrical figure; the stick repeated on the sand the movements of my pencil on the paper; when I stopped the stick stopped, when I resumed, it resumed. The fakir did not stir; from his place he could not see the marks made by me. I left my place, and ascertained this. I compared my figures with those in the sand, and they corresponded exactly.

"Then Covindasami levelled the sand, and said: 'Think of a word in Sanscrit.' 'Why in Sanscrit?' I asked. 'Because the spirits,' he said, 'love that sacred speech.' I made a sign of assent. He waved his hands, and murmured as before. The stick moved again, rose to its point, and wrote the word 'Pouroucha,' the Sanscrit for 'Celestial Generator,' the word of my thought.

'Now, think of a phrase,' said he.—'I do,' I answered. The stick wrote "Adicêtê vei kountam haris." That was the phrase I thought of; it means 'Vishnu sleeps on the mount of Verkouta.'

"I asked, 'Can your spirit give the 243rd sloca of the fourth book of Manou?' The stick without a pause, traced, letter by letter, what I asked for:—'Darma-pradam pouroucham tapasà katekelvisam, Paralokam nayaty âgon bâsenantam kapartrinam.'—'The man who in his every act has virtue for object, and whose sins have been effaced by acts of piety and sacrifice, passes to a celestial abode, clothed in a spiritual form radiant with light.'

"For final experiment, I laid my hand upon a closed volume containing extracts from the hymns of the Rig Veda, and asked, 'What is the first word of the fifth line of the twenty-first page of this book?' The stick wrote the word 'Devandatta'—'God-given.' It was right. 'Put a mental question,' said the fakir. I nodded assent, and the word written immediately in the same way was 'Vasudara'—'The earth.' My mental question was 'Who is our common mother?'

"Such were the facts," concludes M. Jacolliot, "of this interview with the fakir Covindasami. I affirm nothing as to their efficient causes."

MESMERISM AT A DISTANCE AS A CURATIVE AGENT.

BY BARON J. SPEDALIERE.

The remarkable cases of treatment by mesmerism published by you in "LIGHT" induce me to bring under your notice a cure which is worth relating.

Towards the end of 1863, a girl aged sixteen, belonging to a respectable Sicilian family passing through Marseilles, had a severe attack of St. Vitus dance, the paroxysms recurring six times a day. All that medical aid could do was tried, but in vain. At last when every hope of recovery had been abandoned, I ventured to propose to the family treatment by mesmerism. They opposed themselves strongly to it, through religious scruples, which I had great trouble to overcome. No mesmeriser being at hand, whilst the case required no common skill, I applied to the great Cabalist, Eliphas Levi, at Paris (my late lamented friend and master), in order to interest him in the case. He consented for humanity's sake to try the cure, and requested me to forward to him two photographs of the patient and to let him know the hour when he should operate. The photographs were sent; and the hour fixed at 10 a.m.

He at once returned one photograph, enclosed in a silk satchel, with a request that it should be hung round the girl's neck at the hour agreed upon. Adhering strictly to this injunction, the girl fell into a profound magnetic sleep. On being asked how she felt, and when she desired to be awakened, she answered that she felt great comfort, and wished to sleep only one hour every day. At 11 a.m. I awoke her, by reverse passes, although I am no mesmeriser. On the following day we had the same result, only, being questioned about the hours of her crises, she foretold that the 6 p.m. attack would occur half-an-hour earlier. The attacks generally took place at 7, 9, and 11 a.m., and at 2, 4, and 6 p.m. By-and-bye, the latest one retrograded more and more, and at last blended with the 4 p.m. crisis.

In the course of treatment she foretold, eight days in advance, the discontinuance of the other crises one by one. On being questioned what else she foresaw, she replied, "Nothing but red." At the end of about a month, the last crisis was to occur on a certain morning at seven o'clock. On the previous evening the girl said, when in her trance: "Baron, to-morrow I shall experience my last crisis, but it will be a fearful one, and will last one hour (they ordinarily lasted only about twenty-five minutes). Tell my parents not to be frightened, and request them to spread mattresses on the floor around my bed, to prevent my being hurt, should I fall out of my bed whilst in convulsions."

As a matter of fact this was, as predicted, her last attack; but the treatment was continued for a fortnight longer and her recovery was complete without a relapse.

Besides foretelling the gradual diminution and ultimate cessation of her attacks, the girl gave other proofs of clairvoyance.

One day, when in a trance, her parents got news from Palermo that an aunt, to whom she was much attached, had broken a leg. It was resolved to keep her ignorant of this painful incident; however, on the following day she said to her brother, who held her hand at the time, "Why have you concealed from me the misfortune which has befallen my aunt?"

I have to add that after seven or eight experiments, at the patient's request, we laid upon her forehead a golden watch-case, with the complete success of awakening her.

THE METROPOLITAN SPIRITUAL LYCEUM.—We have received from the secretary of this Society the constitution and foundation bye-laws as adopted at a special general meeting of members, held on Thursday, November 22nd, 1883, at 103, Great Portland-street, London. We are pleased to note that the energy and ability shown by the president and secretary have resulted in placing the society on a permanent basis.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Nineteenth Century Miracles."

