Light:

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

"Light! More Light!"—*Goethe.*

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NOTES BY THE WAY.

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

The reception of Pasteur, the eminent physiologist, into the Academy of France gave occasion for a brilliant defence of Idealism, of which he made a warm profession, as against the Materialism which so many of his brethen adhere to. It was a great occasion. Littré, an ardent Positivist, was eulogised by Pasteur, an Idealist, and he in his turn was criticised by the fascinating and brilliant Renan, "the Paganini of Negation." Positivism, Spiritualism, Agnosticism! It was a strange conjunction. Pasteur entered a strong protest against Negation, and amid enthusiastic plaudits made an impassioned profession of his adherence to Spiritualist (*i.e.*, Idealist) doctrines. He shewed how great was the gap in the Positivist conception of the world,—its taking no account of the Infinite. And then he asked—

"What is there beyond this starry vault? More starry skies. Well, and beyond that? The human mind, driven by an invincible force, will never cease asking, What is there beyond? . . . . It is useless to answer, 'Beyond are unlimited spaces, times, or magnitudes.' Nobody understands these words. He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the Infinite has the twofold character of being irresistible and incomprehensible. When this notion seizes on the mind the is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. Positivism unceremoniously thrusts aside this positive and primordial notion, with all its bearings on the life of human societies. Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depths of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of those temples you will see kneeling men absorbed in the idea of the Infinite. Metaphysics do but translate within us the paramount notion of the Infinite. The faculty which in the presence of beauty leads us to conceive of a superior beauty—is it not, too, the conception of a never-realised ideal? Are science and the passion for comprehending anything else, then, the effect of the stimulus exercised upon our mind by the mystery of the universe? Where are the real springs of woman's dignity, of modern liberty and democracy, unless in the notion of the Infinite, before which all men are equal?"

The speech evoked the utmost enthusiasm and Renan's task was heavy. He said of himself that he used no such words as Spiritualist and Materialist, nor did he know to which camp he really belonged. "He knew no case in which an idea was produced independent of matter; and the Divine work was accomplished by the tendency of the universe to the good and the true," surely a strangely unsupported assumption. In the eyes of most men this virtuous tendency to goodness and truth is oddly the reverse of what we see. But perhaps the idea must not be pressed too far, and Renan did but utter it in passing on to his chief contention that "all religion purporting to be facts must be discussed as facts, and be subject to historical criticism.' No intervention of a will superior to man and nature had, in his judgment, been proved, either in the present or the past. But what does Renan mean by *proof?* "He meant by 'proved' the furnishing of one of those proofs which people demand from those who contradict them." I confess that that enigmatical sentence conveys no light to my mind. I know that what is called scientific demonstration of spiritual truths cannot be had, and ought not logically to be asked for. Mathematical proof applies only to a portion of the domain of man's knowledge. But surely the evidence for the intervention in this world's history of spirit and spiritual forces cannot, without unfairly ignoring much that demands explanation, be thus put aside.

The striking conjunction of the Idealist with the absolute Sceptic has furnished opportunity for comment in various quarters, notably in the *Spectator* and the *Lancet*. The latter journal renews its protest against Materialism, and its thankfulness at the public adhesion of a man of the scientific eminence of Pasteur to the side of Spiritualism. (I may remark in passing that this use of the word Spiritualism will hardly mislead any of my readers, though it is somewhat confusing. It is used in the philosophical sense, as signifying a recognition of the *spiritual* in contradistinction to that Materialism which refuses to recognise it altogether.) I noticed ("Light," No. 60), at the time of Guiteau's trial, a remarkable utterance of the *Lancet* on the subject of insanity, in the course of which it spoke very strongly against Materialism. The same spirit pervades the article to which I am now referring. The *Lancet* is thankful that Pasteur should have been brought by his researches to the side of Faith as against Negation. And we may in turn be thankful that the most influential and cultured organ of medical science is throwing the weight of its authority into the scale where we, as Spiritualists, would desire to find it.

It is sad indeed to think of the loss we have sustained in the premature death of Zöllner. Among those whose fame commands respect for statements which the world usually pooh-poohs, he stands pre-eminent for brave and unflinching proclamation of truth. His patient observation of phenomena, and acute philosophical suggestions of theory, led to the hope that he would illuminate a subject which is beset with difficulty on every side. Few have opportunity, and fewer still are mentally qualified to deal with the problems that Spiritualism presents. As time goes on and our experience widens, these press for solution, not merely as questions to be dealt with on the plane of science, but on that of morals also. Whether Zöllner's suggestion of a four-dimensional space was or was not a true one, matters, after all, little in comparison with some other moral questions raised by such a narrative as that of "J. P. T." in the last number of "Light." Zöllner's facts are the important legacy which he has left us. Similar occurrences have, no doubt, been observed by others, by many others. But his compact series of thirty sittings enabled him to record with scientific accuracy a singularly complete series of phenomena; and his European fame gave to his appended name a weight that few others who could so testify can claim to possess, or can even hope to acquire.

The problem suggested by "J. P. T." is of a far more serious nature than the difficulty of explaining the methods by which certain psychical phenomena are produced. For, if such experience as his be frequently repeated, we must suspect the agency to be distinctly bad. The mere occurrence of such an elaborate and systematic piece of deception, without adequate motive, and without any reasonable explanation, is, indeed, enough to act as a very plain warning to us all. It has been now for a long time a familiar experience that promiscuous circles are too often infested by a low and undeveloped class of Spirit. Experienced Spiritualists have been at least disposed

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to question whether the surface explanation of fraud is always the true one, and to demur to charging all blame upon the medium. It has been felt that the very conditions under which promiscuous circles are generally held are such as to invite uncertainty, to form a happy hunting ground for the earth-bound Spirits whose acquaintance we surely do not wish to cultivate, and to prostitute the gift of mediumship to base and unworthy uses. The necessity of discountenancing manifestations of mere psychical phenomena by Intelligences whose power we cannot gauge, and of whose moral consciousness we are by no means sure, has been urged over and over again. In the interests of medium, investigator, and the very subject of investigation, this seems to press.

But we have considered that the fault has been largely on our side, and that we have ourselves invited that which we deplore. If we would but provide suitable conditions, be "pure in heart and sound in head" in our investigations, we should find that "like attracts like," and should remove the difficulty. For it seemed to some of us that if the records of promiscuous circles were all that Spiritualism had to shew, most of us would not care to be brought into close communion with the intelligence usually found there. However interesting and perplexing the phenomena, however valuable as demonstrating the existence and action of an unknown force, they have not been directed by an intelligence which was capable of adding to the store of our knowledge, or of giving us Spiritual direction and guidance. We have sought this from other sources, and have derived it from more esoteric communion with those whose aim is to instruct rather than to amuse or astonish. Most of us, I think, have viewed the matter in this light, and have considered that, though errors may creep in even under the most carefully regulated conditions, intentional imposture and elaborate deception were not to be feared in properly guarded private circles. But this narrative of "J.P.T." suggests an exception, at least, to this conclusion, if it does not impose on us the necessity of revising the process of our reasoning and its conclusion altogether.

The matter is too grave to be discussed in the space now at my disposal: nor, without very full knowledge of details, can an opinion fairly be given. I cannot but feel that the gratitude of all true Spiritualists, and of every honest seeker who desires only to find truth, and not merely to prop up a preconceived theory, is due to the writer of this narrative. I shall venture, since opinion and advice is invited, to recur to the subject on a future occasion, though I am not presumptuous enough to imagine that I can illuminate its difficulties in any great degree.

"The Bandsman's Story" in *Blackwood* (April), maintains the character of that magazine for ghostly literature. It is a striking narrative of the murder of a young bandsman by a comrade from motives of jealousy, and of the discovery of the body by the direct intervention of the ghost of the murdered man. He had played to his friend a little *Lied*, a setting of one of Heine's songs, on a certain day, and it had lingered in imagination, so that when, after his disappearance, this weird melody sounded on the midnight air, so close that he must have seen the player if mortal man produced it, he felt it a warning of the event which it subsequently discovered. A graphic narration tells how the ghostly sounds led to the spot where the murdered man's body was secreted, and brought the murderer to the same place. The curious reader must go to the narrative itself for the *dénouement*. The interest is sustained throughout, and the story is thoroughly good. A collection of *Blackwood's* ghost stories would form a very eerie volume. When will attention be devoted to the facts, as it has long been to the fiction of Spiritualism?

Macmillan also has a curiously pathetic story which would never have been written, and certainly would not have found a place in that rather severely classic magazine, had not Spiritualism penetrated deep and reached far into our common lives. "A Little Pilgrim: In the Unseen," is an Easter story in which the conceptions of God and the hereafter, with which we are familiar, are very prettily brought out. There is a charm of pathetic simplicity in the story which should make it acceptable to all, even though they would be terrified by the Spiritualism which it contains, but does not mention, or by the unorthodox but beautiful religious sentiments that are propounded in it.

M.A. (Oxon.)

A DREAM AND RECOLLECTIONS OF A HAUNTED HOUSE.

One of our well-known correspondents forwards the following narrative. It was communicated to her by the person who had the dream, Mrs. S. Pickering, now residing at 9, Albert-terrace, Camden-road, N.

In the summer of 1842 I dreamt that I was living in a large country house, and that I had charge of some children. In this dream I saw a man drag a woman off a bed by her hair and shut her up in a closet in the wall. This dream recurred night after night. I remember I used to speak to my husband about it and about its frequent recurrence. But after the autumn I was not troubled with it, and it gradually passed from my mind. In November, 1849, my husband died, and being obliged to go out into the world, I engaged myself to take the place of head-nurse in a family residing at Little Kimber Grange, near Great Kimber, in Lincolnshire. On going down to my new duties the house seemed familiar to me. It was exactly the house of my dream of seven years before: entrance hall, staircase, corridors, all corresponded to my dream. An attendant took me upstairs. On taking a seat a feeling of dreariness and faintness such as I had never before felt came over me. This went off upon my taking the refreshment which the attendant brought and placed before me. She then introduced me to what she said was the day nursery, and there left me to make further arrangements for me. As I sat at the fire-place, resting my arm on the guard fender, thinking of my new position, a green baize door opposite me slowly opened, and there stood a gentleman in evening dress, who holding the handle of the door gazed steadily at me for what seemed a long time, when the attendant returning, he withdrew, at the same time closing the door after him. I remarked to her that the master had been there, but had not spoken, and that I thought it strange as he must know that I was the new nurse. She answered that it was not the master, for he was at dinner and the second course was only just served. Before the day was over I learned that the house was subject to noises, bell-ringings, &c. At night, a few minutes before eleven, there were thumping sounds in the kitchen, doors were strained as if about to be burst open, footsteps were heard in the passages and on the stairs.

