# Light:

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

"Light! More Light!"—*Goethe.*

No. 93.—Vol. II. SATURDAY, OCTOBER 14, 1882. Price Threepence.

CONTENTS.

| | | | |
|---|---|---|---|
| Notes by the Way. By M.A. (Oxon.) | 453 | Curious Experiences of a Miner | 458 |
| Society for Psychical Research | 454 | A Vision at the Moment of Death | 459 |
| Fechner's "Life after Death" (Review) | 454 | "The (Most) Perfect Way" | 459 |
| The Divining Rod | 457 | Miss Wood at Peterborough | 460 |
| "A Reply." By George Barlow | 457 | The Gift of Healing | 461 |
| Physical Phenomena in Paris | 458 | Materialisation Conditions | 462 |

## NOTES BY THE WAY.

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

Mr. Alfred R. Wallace puts in his striking letter considerations that have for a long time past so presented themselves to my mind as to make me hesitate in pronouncing any opinion about so difficult a subject as materialisation. They have apparently led him to believe that what is called fraud is not properly so called. It may be so: we cannot tell; but assuredly it will be taken as such. And when the paraphernalia of premeditated imposture are discovered on the person of the medium, it is impossible not to arrive at the conclusion that fraud has been planned and perpetrated. Considerations such as these have induced me to insist so strongly on the injustice and iniquity of placing a medium under conditions that are so suspicious. What has apparently led Mr. Wallace to the conclusion that materialisation phenomena are usually genuine, (I think he makes no place at all for imposture) has led me to desire conditions which, first of all, shall make imposture impossible: secondly, shall relieve the observer from the necessity for speculating whether what he is looking at is a materialised form, or a transfigured medium, or an elaborate fraud; and, lastly, shall prevent these recurrent exposures which discredit honest mediums, and make Spiritualism a byword.

It is a hopeful sign that experienced Spiritualists are beginning to see what Mr. Wallace so well puts, that "catching a Spirit" proves nothing of logical necessity. It is probable, nay almost certain, that any such seizure would place the medium in the hands of the seizer of the form, if that form were as substantial and solid as they usually are. If it were one of the less solid bodies, the shadowy forms such as appear with some medium, the attempt at seizure would fail. Probably the form would be re-absorbed into the medium, who would be found in his place suffering from a shock to his nervous system. For what takes place is probably what has been often speculatively pointed out before, and what Mr. Wallace suggests. The body of the medium is depleted of some of its material, and out of this, in combination perhaps with other substance, the temporary form is made up. It is intimately connected with the body of the medium, and is, in the case of these solid forms, probably heavier than he. It is in a state of fluctuation, never weighing the same amount for two minutes together, so far as we can discover. If it were seized at a time when its weight was in excess of that of the medium, I should expect to find the less weighty body attracted to it, and the medium would be united with the form outside the cabinet, and we should have the ordinary exposure. If, on the contrary, the form were less solid, it would be re-united with the medium in the cabinet, and the attempt to detain it would be vain.

As to bonds Mr. Wallace is undoubtedly right. A woman, tied as he suggests, could not get out of the bonds by normal means without leaving traces of what had been done. But these traces *are* left, as some observers testify, in certain cases, and I had before my mind what I did not sufficiently clearly express, that I was writing of "a practised trickster" who would not permit any such effective test any more than Mr. Maskelyne will allow a keen observer to spoil his exposure of Spiritualism by going on the stage and exposing his methods to the audience. My grave objection to all these tyings is that they do not serve their purpose. They leave us in doubt whether the form we see is or is not the medium, and, if he is found not to be in the state we expect to find him—if, for instance, the tape used is rumpled—they predispose hasty observers to a possibly false conclusion, Mr. Wallace, I see, lays it down that "it is known to all investigators that mediums can be loosed from any bonds or from clothing, and *re-introduced into them.*" Is that so? I have no doubt as to the truth of the former statement, but of the one which I have italicized I do not recall any proof.

Dr. Andrew Clark, writing to excuse his absence from the Church Congress, where he was to have read a paper, made some very suggestive observations which should interest thoughtful Spiritualists. We have long since seen decisive proof that some, at least, of the fundamental principles and laws of science are by no means invariable in their action; and have strongly suspected that some of them are founded on misconception or on imperfect generalisation from insufficient observation. Our "methods of spiritual verification" are admirably enforced in the following words:—

"I take advantage of this note to express the hope that in dealing with the relation of science to religion some one will point out what I have not myself seen pointed out—First, that there is nothing absolute in the whole objective world, no absolute standard of mass, quality, or duration; that the knowledge of an absolute primitive weight of atoms is impossible; and that what we call the ordinary weight of a body is not a thing of itself alone but a product of the body by which it is attracted, the distance between them, and the disturbance occasioned by other invisible but active forces; secondly, that the assumption constituting the fundamental axiom of modern physics, that all true explanations of natural phenomena are mechanical, is incompatible with demonstrable facts; thirdly, the progress of chemistry is becoming more and more irreconcileable with the theory of the atomic constitution of matter; fourthly, that there is no law of physics, not even the law of gravitation, without great and growing exceptions, and no theory of physical phenomena, not even the undulatory theory of light, which is not becoming more and more inadequate to explain the facts discovered within its area of comprehension; fifthly, that therefore the boasted accuracy and permanency of so-called physical laws and theories is unfounded, that very probably the greater part of the so-called axioms of modern physics will be swept away as untenable, and that the theories of natural phenomena apparently the most comprehensive and conclusive are merely provisional, that at present finality in this region is neither visibly attainable nor clearly conceivable, and that after all there may be methods of spiritual verification which within their condition, scope, and use may compare not unfavourably with the method so confidently depended upon in physical research."

The paper on "Thought-reading" in *Macmillan*, which I mentioned last week, is by a lady who had been present at some of the experiments of the Committee of the S.P.R. She confirms the results arrived at with Mr. Creery's children, and supplements them with some experiments which she made with two Eton boys of thirteen and sixteen, friends of her own. These trials were made *without contact*, and were eminently successful. One set of experiments was made with a dozen billiard balls arranged in a pyramid. "The boys stood one on each side of the table, about half way down, while I stood at the end near the balls, perfectly still, taking care not even to turn my head, and covering my eyes." More than half the guesses at the ball fixed on were right the first or second time. *The blue ball was the favourite; the younger boy never failed to guess it, but both failed always with the black:* and though some months after the black was guessed more easily, the blue maintained its reputation. What is the meaning of that? I confess I see no explanation, but I do not fancy it is due to a mere chance.

Both boys were very successful in putting up ivory letters into words unknown to them. The letters were promiscuously put on a book lying on the lady's lap, while the boys kneeled

Digitized by Google

before her, and she hid her face. They picked out each letter as she fixed her mind on it, and so spelled out words which were always thought of by another person. They thus put together such words as *Pfeifchen*, *Entschuldigen*, *Preghiera*, and many others equally difficult. Out of the 59 letters composing certain words "they picked out 46 right at first trial, 11 at second, and 4 at third, making only one failure."

The elder boy's account of the process is that, in guessing a card, the picture of it comes into his mind, and the name of a town appears in print. In choosing an object fixed on, both say that "their eyes wander over the whole number before them, until their attention is arrested by and fixed on a particular one, which they generally feel certain to be the right one, when it is so." They never imagine the sound of a name. It is instructive to know that this corresponds to the way the writer visualizes for them, *always by look, and not by sound.*

Again, only one of the boys has the faculty of receiving a purely mental picture. Neither of them is able to guess numbers. Why is this? What is the difference between a mental picture of, for instance, three figures and three letters? What between a vividly conceived imaginative picture and the mental picture of an object in some one's pocket?

Here, again, I take it, there is some law if we could only get at it. The paper concludes with a striking case of transference of thought. The writer had in her mind a vivid picture of the Falls of Lora, which she had been to visit when some distant friends were in distress and trouble. She had allegorized the scene, and had connected it with the woes of her friends, and the idea had taken hold on her mind and become vividly present to her. Probably it was conceived with much force of imagination. Her maid, who slept in a room immediately over her mistress, dreamed that she was "in the midst of water rushing over rocks and the most dreadful whirlpools," from which she was trying to save people. Being questioned, she gave as full and minute a description of the Falls of Lora as could be found in a local guide book. She had never seen them, nor photograph, nor picture of them. Here it is to be noted that there was no intention to convey the scene to the woman's mind; no willing; no concentration of thought. On the contrary, the mind of the writer was deeply stirred, and her imagination was vividly excited. The deep stirring of mind probably sufficed to set the creative force of imagination at work, and reached a sympathetic mind that was in daily *rapport* with it. It is a striking case, and the whole paper is valuable.

M.A. (Oxon.)

## PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

**Vol. I., Part I. London: Trubner and Co., 1882.**

This first official publication of the work of the Society for Psychical Research is devoted to the question of Thought-reading, and is by far the most important contribution to the literature of the subject which has yet appeared. A considerable portion of the matter contained in it has already been before the public in our own columns and in the pages of the *Nineteenth Century*, but there is much that will be new and interesting, and the value is greatly enhanced by the whole mass of experimental evidence, and the comments thereon, being carefully edited and brought together in a compact form.

We will quote only one paragraph, the concluding one, which forms an admirable finish, shewing as it does most conclusively, what a wide and unexplored field is open to the investigator, one in which persevering work is sure to be amply rewarded. The paragraph is from the "Appendix to Report on Thought-reading," by Professor Barrett.

"The following letter from Canon Wilberforce, which I have permission to publish, reached me after the foregoing was in print:—

"'The experiment most interesting to myself was this. I took from my pocket a shilling, read the date, replaced the shilling in my pocket, made a mental picture of the date, which Mr. Bishop thereupon wrote in chalk upon a black board. A still more striking experiment with a £5 note was made as follows:—Sir John Lubbock, who happened to be staying here, took from his pocket a £5 note, and having privately observed the number, replaced the note in his pocket-book. Mr. Bishop correctly inscribed the number upon the slate, with the exception of the second figure, which he afterwards corrected.

"'BASIL WILBERFORCE.

"'The Deanery, Southampton, August 23rd, 1882.'"

The *Part* also contains the objects, rules, and constitution of the Society, together with a list of members and associates.

## LIFE AFTER DEATH.*

To the translator of this little book every English Spiritualist—in the higher and wider sense—into whose hands it may come will acknowledge an obligation second only to that which will be felt to the author himself by a larger circle of readers. Herr Wernekke has performed the unusual and most acceptable service of giving in a foreign language a clear and elegant version of a native work of great merit, yet of merit not sufficiently notorious to ensure the deserved rewards of such a labour.