To the Editor of "LIGHT."

SIR,—Mrs. Hardinge Britten, at p. 183 of her new work, "Nineteenth Century Miracles," states that "The British National Association" owed its first foundation in the Metropolis to my efforts. It is but right that I should say that this is not quite correct. In the assistance which I gave in the formation of the society, I was associated with others, better known, and possessing much greater influence, than myself—notably, with Mr. Thomas Everitt, of Holder's Hill, Hendon, who convened the first meeting held in London for the purpose.—Yours truly,

E. DAWSON ROGERS.

Rose Villa, Church End, Finchley, N.

To the Editor of "LIGHT."

SIR,—In the interesting and comprehensive work of Mrs. Hardinge Britten, "Nineteenth Century Miracles," which is now in the hands of most of the readers of "LIGHT," my eye has fallen on the following passage, p. 10:—

"In the *London Spiritual Magazine*, Mr. William Howitt, . . . gives a series of papers translated from Dr. Kerner's life of Mesmer, from which the following extracts are taken." Then follow several extracts.

These passages given will be found not alone in the volume of the *Spiritual Magazine* for 1865, but also in the life of Kerner in the volume of "Pioneers of the Spiritual Reformation," recently published by the Psychological Press Association.

At p. 19 of "Nineteenth Century Miracles" will also be found condensed from the same volume of the *Spiritual Magazine*, the strange history of the Maid of Orlach, given by Kerner in his "History of Possession in Modern Times." This history is given in full in the life of Kerner in the volume of the "Pioneers."

It is only due to the readers of the "Pioneers" to correct a misapprehension which the inadvertent oversight by Mrs. Britten of the initials, "A. M. H. W.," appended to both these sets of articles in the *Spiritual Magazine*, might possibly occasion. These articles were written by myself and not by my father; and were this last year incorporated therefore, by me, in the earlier portion of the volume of the "Pioneers" which bears my name.

I also observe at p. 371 of "Nineteenth Century Miracles" that Mary Howitt is stated to have translated "The History of Magic," by Dr. Ennemoser. Mary Howitt alone wrote the preface, and collected the material which forms the appendix to the two volumes. She also saw the work through the press whilst her husband was in Australia. The translation of this work by Ennemoser was made on the voyage out to Australia by William Howitt, assisted by his eldest son, as is stated in the preface by Mary Howitt. *Vide* also p. 233 of "Pioneers of the Spiritual Reformation."—I am, sir, yours sincerely,

A. M. HOWITT WATTS.

19, Cheyne-walk, Chelsea, S.W.,
January 9th, 1884.

Hair Growing from Plaster Casts.

To the Editor of "LIGHT."

SIR,—I have not the number at hand, but a few weeks ago there was an article on the above subject in "LIGHT" referring to me as having communicated something on the subject to "Notes and Queries" without giving my explanation, but suggesting spirits to be the agents in respect of the curious phenomena. Deville, the celebrated phrenologist in the Strand, was in the habit of taking casts of the heads of large numbers of persons, and he had about 300 of these casts in his collection, and in a row by themselves had about twenty exhibiting the growth of more or less hair. In some cases the hair was of a considerable length, hanging down, but we found no difficulty in the explanation. In taking a cast, he sent for the barber to come with his pomatum pot, and plaster down the hair to prevent it adhering to the mould, so that the mould, where the hair was, was pretty well saturated with the pomatum, sold for promoting the growth of hair. Again, in taking the cast from the mould he used oil to make the clean separation of the cast from the mould more sure; but in spite of these precautions, bits of hair would be caught and break off in the plaster, and in consequence of the pomatum and the oil that nourished it, the bit of hair would grow or lengthen. The suggestion of the action of spirits for a very simple natural reason, with all due deference, I think is only likely to cast ridicule on Spiritualism, or at least on the spirits. Our object should ever be to reduce marvels into plain things, not to inflate plain things into marvels, or, from our fancies and superstitious leanings we may soon lose our heads and divert the mind from much that should fall into the province of true science—what Huxley terms common sense at its best. Experiments on the subject are simple and easily suggested.

HENRY G. ATKINSON.

The Shropshire Mystery.

To the Editor of "LIGHT."