The servants said that the place was haunted, that the gentleman I had seen on my arrival was the ghost of mistress's first husband. Some of the servants said they had also seen him. They said they did not mind, they had got familiar with such things.

When my mistress got used to me, she told me that her former husband died in 1842, two years after marriage, and that ever since the house had been troubled with noises. She also told me that at his last illness, as his end approached he whispered to her that he wanted to unburthen his mind of something; she stooped to hear, but he could not speak; she got pencil and paper, but he could not write, and so he died without imparting his secret. She also told me that before his death she had discovered that he had had a mistress in the place for some years, and that she had suddenly disappeared.

I could not sleep at nights; at times the noises were so disturbing that I had to get up and light the lamp, when they would cease. There was one room, it was said, where no lamp would continue alight.

In a back kitchen there were, near to the floor, some bricks that could not be kept in place; however often the bricklayer set them they gradually loosened and fell out again. The cause of this was never made out: there were rumours about it associated with the history of the previous master; but being only rumours, I will not mention them. I could not keep my place long.

Rev. Joseph Cooke in India.—A *New York World* Bombay despatch of March 8th says:—"You may be interested to know of the complete failure of Rev. Joseph Cooke, of Boston, in his mission for the conversion of the heathen of India. He made a personal attack in this city on Colonel Olcott and Madame Blavatsky, to which Colonel Olcott replied at the Frangee Cowasgee Institute. Captain Banon, of the Bengal army, defied him to prove his charges. He slunk away from the attack, and was denounced by Captain Banon as a 'coward and slanderer.' The challenge followed Mr. Cooke to Poona, where, says the Dugan Prakash, a disgraceful spectacle occurred, the meeting breaking up, and Mr. Cooke not being allowed even to offer a prayer. Christianity in India has suffered severely from Mr. Cooke's visit."

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A SAD LOOK OUT.

To the Editor of "LIGHT."

SIR,—Under the above heading the *Bombay Theosophist* for April, informs its readers that a fellow of the British Theosophical Society writes to a Hindu Brother, of Bombay, "that the low and immoral condition of Spiritualism in London has arrived at a pitch absolutely shocking and has degenerated into the most immoral forms of Black Magic."

For two weeks I have been expecting to find in the pages of "LIGHT" a protest against this indiscriminate libel, but as no one has seen fit to reply, I beg permission as President of the British Theosophical Society to say that I have no conception who the writer is, and that I consider his statement to be not only indiscriminating, but a gross exaggeration.

I have always held that mediumship, and especially physical mediumship, was beset by such dangers to health and morals that none except the most unselfish could practise it without injury to themselves and others.

I have also further held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the *first time* revealed to us by modern mediums, although many truths have been reflected thereby.

But while I have thus judged, I must at the same time assert that very many modern Spiritualists in London are, and always have been, examples of all which is good and true.

That many abominations have infected the selfish practitioners of Spiritualism is quite well known, but the writer in the *Theosophist* as above when he thus indiscriminately accuses the Spiritualists of London reveals himself, by his want of reasonableness and charity, as no true Theosophist, and I am surprised that the editor of the *Bombay Theosophist* should, without evidence, have published so libellous a letter.

The effect would seem to be that a feeling of resentment and retaliation has been excited amongst Spiritualists, and that the letter in your last impression entitled, "Madame Blavatsky and the Rev. Joseph Cooke" is the result.

In that letter it is insinuated that Madame Blavatsky when in London condescended to trickery and imposture.

I do not admire Madame Blavatsky's form of Theosophy, and I much deplore her violent and unreasoning utterances concerning Christianity; but knowing her as I do to be a lady of varied accomplishments and of profound occult knowledge and power, and of chivalrous constancy to her friends, I must utterly repudiate the narrow-minded insinuations contained in the letter of "R. B. A." GEORGE WYLD, M.D.

THE "THEOSOPHIST" AND THE LONDON SPIRITUALISTS.

To the Editor of "LIGHT."

SIR,—In the *Theosophist* for May I find so libellous an imputation against the whole body of London Spiritualists, that I should fail in my duty to truth were I not to protest against what would be atrocious if it were not ridiculous. Here is the precious gem from the pages of that journal:—

"As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of BLACK MAGIC,—this is a fact. Physical mediums, materialised Spirits, and circles, are often descending to the very lowest *depths* of——moral depravity."

Here the considerate editors kindly suppress a more offensive term, and graciously insinuate that this is the case with the majority of London Spiritualists.

Now, having for many years frequented nearly all accessible séances, public and private, in this metropolis, and being thus in a position to judge of the real state of the facts, I give the assertion a most emphatic denial. Of course there are back slums in every relation of life, and as I am reluctant to believe in the malice prepense of the correspondent, I must charitably suppose that he gave his own personal experience of séances below stairs. By giving currency to such aspersions, the editors of the Bombay journal seem bent on widening, if possible, the chasm which already divides the Theosophists of India from the Spiritualists of Europe. That chasm was opened when the leaders of a resuscitated sect, fanatical admirers of the magic of the past, writers of interminable books replete with elegant *réchauffés* of stale lore, curling their lips in scorn at that new-fangled thing called Modern Spiritualism, with condescending Sibylline wisdom informed the unsuspecting, benighted Spiritualists that they were taking glow-worms for lanterns, and elementals and elementaries for their grandfathers and grandmothers. Yet, marvellous to relate, in the very same breath with which they ridicule our childish credulity, they caustically upbraid the Tyndalls, the Huxleys, and the Carpenters for doing the very same thing! How strangely amusing to behold these Tories of Thaumaturgy lamenting the good olden times, when in order to deal with the world of Spirits the devout and devoted devotees underwent years of abstinence, contemplation, and maceration; went through sham ordeals of fire, water precipices, poisons, poignards, and erotic temptations; and propitiated the powers that be with gorgeous rituals, perfumes, psalms, incantations, charms and spells.

O Divine Hermes, what thinkest thou of these degenerate days of easy table-talkings, mocking elementals and elementaries, masters in ceramic art? Now, really, would it not be more becoming of the editors of the *Theosophist* to investigate, that they might understand, the real claims of Modern Spiritualism, and to be more dainty in picking scraps from private correspondence.—Very truly yours, G. DAMIANI.

May 7th, 1882.

P.S.—Since writing the above, my attention has been called to the letter signed "R.B.A.," in your last issue, which I have read with pain. Discussion is the life of any movement, but it should always be kept within the limits of argument, and never enter the domain of personality. Whatever may be our opinion of the source of Madame Blavatsky's powers, no one has a right to doubt her integrity. G. D.

May 8th.

MADAME BLAVATSKY.

To the Editor of "LIGHT."

SIR,—Your correspondent, "R.B.A.," is moved by respect for the Rev. Joseph Cooke to make an attack upon Madame Blavatsky, and after three years of silence to ask us to accept as proof of her imposture "inquiries" made "since then," of the time, character, and details of which he does not offer us the smallest particulars, but which "resulted" in his "being and feeling assured" that Madame Blavatsky was at Madame Tussaud's exhibition the day before a certain written paper was found there. Of course we all know the sort of rubbish which people who are prompt to charge others with "credulity" will themselves accept, and present to the public as "evidence" when it happens to suit their own preconceptions. What are we to think of a writer who, not even signing his or her name in full, makes an infamous charge without supporting it by a single fact more worthy of attention then a "result" on his (or her) own mind? Of this particular occurrence I know nothing. Indeed I do not remember ever to have heard of it before, though I was a frequent visitor at Dr. and Mrs. Billing's house at Norwood when Madame Blavatsky was staying there, and was witness to some instances of her powers. None of these occurrences at Norwood have ever been given to the public, and I think even private communications of them to outsiders to have been indiscreet, seeing that in some cases the evidence was not, and was not intended to be, of a producible character, but depended partly on assumptions of character, which can only enter into calculation between intimate friends. Of course, when, in such experiments, this personal confidence exists and is relied upon, the baseness of deception would be immensely enhanced, and its stupidity would be also apparent, since there is no real trial of wits, as when we "test" a medium, or set ourselves to detect the *modus operandi* of a conjurer. But many of Madame Blavatsky's performances are quite independent of such assumptions, and stand the severest examination, as those recorded by Mr. Sinnett in his "Occult World." When your correspondent says, "No one outside the Theosophical Society can be brought to believe it" (the occurrence in question) "to have been other than a trick largely depending for its success on the innocent credulity of her devotees," he is using exactly the language by which Spiritualists are constantly insulted and all phenomenal Spiritualism is contemptuously derided. But indeed that is what we should expect from a writer who is in such intimate sympathy with (though he does "not know") the Rev. Joseph Cooke. The quality of this person has been so completely exposed in the *Theosophist* (though in language perhaps not unexceptionable), and "M.A. (Oxon.)" has referred to him in your own columns (March 4th), in terms of such merited contempt, that I need not quote the revilings which have brought down upon him these vigorous retorts. I may confess that, as a member of the Theosophical Society, I could have wished that the journal representing us

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had been less infected by the style of this itinerant lecturer who writes "Rev." before his name, even when moved by righteous indignation. That is not quite my idea of "Theosophy." But after all, these things are the "outside of the platter," and we may be over scandalised that it is not clean.