To some of the readers of this paper, Fechner will be remembered as an associate of Professor Zöllner in investigations which brought down upon both an intolerant clamour from their scientific colleagues and the Press. Though far from approbation of phenomenal Spiritualism, the venerable Professor of Physics at Leipzig University bravely and honestly authorised the publication of his testimony to the success of the experiments with Slade. But to English students of the higher scientific and philosophical literature of Germany his name is also familiar on account of the many interesting researches to which his long life and great abilities have been devoted. In the translator's preface to the small volume before us will be found some reference to these works.

In order to appreciate the place and importance of this treatise in Spiritualistic thought, we must advert to ideas and speculations already current among ourselves, and to their relation to more developed, but to us very obscure, conceptions which are found in Eastern philosophy. In a recent review† of Mr. Roden Noel's "Philosophy of Immortality," and in a previous article in the *Psychological Review*,‡ attention was called to the increasing prominence in the literature of Spiritualism of an opinion which is identical, as far as it goes, with the Buddhist doctrine of Karma. Karma is "doing," which includes the whole psychological and objective activity of a lifetime. Divested of every non-essential element, the doctrine is that this activity constructs the personality, surviving also in all its external results, which remain in indissoluble *rapport* with the agent. Without entering here upon the vexed question in Buddhism of the identity of the successive personalities constituted by Karma, we have only to bear in mind the essential principle that our "doing" and all its effects are not flung, as it were, into space, there to be dispersed and transformed beyond the possibility of future recognition and appropriation, but are and remain our own in a twofold sense and relation. For as, in the first place, the very personalities representing us have been constructed by our past activity, our total energising, so, secondly, their whole condition or environment, material physical, and otherwise, is determined by the outward effects of this activity, of whatever character they may be and wherever they may have been planted. The first incident of Karma, the self-formative power of habitual voluntary energy, is intelligible enough. The apprehension of it without any conscious recognition of or obligation to the Buddhist doctrine, marks an independent advance of Western thought. The continuity of state, that death leaves the individual just what his past life has made him, and that his future condition is determined by that and not by a Divine judgment, is a principle that is now established in Spiritual opinion and literature, and is justly claimed as an important correction of traditional religious ideas. That is not, however, to say that we have adequately thought out and realised the tremendous import of this aspect of Karma, namely, that we are each of us building up from hour to hour an interior organism by the substantialisation of our psychical activity. And as to the reaction secondly alleged in that doctrine, how effects on the outer world of life and nature retain their personal and identifiable connection with the original agent through all their apparent mutations and combinations; how they are and remain a part of his very self under all these disguises; what is the law and what the process by which they will come back upon him—upon the future embodied or disembodied personality—as an environment and fate—upon all this we are most of us in the dark. Yet the comprehension of it, if true, will constitute by far the most important advance we shall have then made in spiritual or occult science. And though we have to look chiefly to the East for this instruction (and many will grate-

* "Life after Death." From the German of Gustav Theodor Fechner. By Hugo Wernekke, Head Master of Weimar Realschule. Sampson, Low and Co., 188, Fleet-street, London, 1882.

† "LIGHT," March 25th, 1882.

‡ *Psychological Review*, August, 1881. Art. "Karma."

Digitized by Google

fully acknowledge the lucid expositions which are now coming thence to us through the columns of "LIGHT," *) we occasionally find welcome help nearer home. Such is the little book now before us, which by the mere force of clear intelligible statement, without metaphysics or abstruse argument, enlarges the conception of the reader, enabling him to survey the region immediately about him, to examine the meshes of its spiritual net-work, and to see how those meshes are being incessantly woven by himself and all others—Spirits and men—above and around him. According to this account, when we "die," we shall find ourselves in the world of our own creation, which may be the narrowest prison-house, or the widest expanse. We shall enjoy a conscious home in every heart that loves us, in every life we have bettered, in every mind we have influenced. For our active faculties we shall have a basis and participation in every thought process, in every art process, in every movement into which we have at any time thrown ourselves. Thus will our whole effective past be simultaneously present to us, and we shall come into the consciousness of all the good and evil we have done as a veritable externalisation of ourselves. The retributive environment is no longer a mystery, for we recognise in it a web of our own weaving, an organism of our own projecting. The past will not be a memory to us, but a surrounding fact.

Now, this is the important point, and unless we succeed in understanding this, we shall get no further. It will be well, therefore, to give some of the author's own words, though no extract can do justice to the connection of the thought. "All our volitions and actions in this world are intended to produce an organism which we shall perceive and use in the world to come as our own new self. All the mental influences, all the effects due to the actions of a person in his lifetime, which spread all over mankind and all over the earth, are, even at present, bound up together by a mysterious, invisible link, thus forming a person's spiritual organs, worked out during his life, and combined into a spiritual body, an organism of continually active powers and effects, of which, though indissolubly fastened to his present existence, he has no consciousness at present. In the moment of death, however, when man has to part with those organs in which his power of acting lay, he will, all at once, become conscious of all the ideas and effects which, produced by his manifold actions in life, will continue living and working in this world, and will form, as an organic offspring of an individual stem, an organic individuality which only then becomes alive, self-conscious, self-active, ready to act through the human and natural world, of its own will and power." This occult—soon to become manifest—presence of the past is a truth not to be apprehended without effort; we must think it for ourselves, not putting ourselves off through indolence or imbecility of imagination with any figurative sense, though there are many figures which may assist us to grasp the fact. Thus we may represent the finished product of our past as a picture which it has taken long to draw, but in which every particular stroke is contained. And as our life has been idle or purposeful, so we shall see it hereafter—not in a mere image of memory, but in a contemporary expression of ourselves—either as an embarrassing, unprofitable daub, or a true work of spiritual art. Take this further assistance from our author. "All things that had gone out of his mind in this life, man will then find again; they only dropped from his mind, as *they* went to the hereafter before him, where he finds them all gathered up for him, in a new and universal light, which saves him the trouble of collecting what he wants to associate, and dividing what he wants to separate. At a glance he will be able to survey all that is in him, his various ideas in their relations of agreement and contradiction, of connection and separation—not confined to one particular direction of his thoughts, but looking into every direction at once. There are instances of persons approaching such a state of inward illumination, even in this life, in cases of approaching death, as by drowning, or in somnambulism, or narcosis, and such like." Just conceive it. Let any one, for instance, who is engaged from day to day in hard brain work, imagine what it would be to be spared the preliminary labour of "arranging" his thoughts, of re-awakening his ideas, of disentangling them from illogical associations. We know the inestimable value in all mental labour of a good memory, and the disadvantage of a defective one. What a philosopher's heaven will that be in which "at a glance he will be able to survey all that is in him." The moral applications are so obvious that they need not be indicated here, though Professor Fechner throws much striking light on this aspect also

But even yet have we got the thought, so to speak, *alive?* That which stands out before us as our present past is no merely objective circumference, but our own living consciousness therein. If nothing more were meant than that we shall be hereafter able to trace and follow our former activity in all its effects, so as to *recognise* just what was derived from us into the world outside us, that would be quite consistent with a real severance, which should leave us in the position of gratified or remorseful spectators of what is no longer our own in any strictly possessory sense, and from which we may therefore turn away as from the finished or the irremediable, so far as we are concerned. It is our own literal survival and conscious working wheresoever we have once established an influence, the fact of an organic relation thence resulting, that determines the range and circuit of our post-mortem life, binding it to other lives, and making all the energy of the past to be the diffused vitality of the present. Without that we get merely the principle of the survival of transmitted energy, that substitute for personal survival put forward by the Positivists, and notably of late years with great eloquence and fervour by Mr. Frederick Harrison. Or we get this *plus* a soul without vital connection therewith, and which, therefore, might very easily be dispensed with for all the purposes of scientific thinking. That the insistance upon it should be regarded as indicative of a low form of egoism, and as the traditional "Animism," which it is the vice of all religions except that of Auguste Compte to perpetuate, is after all not very surprising. The representatives of a half truth are usually hostile to its unadjusted counterpart. But the Positivist half, the indestructibility of posthumous influence, the conservation of individual energy through all its transformations in succeeding minds, was indispensably needed. Barren by itself, with a sterility which no humanitarian fervour could warm into life, no sooner does it re-act upon and combine with the animistic conception than the whole truth is seen pregnant with infinite meanings, and yields the fullest satisfaction to every individual human being who can realise without dreading it. Add to the ideal continuation of a life through the whole range of its dispersed activity the conception of organic connection and the unity of self-consciousness, and we have a thought whose development may carry us far towards a solution of some of our most difficult and momentous problems. But we shall not really understand what is meant till we have learned to regard human intelligence, affections, and desires as substantialised in their effects, these latter being no evanescent phenomena dependent on casual memory for their revival, but distant points, so to speak, projected from the individual as from a centre, and continually connected with this by the radiation of organic lines or nerves, marking, or rather signifying, the directions of what, by the use of a legitimate analogy, we call magnetic attraction. Now just as in our present physical body, consciousness is co-extensive with its circuit, and may be localised on the occurrence of any stimulant at its most remote extremity, so when released from this confinement we shall find ourselves provided with an organism whose extent and sensibility will be exactly measured by our past effectual activity, and individual consciousness will thus as surely hereafter find a basis and home in all the results of its present affectional and ideal life, as now in whatever of physical and mental constitution serves to give it expression and force.

Wherever we have established a point of influence, there after death we can consciously dwell and act; nor in the most intricate blending of individual spheres is the circle of identity ever lost. This connection exists even now, but preoccupation at the centre of consciousness obscures our recognition of it, though on rare occasions it becomes phenomenally apparent. But in death we shall fully realise our moral organism, for then the centre of consciousness will be just that construction of our past lives, considered centrally, which those distant effects are, considered circumferentially. The function of this life, however, is to develop the body of the life hereafter, not to use it.

It would be impossible to describe the interaction of lives, their sectional blending with the maintenance of total integrity, more intelligibly, or with a happier use of analogy and illustration, than does Professor Fechner in these pages. That we really may and must have parts of our lives in others, as they have theirs in ours, and that by no figure of speech but as a fact of consciousness, is a truth that throws a brilliant light over what otherwise seems most mystical in regard to spiritual in-

* The letters of "A. P. S." on Theosophy, in "LIGHT."