SIR,—No doubt others, like myself, are somewhat bewildered. Mr. F. Hughes, of the S.P.R., in your last issue gives evidence which throws some discredit on the manifestations. *Per contra*, in the *Medium* of December 14th, a letter from Sir C. Isham, Bart., appears in which he states that he has just returned from investigating the phenomena; that nobody concerned in the damaged property believed a word of the extorted confession, that the occurrences have partly recommenced, &c., &c. Also a letter is inserted from another correspondent of good social position, who writes that on the Thursday previous, when the girl Davies was in the room with her parents, everything suddenly flew off the mantel-piece, flat-irons as well, and danced about the room, and the "whole house is a complete wreck." A gentleman farmer who had been to the house and seen also for himself, told him it was impossible for such things to be done by trickery. In the *Chronicle* of December 27th, it is stated, *inter alia*, that the parents are positive in attributing the proceedings to supernatural agency. In the *Medium*, January 4th, a letter from Mrs. Davies, the mother, to Mr. Thomas, a well-known Spiritualist adviser, states: "Nothing has stirred since Friday and I hope we shall never see it again." Mr. Thomas adds: "Your correspondent, 'J.C.D.'" (referring to a letter which appeared) "makes mention of Rochester—why, that was nothing to be compared to this for real devilry." Meanwhile, from all accounts, the family have suffered. The loss is great to them. Anyone desirous of helping, being satisfied as to the necessity of putting their home right again, can do no better than remit direct to the father, William Davies, Weston Common Brickyard, near Baschurch, Salop.—Faithfully yours,
J.C.D.

To the Editor of "LIGHT."

SIR,—Upon calling on Mrs. Hampson, the mistress of Emma Davies, a few weeks since, and making inquiry as to her previous history, I learn that her nerves received a shock last summer, in consequence of a young man having assaulted her, for which he was fined. After that, extraordinary deep sleeps would come upon her, when she would talk in a strange manner and have to be carried to bed, as she could not be awakened. On one of these occasions she said there were men outside the house trying to get in and take her to prison. Her fellow servants consequently made fun of her; this distressed her and she would not eat her dinner. Mrs. Hampson therefore remonstrated, telling her if she would not eat she would not be able to nurse the baby and would be of no use. This caused the girl to roar and cry in an astonishing manner, and on that evening the phenomena commenced. The first thing noticed was a large shell which came off the mantel-piece, after that fire came out of the grate, burning the rug and clothes of the girl and the baby; the fire was extinguished, and she was sent upstairs with the baby into a room with no fire, but she soon called out that they were on fire again, and so it went on.

C. E. ISHAM.

The Bishop of Carlisle's Theory of Ghosts.

To the Editor of "LIGHT."

SIR,—In the current number of the *Contemporary* appears an article containing a new theory of ghosts by the Bishop of Carlisle. It is very neat and compact, and may be perfectly expressed in a few lines. His theory is this: He asks whether it is not possible for the ordinary process of sight to be inverted, and to proceed from the mind to the eye, instead of from the eye to the mind. "The electric telegraph," says he, "conveys its vibrations along the wires and affects the receiving instrument (whatever it may be) at the other end of the wire, but you need your receiving clerk to interpret the vibrations, and make intelligible the message conveyed, and there is quite as definite a transformation and transition in the case of sight when the visual message from an external object has been received by the brain; the brain is the receiving instrument, the receiving clerk is the mind of man." He asks then whether we are not justified in thinking that if the mind is affected *first*, it may in turn affect the brain, the brain communicate with the eye, and the mental impression become optical.

Now, my comment on this would be,—if the case be indeed so, then the distinction and demarcation between the real and actual and the purely imaginary or ideal is wholly obliterated,—because at which ever end (whether the external object or the mind) the process originates, the optical impression is the same. If it be so, our confidence in ocular testimony is utterly shaken and undermined. For according to this theory, a witness may swear confidently to a fact as seen, all the while unconscious that it was *his own mind*, and not any external object whatever which originated the optical impression. If it be so, a judge would have to remind the jury of this possibility, and as at all events it renders the real origin of the optical impression a matter of doubt, it would be his duty to direct a verdict of acquittal, and to give the prisoner the benefit of the doubt. It involves also the cessation of all punishment for perjury. A witness swears to an *alibi*—the phantom of his own imagination, the impression on the retina came from his mind, not from an external object. How is he to know that the visual process

began at the wrong end, when the optical result is the same in both cases?

David Hume founded a system of absolute scepticism in the nature of the human understanding itself. The Bishop of Carlisle founds a system of perpetual unbelief and illusion in the ambiguous and inverted processes which—according to his theory—Nature adopts in the case of Vision!

He seeks to crush ghosts by a formidable apparatus which annihilates all certainty!

There is another matter which I am surprised the Bishop did not take into consideration. It destroys, I may say pulverises, all our confidence in the fact of the Resurrection. If the fact be so, what more likely than that the Apostles, intensely and eagerly desiring the reappearance of their Lord on earth according to His own promise, had the usual process inverted in their own case, and that their *minds* set in motion the visual process, instead of an external reality? Away goes all certainty in the Resurrection—away goes all certainty in the administration of justice.

Perhaps the Bishop never thought of all this!

G. D. H.

Perplexing Experience.

To the Editor of "LIGHT."

SIR,—Since communicating the experience published in your last issue the following has been given to me through another medium, and as it may probably apply to your other correspondents, you are at liberty to publish it.