In conclusion, will the editor forgive me for suggesting that to publish a serious charge of imposture, from an anonymous correspondent who does not substantiate it by a single detail, against an absent person, is hardly what we should expect from a journal usually so sensible of its responsibilities as "LIGHT"?

C. C. M.

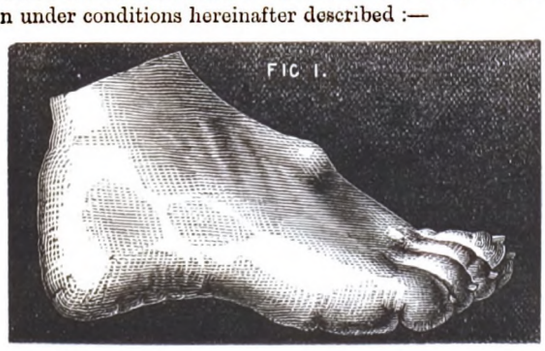
[We admit the justice of our esteemed correspondent's gentle reproof. We are very anxious to avoid all grounds for such complaints, but we sometimes find with regret that in the hurry of business we have made a slip unconsciously. It did not occur to us, at the moment of passing "R.B.A's." letter, that he was making a serious charge anonymously. We have his full name and address; he subscribed his letter with his correct initials; and it seemed to us that these would suffice for the easy recognition of the writer, seeing that he alleges that he received his account of Madame Blavatsky's exhibition of her powers direct from a member of the Theosophical Society.—ED. "LIGHT."]

CASTS FROM WAX MOULDS.

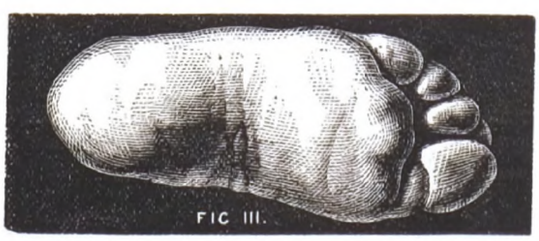
The subjoined engravings are from photographs on wood from plaster casts in my possession, and thus truly represent the originals; and my object in printing them is to shew the difference between the "genuine article" and its "imitations" by one "who knows that psychic (or what is popularly under stood as materialised Spirit) phenomena, are all fraudulent."

I should not have taken this trouble had it not been for the appearance of a book entitled "Confessions of a Medium;" and to prevent readers from being led away by a plausible story I give this as a proof of what such alleged confessions are worth; and, it must be remembered, the "Confessions" are second-hand, the hero of that work having given to myself a distinct and emphatic denial of the statement "that the wax moulds of the faces were fraudulent productions." If there is any truth in the narrative contained in the book, the moral shews how soon an attempt to impose upon simple, trusting people by an exhausted medium and an "unprincipled accomplice," ends in discomfiture and disgrace. With this I leave readers of the book to draw their own conclusions and pass on to the matter of the foot moulds.

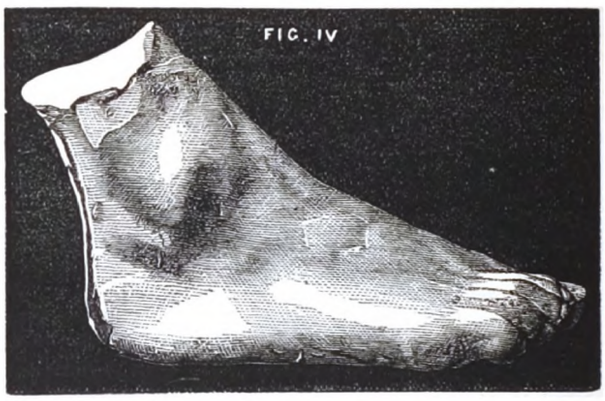
The following figures, numbered I., II., and III., represent a cast taken from a materialised Form known to us as "Bertie," taken under conditions hereinafter described:—



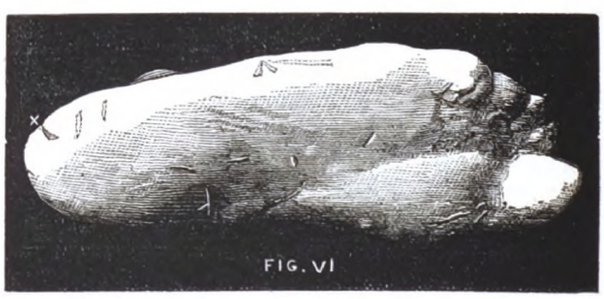




Figures IV., V., and VI., as given below, represent a cast taken by a Mr. William Chapman, produced under conditions all his own, and not under my supervision, professing to be a proof to me that *his* were produced in the same way as mine, which he had seen in my house, and thus to be conclusive evidence that the moulds, palmed upon me as the work of "Materialised Spirit Forms," were a fraudulent imposture, and that they really were produced by ordinary human beings as himself. What such evidence is worth will be shewn.







The circumstances and conditions under which the mould of Bertie's foot was given is delineated in full in the *Spiritualist* for July 26th, 1878, and up to the present moment, I have no reason to doubt that they are a truthful record of one of the most interesting and marvellous displays of occult phenomena that I have witnessed. The event took place at a house, in Burlington-street, Manchester, on April 11th, 1876. Dr. Monck was the medium on that occasion. The cabinet was prepared by myself, and was simply a bay window looking out into the front street, but fastened and tested in such a manner that no ingress or egress could be effected therefrom without being noticed. There was only one door to the room, which was sufficiently lighted for the sitters to see *distinctly* what transpired. The door was locked on the inside and none could enter without being seen. A table was placed close up to the curtains, drawn across the bay, and round which we all sat. The medium was searched before going into the cabinet, inside which I had placed a vessel containing the hot liquid paraffin wax, and another containing cold water. And when these two vessels, with the medium, were in the cabinet, there was very little room left, and it was simply impossible that the inside window shutters could be opened and the nailed covers thereon removed without being detected. So that here were "conditions" that may fairly be accepted as "test conditions."

At this same séance, we saw the medium and *two* female Forms, at the same time; and at another time we saw the medium, and *four* Forms at the same time. One of the Forms, known as "Lily," gave me a mould of her hand. She projected her arm *with the mould on her hand*, and, asking me to take the mould, I took hold of it, and in an instant, the hand was withdrawn, and the empty wax mould left in my hands. Precisely the same thing occurred with "Bertie," who put her foot outside the cabinet on to the table, *with the mould on it*, and that also was left in my hands after the foot was instantaneously withdrawn.

If anything can prove the genuineness of these "psychic solidified Forms," we have had abundant evidence; for, on one occasion, at the house of Mr. Gaskell, Manchester, we saw a stream of white vapory substance issue from the side of

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Dr. Monck,—who stood right before our eyes in good light, and not in a cabinet at all,—and it gradually assumed a female form, with perfect features, dressed in white flowing robes and a beautiful crown on her head sparkling with jewels. I felt the robe, which was soft and gauzy to the touch. The Form stood for some minutes poised in mid air, and then gradually dematerialised, and was indrawn again into the body of the medium. The same phenomenon of the gradual absorption of a female form into the body of a male figure took place in London, Alfred Firman being the medium; and this notwithstanding the alleged "Confessions of a Medium;" for I prefer the evidence of my own senses to the mere assertions of an anonymous author who certainly was not there to witness what I saw with my own eyes and felt with my own hands.

Now apart from the conditions of their respective productions of these moulds (for how Mr. Chapman produced his, I know not, nor care, inasmuch as I judge by the casts themselves), I request my readers' attention to the drawings, and shew the fatal evidence as to the "exposer's" pretensions. Nothing is easier than to dip a hand, or a foot (smeared with oil to prevent the scalding) into hot wax; but the difficulty is to get it off without either rupturing the mould, or moving the foot so as to loosen the wax, and stretch it so as to remove the foot without destroying the skin marks, and eradicating all the angular dividing sectional lines. And, in fact, this latter is exactly what is shewn in the "exposer's" foot, which has not a single skin mark on it, and is so grotesquely distorted that the only point of agreement is that both are casts from human feet. In the cast of the "exposer's" foot, a black line is seen down the back of the heel, which would shew that the mould had been cut in order to withdraw the foot.

The real test consists in the ability of a person to withdraw the foot without destroying the division (in wax) between the toes and the sole of the foot, as it is an impossibility to draw the toe, which in Bertie's foot is nearly *one inch* thick in the ball, through an opening which is only three-eighths of an inch deep. This will be seen in Fig. No. 2, of Bertie's foot. The ball of the toe reaches from C to D, and must pass through A B. In this cast the *skin marks are perfect* on the curves formed by A C, and on each of the toes and sole. The view of the foot, Fig. 3, shews the sharp clear outline with the deep shadow formed by the natural position of the sole and toes, and proves incontestably that the foot had been *dematerialised while in the mould;* leaving the fine sections and lines intact and perfect.

Turning to the other picture, Fig. 5, of the "exposer's" foot, the dotted line shews where the toe *should be in its natural position*, and the plain white line shews it as it actually is; by which it is self-evident that the toes have been raised; and in withdrawing the foot from the mould, that which makes the test of any value whatever is destroyed, and there is no contracted opening at all to draw the toes through. In short, the cast evidences plainly enough that the mould was manipulated and injured by the operation of withdrawal to such an extent that the cast presents nothing but an *un*natural distorted foot.

How I came by this mould and cast was in this wise. In September, 1880, I had a number of a paper called *St. George* sent to me per post, containing an account of what occurred at the house of a "Spirit medium" in the presence of a number of scientific and literary gentlemen. This meeting appears to have been got up for the purpose of witnessing the *modus operandi* of Spiritualistic phenomena by the said "medium," (amongst which was the alleged production of wax face moulds, &c., &c.), and at the meeting the medium is reported "to have frankly told his distinguished visitors that all these 'enchantments' of his were produced by his own skill."