Digitized by Google

fluence. We learn that the law of intercourse and communion with our departed friends is one with the law which governs the great political, intellectual, and religious movements of the race. "The higher Spirits, living as they are, not in a single person, but each living and acting in more than one, are a spiritual link between those persons, uniting them all in the same belief, the same truth, the same moral or political tendency. All the persons having a certain spiritual interest between them, belong to the body of one Spirit, and as co-ordinate members of it, work out the ideas which they have received from that Spirit. Sometimes one idea lives in a whole nation, a multitude of people are roused up to one great common enterprise: here is a mighty Spirit coming over them all, penetrating them all . . . . The gradual formation and growth of States, the progress of science and art, of commerce and trade, the development of all these spheres into larger and larger bodies harmoniously organised, is the consequence of numberless Spirits living and moving among men, and growing together into more extended spiritual organisms." And what is true of every minor and partial centre of influence is of course pre-eminently true of those mighty ideal-personal powers which tend to suffuse all humanity with a common life and purpose. "The most striking instance of a great Spirit living and working on through posterity we find in Jesus Christ. You must not think it an idle phrase, that He liveth in those who believe in Him. Every true Christian carries Him within him, not in a symbolical manner, but in life and reality; every one that thinks and acts according to His mind has part with Him; for it is the Spirit of Christ that causes in him such thinking and acting."

This conception of spiritual solidarity has latterly become of paramount importance in the speculations of every school of thought which concerns itself at all with the ideal life of mankind. The intellect of the age is manifestly rallying to this as to a height from which all our problems must be overseen. Christianity gave us a personal representation of the Divine Humanity, but we had apprehended it rather as an external figure whose individual perfection is to save us *for* ourselves, than as the living will and conscious purpose in us which will save us *from* ourselves. To correct this error we have but to recollect that the life of the Teacher is in his doctrine, and in us so far only as that is embraced. Nor shall we fall into sectarianism if we reflect that the same truth has many modes and presentations, and that the great religious teachers of the world are probably themselves a community participating the essential unity of their several systems, delivered to us only as we can receive them. To this reflection the author leads us, when he says, "In the same measure, therefore, as the higher Spirits comprehend the eternal ideas, they will grow together in larger spiritual organisms; and as the roots of all individual ideas are in general ideas, and their's again in more general and universal ideas, all the Spirits will in the end be united—in wonderful organisation with the greatest of Spirits, with God."

But that which will chiefly endear this book to the majority of readers is the clear response of intelligence to the ceaseless importunity of the heart. This life in us of our seemingly lost friends, their irremovably conscious presence in our consciousness, the power of evocation inherent in love, nay, the fact that memory itself is at once the testimony and the effect of their continual action on us—these ideas emerge from the author's lucid treatment with a force and impressiveness which almost raise them above the rank of ingenious speculation into a region of assurance and perception. For there are things which we need only to understand to believe with a sense of truth seldom attainable by the logical faculty. Doubtless, many assumptions underlie all statements concerning the invisible world and the spiritual nature of man; but when a field of intelligence becomes luminous, when we see movement, life, and connection in the thought, when we find in it all the coherence of a possible experience, laws, processes, and relations comprehensible as in a rational intuition, we feel that the fabric of such a vision cannot be baseless, and that we may with the surest reason regard as real that which has so many indicia of reality.

It is interesting to compare the views put forward in this volume with very similar, in some respects almost identical ones, expressed by Mr. Roden Noel in his recently published "Philosophy of Immortality." For instance, the novel and striking thought that memory results from the living presence in, and action on, our consciousness of the object remembered is common to both authors. And the important principle that we live continuously, and shall hereafter find our life consciously, in all our productions and effluence (which, therefore, never cease to belong to us), is stated not less explicitly in the "Philosophy of Immortality" than in "Life after Death." But the latter has the advantage for most readers of being quite unmetaphysical in form and phraseology. The consciousness alleged is throughout a continuation of that we know, without distinction of "noumenal" and "phenomenal," and there is a grasp of the conception of organic inter-blending which results in a singularly clear, though brief exposition. The two books should stand together on the same shelf, for what is best in each will throw additional light on the other.

Professor Fechner distinguishes three stages in the evolution of human life, with a fourth beyond, which may be called a Divine or universal life. Each stage is concerned with the development of organs for the next, and birth into one is the death of the preceding. "In the first stage the body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the Divine germ develops itself, which lies hidden in every human mind to direct him, through instinct, feeling, and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter." As already seen, the third stage, that in which we enter at death, will be characterised by a much greater community of life, the individual, however, not being absorbed by any one or more of the groups or spheres, but having his life partially in them in a far more real sense than in societies here. For they are the localities, so to speak, of his consciousness, its bodily circumference. Not yet is there the perfect unity of all in harmonious relation and universal order; but this is the organic ideal to which the several groups are incessantly tending, as here the individual to find his own place in the groups. Of re-embodiments, or successive personalities determined by the individual Karma on this earth, we hear nothing. Their Karma itself is the embodiment, or organic expression, of Spirits of the third stage. The segregation of individual consciousness by again concentrating it in a physical body would be a retrogression in the case of all but the undeveloped, if we accept our author's account. Nor does this take any notice of the distinctions of which we now hear so much, between the different constituents of our composite being. But the nature and conditions of our future consciousness, of our present connection with the spiritual world, and especially of our communion, or rather community, with those Spirits who have had a true influence upon our lives or minds, are so described that to understand is almost to be convinced. And there is much more in this small volume which solicitude to bring out what seemed most important—developed Western conception of Karma—has left no space for noticing. How strikingly different the idea presented of the life hereafter is from common conceptions of continual personality with memory of the past, every thoughtful reader of the book, if not of this review, will appreciate. It is often said, though, we think, very superficially, that memory is essential to identity. But there is another sort of memory, of which we have had as yet no actual experience, and which is such a revelation of total identity that the ego of any given moment is lost in it. Our transient, hour to hour personality may indeed seem drowned in a consciousness so comprehensive. And the sense of it may be yet further diminished by the perception into which the author tells us we shall come for the first time, that much which now seems distinctly our own, and originated by ourselves, is in fact the part of other Spirits in us, their influence and suggestion. That is a Swedenborgian thought, as indeed is the whole conception of spiritual solidarity; but every reader of Professor Fechner's book will gain from its pages a clearer apprehension of the evolution of individual intelligence and life through community and intersection.

## THE COUNTESS OF CAITHNESS ON "THE PERFECT WAY."

*To the Editor of* "LIGHT."

SIR,—Can you tell me where the books, viz.: "The New Man" and "Morgenröthe," (mentioned in the above communication given in "LIGHT" of the 30th ult.) are to be procured? Perhaps the writer of the communication or some other of your readers will kindly give the desired information.

Bath, October 9th, 1882. H. M.

MISS WOOD'S OFFER.—For the information of numerous inquirers, we think we are justified in stating that a Committee of the C.A.S. is in communication with Miss Wood, and there is reason to hope that satisfactory arrangements will shortly be completed.

Digitized by Google

## THE DIVINING ROD.

We referred in last week's "LIGHT" to a report that the French Director of Fine Arts had incurred no little ridicule by allowing the Divining Rod to be used at St. Denis for the purpose of discovering the Cathedral funds said to have been secreted in 1793. The *Times* of the 6th inst. availed itself of this report as an opportunity for an amusing article upon the subject—evidently discrediting altogether the supposed powers either of the diviner or the rod. The result has been that the editor has received communications from "believers," and has given insertion to the following:—

TO THE EDITOR OF "THE TIMES."

SIR,—Your article in *The Times* of to-day leads me to address a few lines to you on this subject.

It is idle merely to affirm or deny, as many do, the existence of some unexplained force either in the diviner or the rod. The affirmation may be provable, the negative cannot be, and hence one fact is worth a thousand theories.

A great deal of sarcasm has been directed to the instrument used, a poor unoffending hazel twig, which will, when its action is understood, probably be found to be in its isolated state as innocent of any proclivity towards metals or mineral veins as a solitary piece of zinc is of affinity with the electric fluid.

The experiments conducted for a long period by Mr. Robert Fox, and for a more extended period by Mr. W. I. Henwood, established the fact that all mineral veins are conductors of electricity, and that they are constantly traversed by that subtle fluid.

It seems clear from the instance cited by you and from others that but few persons are sufficiently sensitive to use the divining rod effectively, the proportion being probably only one or two in a hundred.

It has been proved that in the hands of such an one the hazel twig he carries bends downwards in a particular way on a lode being crossed by him, and it remains to ask what is the only (as I contend) rational theory or explanation of the matter, assuming, as has been the case, that on opening the ground mineral has been discovered at the spot indicated. First, that the person is electrically more sensitive than most of his fellows. Next, that the mineral vein being positively electrified—that is, not only containing a larger portion of electricity than the surrounding atmosphere, but a much larger proportion than the unchannelled strata through which the lodes run, as proved by the experiments of Messrs. Fox and Henwood, the moment the diviner approaches this unseen but powerful current of electricity passing beneath him he becomes instantly, not only the prepared conductor of the fluid, but a thoroughly charged receiver, the overflow of which passes through his outstretched hands and the hazel twig, the stem of which concentrates the current by which the circuit is completed, and the fluid returns to its source. Is it to be wondered at that the tiny flexible twig should, under the influence of such a force, be deflected towards the earth?

I could, would your space allow, give an instance in proof of the theory advanced, to which, if it is rational, scepticism will have to give way before the light of demonstration, as in these days men refuse to disbelieve simply because they cannot, as yet, fully explain all the arcana of nature.—I am, sir, your obedient servant,

GEO. J. GRAY.

St. Clement's-house, Clement's-lane, E.C., October 6th.

TO THE EDITOR OF "THE TIMES."

SIR,—In relation to the interesting article on the divining rod, which appeared in *The Times* of the 6th inst., perhaps the following incident, which occurred within my own experience, may be deemed pertinent.

About 30 years ago I purchased a plot of land on a hill slope two acres in extent whereon to erect a residence of considerable value. It formed part of an estate laid out for building purposes in a suburb to Newport, Monmouthshire. The absence of waterworks necessitated the holder of each plot who intended building thereon to sink a well for his water supply. Having chosen the site for my residence, the architect fixed upon the most convenient spot for the first requisite—the well.

After the well-sinkers had reached a depth of 51ft. they decided, from the nature of the strata, &c., that it would be perfectly useless to proceed further with the sinking, as the search for water in that direction would be sure to end in failure.