"What does your recent trial mean? Simply, that you have been allowed to descend to the cavernous depths of a spiritually Plutonic region, but eventually you shall come across a spiritual Elysium of grandeur and sublimity, and on reviewing the past and pathway on which you have been led, you shall come to the conclusion that the lesson you have experienced was necessary to quicken your spiritual perception. If you have been brought into the valley of spiritual humiliation, the next turn must certainly be the ascent of some mountain from whose apex you shall perceive all the more clearly the deadly and poisonous elements in the plains below, but which in the end shall attain to a slope of spiritual development; the evil simply being changed by a deific metamorphosis into the spiritually good."—
Yours, &c.,
Rus.

Lourdes Water.

To the Editor of "LIGHT."

SIR,—Observing that a correspondent asks where Lourdes water can be obtained, I would say that an application to Messrs. Burns and Oates, Portman-street, Portman-square, might be successful. It can, I know, be obtained from the very Rev. Father Superior, of the Monastery, Lourdes, but it is not likely that an application would be attended to unless forwarded through some well-known clergyman of the Roman Church. Persons interested in healing wells may like to know that one, once very famous, still exists near the village of S. Madron, about two miles from Penzance. The last recorded cure there was, I believe, that of a cripple, named John Trelille, who for sixteen years had been unable to walk in consequence of a contraction of the sinews in both legs. The cure is vouched for by no less a person than Dr. Joseph Hall, Bishop of Exeter, known as the English Seneca. It took place in 1641.—Yours faithfully,
G. P.

Records of Spontaneous Phenomena Wanted.

To the Editor of "LIGHT."

SIR,—I am very anxious to obtain records of spiritual phenomena occurring in the midst of *daily family life*, intermixing with it, and without sitting *en séance*. From my own recent experiences at home I am preparing such a record, which I propose shortly to send to you for publication; but they are of so startling a character that I wish to complete test observations before placing them before the public; these I am carrying out carefully and systematically. Meantime, will any of your readers who are favoured with unusual experiences of this kind, be good enough to communicate with me confidentially, that we may compare notes and mutually enrich one another?

Physical tests, without resting upon any mere human testimony, are what I shall especially value; but these, I know, are exceedingly difficult to obtain.—Yours truly,

MORELL THEOBALD.

62, Granville Park, Blackheath, S.E.

Spare Books Wanted.

To the Editor of "LIGHT."

SIR,—Will you allow me to call the attention of those of your readers who have spare books for disposal, to the fact that the Council of the Plymouth Free Spiritual Society are now endeavouring to form a library for the use of members? We shall be glad to receive donations of works, and hope that all who can will assist us.—Yours very truly,

R. S. CLARKE,
Hon. Sec.4, Athenæum-terrace, Plymouth,
December 29th, 1883.

"Theosophy."

To the Editor of "LIGHT."

SIR,—I well know your reluctance to renew the controversy on Theosophy. It is far from my intention to do so, but as all subjects connected with psychology have no equal in interest for your readers, I hope you will allow me to propound a few questions directed to the highest authority in Theosophical lore, that more light may be thrown on the mighty but perplexing topic. I hope a reply will come from the headquarters, and that no bootless polemic will again be entered into.

I am, Sir, respectfully yours,

"SEMPER FIDELIS."

To "Koot Hoomi,"

Himalaya Mountains.

SIR AND BROTHER,—The echo of the storm which has been raging in this part of the world respecting the doctrines you teach, must have reached you long ago. All that time I had wished for some elucidations of these doctrines, but I feared, in the fury of the tempest, my humble voice would have been drowned. Now, however, that the elements seem more tranquil, I venture to appeal to you as an ultimate authority for light on sundry perplexing matters of your philosophy, because experience has shewn that less elevated sources of information offer distasteful rebuffs to inquirers, applying to them the terms childish, ignorant, and other objectionable language, scarcely befitting an argument on so high a theme. My object is information, and I am sure that you will not refuse to grant it me. That you may know who is the postulant, let me make my profession of faith. I am a Spiritualist of the modern school, notwithstanding which, or on account of that, perhaps, I have full faith in the existence of yourself and your brother Adepts. Indeed, I would not address you if I had not.

I also believe in the wonderful powers which either preparation or nature, or both, have conferred upon you. But what I cannot lend credence to is what some of your chelas have fastened on you, viz., "That in matters spiritual you cannot err," for in your wisdom you cannot ignore that infallibility, though claimed by the Roman Pontiffs, is even denied to the gods.

And now for my questions to you, which I have no doubt you will answer with that courtesy which I perceive is your special characteristic.

What perplexes me, with all other Spiritualists, and what has been an object of long and serious thought, is the doctrine of the spiritual shells, or ghosts of ghosts. Innumerable intelligences whom we deem spirits of deceased mortals, but which you designate as shells, come to us averring that they walked this earth long before the legendary Adam. If these intelligences are not what we Spiritualists think, i.e., the spirits of our ancestors, but Theosophical shells, the question presents itself to the mind, how many centuries are required before this human residuum gets cracked and pulverized into nothingness?