On receipt of this paper I wrote to Mr. Chapman, asking him if he was the said "medium," as, if so, I would give him 21s. for a wax mould of his own foot, provided it had good definition, &c. A long correspondence ensued, which resulted in his acceptance of my offer. He wrote me that the wax mould was taken from his own foot, and told me "to take it to a wax artist and ask him if he knows how it is done." I had a cast taken from the mould by Mr. Beniditti, a professional plaster cast modeller (which is shewn in the engraving), who pronounced it a disgraceful thing, and whoever had sent me such a thing ought to be ashamed. On my writing to Mr. Chapman expostulating with him, and telling him I could not accept such a thing as in any way whatever comparable with my own moulds and casts, much less as an "exposition of the mode in which mine were produced," he replied, "that for every mould you have, I will not only do the like, but eclipse it." I then closed the correspondence, and I leave it with your readers to judge how far he has fulfilled the terms of the challenge.

My experience with Mr. Firman in my own house after the London séances, reported in the *Medium* at the time, quite convinced me that his psychic powers were well nigh exhausted for the time being, and what little phenomena did occur were very fitful and fugitive. However, I had two unmistakable instances of his power. One was the appearance of a female form holding an infant in her right hand, about six feet from where I sat; and the other was the projection of four hands *above the top of the cabinet*, which was covered over by a close fitting damask curtain, and through which it was impossible to project any article without cutting the curtain, and that this had not been done I assured myself by carefully examining the curtain when the séance was over. Here was evidence conclusive to my mind that these were genuine, as confederacy was, in this case, clearly out of the question.

Mr. Firman saw the cast from the mould sent by Mr. Chapman, and read the whole of the correspondence between Mr. Chapman and myself, and then made use of words in reference to Mr. Chapman, which I do not care to transcribe; but he emphatically declared that "all his London séances with me were genuine and not fraudulent impostures." Whatever truth there may, or may not be, in this assertion, one thing is evident, and that is, that Mr. Chapman, since he has assumed the *rôle* of an "exposer of Spiritualism," has most signally failed to convince even those who would be too glad to be convinced, that his "expositions" prove that all the phenomena reported by Mr. Sullivan, myself, and others, were nothing more than clever conjuring tricks; and for his own sake I here drop the vail.

WILLIAM OXLEY.

Manchester, April 29th, 1882.

PREVISION.

To the Editor of "LIGHT."

SIR,—Mr. Podmore, in his ably written and pleasant rejoinder, refers to my assumption of a philosophic rôle, and by his delicate and complimentary badinage makes me feel myself pedantic or pretentious. Well, I really did suppose that Mr. Podmore had been warning us that Prevision, except as explained in a manner which I could not and cannot but regard as quite inadmissible, was contrary to the system of philosophy which I have chiefly studied, and to which I am attached. The greatest conception of modern thought is that which objectifies mind in nature, a conception which grew out of, though it did not receive its full development in, Kant's philosophy. It should, I think, be jealously guarded against misapplications, and I have tried to shew that Kant's conception of time, and of the connection of phenomena therein, actually discloses the possibility of true Prevision, and takes it out of the false class of miracles. But that I may not pose as a metaphysical authority, I must mention that I have had a long correspondence with an abler, and perhaps better instructed thinker on these subjects than I am, and having given the most patient and candid consideration to my hypothesis, he entirely rejects it, though I believe he is not at all more favourable to Mr. Podmore's. I am not going to transfer this abstruse argument to your columns; but I want to point out an analogy that had not hitherto occurred to me. It is that which my hypothesis in relation to time has to the fourth dimensional speculations of the late lamented Professor Zöllner in relation to space. My "planes of consciousness" are equivalent to a second dimension of time. And I believe I have a clearer conception of a second dimension of time than I have of a fourth dimension of space. But looking at the strict analogy between space and time—so apparent that we habitually speak of the one in terms of the other—it is highly probable that whatever transcendental theory is true of one is true also of the other. I of course do not suppose that the substitution of the term "second dimension of time" for the term "planes of consciousness" will make the idea at all more intelligible or acceptable. But whoever thinks he has an easier conception of clairvoyance as elevation into the fourth dimension of space will certainly find Prevision a less paradoxical puzzle by supposing a similar transfer of consciousness to a second dimension of time.

C. C. M.

MR. J. C. WRIGHT'S APPOINTMENTS FOR MAY.—LIVERPOOL: 14th, 15th, 28th and 29th; BELPER: 21st and 22nd; DERBY: 23rd; Walsall: 24th. Mr. Wright cannot undertake any more meetings than those already bespoken —11, Towerlands-street, Liverpool.—[*Advt.*]

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

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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

Our Correspondents will greatly oblige us if they will take care, in every case to write on ONLY ONE SIDE of the paper.

A MYSTERIOUS CORD OF SYMPATHY.

"A Mysterious Cord of Sympathy" is the heading of a paragraph which appeared in "LIGHT" for April 22nd. The curious circumstance was there mentioned of a gentleman experiencing sensations in sleep of an extraordinary and painful character at the very moment of the death of an intimate friend, of whose fatal illness at the time he was not even aware. The following little narrative of kindred experience may not be without illustrative value to the readers of "LIGHT" :—

Spirit blending with Spirit.

A few years ago a friend of the writer, a Protestant Sister of Mercy, spending a summer at a country place on the coast of France, made the acquaintance of an English lady married to an inhabitant of the village. The two Englishwomen became speedily fast friends. The Sister of Mercy, I may observe, is of a strongly magnetic as well as affectionate nature. Having once attached herself to friends it is with a peculiarly strong magnetic bond that she remains connected with them. Various remarkable instances of this kind of magnetic connection in her friendships have been observed by those who know her.

The married lady, her new friend, in the course of the summer making a short journey of pleasure with her husband, fell ill. Returned home, her indisposition speedily assumed a typhoid character. At once the Sister of Mercy begged permission to nurse the invalid, but the lady's husband politely declined the offer, fearful of the infectious nature of the disease. The thoughts of the Sister of Mercy were tenderly and anxiously fixed upon her sick friend. She saw her no more.

One morning upon waking, the Sister exclaimed with great fervour, as if addressing some one present, "*Now remember one thing! On no account must there be an expensive funeral! I beg that my funeral may be most simple!*" Speaking thus, she believed that these words had reference to her own funeral, and the impression upon her mind was that there was urgent necessity for strict economy in regard to expense. At the time, she was not conscious of the words being uttered in connection with her sick friend; indeed, she says, that at that moment she was not thinking about her.

However, as it later on appeared, at that very time her sick friend was lying at the point of death. Still later, also, the Sister of Mercy learned that her friend to her last hours had experienced anxiety with regard to her funeral and its expenses. Her husband was a Roman Catholic, and considered, as the wife well knew, that it would be only suitable to give her a costly funeral. A certain sum of money had been laid aside by the parents for the education of their only son. The anxiety of the dying lady centred upon the idea that this money would now by her husband be taken and employed for her funeral expenses. Which indeed ultimately was the case, and the English lady's funeral was one of considerable cost and ceremony.

My friend the Sister of Mercy, when she related this circumstance to me very shortly after it had occurred, had no doubt, in her own mind, that these singular words, uttered by herself, had been *spoken through her by the Spirit of her dying friend, in exactly the same manner that words are uttered by a "speaking spirit medium."* Especially was my friend struck by *the complete blending of mind with mind, of Spirit with Spirit, in this experience*; the two minds for the time being had become entirely blended into a perfect unity, so much so, that the idea present to the Sister was *of her own funeral and of the necessity regarding it of strict economy.*

This strikingly illustrates what Swedenborg tells us relative to the power of Spirits out of the flesh to blend their thoughts and feelings with the thoughts and feelings of Spirits still incarnate, *so that men believe that what the Spirits think and feel they themselves think and feel.*

Clairvoyants always assert "that their perceptions resemble those of persons immediately after death, when the soul has become the body, and the entranced person holds converse with those dwellers in the Spirit-spheres with whom he is in affinity." *

At the point of death, indeed even before the immediate "passing away" for a longer or shorter period, this clairvoyant and clairaudient condition would appear to commence. The moribund person would seem to have his power of perception so enlarged as to take cognisance of all things contained within the sphere or world of his mind and heart—that is to say, of his "life-sphere"; *the past has become the present*—the "eternal now" has already begun! May not cords of sympathy extend around him like so many telegraphic wires attached to all within this "life-sphere"? Some of these persons to whom these "cords of sympathy" are attached will be more or less responsive—some not at all responsive; their spiritual sensitiveness will cause the reception of the thought-message flashed along the sympathetic cord. Such, at least, is an idea frequently suggesting itself to the writer when meditating on the phenomena of death. (For further illustration of this idea see a paper in a previous number of "LIGHT," entitled "Fiery Coats.")

The following experiences of sensitive persons are given as possible examples of the thoughts of the dying being flashed along "the cords of sympathy" to distant friends—nay, indeed *more* than we exactly call *thoughts*—the condition of *being* of the moribund—the spiritual reflexion of his state, as in the last instance given.

In the case of the Sister of Mercy, the message came in words, and in a blending of mind with mind. In these examples which follow, the thought clothes itself in symbolic and pictorial form.

Vision of the Great Mower—Death.

In the second volume of "An Art Student in Munich," p. 231, is recorded the following curious experience.

The writer, the "Art Student in Munich," we must premise in her youth had studied, in 1851-2, in the studio of the celebrated German master Wilhelm von Kaulbach, and friendly relations had existed between the great "Master" and his English pupil until his death from cholera in 1874. In 1873, "Anna," the art student, in company with her husband, paid "the Master" a visit, and saw him, as it proved, for the last time. She thus writes :—

"The master conducted Anna to the carriage awaiting them. There Anna and her husband took leave of him. 'You will come again and draw in the studio!' he cried waving his hand to Anna as she seated herself. She in return cried 'Yes, yes!—who knows! and live over again all the pleasant old days.' As Anna looked towards the grand old painter standing there so dreary and strong, with the night sky over his head, with the bright white melancholy light of the full moon falling upon his countenance, bringing out into clearness its well-remembered features, so like, and yet so unlike the face she had known in the old days, a something in the depths of her being seemed as if it uttered the words 'For the last time.' This was in October, 1873."