A consultation of all the "knowing ones" in the matter was therefore held, with the result that, owing to the peculiar dip of the land and for various other reasons, "they did not consider there was the least possible chance of water being obtained on the plot of land anywhere." In this dilemma the foreman of the masons, a native of Devon or Cornwall—I forget which—exclaimed, "Why don't you try the divining rod? In the part of country I come from no one would think of sinking a well without the guidance of the rod." Although quite incredulous, I replied that I should only be but too glad to have it tried if he knew any one who could use it. Upon which he said his little boy, 11 years old, possessed the power in a remarkable degree, and that if water was to be obtained on the plot he would pledge his character that his boy would find it. The lad, an honest, innocent, and nice-looking little fellow, being sent for and informed what was required of him, immediately repaired to a neighbouring hedge, and returned with a rod of blackthorn or hazel—I think the former—about 2ft. 3in. in length, and of the thickness of telegraph wire. Then placing the ends of the rod between the thumb and forefinger of each hand, bending it slightly and holding it before him at a short distance from the ground, he started on his expedition, I and others following him and watching every movement closely. After going up and down, crossing and re-crossing the ground several times, but never on the same lines, the lad stopped, and, to our great surprise, we saw the rod exhibit signs of motion, the fingers and thumbs being perfectly motionless. The motion or trembling of the rod increasing, it slowly began to revolve, then at an accelerated pace, fairly twisting itself to such an extent that the lad, although he tried his best to retain it, was obliged to let it go, and it flew to some distance. The experiment being thus far successful, coupled with the respectability of the parents, members of a religious body, the lad's transparent innocence, and the father's positive assurance that the operation might be immediately commenced with the certainty of success, the next day saw the well-sinkers in full swing on the spot indicated, and on reaching the depth of 48ft. they had the gratification of striking on a strong spring of pure and beautiful water coming in so fast as to cause them to make a hurried exit, and in a few hours the well contained a depth of 10ft. of water, rising since occasionally to 15ft., and so it now continues. The father stated that when he was a boy he possessed the same power, but entirely lost it at 16 years of age. I send you this incident for what it may be worth. To myself personally its results were most important, as it changed the position of my residence and secured me an exhaustless supply of beautiful water. I was then, and I am now, fully convinced of the total absence of any deceit or collusion and of the full integrity of the whole transaction; no fee or reward being asked for or expected, and I therefore cannot avoid entertaining the opinion that there must be "something in it," that something being dependent upon some peculiar magnetic or other condition of the human agent employed, and it may yet form one of the grand discoveries of this or some future age.—I remain yours faithfully,

E. VAUGHAN JENKINS.

3, Royal Well-terrace, Cheltenham, Oct. 7.

## A REPLY.

**By George Barlow.**

Nay, not to a crowd of dead are our live hearts indebted!
We stand not thus enleashed and bound and meshed and netted
By spirit-hosts. We stand
Each soul of us alone, and therein lies our glory;
Each brave foot may surmount new Alpine summits hoary,
Yet pay no fee to a guide for helping hand.

Yes: the great dead were great. But are the high summits smaller
For us? Were the black pines upon the hill-sides taller
When other steps than ours
Trod 'mid their stems and cones, the austere mountains climbing?
Do lesser gods to-day give ear unto our rhyming?
Have past hands gathered all the stars' gold flowers?

Nay! if I ever met my grey sea's bridal glances
And knew that at my back surged tasselled spirit-lances,
A host of following spies,
I should feel traitor indeed! Not to my bridal-chamber
Shall any, even the highest, of human spirits clamber,
To meet, with me, my flushed Song's passionate eyes.

"Inspired!" Yes, by the sea and by the deep love panting
Within our own deep souls, and by the green leaves chanting
Their summer song to each;
By all the strange wild surge of ceaseless song that ranges
Throughout our souls, and rings therein its tidal changes;
But never by a dead man's halting speech.

O spirits who would seek for ever to be clinging
To dead pale hands, and who would blend your love and singing
With others' love and song,
Ye never have felt the joy of standing, grave and lonely,
Where human voices fail, and the high stars sing only.
The great thoughts rise not 'mid a jostling throng.

Not looking right or left, but only at the glances
Of Song my bride, my step through joy and pain advances;
Where dead men sang, to-day
I sing. But not by these am I to-day inspired,
But by the universe this morn as freshly attired,
As if I sang on the first, first of May.

THE DALSTON ASSOCIATION'S SOIRÉE.—The Dalston Association will hold a soirée in their rooms, 53, Sigdon-road, Dalston, E., on Tuesday evening, the 24th inst. The proceedings will comprise a tea, concert, and carpet dance; and the tickets, now ready, are one shilling each. Tea will be served at 6 p.m., concert 7.30 till 9.30.

Digitized by Google

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.

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

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

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

## PHYSICAL PHENOMENA IN PARIS.

Writing mediumship has been most attended to in Paris, but there has been, of late years, a tendency to study physical phenomena. The following account is taken from the current number of the *Revue Spirite*:—

"A séance of seventeen persons was held, August 10th, at 20, Rue Lamartine, with Madame Babelin as medium. The medium's hands were intricately bound, and as intricately secured to the chair, the ends of the cord being taken by one of the circle, which formed itself around the table, the medium sitting near it. On the table were two musical boxes, three fans, a hand-bell, a child's whistle, a toy barking-dog, and a box of lozenges. On taking seats, the candle was extinguished, the circle interlinked little fingers and sang. After a little, there were various manifestations, more than one always occurring at the same time; detonations in, on, or under the table; overhead were heard, moving hither and thither, the musical boxes, the bell, whistle, and barking toy, all in rhythm; the air was kept in motion by the fans, which were also rubbed against our heads; our faces, shoulders, and hands were patted with soft warm hands. The room was very warm. I was in a great perspiration, and wished I could wipe my forehead without breaking the chain; my thought must have been perceived, for my handkerchief was drawn from my knee, my forehead and face were wiped with it, and the handkerchief was replaced. All were puffing with the August heat, in a room with so many shut up in it, but we were cooled by frequent breezes, and more than once with a shower of some delicate perfume. We were further refreshed by some sweetmeats, not the lozenges which were placed on the table: each of us felt fingers dexterously slip a lozenge between the lips. Then fresh flowers fell upon the table, a rose was deftly put between my fingers. We saw numerous luminous points moving eccentrically about, disappear and re-appear, coalesce and then separate. Between my neighbour and myself one paused and developed into a face which my neighbour recognised as her mother's; others in the circle had a similar manifestation; the heads were draped, some in colours, some in white. Some of the luminous points developed into hands.

"It was I who held the ends of the cord binding the medium; three times I felt a hand gently open my fingers, lift the cord ends, re-place them immediately and close my fingers upon them again. In one of the pockets of my trousers was a purse and some two sous pieces, and in my coat pocket was a fresh pocket handkerchief; at the close of the séance the sous pieces and the handkerchief had changed pockets quite imperceptibly to myself.

"When the candle was lighted the medium, unchanged in her position and her ligatures, was found to be entranced. We were told through her to restore the darkness and the ligatures would be undone. We did so, and in less than a minute the medium asked for 'light,' and there sat with the cord at her feet, all the score and more of knots loosened!

"There are many who will shrug their shoulders at this narrative of strange facts; but let them remember that in the presence of new facts the wise inquire while the foolish only deny possibility. Others will attribute all such phenomena to the devil. It is hardly logical to charge the devil with letting light into what they call the diabolical darkness of materialists and atheists."

This report is signed "Dupare," and is verified by the signatures of the rest of those present, some artists, some physicians.

## A MINER'S EXPERIENCE.

Being much struck with the naiveté and appearance of good faith in the following narratives, which was sent me by a friend, I applied to the Rev. J. H. Plant, the curate of Brereton, near Rugeley, in Staffordshire, who had taken them down from the mouth of the original witness, for the purpose of learning what I could of the character of the man, and the circumstances under which his experiences came to the knowledge of Mr. Plant. From the latter I have the following obliging reply:—

"As concerns the character of Arthur Haycock, I believe him to be one of the most blameless men in the parish. He is a miner, and has been such all his life. For many years he was a Primitive Methodist, but of late he has come back to the old Church, and is a regular communicant and Sunday-school teacher, and one of my best friends, and most regular attendants at the Bible-class. He has had many troubles and difficulties in the last few years, and has suffered acutely from sciatica, yet I always found him the same quiet, patient fellow.

"The manner in which I heard of the ghost story was as follows:—I had a small party of teachers in my rooms to supper. After supper was ended, we drew round the fire for a talk. During the conversation which ensued I got down a book called the 'Playbook of Metals,' by Professor Pepper, in which I happened to turn to a picture entitled 'The Gnome Supposed to Haunt the German Mines,' which represented a frightful-looking creature standing on one leg, and glaring at some terrified miners. 'Did you ever see anything of this kind?' I asked, in joke; but I saw immediately by the man's face and his answer that he did not care to joke upon such a subject, so I asked him to tell us what he had seen, and he accordingly told us the story, much as it is written down. The other story about the flaming hedge he told us later in the evening. That the man believed every word of the story he told us I do not for a moment doubt. He told the other story with a vividness that was very striking for a man of his station, and on repeating it for transcription kept very much to the same account. I say very much, as he seemed rather confused as to the place where he lost his hat." ——— H. WEDGWOOD.