Again:—I have before me a photograph of the well-known Dr. Peebles, of America. Behind him are two spirits which the doctor avers left this world in very early infancy, but which now shew themselves full-grown adults; and through other means of communication assured their father that they had thus grown in the spirit-world. Moreover, many spirits whom we have known embodied in babyhood, not only assure us of perispiritual growth, but shew at the same time mature knowledge; and add that clairvoyants present at those séances see them thus grown. Query:—Have shells without vitality power to grow and faculty to learn?

Oftentimes, intelligences manifest to the Spiritualists in an unhappy state of mind asking for succour and advice from mortals. We reason with them, teach them the law of progression, and the way to improve. After one or more interviews with us they return with the assurance that they have left the darkness which oppressed them, and passed into a better sphere of existence. The Boston *Banner of Light*, in its message department, affords ample confirmation of this fact. Can, then, mere shells feel miserable and be made to advance in wisdom before their final bursting, and absorption in the astral elements?

You must have admired the controls recorded by A.T.T.P. and the admirable teachings of "Imperator" through "M.A. (Oxon.)" And you must be well aware that on innumerable occasions the invisibles have at our séances given splendid orations and impromptu poems of great beauty. Do these marvellous productions of mind proceed from rotting human husks?

Furthermore, these Theosophical shells often prophesy events which afterwards come to pass. Can these shells have the gift of prophecy?

Some of your initiates assure us Spiritualists that all these communications do not come from the spirits of the dead but through that of the mediums who personate them. This hypothesis does not cover all the ground, especially as regards growth, progression, knowledge, prophecy, &c., &c. Furthermore, these husks, interrogated, assure us they are kernels. Are they, then, not only endowed with the faculty of intellect and progression, but have also the wish and power of deception?

Do you really think it possible that the life force of the universe, or the gods of the Theosophists, would, in the earliest stage of civilisation, bestow upon mankind a complete, perfect, unerring, eternally true revelation, under the name of Buddhist Theosophy; and twenty-five centuries later, in the midst of a far more scientific age, unleash all the accumulated husks, rinds, peels, or whatever you may call them, and bid them proclaim all round the world a new doctrine under the name of Modern Spiritualism; a doctrine far more simple, far more beautiful, which takes no account of the perfect number seven, or of the seven planets known by the ancients; but which, nevertheless, is declared by Theosophists to be a mere harlequinade, destined to betray, bewilder, and confound the men of the nineteenth century? Should you reply to this query in the affirmative, will you kindly say in what way you can make this compatible with the wisdom of the source of all intellect and justice in creation?

One of your London chelas, a F.T.S. and B.L., mysteriously tells us in "LIGHT" of November 10th, 1883, "that by some study he has been able to see the rationale of the phenomena of Spiritualism, which masters of Occultism and Theosophy can alone (?) understand." Could you kindly prevail on this chela of yours, this forerunner of so important a knowledge, to make exoteric this esoteric arcanum for the advancement of all students of psychology?

One more question, with your permission. We are told on good authority, and many Spiritualists fully believe, that your astral form is empowered to manifest out of your physical body. Kindly tell me which of the four elements composing the Theosophical human spirit is that which leaves your body, and thus manifests.

Hoping for an early reply from you, and you only—I remain, Sir and Brother, most respectfully yours,

"SEMPER FIDELIS."

December 25th, 1883.

The Adepts of Thibet.

To the Editor of "LIGHT."

SIR,—Having followed with some interest the development of the ideas of which Mr. Sinnett is the medium in this country, and being myself not unacquainted with theological methods of teaching, I shall be obliged to you if, through your columns, you will permit me to ask Mr. Sinnett to answer the following questions.

1. Does he, in plain English, mean to say that, provided the existence of Adepts can be proved, and provided it can also be proved that they are the inspirers of a certain book recently issued by him, then all searchers into nature, and into the world of spirit, are bound to accept the statements of that book as absolute and undoubted truth?

2. Does he mean to say that the proof of a body of men, or of any one man's adeptship, rests entirely on the demonstration of the possession of certain magical powers—such as projection of the astral shape, *apportage*, and so on?

If not, has he any other evidence to offer, of a different character?

At present, I have been unable to discover any other claim for the truth of the extraordinary doctrines presented in his book than precisely the claim made by the exoteric Christian Church, which he, with philosophic scorn, contemns as out of date, and unworthy serious consideration. For he does not appeal to *reason* to establish his doctrines, but to faith, and he rests this faith upon the testimony of *miracles*! In what then does he differ from the orthodox Christian, who says: "I believe because the Apostles were instructed of God to teach the doctrines of Christ, and Christ and the Apostles proved their mission Divine by performing miracles"? I am, of course, aware that not all the members of the Society to which Mr. Sinnett belongs are able to exercise his childlike faith. Some of them say: "Claims to spiritual knowledge must be proved by spiritual means, not by physical signs and wonders. When, by establishing their claim to the possession of purer reason and deeper insight than other men, the 'Brothers' have proved their adeptship, then, and not till then, we will acknowledge them to be Adepts." But, as it is, the book which is said to be their handiwork is so full of glaring contradiction and ludicrously illogical statements, that it would have been far better for their credit had they never emerged from their obscurity. The world of to-day asks for intellectual miracles, not for mere wonder-working on the physical plane—always open to suspicion, and in its very nature never by any possibility conclusive. I have a better right, in view of the mass of testimony and evidence on my side, to believe in the authenticated miracles of Jesus and the Saints, and consequently in their doctrine, than Mr. Sinnett has to believe in the Adepts of Thibet and their cosmogony. For, if we are to suppress our reason, and believe on *faith*, then the whole controversy resolves itself into one of evidence, and the numbers, trustworthiness, and critical capacity of the testifiers.—I am, Sir, yours,

A CLERGYMAN OF THE ENGLISH CHURCH.