Under the date of April 8th, 1874, Anna, in London, thus wrote in her diary :—

"Waking at dawn this morning, in the transition between sleeping and waking, I felt myself standing within an intensely bright sunlight. Through this brightness was cast upon the earth, where I stood, a mighty shadow. In blackness it was as deep as the sunshine itself was bright. It was a shadow thrown by some object moving between the sun and myself. The shadow assumed a definite shape—that of a vast scythe which a colossal shadow-arm moved hither and thither as in the act of mowing. This shadow passing across the earth fell over me: and, as it fell, cut me to the heart, nay, the heart's core. Shuddering, I recognised that this was the scythe of the mighty Mowers—TIME and DEATH. A profound sadness—a very night of the spirit, descended upon me.

"That morning, as usual, the newspaper lay upon the breakfast table, and as usual, my husband took up the paper, running

* "Matter to Spirit," p. 268.

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his eye down the columns of telegraphic news. He startled me by a sudden exclamation, 'A telegram from Munich! Kaulbach has been seized with cholera.'

"The scythe of the great mower had approached us in reality then! Oh, what grief—what sudden anguish of heart must have fallen upon the 'House beautiful'—what a tearing asunder of that tenderly loving family! That afternoon, walking in the streets, everywhere did my eye with dread rest upon the announcement in large letters of the contents of newspapers. At corners of streets, at shop-doors, again and again did I read mechanically the words—'Death from cholera of the painter, William Kaulbach, of Munich.' The flower of German Art had, alas! been mown down by Death."

Summoned by the Great King in the "Eternal City."

Here is another instance of a message of death being conveyed by the "mysterious cord of sympathy" to an affectionate heart.

A lady, well-known to the writer, and whom we will call Maria Y., in early youth, like most young girls, had a tender "first-love." As is not infrequent in such attachments, "the course of true love" between Henry Z. and Maria did not run smooth—each marrying, after some years, a partner probably really best suited to their natures. Thus their pathways widely diverged. Always, however, though their lives were so entirely separated, a kindly feeling existed in the heart of each to the other.

One night, Mrs. Y. dreamed that suddenly there was placed in her hand a large white card. It was an invitation to her for a festival at the court of the King of Italy. In her dream she found herself in one of the streets of Rome, not far distant from the Quirinal. Mrs. Y. was acquainted with "the Eternal City," and all in her dreams appeared exactly like the place itself. She felt herself impelled to hasten rapidly towards the palace, and soon she stood on the piazza before the Quirinal. There she was aware of a large company of persons hastening towards the gates of the palace, which stood widely open. The crowd formed a procession which was entering the Quirinal, all being marshalled into their proper order. Mrs. Y. felt she must take her proper place in the stream of people, and approaching to do this, came suddenly upon her old friend Henry Z.! Wan, weary—and as Mrs. Y., in describing her dream always says, "stumbling, rather than walking, as *if terribly over-burdened with the weight of the flesh*" —hurrying onward, as if anxious to reach the termination of a long and weary journey, he cast an affectionate, but wearied glance towards her—and instantly was, as it were, swallowed up within the great gateway. Mrs. Y. stood alone on the piazza! then woke in amazement—the whole dream had been so intensely real, and the individuality of her old friend so startling.

An announcement in the *Times*, within a few days, informed Mrs. Y. that at the very time she had dreamed the dream, Henry Z. was dying. It is noteworthy that some months later Mrs. Y., meeting with a near relative of her old friend, one who had been present at his decease, learned that the expression, "wan, weary and terribly over-burdened with the weight of the flesh," described minutely the condition of his last hours. Also, what is, perhaps, still more remarkable, that in what those who stood by his death-bed supposed to be the delirious utterances of fever, he was heard to mention the name of General ——— an aide-de-camp to the King of Italy. Had the Spirit in its transit from the external to the internal world, found itself, when veritably drawing near to the Eternal City of the Great King, correspondentially amidst the scenery of the earthly so-called "Eternal City"—Rome? Had Mrs. Y. been in reality clairvoyante, not only of the condition of the physical suffering of Henry Z., but also of the scene present to the mind of her dying friend?

A. M. H. W.

The Everitt Testimonial Fund must be closed almost immediately. Friends who desire to subscribe and have not yet done so must forward their remittances during the coming week.

EXPERIMENTAL PSYCHOGRAPHY.—We have received from Mr. Joseph Kinsey, of Cincinnati, O., a photographic copy of two slates, upon the inner surface of each of which, when closed and bound together, writing was produced. There are thirty-six lines on one and thirty-seven lines on the other, each line averaging thirteen words. The remarkable manifestation was produced in full light, at the residence of William Hamilton, in Cincinnati, Dr. W. R. Sour being the medium. The names of twelve persons are given who were present and examined the slates, and who testify to the facts as above stated.—*Banner of Light.*

MRS. JENCKEN'S MEDIUMSHIP.

Seeing in the paper an announcement that Mrs. Jencken, the medium through whom Mr. Livermore obtained those wonderful manifestations of his deceased wife through so many months, was now open to professional engagements, I arranged a sitting with her at my house on the 3rd May inst. The only other person present was Mrs. Nokes, of 3, Scarsdale-villas, South Kensington, with whom Mrs. Jencken is at present staying, and where she may be addressed. Mrs. Jencken writes freely under control with the left hand as well as the right, in darkness or in light, and always backwards, without consciousness of the purport of the writing until it is seen reflected in a mirror. The raps began while we were taking a cup of tea previous to sitting at the table, chiming in with our conversation. Communications in writing were received from controls who were accustomed to address me through other mediums, whose names I had never mentioned to Mrs. Jencken, and who were, I am sure, quite unknown to her. While I had hold of Mrs. Jencken's hands a small bell was rung upon the chimney piece about six feet distant, and the bell and other objects were brought from the chimney piece to our table. A paper tube, which I had quite forgotten, was brought out of a closed cupboard, and used to tap me with. It was quite impossible that either Mrs. Jencken or Mrs. Nokes could have known that such a thing was in the room. By-and-bye three violent strokes on the table announced the presence of the control who claims to be Benjamin Franklin, and who took so large a part in the Livermore manifestations. The controls speak very confidently of being able to materialise in my room in one or two more sittings.

31, Queen Anne-street. H. WEDGWOOD.

MISSILES THROWN BY UNSEEN AGENCY.

The *Revue Spirite* of this month quotes from the *Union Libérale de Tours* and the *Journal d'Indre-et-Loire* some facts which have caused excitement in their locality. At a farm situate in an open part not far from Tours, with nothing around to afford concealment, for some time past showers of stones have been thrown against the house, before daylight. The stones are similar to those in the brooks of the locality; they fall thick and fast from all quarters against the walls and doors, leaving deep indentures. Watchers and police have been planted about the place night after night against the attack expected at dawn; stones strike them even in corners where they supposed themselves securely hidden. One watcher on the roof was struck. When the full fall of stones began there were more than a hundred on the watch. Stones whistled about their ears but no throwers could be seen. The guard of the powder-magazine in the neighbourhood reinforced the gendarmes of the district in establishing a military cordon about the place; still there were the stones thrown, but the throwers were nowhere.

Sceptics, as usual, came forward to explain everything; they seemed to think that they had but to put in their appearance for things to fall at once into their normal state with good account given. But the thing went on. One hard-headed gentleman, hearing the stones rattling about his ears, took to his heels, he receiving in his flight one, well cast, accurately on the lowest part of his back. The shepherd boy who slept on the premises made an outcry one night, saying he had been pinched at the throat; a bruise was there as from fingers. This was the only approach to injury done; to frighten rather than hurt seemed the object of the invisibles.

The inmates of the Fontaine farm, in the neighbourhood, are also disturbed by noises as of a heavily laden waggon jolting over the rough road, cracking of a driver's whip, and horses' feet clamping among the stones, the walls vibrating at the same time as if a heavily laden waggon were passing, while there is nothing. Other sounds are heard at times, such as dance tunes from a violin, with peasant feet stamping in time. Again there will be sounds as of heavy things being thrown into the well, and of the water splashing. The neighbours have helped the farmer's people to find out the secret of these disturbances but without success.

At this farm lodges a M. Bonnin, recently appointed registrar of the district. He has come from Vendée, and says that he used to hear similar noises there. M. Léon Denis, who forwards these accounts, asks, "Is Bonnin a medium, and the unknowing source of the phenomena?" M. Denis says that similar facts are reported from Rochecarbon.

Such manifestations, he remarks, happening within reach of a

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city like Tours, ought to arouse its inhabitants from their mental torpor. Our Positivists and Materialists might be expected to wish to inquire into them. They pretend to demand facts: here are facts numerous and persistent; let them try to account for them by their own methods and doctrines. Let us see them come from ehir d their shelter-entrenchments of vain allegation.

The journals of Gard report also that in the vicinity of Barjac, an honest cultivator and his wife have for some time past been troubled at nights, not only with noises, but with upsetting of furniture, stripping off of bedclothes, and the appearance of phosphoric lights in their chamber; when they have tried to ascertain from what the lights proceed they have been struck even to receiving bruises, proving to them that they have not been under illusion. They have been to the church and paid for masses and for their house being exorcised, but to no effect. There is a Spiritualist circle at Pont St. Esprit, not far off, which, a correspondent writes, is arranging to inquire into the affair with the aid of its mediums.

A WILL-O'-THE-WISP.

To the Editor of "LIGHT."

SIR,—In your notice of the *Psychological Review* in this week's "LIGHT" you ask:—"Has anybody ever seen a 'Will-o'-the-Wisp, or *ignis fatuus*? We may seem incredulous, but we should much like some absolute evidence in regard to it, especially of the actual occurrence of the phenomenon at the present time."

As one who has seen what he took at the time to be an *ignis fatuus*, and still believes to have been one, I forward this account of the occurrence.