### Apparition of the Drowned Man.

I, Arthur Haycock, miner, in the parish of Brereton, Rugeley, was coming down from Armitage, at about 11 p.m., one Sunday night in the winter of 1855. I had been visiting my intended wife. On my way home I had to cross a hill through which the canal passes by a tunnel. It was a very clear moonlight night, so that I could read anything. I had reached the top of the hill over the mouth of the tunnel, and was walking slowly along thinking of nothing particular, when suddenly a man appeared before me, about six feet high, as near as I could guess. I don't know where he came from or how he came. He came all of a sudden. I spoke to him and asked him where he was going, but he gave me no answer. I thought he was dumb and deaf with having no answer. As I walked with him down the hill I spoke to him many times. I says, "My good man, where are you going to? if you are going to Rugeley I will bear you company." But he did not answer, and never turned his head at nothing. So I thought that he was going to do me some harm. I began to walk sharp to go by him. He was on the left-hand side and me on the right, and I could gain no ground. Then I determined to overrun him, and gave a fret to one side, that he could not lay hold of me. And then I started to run as fast as I knew how. My hat flew off, but I did not stop to pick it up. It was a brown felt hat, and I never saw it again. I turned my head to see if I had got by him, and I saw him walking alongside of me and never turning his head. Then I thought, I have done no one no harm, and why should I be frightened? I thought it was a ghost and I began to walk, and take dimensions of his clothes. I saw that he had a black cloth jacket with velvet collar, pair of plaided trousers, black and blue plaid, and Wellington topboots, just to the knee. I could see the the tops underneath his trousers. He had on a silk fur hat, and a plaided silk tie, red, brown, and blue. His waistcoat, I think, was buff, and a white turned down collar, and white shirt. He was walking a fair pace with his hands down straight, and looked straight before him. I walked watching him to the bottom of the hill, just opposite the wicket gate leading on to the towing-path. I kept my eyes on him, and when he got there he opened the gate, and the instant he opened the gate he disappeared. The water began to dance in the canal as though some one had thrown a quantity of stones in. It fairly

Digitized by Google

boiled again, and then rose up, just the same as a waterfall, into the boughs of the trees which hung over the canal, and then came pouring down. I could not stir or speak. My hairs felt like sticks on my head (I put my hand to the top of my head), and then I ran with all the speed I could run all the way home. It was about a mile and a-half. I fell down at the door breathless. Mother opened the door when I fell against it; she was sitting up for me. Father and the rest was in bed. She called, "Father, get up, Arthur is in a fit," for I was so breathless I could not speak. She set me down on the screen and says, "What's the matter with you?" I could not tell her for five minutes I should think, then I began to tell her what had happened. My father said it was the Old Lad, "I hope he shook thee for coming home so late, lad." I went to bed, and to work about five o'clock next morning. I told my mates in the pit about it; they seemed to laugh about it. I came home at mid-day, and when I got home some one told me that a man had been found drowned in the tunnel. It was Mr. Spode's servant man. I heard that his dress was as nigh as they could tell me to that which I saw in the vision.

**Story of the Flaming Hedge.**

My wife and I were walking together near Langden-on-the-Hill, or Brereton Hill, between nine and ten at night in the year 1858. We had been visiting my wife's father. We had left him only about five minutes. It was a very dark night, and we were walking arm-in-arm, when a sudden crash came and we were surrounded with a perfect furnace of fire. We did not feel the heat, but we heard the fire bursting and crackling all round. My wife wanted to turn back home, but I would not let her do so. The fire roared and blazed for several minutes. As far as we could see there was nothing but a bright, roaring flame on all sides. Suddenly it stopped, and with a crash, as if all the earth was being torn up, it disappeared. It seemed to float away and leave us in the dark. I went to the hedge, and found that it was not even singed. My wife went up purposely next day, and found the hedge-bank quite unharmed, and not different from the rest of the place in any way.

ARTHUR HAYCOCK.

## VISION AT THE MOMENT OF DEATH.

A nursemaid in my family, for whom we had a great regard, settled in Staffordshire and lost her husband, a very religious man, in 1875. About a year afterwards her daughter, Harriet, then about eight years old, had a violent attack of rheumatic fever which left behind a heart disease from which the girl never recovered. In the middle of the first illness when they were looking to her death as near at hand, she said one morning, "Mother, my father has been, and I am not going yet." She was quite sensible at the time. Her last illness was about four years after that. It lasted for three months, during which she never lay down, but sat propped up by pillows. A little before ten on the night in which she died, a neighbour came in and asked her how she was. She said she was very ill, and he said, "You must look to Jesus, Hetty; He is the only one that can help you now, and you will soon be with Him." She raised herself up, and said, "Yes, I believe I am going now," and put her head on her hands. She remained in this position for a couple of minutes, then looked round with a beautiful smile on her face and said, with a very pleasant voice, "Well, father! Oh, father, is it you? Well, this is a beautiful place. Oh! look there," pointing with her finger, "it is beautiful. Why, this is Heaven!" Then she seemed to enter into conversation with her father, telling him how kind people had been to them since he left them, and all about the different members of the family, answering "Yes, father," and "No, father," to questions that he seemed to put to her. After this she was quiet for a minute or two and then said, in a clear voice, "I'm coming, father!" and looking round she bade good-bye to all that were in the room with her, and died about a quarter past ten.

I had the foregoing separately from the mother and a sister who were both present at her death, and between whose accounts there was no material difference.

There may of course have been no objective reality in either vision, but it is remarkable that the assurance supposed to have been given by the father in the former one proved correct, and it is very unlike a child of eight years old in serious illness to be speculating on her chances of recovery.

H. WEDGWOOD.

## "THE (MOST) PERFECT WAY."

The authors of "The Perfect Way" and the Countess of Caithness, by their letters in "LIGHT" seem to imply that I worship only the historic Christ, and that in the orthodox or exoteric form, and that I am ignorant of the doctrine of the Christ as signifying the Divine Spirit in the soul of man, who is made in the image of God.

It is strange that this mistake should be made because the essential teaching of my "Theosophy and the Higher Life" is to shew how the Christ in man is *scientifically* the method of man's salvation, soul and body; and the teachings of that book are well-known to one at least of the authors of "The Perfect Way," for she was pleased to say to me that "my views were in many respects identical with her own, even to the construction of the sentences as revealed to herself."

When, therefore, they say that "if I fail to perceive the *divinity* of all their utterances, no avenue exists through which Divine Truth can reach me," and that "I must beware lest haply by rejecting the teachings of 'The Perfect Way' I may be found to be fighting against God," they remind me of the damnatory clause of the Athanasian Creed, which denounces everlasting perdition on all those who do not so believe.

But, as I have said on a former occasion, I wish by all means to avoid any discussion which may lead to controversy, and will only add that with the authors of "The Perfect Way," and with the Countess of Caithness, I am at one as to the doctrine of the Christos; although I may differ from them in my method of viewing that doctrine; for while they would seem to teach that the Christ in us may be found by all by reason of a pure life, I would rather believe that the Christ as "the Light of every man coming into the world" is as a light in a dark lantern, and that this lantern can scarcely be opened except through a power higher than my own, and therefore my cry is: "Lead me to the rock which is higher than I."

Believing, therefore, most profoundly in the doctrine of Salvation by the fact of the Christ in us; I, none the less, but all the more, love and worship, "the historic Jesus, the Christ," as not only the highest manifestation of God ever given to this planet, but as the highest manifestation of God in man which my mind can conceive, and therefore, for me all-sufficient. Moreover, I feel this, that the abstract doctrine of the Christ is insufficient for human nature, and that the Christ in the person of Jesus, who took flesh and dwelt among us, and "became in all things tempted like as we are," is as a living being, still my Elder Brother, and ever able and willing to help all those who call on His name in sincerity and faith—while by the mystery of His holy Incarnation, by His Baptism, by His life and by His death, by His Transfiguration and by His agony and His bloody sweat, and by His Resurrection and Ascension, He is to me the be all and the end all.

I feel also this, that to ignore or be indifferent to the historic Christ is as if anyone who owed not only his spiritual knowledge, but his life and estate, to an earthly father, should, on the death of that father, ignore all that is due of human love and reverence, and remember only the doctrines which he taught.

Some have said that the Christianity in which I believe is not the Christianity of the Gospel, but I maintain that it is so, and as this is often questioned, I will ask permission to give what I conceive to be the doctrine of Jesus and the doctrine of the Christ, as revealed by the Christ Himself, and, as much as possible, in His own words.

I find that Jesus was from His Mother's womb, "born of the Holy Spirit," and thus as the manifestation of the Logos or Word in Christ, "contained all the treasures of wisdom and knowledge."

At His Baptism He was declared by an audible, external voice to be "The well-beloved Son of God," and thus, as Spinosa says, "God is the Sub-stans of all things, but He has manifested Himself most in man, but most of all in Jesus Christ."

I also believe that "never man spake as this man," and if so, then, when He says, "I am the way and the truth and the life," I believe this, and I understand and see that it is so, and therefore, neither the teachings of Buddhism nor of any modern writers believing themselves to be infallibly inspired can teach me such wisdom as I find when I go to this Jesus the Christ direct.

This Jesus being tempted by "the Evil One" to use His spiritual and miraculous powers for self-glorification and

Digitized by Google

aggrandisement, at once resisted all such solicitation, "His Kingdom not being of this world"; but He used these powers in "preaching the Gospel," or "good news of the coming of the Kingdom of Heaven to man," saying, "the Kingdom of Heaven is within you"; and in conferring this Gospel, not as words, but as the grand fact, on all those who believed and came to Him, on all who were possessed of devils or diseased, or blind, or dead through sins, and on some dead in the body, and thus not only "never man spake as this man," but never man wrought as this man.

In His Sermon on the Mount He preached a perfect epitome of the laws of religion and morality, and declared that to love God with all the heart, and soul, and mind, was the whole of religion, and to love your neighbour as yourself was the whole of morality, for on these two precepts "hang all the law and the prophets."

In detail, He taught that these two laws implied holiness, reverence, humility, prayer, self-sacrifice, purity, truth, and love.

*Holiness*, because "The awe of God is the beginning of wisdom," and "Without holiness no man can see the Lord."

*Reverence* and *Humility*, for "Blessed are the lowly in spirit for their's is the Kingdom of Heaven," and "Except ye become (simple) as little children ye cannot enter the Kingdom of Heaven."

*Prayer*, for "Blessed are they who hunger and thirst after righteousness, for they shall be filled," and "If ye ask anything in My name (truly) ye shall have it." "Ask therefore, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," for "the fervent prayer of the righteous man availeth much."

*Purity*, for we believe that "Man was made in the image of God," and that "the Kingdom of Heaven is (hidden) within us," and that "our bodies are the temple of the Holy Spirit." Therefore those who thus believe must "set their houses in order," and "purify themselves as Christ was pure," "for nothing impure can enter the Kingdom of Heaven," and "Blessed are the pure in heart, for they shall see God." And as Naaman the leper only when he believed and obeyed the prophet "had his flesh restored as that of a little child," so we, "except we become as little children (in purity, simplicity, and faith), cannot be born or regenerated of that Spirit whereby we enter the Kingdom of Heaven."

*Self-sacrifice*, for as "Love to God and man is eternal life," so self-love or selfishness is Antichrist, for it is hatred of a God of Love, and is thus the essence of all sin, and "Its wages is death." Therefore, "Enter in at the narrow gate" of self-sacrifice, and thus "take up the Cross daily, and follow Jesus the Christ," as He said and lived and wrought, and as He did when "He set His face steadfastly to go to Jerusalem," to Calvary, and to death.