THE SOCIETY FOR PSYCHICAL RESEARCH.—The fourth part of the Proceedings of this Society has just been issued. It deals with the reports of committees, &c., which have already been fully noticed in these columns. This part closes the first volume.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 19.)

3. Flowers.

The introduction of flowers into a closed room, after strict search, is recorded repeatedly under conditions that leave nothing to be desired. With this, however, I have no concern. There are, besides these, many cases in which a materialised form has presented flowers which are temporarily rendered palpable to human senses.

In the case of Mr. Livermore's evidence, to which I have often to refer as one of the best published, he states that the figure of his wife wore in her hair flowers to all appearance real, "the flowers, leaves, and stem to all appearance perfect, and smelling as if freshly gathered." He and others took them in their fingers, "and I carefully examined the stem and flowers."*

Repeated cases of the materialisation of flowers are recorded by Dr. Wolffe,† Mrs. Hollis being the medium. "A hand appeared [from the cabinet], holding a full-blown rose, of a deep rich red; the flower-stalk, and the green leaves were also plainly to be seen." At other times, a lily, a cluster of violets, a purple "morning glory," a strangely-shaped flower, "resembling in size and form a spring sparrow, with wings extended." After that "a rose, colourless and phantom-like"; then a huge water-lily, "filling the whole aperture of the cabinet." It is important to note that these were produced under good test conditions, in Dr. Wolffe's own house, of which Mrs. Hollis was at the time an inmate. The circle-room was at all times open to his inspection; he made his arrangements, and by constant intercourse with the invisible operators, became in the end master of the situation, so that he was allowed to do what he pleased. It is impossible to overrate the difference between the spontaneous flow of phenomena under such conditions, and the extreme difficulty of obtaining any results worth notice, under strained conditions of suspicion and distrust. Under the latter conditions, if anything be obtained, it will be after weary waiting, and then very frequently the phenomena will be maimed and imperfect or, possibly, will bear on the surface suspicious traces which the sceptical and suspicious mind will only too readily interpret unfavourably. In the former case—and to such alone we must look for good evidence worth consideration—the notion of tests vanishes in the perfect conviction engendered by the spontaneous flow and perfect character of the phenomena themselves. Of such a character seem to have been Dr. Wolffe's experiments with Mrs. Hollis.

On another occasion, when she was seated with him at a small table, which he had specially prepared for these experiments, under the table could be seen a spirit-light, which gradually grew more luminous and condensed until a beautiful flower was perfectly materialised. When this was completed, it was projected into the room. The flower was presented nine times. "Our faces were not more than twelve inches from the flower."

But perhaps the most remarkable case of the materialisation of flowers is that recorded by several observers as having occurred through the mediumship of Mrs. Tappan (now Mrs. Richmond). A wreath of white garden lilies, perfect and fresh, was formed in the space of five minutes. The record is from Mrs. Burke, an eye-witness.‡

"On the 16th inst., I joined a circle at the house of Mrs.

Strawbridge, 84, Redcliffe-gardens, West Brompton. . . . A little music-room attached to the drawing-room, separated by a curtain, served as a cabinet. Mrs. Tappan was examined by Mrs. Tebb and Miss Dixon before retiring behind the curtain. When she appeared after a lapse of time, three to five minutes, during which two hymns were sung, her head was wreathed with white blossoms of the Madonna Lily, some fully open, others partially so, about twelve in number. Natural white garden lilies are not to be had at that time of year. Mrs. Tappan was found in a dim light, as she had been left, reclining on the sofa."

4. Luminous Appearances.

From the beginning of my investigation I have been familiar with a self-luminous crystal which was held in the hand of John King's materialised form. I have seen the same appearance with various other mediums, and I shall have occasion to notice how a similar luminous body was repeatedly seen at our own séances.

I first noticed the luminous cake,* as I have elsewhere recorded, in the hands of Katie King the elder. I have since seen it in the hands of John King, Peter, and indeed of all the habitual attendants at public circles for materialisation.

Mr. Crookes† testifies thus:—"Under the strictest test conditions I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room (at one time higher than anyone present could reach standing on tip-toe), and gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard solid body. During this time the medium was lying back, apparently insensible, in an easy chair."