Some thirty years ago, or thereabout, I was engaged in preparing maps (under the Tithe Commutation Act) of several parishes in Warwickshire. The office which I used was situated at Henley-in-Arden, about seven or eight miles from Warwick, as nearly as I remember. During the time that I was engaged on the said work, I was in the habit of walking from Warwick to Henley-in-Arden about every other week. As my occupation and frequent walks made me well acquainted with all the foot-paths for some miles round about, I used to take the shortest cuts across the fields where practicable.

The said walks were generally taken between the hours of eight and eleven p.m., as in fine weather I preferred that time.

In one of my nightly walks, as I was passing along the slope of a hill, I observed in the valley—about a quarter of a mile distant—a kind of phosphorescent light which appeared to dance about in a very uncommon manner. Occasionally this light would separate into two lights, still dancing about at irregular distances from each other, and proceeding along the valley backwards and forwards, and at times only one light could be seen. These lights appeared to vary in their distance from the ground, from five to about twenty-five or thirty feet.

I have no recollection as to the month in which these lights appeared, but they had no resemblance to a lantern light, or that from a cottage or other window. Neither had I the least inclination to follow them, as it is said that benighted travellers are wont to do.

The land in the valley was perhaps from eighty to a hundred feet below my stand-point, but was not particularly marshy, being the usual agricultural or meadow land.

Although I frequently passed that way afterwards I never saw the phenomenon again; neither was there for more than a mile any house or building from which the lights could have proceeded. They had no resemblance to a candle light at a distance, neither could any person or persons have made the lights advance and retire to such distances in such an erratic manner.—I beg to remain, Sir, yours truly. ARCANUS.

P.S.—For your own satisfacti on I enclose my card.

MESMERISM.—Mr. David Younger gave several illustrations of mesmeric power at the rooms of the B.N.A.S., on Monday evening last. The attendance of members and friends was very large, and the audience shewed great interest in the proceedings Some of the persons operated upon had been under Mr. Younger's treatment previously; others were drawn from the audience; but all alike were thoroughly amenable to Mr. Younger's influence. The experiments took a large variety of forms, and the demonstrations were in some cases disagreeably violent, and such as Mr. Younger may, we think, in future exhibitions advantageously dispense with. But they were in every case thoroughly successful, shewing that Mr. Younger is a mesmerist of very remarkable power.

SPIRITUALISM IN AMERICA.

The following was in type last week, but we could not then afford space for its insertion:—

After having received me very kindly and treated me with the greatest good will, the *Banner* suddenly alters its policy and insinuates that I am not satisfied with my good treatment here, &c.; all because of the account of the fraud I witnessed at the séance I described in your columns. Not only this, but having garbled the account, it refused to publish my letter in reply, and withheld the announcement of my appointments. Such is the *justice* and fairness a person gets who differs from the *Banner* or does not endorse its policy.

While in Chicago I called to see the editor of the *Religio-Philosophical Journal*, and found him to be an affable gentleman and an earnest worker in the cause. His position in regard to Spiritualism is well-known. He believes in scientific verification of the claims of mediums, and takes nothing for granted in the investigation of these curious phenomena. He has seen too much of fraud, and has in his possession too many of the evidences of the duplicity of would-be mediums to be satisfied with the superficial observations that apparently satisfy so many.

It was owing to his kindness that I was enabled to see the stock-in-trade that was captured from Mrs. Crindle Reynolds, in Clyde. I am convinced he is doing a great and a necessary work, for the barefaced manner in which scapegraces have been deceiving and defrauding the public was, and is yet, a disgrace to the community.

He has of course many enemies and has had to fight hard through a great many difficulties, but the tide of opinion and feeling is turning. Spiritualists are beginning to realise that he is the friend—not the foe—of true Spiritualism and honest mediums. Although he is very, and at times apparently unnecessarily, severe, yet, as he assured me, he never prints anything against a medium until he has investigated and obtained legal proof for all he says, and if the public at large knew what he is acquainted with, it would not think him one whit too stern in his condemnation of the reprehensible conduct of many of these people. Many persons do not like his style of doing things, and think he might say what he wishes in a better manner; but he prefers to be explicit and to call a spade by its proper name. He at any rate will not try to establish Spiritualism by the aid of deceit, or, from fear that Spiritualism will suffer, strive to *prudently* hide the weak spots, palliate wrong-doing, or for the sake of harmony refrain from telling the truth about the fraud that seeks to cover itself with the broad mantle of Spiritualism and charity. I am no partisan, but I must confess I admire his fearless and independent course and wish him every success in his stand for principles and purity. Last evening I was honoured by the privilege of standing on the same platform with the pioneer worker, A. J. Davis, and my guides spoke very acceptably to a large audience assembled in his hall. To-night a farewell reception is to be tendered me by the leading Spiritualists of the city, and to-morrow, the 18th, I sail by the "Wisconsin" of the Guion Line. I send greetings to all English friends, and hope soon to be on the road again co-operating with them in the work of the public propagation of the truths of Spiritualism.

April 17th, 1882. E. W. WALLIS.

NIRVANA.—Various terms are used indifferently with, or explanatory of, the word Nirvana:—Immortality, conclusion, completion, excellence, the sweet food and heavenly drink of the wise, departure, emancipation, deliverance from evil, liberation from worldly bonds, ecstasy, unmixed tranquil happiness. There are other terms besides, but all of kindred meaning. The word was used by the Aryas to denote the spiritual state, which it is clear the Buddhists also meant. The most philological meaning of the word is extinguishment of the brain-life and entering into the spiritual state.—*Baboo Mittra.*

AGNOSTICS.—In a recent sermon Mr. Beecher spoke of the Agnostics, who say that what they admit as true must be demonstrated; that there may be a God and a future life but they don't know. "I have no ill feeling against these men, but an expressible sadness for them; they have drifted so that the verities of religion are matters of ignorance to them. Things are true which are not susceptible of material proof. The soul is not to be measured by the tests of reason. Every man knows the difference between calm reason and being thunderingly mad, but he cannot explain it. The man who gives up all he can't prove must give up honour, poetry, heroism and much that is best and richest in life; these are beyond the analysis of science."

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THE "BOMBAY GAZETTE" AND THE THEOSOPHICAL SOCIETY.

We recently quoted some remarks by the *Bombay Gazette*. The following letters have been addressed to that journal in reply :—

To the Editor of the "BOMBAY GAZETTE."

SIR,—As you ask the question, "what will Mr. Sinnett say?" in reference to certain remarks by the Swami Daynand Saraswati quoted from some papers he has sent you, I have to say this :—

I was already sure when I wrote *The Occult World* that the Theosophical Society was connected through Madame Blavatsky with the great brotherhood of adepts I described. I now know this to be the case with much greater amplitude of knowledge. I had already been witness, in Madame Blavatsky's presence, of various phenomena which were clearly due to causes, or produced by methods, which ordinary science has not yet mastered. I have since been witness of other such phenomena, produced when Madame Blavatsky has not been present (nor in that part of India where they have occurred), which were equally incompatible with any limited conceptions of possibility due to the simple belief that the physical science of the day has exhausted the resources of nature.

But I do not write to argue the reality of occult phenomena. The two divisions of society must agree to laugh at each other—across the boundary of the common-place—in reference to their respective belief in this matter. I find it pleasanter to laugh at ignorance from the point of view of knowledge, than at knowledge from the point of view of ignorance; but this is a mere personal predilection. The subject is not yet ripe for the newspapers at any rate.

But when either to delight the groundlings, or to give vent to private animosity, or simply from having a bad case as regards the main question at stake, the representatives of incredulity take to "abusing the plaintiff's attorney," a few words on the other side may occasionally be called for. You have asked what I think of all this, so I tell you that I think as highly of Madame Blavatsky and Colonel Olcott and the Theosopical Society as ever; that the reality of the great occult organisation which the Theosophical Society has revealed (though hampered by restrictions that no outsider can understand at first) is plainer to me than ever; that it is no fault of the Theosophical Society if the indications it gives at first about the occult brotherhood are slight and fragmentary; for people capable of appreciating slight indications and of following up a clue, these will, or at all events may, lead to large revelations; and, finally, that until people can work through the Theosophical Society to something higher beyond, they cannot do better than work *in* it, for it is entitled to the respect and sympathy of all who aspire to render either themselves or their fellow-creatures better or wiser than they are.

A. P. SINNETT,
Vice-President, Theosophical Society.

To the Editor of the "BOMBAY GAZETTE."

SIR,—Since you refuse publishing my long letter, will you kindly insert this one—merely to correct two grave mistakes I find in your to-day's editorial—unless it is, indeed, your determined object to make the "venerated" Swami turn still more fiercely upon us? I never said that the Arya-Samaj "became a branch of the Theosophical Society," but only that, among several other branches of our Society, we had one established solely for those Theosophists who were already Ayra-Samajists, or desired to recognise the Pandit as their spiritual Guru. This branch was called the "Theosophical Society of the Arya-Samaj of Aryavarta." Neither the Arya-Samaj nor the Theosophical Society, as a body, was ever a branch of the other. This incorrect notion that the Arya-Samaj may have been taken as a branch of the Theosophical Society, was a thorn in Swami's side. Both the societies, as *bodies*, were perfectly independent of each other, the "Theosophical Section of the Arya-Samaj" being a branch of both.

Still more do you err in saying that we have been Buddhists "for a good many *months*." As a body we belong to no religion. I myself am a Buddhist for many *years*, and Colonel Olcott has also been for several *years*. The various members, as *individuals*, have a perfect right to, and *do*, keep to their own particular faiths and creeds, but, as *Theosophists*, they belong to none.—Yours, &c., H. P. BLAVATSKY.

Bombay.

SPIRITUAL THOUGHTS OF CARLYLE.

From his "Note-Book."