*Love*, for "Love is the fulfilling of the law," therefore love all men and women as the children of one Father, for "Blessed are the merciful and the peacemakers, for they shall obtain mercy, and shall be called the sons of God," and "As ye mete it to others it shall be measured to you again;" therefore "Judge not that ye be not judged," "Forgive and ye shall be forgiven," "Resent not injuries, and when reviled revile not again, but love your enemies and pray for those who despitefully use you and persecute you."

*Truth*, for "The truth shall make you free," for "Not those who say, Lord, Lord, shall enter into the Kingdom of Heaven, but he who doeth the will of the Father in Heaven," and "If your eye be single your whole body shall be full of light."

Finally, as Jesus as *the* Christ when He was transfigured on the mountain, when Moses and Elias were visibly present with Him, and when He shone with effulgence, thus manifested forth the glory of "*the* Son of Man which is in Heaven," so those saints who in ecstatic prayer rose from the earth, and also became, like the Christ, effulgent, were thus with and *in* the Lord, and thus shewed forth the glory of the sons and daughters of men "as new creatures in Christ."

If so, may not some of those in our day who strive to live the life of Christ hope at least for some increase of health and strength and comeliness; for some increase of clearness of mind; perhaps for some gifts of healing and prophecy, and surely for some increase of that "charity which believeth and hopeth all things"?

G.W., M.D.

---

A great soul will be strong to live, as well as strong to think.

## MISS WOOD AT PETERBOROUGH.

*To the Editor of* "LIGHT."

SIR,—I have read carefully the many letters which have appeared in your own and other papers, and am glad to observe that the conviction is fast gaining ground that "dark séances" must be done away with. My greatest surprise is that such opportunities for deception have been so long allowed amongst intelligent, thoughtful people.

I am sorry to notice that many writers appear more concerned about the harm the exposure will do to the cause than they do about the facts of the case. I can only account for that by assuming that such persons have been many times deceived themselves. Many staunch Spiritualists were present at the Stamford circle, including Mr. and Mrs. Catling, from Peterborough, and nothing short of the exposure at Peterborough would have convinced them that what was seen was Miss Wood draped in muslin. I firmly believe that if I could simply relate what occurred during the night to such persons in the presence of Miss Wood, they could no longer excuse her. One incident I might now ask Miss Wood to explain. At three o'clock in the morning she threw herself off the couch. I then scolded her for her stupidity, told her it was impossible to convince me that she was entranced, and asked her why she did not act in a more sensible manner. I then said, in a stern manner, "Get up and act properly." She then got up, opened her eyes, and began to ask where the people were. At that moment Mrs. Catling came down. She at once fell back on the couch again, and feigned unconsciousness until five o'clock. One point raised by several, especially by Mr. Williams, at Hackney, ought to be put right. He says, "What an insane imagination to assume that you will catch something else, when it is admitted that the form is built up from the medium." What then means the request by Miss Wood that a test should be applied? Is not the tying and sealing for the very purpose of convincing the sitters that the medium does not leave the chair? Now, when I took hold of Miss Wood, I made for the chair, and sat in it myself, holding her in my arms. In conclusion, may I say that the *cause* is nothing to me apart from what is right?—Yours faithfully,

October 8th. ——— CHARLES CADE.

*To the Editor of* "LIGHT."

SIR,—Allow me to corroborate the justice of the views put forward by Mr. Alfred R. Wallace by mentioning a circumstance within my own knowledge.

On the occasion of a private séance at my house, when the elder Mrs. Corner and a few other friends were present, we took the opportunity of questioning the Spirit, the conditions being particularly sympathetic, and the medium quite at her ease.

The room was in darkness, and my daughter was lying on a sofa. The voice that answered was quite unlike hers, and was the sweet, sad voice of the Spirit whom so many saw as "Florence."

"Who are you, Florence?" asked one of us; "do tell us, please."

"I am Rosy's (the medium's) Spirit, and am standing almost by her side. If you were to touch her, I should have instantly to re-enter her body, which I have now left, and the shock would do her a great injury. There is a chain that connects us, at present, but at death that chain will be dissevered."

FREDERICA SHOWERS.

Worthing, October 7th. ———

*To the Editor of* "LIGHT."

SIR,—Your last week's leader suggests that you desire no further letters on this subject; but as Mr. Catling and Mr. Rouse have addressed me through you, may I ask permission for this reply to both?

In the first place I will vindicate no medium knowingly, who is dishonest, but when I know that Miss Wood is never in a conscious state during her séances, then I think she requires protection from those who have had large experience, like myself and Mr. T. P. Barkas, of Newcastle.

To Mr. Catling and Mr. Rouse I meant no insult, but merely to shew that they manifested a great want of experience in the management of séances—first, by not stripping and examining the medium by lady friends, and next by not insisting that all hands should be joined, and that the conditions should not be broken. Whatever drapery was found afterwards, *if it existed*, would, if she had been properly searched, have been found before the séance.

Mr. Rouse and Mr. Catling do not read my views aright.

Digitized by Google

I said that if Miss Wood's offer was NOT accepted, THEN I meant to say she ought not to be allowed to be further slandered by inexperienced writers.

As to drapery found, I know full well it is often brought into cabinets by the Spirits and utilised as wanted, but when there is no time to make it dissolve it remains, and they place it anywhere; but if *they make drapery* it usually vanishes instantly, or before the séance finally closes.

If Miss Wood gives a satisfactory séance to any committee, that must not be to her credit *beyond that night*, for she might trade upon that for ever; but do give her what she asks, "fair play," and take into account that she is always unconscious, and in the hands of controls spiritual; therefore not answerable.

As to a month's continuous trials that is ridiculous, unless you pay her properly or make a permanent engagement, and obtain all she knows in a candid spirit.

I now leave both to read Mr. T. P. Barkas's letter in yours of the 7th, and most emphatically condemn the man who dared to break conditions, and caused me to saddle that act upon Mr. Catling as an accomplice, but who is, I find, entirely innocent.—Very truly yours, CHAS. BLACKBURN.

Markwell's Hotel, Brighton,
9th October, 1882.

P.S.—If mediums allowed one sitter in the cabinet it would allay all suspicion.

*To the Editor of* "LIGHT."

SIR,—For myself and in the name of several earnest investigators of Spiritualism on the Continent, I beg you to allow me a few brief remarks in connection with the Peterborough affair.

We approve the ideas developed in your circular, and appreciate your line of conduct highly. Yes, all our efforts should be set to work to make cheating by mediums impossible. Too long the earnest student has suffered through the disgusting crimes of some who, without heart and without any moral sentiment, play with what mankind holds as the most sacred and holy.

The same sad spectacle repeatedly offered by some so-called Spiritualists has offered itself to the impartial observer once again.

The most positive and clear proofs of cheating are met by abuse and throwing of mud.

"The medium was unconscious." Ah! (and now I speak about former exposures) but who brought the muslin, the phosphorus oil, the false beards sometimes taken from the mediums? Were they bought and brought to the séances in an unconscious state? Only a person interested in the cheating could pretend it.

We have even examples of the scolding and abusing of honest exposers. Yes, some went so far as to suppose that *they* brought the paraphernalia to the séances and at the given moment acted as if they found them on the persons of the media. All this to defend the "poor victims"! Such defenders should be let alone by all investigators who possess still a grain of self-respect. To excuse one cheat, they accuse ten innocent men. Others come into the debate with glowing reports of marvels witnessed on other occasions through the same mediums. Such, I should think, want the first notions of logic. True mediumship, and cheating occasionally, are quite common in the same person. And what, for Heaven's sake, do good séances on different occasions prove against a clear proof of cheating illustrated by the discovery of the muslins, beards, &c.? Such poor defence had better be abandoned altogether. If the marvels published had been ten times as strong, and ten times better stated, they would remain as a perfect *non valeur* in the case of cheating on a different occasion. This should always be kept in mind by impartial observers.

We should strongly recommend editors of papers in our ranks who only seek truth—and such there are, happily—to sift carefully in the future all reports of extraordinary marvels in materialisation. A co-worker justly remarks that there are a good many "crazy enthusiasts" among Spiritualists. A handkerchief thrown on the floor becomes a growing form. The medium with a bundle of rags hanging from his extended arm, is medium and form seen together. A medium creeping along on his knees is a lovely Spirit-child. Some yards of dirty muslin dragged slowly into the cabinet are converted into the marvel of the melting of the Spirit in the light. A light by which it is impossible to distinguish a neighbour's face is magnified into a brilliant illumination, &c., &c., &c. Away with such nonsensical exaggeration in the future.

As for ourselves personally, it may be, and probably it is the case, that in the course of our investigation we have been repeatedly cheated; that muslin, masks, beards, phosphorus oil, speaking in an altered voice, &c., were presented to us as Spirit manifestations; and an impartial reflection and comparison of facts lead us to the conviction that it may have been so many and many times at the hundreds of séances we have witnessed in our study of twenty-five years. We confess this honestly, and have altered our opinions accordingly. But on the other hand there remains more than enough in our personal experience, and still more in the works on the subject by eminent scientists, to make us stand firm in the conviction that communion with the unseen world in different psychical and physical forms is *a fact*. But this fact is so important and of such tremendous interest for mankind that the study should be purified by every means from "bogus" and "humbug."

A HONORARY MEMBER OF THE C.A.S.

## THE GIFT OF HEALING.

**From the "Revue Spirite."**

Among those in France who have the gift of healing is M. Hippolyte, distinguished by his faith, his charity, and his self-denial. His gift draws daily to him a crowd of sick of all ages. Not only does he heal their infirmities, but he ministers, with means afforded him by his richer patients, to the wants of those who by their illness have fallen into poverty. Numerous are the reports of cures through his mediumship of cases dismissed by the faculty. Recently one of my husband's travellers, M. Henocque, came to the counting-house, after being invalided for some weeks with rheumatism. His arm was swathed in cotton wool from shoulder to finger-tips. His physician did not seem to be able to do him any permanent good. My husband said he would take him to a Spiritual medium, if he had faith in such. Whatever unbelief M. Henocque had he renounced it so far as to go with him, in search of ease, to Hippolyte. They found him at three o'clock taking repose and refreshment after his usual long morning's work at healing. He at once welcomed M. Henocque, removed the layers of cotton wool in which his painful limb was packed, and took the swollen hand within his own. The rheumatic fingers gradually assumed their natural appearance and flexibility, and in a quarter of an hour the patient was thankfully able to leave the house with his arm free from swelling and pain, and a thoughtful countenance. Did M. Henocque become a believer? I don't know. Hippolyte does not ask patients to bring faith with them; he asks them to come. He has abundance of faith himself; the radiance of it illumines his work.