I may add here that a precisely similar self-luminous body remained on one occasion on the table during one of our private séances, without fading or going out of view, for forty minutes and upwards. It moved freely about the room in various directions, striking the ceiling at request, and returning to the table. It was apparently covered with extremely fine drapery, and was placed more than once in our hands. This was a most remarkable phenomenon. Mr. Crookes, who has seen a veritable spirit lamp, beside the imitation made by a vessel of phosphorised oil, states that the colour of the two lights is different. To this I may add that it is necessary to renew the light made by phosphorised oil at repeated short intervals, by admitting air into the vessel which contains it. My readers will, therefore, appreciate the value of the evidence of the genuineness of this light furnished by its appearance for over forty minutes without fading or being removed from view. It was beside us on a small table all the time, except during its short excursions about the room, and was not lost sight of for a moment.

5. Various.

There are, in addition, records of the presentation of various objects which must be referred to materialisation but which are not of sufficient importance to occupy attention here. The hands projected from the cabinet during a séance are frequently decked with jewelled rings and bracelets, which no doubt owe their origin to the same process by which the hand itself had been formed, as well as the silk sleeve with lace trimmings which adorns it. Dr. Wolffe records that in various cases hands projected from under his séance-table were jewelled. On one occasion,‡ a string of pearls that appear to have decked a materialised spirit hand were placed in his palm and drawn across the back of his hand. They seemed to have a certain weight. This experiment was repeated, and Mr. Plympton reports:—"A hand presented itself with strings of pearls depending from it, in several positions. To the touch these materialisations had an almost impalpable substance, cool and softer than down."

* "Proof Palpable," pp. 18, 19.

† "Startling Facts," pp. 334, 508, 534.

‡ *Medium*, April 20th, 1875.* *Vide* chapter on "Lights." † "Researches," p. 91.‡ *Spiritualist*, January 16th, 1874.

I have myself had on two occasions the best evidence of the materialisation of small pearls, two of which I have in my possession. I put out my finger to touch one as it was forming on the table before me. I was too impatient, and the substance disappeared beneath my finger. I could feel it plainly, soft, and almost downy. When I lifted my finger it was gone. The two pearls now in my possession were formed in a precisely similar way, the medium being a lady whose name I have no authority to make public.

SECTION II.

MATERIALISATION OF HANDS.

1. Simple Appearances of Detached Hands.

(1.) MEDIUM PRESENT IN CIRCLE.

- A.D. 1851. Mrs. Wilcox (Adin Ballou's *Spirit Manifestations*, pp. 88, 90, 93).
 " 1856. Mrs. Wilcox.
 " 1858. D. D. Home (*Debateable Land*, p. 307).
 " 1879. D. D. Home (*Spiritualist*, Jan. 14, 1876; *Spiritual Mag.*, vol. v.).
 " 1872-3. Mrs. Hollis (Wolffe's *Startling Facts*, pp. 190, et sq. passim).
 " 1872-3. Slade (Crowell's *Primitive Christianity and Modern Spiritualism*, I., p. 438; *Spiritual Mag.*, New Series, vol. VIII., p. 200).
 " 1873. Williams (*Personal Records*).
 " 1874. Horatio Eddy (Olcott's *People from the Other World*, p. 180).
 " 1875. Mrs. Hardy (*Spiritualist*, July 30, 1875).
 " 1875. Bastian (*Spiritualist*, Feb. 19, 1875).
 " 1876. Monck (*Spiritualist*, Sep. 15, 1876).
 " 1876. Kate Fox (*Spiritualist*, Oct. 13, 1876).
 " 1876. S. E. (Zöllner's *Transcendental Physics*, Eng. Ed., p. 139).
 " 1877. Slade (Zöllner's *Transcendental Physics*, pp. 41, 48, 49, 82, 216).

(2.) MEDIUM SECLUDED IN CABINET.

- A.D. 1871. Mary Andrews (Crowell's *Primitive Christianity and Modern Spiritualism*, I., 149, 448, 455).
 " 1872. Herne and Williams (*Personal Records*).
 " 1872. Mrs. Hollis (Wolffe's *Startling Facts*, p. 308. et sq. passim).
 " 1873. Florence Cook (Sargent's *Proof Palpable of Immortality*, p. 98).
 " 1873. Slade (Sargent's *Proof Palpable of Immortality*, p. 119).
 " 1873. Holmes (*Personal Records*).
 " Horatio Eddy (Olcott's *People from the Other World*, pp. 254, 257, 258, 259, 301, 308, 485).
 " 1874. Dr. C. B. Kenney (Crowell's *Primitive Christianity and Modern Spiritualism*, II., 506-9).
 " 1875. Mrs. Compton (*Spiritualist*, April 30, 1875).
 " 1875. Mrs. Fay (*Spiritualist*, March 12, 1875).
 " 1876. Eglinton (*Spiritualist*, May 26, 1876).

2. Appearances of Detached Hands under special conditions of Test.

(1.) ABNORMAL FORMATION.

- A.D. 1851. Knowlton (Adin Ballou's *Spirit Manifestations*, p. 90).
 " 1872. Mrs. Hollis (Wolffe's *Startling Facts*, p. 312).
 " 1874. Florence Cook (Sargent's *Proof Palpable of Immortality*, pp. 65, 66).