"You see two men fronting each other. One sits dressed in red cloth, the other stands dressed in threadbare blue. The first says to the other, 'Be hanged and anatomised!' and it is forthwith put in execution, till Number Two is a skeleton. Whence comes this? These men have no *physical hold* of each other; they are not in contact. Each of the bailiffs is included in his own *skin*, not hooked to any other. The reason is, *man is spirit*. Invisible influences run through society, and make it a mysterious whole full of life and inscrutable activity and capabilities. Our individual existence is mystery; our social still more. 'Nothing can act but where it is!' True—if you will—only *where is it?* Is not the distant, the dead, whom I love and sorrow for, HERE, in the genuine spiritual sense, as really as the table I now write on? Space is a mode of our sense, so is time; (this I only half understand); *we* are—we know not what—light sparkles floating in the ether of Divinity! So that this solid world after all is but an air image; our *me* is the only reality, and all is godlike or God.

"Thou wilt have no mystery and mysticism: wilt live in the daylight (rushlight?) of truth, and see thy world and understand it? Nay, thou wilt laugh at all who believe in a mystery; to whom the universe is an oracle and temple, as well as a kitchen and cattle-stall.

"Is anything more wonderful than another, if you consider it maturely? I have seen no men rise from the dead; I have seen some thousands rise from *nothing*. I have not force to fly into the sun, but I *have* force to lift my hand, which is equally strange."

THE UNCERTAINTIES OF SPIRITUAL IDENTITY.

To the Editor of "LIGHT."

SIR,—Permit me to tell "J. P. T." that he is now learning the most precious lesson that Spiritualism can teach; which is, not to rely upon external manifestations, but by faith, prayer, and right living, to seek the aid of the Holy Spirit who is alone able "to guide us into all truth." The investigator of spiritualism who limits his researches to mere phenomena is in a sad and hopeless state. Spiritualism is assailed by two formidable foes, which are they of its own household, viz.—physical wonder-mongering on the one hand, and metaphysical "cloud-hopping" on the other. The latter form of mischief appears to be very rampant at the present moment. Some of your contributors endeavour by a most complicated mental machinery to explain that sublime faculty of the soul—prophecy—which is really due to Inspiration, a gift which is too much ignored by elucidators.

"J.P.T." seems to be unaware that the Spirits of living persons can, when they are asleep, leave their bodies temporarily, and behave as if death had permanently effected such separation. It would be curious to find out whether "J. P. T.'s" living son was asleep when the manifestations which "J.P.T." describes were experienced.—Yours, &c. TRIDENT.

London, 8th May, 1882.

SPIRIT MANIFESTATIONS.

The "genesis" of modern Spirit manifestations is a long and curious one. Too long to introduce here, except as simply glanced at. If the reader will refer to pages 193-4, vol. II., of "History of the Supernatural," he will there see that that singular people, the Shakers, or Shaking Quakers of America, claim their origin from John and Jane Wardley, formerly "Friends," of Bolton, in Lancashire. Also, that the Shakers—who have eighteen communities in the United States—have existed in America since 1758, since which time they have had amongst themselves unceasing manifestations of the Spirit-power, and communication through hundreds of mediums with the so-called "dead." Indeed almost every Shaker is a "medium." Also, that in 1856, a certain F. W. Evans, a Shaker, addressed a remarkable letter to the late Robert Dale Owen, to the effect "that seven years previous to the advent of Spiritualism," the Shakers had predicted its rise and progress precisely as they have occurred. A. M. H. W.

What is bigotry? What is prejudice? He is a bigot who can descry no good in any mode of life or thought but his own. He is prejudiced who judges of things or people not by what they really are, but by some preconception formed without real knowledge of the true facts. Prejudice magnifies faults; love magnifies virtues.

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OUR CONTEMPORARIES.

"The Medium and Daybreak."

The opening contribution is a sermon upon "Dreams" by the Ven. Archdreacon Colley. It is one of the best communications from the Archdeacon we have seen. So good is it that a quotation, in the small space we could give to it, would be but poor justice. It should be read entire. Mr. A. J. Smart, in a letter upon Spiritualism in Australia, writes as follows upon the work of Free-thought speakers:—"They should be engaged in freeing the mind by the acquiring and disseminating of knowledge essential to man's true welfare concerning his real nature, his inherent spiritual powers, his work here, and destiny hereafter,—a field large enough in all conscience. This does not seem to be the opinion of Mr. Thomas Walker, erstwhile a trance orator. He is now avowedly a Free-thought lecturer, pure and simple. No doubt he has a right to choose his own sphere of labour, but it is certainly anomalous that Mr. Walker should represent on the platform a body of SPIRITUALISTS, while his advocacy of the Cause THEY have at heart is conspicuous in his lectures chiefly by its absence, the subject—even when it is mentioned—being 'damned' with exceedingly 'faint praise.'"

Two lengthy contributions, in the form of Spirit "controls" are given, the sensitive of A.T.T.P. being the channel through whom the first was received and Mr. J. C. Wright, of Liverpool, being the medium through whom the second was given. The subject in each case is "Ralph Waldo Emerson," and the attentive reader will be interested in their perusal.

"The Herald of Progress."

The editor, in the course of a leading article, writes as follows:—

"The masses don't want to know anything yet about the esoteric teachings of the Spirits, nor if Re-Incarnation is a law of the spiritual world—they are impatient with your fourth dimensional and psychic force explanations, and have as little love for controversies (illustrative of the writer's special capabilities, may be) only remotely related to the great subject in hand. What they desire to know is what we are quite capable of demonstrating, if we will only exercise patience, that modern Spiritualism is a present help in a time of need, an oasis in the desert, and that

> "The souls of those that die,
> Are but sunbeams lifted higher.

"Fierce phillipics against other systems of thought or schools of philosophy may obtain for us the ephemeral admiration of the heated partisan, but mankind, as a rule, fail to see any elevating tendencies in any religious movement which seeks to win its way by destroying others, and therefore exercise a wise reserve, and judiciously hold aloof, as such methods of advocacy are usually adopted by those who ultimately sink the major issues to their own particular ends. If we desire the growth of Spiritualism in our midst, moderation must prevail in our counsels, for, once we pass that pale, our guardian angel quits his charge of us."

A new medium is being developed by the local Society at Newcastle, and the following results are narrated as having recently transpired:—

"Several dark circles have been held, with the medium placed between two of the sitters, who all vouch for the fact they never left loose of his hands, when the phenomena customary in dark circles usually occurred. The patience of the members, however, was crowned with an unexpected degree of success on Sunday afternoon last. The medium was locked up in the self-registering Blackburn cabinet, and after a little singing, a form about five feet in height appeared to the sitters and shook hands with one of them. The medium weighs about nine stones, but when the form was in view of the sitters, the register indicated a loss of weight of over three stones."

"The Banner of Light."

A CONVINCING MANIFESTATION.

Under the above heading, our Boston contemporary reports the following very interesting results from a séance at which Mrs. J. R. Pickering, of Boston, was the medium:—

"We are informed by Mr. C. C. Dudley, who has been for some twenty years past the highly-efficient chief clerk in the *Banner of Light* establishment, that his wife was present, on the afternoon of April the 13th, at a largely attended séance for form-materializations, held by Mrs. Pickering at her residence (named above). While here Mrs. Dudley's spirit sister, 'Lizzie,' who passed to higher life but a few months since, walked out from the cabinet, fully materialized and distinctly recognizable by her sister yet in the form. Approaching Mrs. Dudley, the Spirit said: 'Come, Carrie'—at the same time gently drawing her into the cabinet, and with her spirit hands arranging the folds of the curtain. Taking her sister's hands she placed them upon those of the medium, and from thence conducted them to the face of Mrs. Pickering, at the same time saying: 'Do not doubt, Carrie, this good medium.'

"Mrs. Pickering was in full view all the time, while the Spirit's face seemed to be illuminated. She then drew aside the curtain, when Mrs. Dudley stepped out, her Spirit-sister following her. Mrs. Dudley asked her if she would now give her the lock of hair which she had on former occasions promised; the form answered 'Yes,' and taking the scissors which Mrs. D. had in her hands, cut off, in full view of the company present, a lock of hair about the size and length of a person's forefinger. She then placed it on a piece of paper which Mrs. D. held beneath her (the Spirit's) hands for the purpose. The recipient carefully folded the paper, and held the parcel firmly until her Spirit-sister disappeared—but only for an instant, for this time she came in answer to an oft-repeated request at former séances that she would appear without any drapery upon her head—which she did, looking as naturally as when upon earth, and saying: 'Oh, how happy it makes me feel to have you seek me, Carrie!' She then disappeared.

"On Mrs. Dudley's resuming her seat, she showed the lock of hair to a lady friend beside her. At the close of the séance, upon opening the paper, it was found that the hair had entirely dematerialized—not a vestige being left.

"Mr. Dudley informs us that his wife is confident that in size, form, manners, speech and features, the materialized spirit was identical with her translated sister, and that while she was in her presence the resemblance between the sister which memory brought to view, and the form coming out of the cabinet, was so perfect that it was hard to realize that death had in the order of nature so lately stepped between herself and her loved one, dividing them on the shores of time for awhile, to unite them more closely in that eternity which knows no change.

"A link in the chain of evidence corroborating the genuine character of this manifestation may be found in the fact that a few weeks previous to this séance Mrs. Dudley had a sitting with Mrs. C. H. Wildes, a test medium, having her office at 14, Tremont-street, Boston, when she was informed that she would soon receive a lock of hair from her spirit-sister, *but that it would not last long.*"

"The Religio-Philosophical Journal."

AN AUSTRALIAN UPON MORMONISM.

Mr. Charles Bright, an Australian lecturer upon Spiritualism, at present in Salt Lake City, thus expresses himself in our Chicago contemporary upon the subject of Mormonism:—

"As I am located, at present, on a spot which is attracting attention throughout the United States on account of the peculiar religious views of the majority of its people, it may not be out of place for me to write a few words relative to the present crisis. As a Rationalist penning a letter for the columns of a liberal journal it is hardly necessary for me to condemn polygamy, or the government of the community by a priesthood. Thinkers have not now to learn that both these systems, at this stage of the world's growth, are productive of unmitigated evil. Neither from the political standpoint can it be reasonably contended that the Federal government has not a perfect right to compel obedience to its laws in the territories under its jurisdiction. Only fanatics, as it seems to me, could hope for the continued existence of an *imperium in imperio* such as the Mormons have struggled to set up."