My own experience is this:—I had returned from the seaside with a severe sprain of the foot. After using various remedies I still had difficulty and pain in walking, and was not able to bear the pressure of boot or shoe. When my husband told me about M. Henocque I resolved also to go to Hippolyte, whom I had known years ago as a Spiritualist. He received me as a brother. For treatment, he placed my foot on a stool; collected himself for a little while, as if in prayer; then drew his hand over the suffering limb. Presently the nerves became tremulous; I felt a twinge; then my foot convulsively jerked off the stool. "Now walk!" said the medium. I walked, and without pain; and I continue to do so. Did I thank him? I paid him the homage due to his devotedness. To those who thank him he says: "I am little in it; it is not me whom you ought to thank." In his case self-consideration is lost in charity. May such men multiply! Then our children may see what we have only a presentiment of—the reign of brotherhood!

CLAIRE VAUTIER.

## THE PSYCHOLOGICAL REVIEW.—October, 1882.

The present number commences with a valuable article on Psychography by "M.A. (Oxon.)," bringing together an amount of evidence in support of its reality which would seem sufficient to produce conviction in any unbiassed mind. A second part of the biographical account of William Howitt by his daughter, Mrs. A. M. Howitt-Watts, will be read with great interest. Mr. J. S. Farmer contributes the first of a series of articles on "Hints on Mesmerism." It is much to be regretted that there are so few students of practical mesmerism, and it may be hoped that this series of papers will aid in the serious study of the subject. The remainder of an extra-sized number is occupied with three more chapters of the serial tale, and with the "Monthly Summary" and "Notes and Comments."

Digitized by Google

## MATERIALISATION CONDITIONS.

*To the Editor of* "LIGHT."

SIR,—The contention about materialisation is rapidly being shifted to its proper quarter, which is, not whether such and such a medium be genuine or not, but rather what are the proper conditions for the production of phenomena in such a manner as to completely satisfy cautious critics irrespective of any charges of dishonesty or protestations of honesty previously connected with the psychic through whom the experiment be made.

In my letter inserted in your last issue of "LIGHT" I protested against promiscuous circles as well as against "select circles of students," who are to bear in mind, as one of your correspondents suggested, that the medium had already been "convicted of trickery," joining my remarks to a repetition of Mr. FitzGerald's quotation, "How long, O Lord, how long?" Mr. FitzGerald accuses me of "flippancy" in what I wrote, adding that his question was not addressed to me. I can only say that I never imagined for a moment that by "O Lord" he meant my humble self—*cela va sans dire*—but I hold to my remarks, which I am glad to see, express also your opinion; witness your answer to "S. F. (O.)" in the current number of "LIGHT."

The letter of Mr. Alfred Russel Wallace in the same number is a complete reply to the "seizers," and their upholders and advocates, and ought to act as an effectual antidote with thinking Spiritualists.

We are thus forced to practically consider what rules should be recommended to students of the wonderful phenomena of materialisation and transfiguration; and to guide us in the formation of these rules it is necessary to study reliable evidence of past occurrences, and to supplement such evidence by a present, careful, and calm investigation through any medium who may be selected for the purpose, and who may be willing to act in harmony with a representative committee of investigators.

The results of such investigation both of the past and present should be printed and sent "broadcast everywhere," the report being signed of course by the whole of the committee.

Miss Wood offers to sit with such a committee; thus, arrangements will doubtless shortly be completed if Spiritualists respond to the call of the Central Association, as they probably will or have already done.

A few sittings have been held with Miss Wood at Cardiff, since the Peterborough affair, and as the intentions of the sitters have been to proceed step by step, permit me a little space just to chronicle the nett results up to the present.

1st. Miss Wood was dressed *entirely* in dark clothes provided by the committee, and was never out of the hands of the ladies either to undress or dress. The black dress was tight-fitting and sewn together up the back.

Upon two occasions a form 3ft. 6in. high came from behind the curtains, moving easily as if walking, but completely draped in white muslin or some such stuff. There were apparently yards of it. The only outline clearly discernible was that of the head, which was about a third less in size than Miss Wood's head.

Here was an abnormal production of drapery.

2nd. Miss Wood sat *outside* the cabinet, on an easy chair, and was partly surrounded by sitters, and her feet were stretched out and were about a foot from the curtains. During conversation between "Pocha" (through the medium) and the sitters, the curtains were observed to be tugged sharply, and presently they were pulled down with a crash. The wooden plugs, driven into the wall to hold the eye-headed screws in which the curtain rod was hooked, were also dragged out of the wall. A pull of about 100 lbs. must have been used.

Here was a proof of a force exterior to the medium.

3rd. Miss Wood was held on both sides in a room without cabinet or anything of the kind, during which a white shapeless form, about 6ft. high, was clearly perceived by the sitters on the *opposite* side of the room, across a table.

Result, an appearance independently of the medium. Other sittings will follow with the medium in full view.

Now as to separate identity of intelligence, but unity of body between medium and form, I quote you the following from the notes of a sitting at Cardiff on the 15th of June last. The notes are by Mr. G. Windoe, a member of the Cardiff Society, and who was the only Spiritualist present. Both medium and the other sitters were strictly orthodox, although the medium was strongly impelled to sit. The sittings had been held for over a year, and an agreement was made, in accord with the medium, that every possible attempt should be made to discover the *modus operandi* of materialisation.

On the night in question the medium sat in the cabinet but her dress was held by the sitter next her, tightly enough to be aware of any movement she might make. There was sufficient light outside for the sitters to tell the time by their watches held a foot from their eyes. A form about the same height as the medium, emerged from the cabinet, covered profusely with white drapery. Mr. Windoe asked the sitter whether he was certain the medium was still in the cabinet, and upon receiving a reply in the affirmative, Mr. Windoe advanced rapidly to the form and folded both his arms around it, holding it tight, but without violence of any kind. The form at the time was about three feet from the curtain, and was taken hold of from behind. Almost at the same moment the sitter holding the medium's dress, called out that it had slipped from his hands. This was accompanied by no apparent movement of the curtains, yet the light being turned up full a moment after discovered Mr. Windoe holding the medium, and not a trace of the white drapery was discovered. I account for the disappearance of the drapery through its being dematerialised, the conditions not having been violently broken as at Peterborough. In the latter case the muslin may have been *brought* by the agencies who produce these phenomena, and I can give a case of such *bringing*. Before Mr. Spriggs went to Australia a sitting was held in the broad daylight, at the house of Mr. Rees Lewis, a veteran Spiritualist, at Cardiff. Among the sitters were the editor of the *Spiritualist* and myself. I selected a loo table in the centre of the room, and made a dark cabinet under the table by arranging three dark tablecloths, in such a manner as to exclude the light from under the table only. The edges of the cloths were spread on the floor, the sitters placing their feet on them to prevent any displacement. Shortly after we took our places, a convulsive movement agitated Mr. Spriggs, and upon looking under the table we found a number of boughs of shrubs, with the leaves on them, and other similar articles brought from some garden; quite a bundle of them, in fact.

Before the sitting I examined Mr. Spriggs, and was convinced that he had nothing about him other than the suit he wore. If this is possible, it is certainly possible to bring muslin, which would naturally remain if forcibly seized. This may reconcile the fact of Miss Wood being honest, even to Mr. Robert Catling.—Yours faithfully, WILLIAM PAYNTER.

---

*To the Editor of* "LIGHT."

SIR,—Mr. R. Catling asks me a question, as I believe in all honesty—viz., how I reconcile the fact of muslin being found in Miss Wood's dress with her honesty as a woman.

I reply, formerly I believed that the Spirits made the muslin with which they clothed themselves, for the very good reason that I have seen them make it. I have seen a Spirit throw off from his hands yards and yards of muslin, and I have seen another Spirit cut, or allow me to cut, a great piece out of her robe, which immediately became whole when she passed her hand over it. But this muslin, so made under my eyes, would not remain in my hand. It disappeared after a brief time. Then other muslin, made doubtless at Manchester, clothed some of the forms, and that would remain when I got a piece of it. Then I was told by the Spirits that when their power was weak they imported their muslin. One Spirit told me that he had to take money from his medium, and then find a shop where there was a medium to purchase honestly what he wanted. Now, we believe from this testimony that muslin is brought honestly into the séance room. Where would a Spirit be likely to leave his imported muslin but on the medium whom he had clothed with it? All the facts in this case of Miss Wood's so-called exposure fit the philosophy so ably set forth by Alfred R. Wallace, and which was briefly given to me by a Spirit some time since. Because Mr. Catlin did not know the laws of materialisation, he honestly thought he had detected Miss Wood in an imposture. Now that Mr. Wallace has made the law of formation and violent deformation equally clear, I hope Mr. Catling will give up his theory of fraud. I can well see how Miss Wood should remain in semi-unconsciousness after the violence she was subjected to. If it had not been done in ignorance, we might blame the perpetrators. We must remind them that charity thinketh no evil. It is very sad that people are so ready to think evil of one another. I have seen alarming results to a medium, when all was harmonious about him from materialisation. Add ill will and uncharitable suspicion, and how awful the conditions become! I saw one evening in

Digitized by Google

our garden at Malvern, a form emerge from Willie Eglinton, as he lay on a bench. The white-robed form crossed the garden, and came to the balcony where I was sitting, and spoke to me. I begged the form to return to Willie, dreading fatal results if anything to disturb unity should occur. The Spirit form returned, but after the séance Willie lay as if dying, for some time. I felt that I could not again witness such fearful exhaustion. Suppose some one not seeing the medium lying on the bench, or not knowing the laws of mediumship, had caught the Spirit form in the garden. He would instantly have found the medium in his arms, and Willie might have been killed, and proved "a fraud" by the same means. Ignorant Spiritualists are taking lessons now. I hope their education will not cost the lives of our mediums. Mr. Catling will see that though I did not see what he saw, I have seen much more, and that I have learned the lesson he has now to learn. Every fact he brings makes me more and more certain of the truth and genuineness of Miss Wood. I repeat what I have before said, I believe her to be as honest and genuine as I am.

I do not question Mr. Catling's honesty any more than I do Miss Wood's, but I want him to learn the philosophy of Spiritualism, and then I hope he will be brave enough to exonerate Miss Wood.—Yours, MARY S. G. NICHOLS.

*To the Editor of* "LIGHT."