(2.) IMPRESSION OR MOULD TAKEN.

- A.D. 1872. Mrs. Hollis (Wolffe's *Startling Facts*, pp. 348, 481, 531).
 " 1877. Slade (Zöllner's *Transcendental Physics*, p. 49).
 " 1876. S. E. (Zöllner's *Transcendental Physics*, p. 143).
 " 1876. Mrs. Hardy (*Spiritualist*, March 31, 1876).
 " 1876. Mrs. Firman (*Spiritualist*, Feb. 11, 1876).

NOTEWORTHY POINTS.

1. Temperature.
2. Colour and texture of skin.
3. Shading away at the forearm.

The evidence for this particular phase of materialisation is both abundant and good. Almost every medium in whose presence physical manifestations occur, obtains it readily; and hardly any phenomenon, except the rap, is more familiar to the frequenter of séances than this. Readers of Zöllner's records are furnished with some excellent evidence of its manifestation through Slade. It is a regular phenomenon at his séances at the present day. We meet it as far back as 1851 in Adin Ballou's records of his experiences with Mrs. Wilcox. Mr. D. D. Home and Kate Fox (Mrs. Jencken) furnish plenty of evidence in their experiences; and it is of frequent occurrence in many private instances; one instance being recorded in Zöllner's work of Professor Wagner's experiments with a private medium. — "S.E."

It is probable, indeed, that in most cases where objects are carried from one part of the room to another, when musical instruments are played upon, as in most public circles, these manifestations of power are preceded by the

materialisation of hands. The familiars of these promiscuous circles usually go through a certain routine of performance not often varied; and the carrying about and thrumming of certain musical instruments previously laid on the table, and the levitation of a heavy musical box, are among the most favourite. John King, Peter, and others of their kind, will also touch and shake hands with those present. As these occurrences take place in total darkness, they are by no means calculated to impress the sceptical mind at a single trial; and they are unquestionably to be fraudulently imitated with some ease by a practised expert. They are among the phenomena always selected by professional exposers, who find no difficulty in producing a hideous din when their hands are supposed to be securely fastened or accounted for. I am bold to say that such phenomena, produced in total darkness, are satisfactory to none whose opinion will carry any weight. Personally I strongly wish that the attempt to evoke these coarse and noisy manifestations were for ever abandoned. They can do no good; they leave a large loophole for possible deceit: what is done, if it be honestly done, is so easily counterfeited that it is almost worse than worthless. And from quite another point of view, I have serious misgivings as to the right and wrong of such proceedings, as they may affect some spirits who are attracted within their sphere of influence.

This, however, is not now within my scope. In years now long since past, I have seen some unquestionable evidence of the materialisation of hands of various sizes at these public séances; and the literature of Spiritualism contains abundant evidence of the reality of the formation of detached hands, which usually bear a striking resemblance in appearance and temperature to the ordinary human hand; but which in some cases are white, colourless, and cold, having the appearance of plaster of Paris rather than of flesh.

These points will appear as I produce my evidence, which it will be convenient to arrange under the heads of

1. Simple presentation of hands.

(a) When the medium is present in the circle.

(b) When the medium is secluded.

2. Appearances of hands under special conditions of test.

It will be further noticed that in some cases the hand is flexible, and in others presents a curious lambent or flickering appearance. Very often it is simply presented without any particular movement in itself.

(To be continued.)

"NINETEENTH CENTURY MIRACLES."—Just as we go to press, we have received a copy of this work for review. We hope to notice it shortly.

Mr. Daniel Home is now a resident at Moscow, but for a time only. He will probably, early in the spring, return to his favourite home in Geneva. His health has improved, but we do not hear that his mediumistic power has been given back to him, his physical strength being still very limited.

A PUBLIC READING-ROOM AT THE OFFICES OF "LIGHT."—As will be seen by reference to our advertisement columns we have, to meet the convenience of our readers, opened a small reading-room in connection with our offices. We trust friends will not be slow to avail themselves of any attention we may be able to shew them. A special invitation is extended to strangers and non-Spiritualists, our intention being to render it as easy as possible for outsiders to obtain information about Spiritualism. No charge is made except when books are taken off the premises to read. The library (a private one placed at our disposal) contains about 250 volumes, and we shall be glad of additions to this by gifts from any reader of "LIGHT" who has spare or duplicate volumes for which no use is at present found. They will prove of great service if forwarded to us.

THE FREE CIRCULATION OF "LIGHT."—In response to the editorial note appended to the letter of "G.S." in last week's "LIGHT," the Hon. Percy Wyndham, M.P., has very kindly defrayed the cost of three copies weekly to be sent to cases such as that there mentioned. "G.S." has been booked for one copy for twelve months, free, and the other two copies are being sent to other deserving cases. We may mention that during the past year we have had a large number of applications of this kind, all of which we have been obliged to pass by. We trust others will follow Mr. Wyndham's example. In each case we satisfy ourselves that the applicants are unable to pay for "LIGHT" themselves.