THERE ARE NO DEAD!

> There is no death! an Angel form
> Walks o'er the earth with silent tread;
> He bears our best-loved things away,
> And then we call them dead.
>
> And ever near us, though unseen,
> The dear immortal Spirits tread;
> For all the boundless universe
> Is life—there are no dead.

A WELL-ATTESTED APPARITION.—"When the English force were in possession of Martinique in the Seven Years' War, Major Blomberg was detached from head-quarters to a distant part of the island, and there died of a violent fever. The morning after his decease a Col. Stewart was surprised while in bed at head-quarters by the appearance of Major Blomberg in regimental dress, who, in answer to an alarmed inquiry why he was not at his post, assured his interrogator that he was no longer alive. 'I died yesterday,' said he, 'at seven in the morning,' and then delivered an earnest request that his friend on his return to England would attend to the welfare of his young son, then in the island, by seeing him put into possession of an estate to which he was entitled, the deeds of which were secreted in the private drawer of an old oak chest in a house that he named in Yorkshire. He then disappeared, leaving Col. Stewart in the greatest astonishment; but that gentleman directly called to Capt. Mounsey, who slept in the same room, and inquired if he had seen Major Blomberg, to which that officer replied that he had not only seen him, but had heard everything he had said, which he repeated to Col. Stewart, and they both made notes of the event. Soon after advice arrived of the death of Major Blomberg upon the same morning and at the same hour as had been mentioned by Col. Stewart to his brother officers, who had hitherto treated the matter with derision."—*From "Bristol, Past and Present." By J. F. Nicholls, F.S.A., and J. Taylor.*

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SPIRITUALISM IN LONDON & THE PROVINCES.

BRITISH NATIONAL ASSOCIATION.

MEETING OF THE COUNCIL.

The ordinary monthly meeting of the Council of the B.N.A.S. was held on Tuesday evening, the 9th inst., at 38, Great Russell-street, W.C. ; Mr. Desmond G. FitzGerald in the chair. The ordinary business was transacted. There was one resignation and one new member reported. A letter was read from M. Leymarie, of the Paris Society for the Scientific Study of Psychology, by which the said Society entered into friendly alliance with the B.N.A.S.

An arrangement was made by the Council, upon the matter being voted urgent, by which the members of the Society for Psychical Research are to have the use of the Reading Room and Reference Library of the B.N.A.S. until the close of the current year, for an equitable pecuniary equivalent.

The Committee appointed to revise the existing rules—with the view to applying them in the revised form to the proposed reconstruction of the B.N.A.S.,—brought up their report, which was accepted, and the rules were ordered to be printed for distribution at the coming annual meeting.

Presentations were reported of a bound volume of "LIGHT" from the proprietors, a bound volume of the *Psychological Review* from the editor, and a cabinet portrait of a Cardiff member.

GOSWELL HALL.

The usual monthly séance was held on Sunday morning last, Messrs. Wortley and Towns being the mediums. In the evening Mr. J. Veitch made a very successful début at this hall. The subject of his lecture was "Joan of Arc an Historical Medium." Mr. Veitch displayed great ability in the treatment of this subject. On the motion of Messrs. Bowman and Greenwell a hearty vote of thanks was accorded Mr. Veitch for his excellent lecture and expressing a desire to hear him again at an early date, to which Mr. Veitch made a suitable reply. A gentleman with such promising talents as the lecturer in question ought to be more fully employed ; he only requires to be heard once to be appreciated.—RES FACTA.

QUEBEC HALL.

The subject of Mr. MacDonnell's lecture on Sunday evening was "Prayer." He defined man as a moral as well as a reasoning being, and pointed out that that reason, however excellent in physical affairs, was quite unequal to the recognition of spiritual things. Hence the sublime teachings of Christ seemed irrational to men of this world. The "Lord's Prayer" was considered, and its essentially spiritual character maintained. The total omission from this model prayer of all the "essentials" of the Churches was well expressed. A pleasing interchange of opinion, rather than debate, followed ; and a strong Secularist testified to the efficacy of prayer, but he explained its result as "natural." It was announced that Mr. Morse would address the meeting next Sunday.

LEICESTER.

On Sunday last, the 7th inst., two trance addresses were delivered in the Spiritualists' Lecture Hall, Silver-street, through the mediumship of Mr. J. J. Morse, of London. The morning service was very numerously attended, and the medium spoke upon the topic "Spiritualism—Friend or Foe ?" in such a manner as to enchain the attention of his listeners for upwards of an hour. It was shewn that while Spiritualism was the foe of credulity, superstition, and dogmatism in matters spiritual, it nevertheless was the friend of truth, charity, and knowledge. In the evening every seat was occupied, and so powerful was the effect produced by the speaker that it became difficult on the part of the auditors to suppress the demonstrations of their approbation. The subject of the address was "How to be Saved !" and the treatment occupied close upon an hour and a-half, yet the crowded company listened attentively until the close, and even then seemed loth to think the speaker had finished. The address was filled with quaint illustrations, concise arguments and powerful pleadings for right, justice, and loving unity amongst mankind. Mr. E. Larrard, the president, conducted the services at each meeting ; a lady medium, Mrs. Buckley, gave the invocation in the morning ; and the active and courteous secretary, Mr. Wightman, rendered excellent service in promoting the comfort of the audiences at each meeting. The committee subsequently passed an exceedingly complimentary resolution, expressing their thanks and pleasure for the work Mr. Morse's "Controls" had done, and trusting that it would not be long before they could again be able to engage Mr. Morse's services. The visit of this well-known worker was in every way a success.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Sunday night last should have seen Mr. Mahoney at Weirs Court, but through his unfortunate indisposition he was unable to attend. However, Mrs. Tollard kindly came forward, and with the assistance of a gentleman who gave his experience succeeded in interesting the audience. The attendance was moderate, the evening being excessively wet. Mr. Jno. Mould occupied the chair. The "winnowing" is still going on at this place. Mr. Sced, who with others supported the action of the Society in linking themselves with the *Herald*, and did so in the faith that it was going to become the people's paper, has made a stand, fought the head of the executive, and retired from the committee, who have taken the opportunity of electing Mr. W. Armstrong in his place. We would desire to place on record the fact of one of our members at Newcastle, Mrs. Sarah Haves, having passed to the higher life in calm and certain satisfaction that the change called death was but a transition to a higher and more beautiful life.

GATESHEAD.—Last Sunday evening Mr. J. G. Grey lectured before a fairly good audience upon "Christianity and Spiritualism," the subject meeting with a large amount of appreciation. Mr. H. Burton occupied the chair. Next Sunday evening Mr. Edmonds, of Sunderland, will lecture to the friends in Gateshead. The secretary of the Gateshead Society desires me to state that at their committee meeting held on Sunday evening a proposal was unanimously carried by the committee and members that the secretary be instructed to write to the *Herald of Progress* to repudiate *in toto* the editorial paragraph of last week which speaks of the G.S.I.S. as being an offshoot of the Newcastle Society, they having in no way been assisted by that Society, and the great majority of its members having at no time been members of the N.S.E.S., while those that have been are persons that have been driven from the N.S.E.S., and have laboured to make the Gateshead Society a success in spite of the opposition that has been thrown in their way. They likewise repudiate the assertion in the *Herald* which intimates that the G.S.I.S. intend to depend upon local and unprofessional talent. Such an assertion is entirely incorrect, inasmuch as no such proposal is, or has ever been, considered by the Gateshead friends. Moreover, the committee last Sunday evening resolved that as far as their funds would allow they should go beyond their own borders and procure professional assistance. They have had Mr. Mahoney, Mr. Howell, and Mr. Morse in the past, and they have resolved to have them again together with Mr. Wallis, Mr. Wright, and others, if their services can be secured. Mr. Morse is expected to lecture in a few weeks' time.—NORTHUMBRIA.

NORTH SHIELDS.

Our service was held as usual on Sunday evening, in the rooms, Bolton's-yard, Tyne-street. Messrs. Nicholson and Forster, of Seghill, occupied the platform. Mr. Nicholson gave an interesting account of his experience as a medium, and Mr. Forster discoursed upon "The Uses and Abuses of Spiritualism." Our room was crowded, and the discourses were highly appreciated. The above friends have for the last ten years been energetic workers in the cause, and we wish them God speed. On Sunday evening next, at 6.30, Mr. A. Pickering, of Felling, will occupy the platform, and on Sunday, May 21st, Mr. W. C. Robson, of Newcastle-on-Tyne. Healing service as usual, on Sunday afternoon, from two to four. The British National Association of Spiritualists have sent us twenty-seven volumes towards our library, and W. S. Oxley, Esq., three volumes, for which the committee tender their sincere thanks.—H.A.

WORK OF THE COMING WEEK.

LONDON.

Sunday, May 14.—Goswell Hall. 11 a.m., Mr. F. Wilson, "Comprehensionism." 7 p.m., Mr. S. Goss, Lecture, "Spiritual Truths for Orthodox Teachers."

,, ,, Quebec Hall. 7 p.m., Mr. J. J. Morse, Trance Address, "True Religion : its Nature and Effect."

,, ,, West London Society. 11 a.m., 7 p.m., Meetings.

,, ,, Christian Spiritualists' Mission. Séance for Spiritualists only, 7 p.m.

Friday, May 19.—B.N.A.S. Members' Free Séance, 8 p.m.

PROVINCES.

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

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

TO CORRESPONDENTS.

F. B.—We certainly think that great good would be done if Spiritualist literature could be freely distributed at such lectures as those you mention, but we cannot afford to undertake the work.

S. P.—Why not take the *Psychological Review ?* It is both cheap and good.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON : May 14th and 28th ; KEIGHLEY : May 21st ; GLASGOW : June 4th ; GATESHEAD : June 5th ; WALSALL : June 11th ; NOTTINGHAM : June 18th. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[*Adet.*]

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TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation *is absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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