SIR,—The editors of "LIGHT" and the *Psychological Review* have "done the State some service" by their recent circular on this subject, even if no other result than having elicited such a noble reply from Mrs. Hardinge-Britten had been attained. That letter may be considered as the last nail in the coffin of public dark séances. The courageous lady, true to her glorious mission, comes, like another Joan of Arc, to point Spiritualists to their duty, and to shew those who would be recreant to themselves and to the cause that has uplifted them, that it is not given to them for selfish purposes, as some would have it by their exclusiveness. She says:—"To me it has always seemed as if the chief value in holding circles was to convince the *public* of the truth of Spirit communion." Of late years Spiritualism has become mere dilettantism with some who are called "advanced" Spiritualists, "Christian" Spiritualists, and not so very long ago we had "Inner Circle" Spiritualists. These are calling for "more light," whilst at the same time they are keeping that light from vivifying those who need it. What we want is not "more light," but less *mist*, less human-invented *fog* that obscures the light. Spiritualism needs no prefix, whether "Christian" or anything else. As well might we talk of "Christian" *Sunlight!* which might again be divided into Protestant *Sunlight*, Catholic *Sunlight*, &c., &c.

And what does this heroic and devoted lady say to those Spiritualists into whose minds the insidious and pernicious poison of Theosophy is stealing? Let them lay the words well to heart:—"There are wild, monstrous, and wholly unsupported theories growing up on the new soil of Spiritualism, like fungi, ready to eat the life out of the movement, quench its most momentous revealments, and substitute hideous ghouls and phantoms for the immortal existences with whom Spiritualism has brought us face to face. And what is the corrective to these fantastic and groundless fantasies? Nothing under the high heavens but the FACTS of Spirit communion." Her concluding words fitly close her communication, illustrating as they do, once again, her desire that the seed shall be sown on the broad ground of all humanity instead of a few isolated mounds:—"I can only bid you God-speed and assure you that in your attempts to purify and elevate our noble cause from the degradation which human folly and wickedness have put upon it, you may command me to the fullest extent of my power." S.

*To the Editor of* "LIGHT."

SIR,—I have read carefully the correspondence on what has been called the "Peterborough Exposure." A very important factor in the matter seems to have escaped the notice of all the theorists. There has not been any evidence adduced to shew that the sitters themselves were submitted to any test before the séance. As an investigator, should I have the opportunity of attending a materialisation séance, one of the conditions I should insist upon would be that each sitter should be examined to prove that he had not about him such paraphernalia as that hitherto found about impostor mediums. There is nothing unreasonable about this; on the contrary, seeing that the medium is subject to entrancement and total unconsciousness, it would be very reasonable indeed that all possibility of any grudge or other evil designs should be frustrated. Daily experience proves that there are those in the world whose rascality knows no bounds, and why the assumption of the possibility of fraud should be exercised towards mediums and not at the same time towards the sitters, I am at a loss to know. Dark séances afford the opportunity of fraud by both parties. I conclude, therefore, that one side should check the other.

As an investigator I have long since settled for myself the fact of Spirit entity and Spirit communion, and from the Spirit-side of life I have been told that materialisation CAN TAKE PLACE, and that without darkness. I would, therefore, not allow myself to be associated with the questionable when the unquestionable is obtainable.—Yours truly, PETER LEE.

Rochdale, October 10th, 1882.

*To the Editor of* "LIGHT."

SIR,—Is not your correspondent, Mr. Alfred Wallace, in error in assuming that "Spiritualists generally" admit the fact of "genuine materialisation"? I can but judge by what I read, as among my many friends there is but one who believes in Spiritualism. But the result of my reading leads me to think that it has been with others as with myself; that when they have gone to "séances for materialisation"—whoever the medium may have been—they have seen nothing whatever to induce them to believe in anything of the kind. In the few instances I have seen, and with two or three different mediums, I have only been struck with the very obvious and transparent trickery of the whole things, and struck too with surprise that any of those present could, under the circumstances, arrive at any other conclusion. In the only two instances where, when I was present, *trickery was made* IMPOSSIBLE, there *were no* "*manifestations*"! One I described in my letter last week, when the simple expedient resorted to was the keeping in sight the *whole time* the medium's feet, and on the other occasion (with a different medium), I was kindly allowed by him to stand by the door of the cabinet that I might satisfy myself he did not leave it, and certainly he did *not;* but then, nothing *else* left it! No "form" of any kind appeared, though on every occasion when I did *not* act as sentinel a very substantial figure appeared and conversed with us in a very evidently disguised voice. I may be wrong, but I fancy the number would be very small of those who believe in "materialisation" from having witnessed it under the *only* conditions that make belief of any worth, and of these I must add, again differing from Mr. Wallace, that in *their* opinion, should the grasped "form" turn out to be the medium, they would *not* be satisfied that what they had witnessed was "genuine materialisation."—I am, Sir, &c., S.

## SPIRITUALISM IN LONDON AND THE COUNTRY

### BIRMINGHAM.

Our meetings were held on Sunday last (morning and evening) at Castle Rooms, Snow Hill. By previous arrangement Mrs. Yarwood, from Heywood, Lancashire, clairvoyant and trance speaker, occupied the platform in the morning. Mr. Rooke presided, and, after a few appropriate remarks, introduced the lady, who by request narrated "How and Why I became a Spiritualist." In a simple, pure, and unaffected strain she described her troubles and joys in adopting and supporting the cause, speaking in a style which touched the hearts of all present. She next gave publicly from the platform illustrations of her clairvoyant power, which was confirmed at once by those to whom she alluded, twenty at least. In the evening Mr. Robert Harper presided, and discoursed for half-an-hour with his usual ability, and then introduced Mrs. Yarwood, who dwelt chiefly on the immortality of the soul, the recognition of friends in Heaven, and the possibility of our communion with them. At the conclusion she again illustrated her powers of clairvoyance, describing in detail the forms of the departed, with names, and their relationship to persons present. I may add that this lady was an entire stranger to those assembled, never having been here before. She remains with us this week, giving private séances, and concludes her visit next Sunday, upon which occasion she will take the platform both morning and evening at the Rooms above-named.—THOMAS KENDRICK, Secretary, Birmingham Society of Spiritualists.

### EXETER.

Spiritualism as a public movement has made a very successful début in this city. Although only inaugurated a fortnight since, the subject has, chiefly through information published in the local papers, already arrested widespread attention. The local resources of the Plymouth movement being so well developed, the Rev. C. Ware has been led to remove to Exeter to open a mission there. The Spiritualists of the city and

Digitized by Google

neighbourhood having constituted themselves a "Free Spiritual Church," secured the Oddfellows' Hall for Sunday morning and evening services. At the outset many thoughtful minds were attracted thither, and during last week the columns of the local papers were much occupied with the subject. The interest or curiosity thus awakened resulted in the hall being quite full on Sunday evening last, the audiences being intelligent and respectable, and listening with undisturbed attention to the addresses delivered.

The Society has been liberally supplied with literature for distribution, Mr. Vacher having given 500 of each of Mr. C. J. Hunt's little tracts; Mr. Burns 200 copies of the *Medium*, and a quantity of Mr. S. C. Hall's "Left Earth Life;" and Mr. J. S. Farmer following suit with 32 copies of his "New Basis of Belief," and 200 numbers of the *Psychological Review*. This literature is being judiciously used. Several private circles are being held and there is some quiet work going on in the development of mediumship.—OMEGA.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Spiritualism here had somewhat of a revival at Weir's Court on Sunday and Monday, October 1st and 2nd, when Mr. Wright, of Liverpool, lectured to the members and friends, and a large number assembled to hear what his controls had to say about the "God Idea," which at the present time is causing so much controversy among Tyneside Spiritualists. One of his other lectures, "Spiritualism, Free or Fettered," also gave much satisfaction to his audience, who chose the subject.

GATESHEAD.—Our friends here are doing wonderfully well, considering the great difficulties they have had to contend against. Their meetings are well attended, and a considerable amount of enthusiasm is manifest among the members. Mr. W. C. Robson lectured to them on "Progression" last Sunday. The address was marked by a considerable amount of able and earnest thought, which met with the high appreciation of the audience. Mr. H. Burton occupied the chair.

WEST PELTON.—Last Sunday Mr. Barker, of Newcastle, officiated at the above place, giving two lectures, and entertaining those assembled with some most conclusive tests.

NORTHUMBRIA.

## WORK OF THE COMING WEEK.

LONDON.

Sunday, October 15.—Goswell Hall. 11.30 a.m., Conference. 7 p.m., Lecture, Mr. J. J. Morse. (See advertisement.)

,, October 15.—Quebec Hall. 11.15 p.m., Séance. 7 p.m., Reading, Mr. Whitley. (See advertisement.)

Monday, October 16.—Quebec Hall. 8.30 p.m., Meeting.

Tuesday, October 17.—Quebec Hall. 8.30 p.m., Lecture.

Wednesday, October 18.—Central Association of Spiritualists, 8 p.m., Members' Free Séance.

PROVINCES.

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

THE AUTOMATIC INSULATOR. (*See Advt.*)—*To the Editor*—SIR,—In justice to myself and your readers, kindly oblige me by inserting these few lines, with reference to the appearance of the Automatic Insulator as above. Its necessity was suggested to my mind principally by the fact of the often repeated and tedious sittings, generally inevitable to beginners in order to familiarise themselves with the passivity which Spirits require in order to be able to successfully communicate through the writing or drawing phases of mediumship. This difficulty the Automatic Insulator rapidly and easily overcomes, ensuring an exquisite susceptibility to the slightest wave of psychical influence, with a complete adaptable movement of the arm in any direction, rendering it for the time an actual human "Planchette," attractive even to the young, who, by its use, unconsciously emerge from merely experimental amusement, into the practice of the faculty itself. The price just covering the actual cost, places it within the reach of even humble Spiritualists. It is strongly and neatly made and finished, and cannot get out of order, and will, I trust, be a boon to help many, yet unsuccessful, to realise in themselves the possibilities of actual "Spiritual intercourse." Full directions accompany each instrument, which will fit any sized arm. —Yours truly, ROBT. H. FRYAR, 8, Northumberland-place, Bath.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, October 14th, Goswell Hall, 7 p.m.; also Sunday, October 22nd, same place and time. KEIGHLEY: Sunday, October 29th. CARDIFF: Sunday, November 5th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—BELPER: Sunday, October 29th, and Monday, October 30th. SOWERBY BRIDGE: Sunday, November 5th. HALIFAX: Sunday, November 12th, and Monday, November 13th. BRADFORD: Sunday, November 19th. SOWERBY BRIDGE: Sunday, November 25th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

## 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 Guldenstubbe, &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 th at 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 herreby 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.

Digitized by Google