

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 56.—VOL. II.

SATURDAY, JANUARY 28, 1882.

PRICE TWOPENCE.

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NOTES BY THE WAY.

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

Probably no one has suffered more from persistent misrepresentation and calumny than Madame Blavatsky. Few in England know what sacrifices she has made for what to her is the cause of truth, nor the social position which she has abandoned in order to defend and propagate it. I am glad to have an opportunity of reproducing some facts from a letter written in answer to a stupid attack recently made by the *Saturday Review* on herself and Colonel Olcott. The writer of this letter is Mr. A. O. Hume, late secretary to the Government of India, and it is published in the *Civil and Military Gazette*, of India, and in the *Pioneer Mail*, of Allahabad. Mr. Hume's position is such as to lend added weight to his words. He writes thus:—

"Madame Blavatsky in Russia is 'Son Excellence Madame la Générale Hélène P. Blavatsky' though she dropped all titles on becoming a naturalized American citizen. She is the widow of General N. V. Blavatsky, Governor during the Crimean War, and for many years, of Erivan in Armenia. She is the eldest daughter of the late Colonel Hahn, of the Russian Horse Artillery, and grand-daughter of Princess Dolgorouki of the elder branch which died with her. The present Princess Dolgorouki belongs to the younger branch. The Countess Ida V. Hahn Hahn was Madame Blavatsky's father's first cousin. Her father's mother married, after her husband's death, Prince Vassiltchikoff. General Fadayeff, well known even to English readers, is her mother's youngest brother. She is well known to Prince Loris Melikoff, and all who were on the staff or in society when Prince Michael S. Woronzoff was Viceroy of the Caucasus. Prince Emile V. Sayn Wittgenstein, cousin of the late Empress of Russia, was an intimate friend of hers, and corresponded with her to the day of his death, as has done his brother Ferdinand, who lately commanded some regiment (Cossacks of the Guard, I think), in Turkestan. Her aunt, Madame de Witté, who, like the rest of her family, corresponded regularly with her, and, indeed, her whole family, are well known to Prince Dounonkoff Karsakoff, at present Governor-General of Odessa.

"I could add the names of scores of other Russian nobles who are well acquainted with her; for she is as well known and connected in Russia as Lady Hester Stanhope was in England; but I think I have said enough to convince any impartial person that she is scarcely the kind of woman likely to be an 'unscrupulous adventuress.'"

Mr. Hume further says:—"To my certain knowledge, Colonel Olcott and Madame Blavatsky have spent on the Theosophical Society over £2,000 more than its total receipts. The accounts have been regularly audited, printed, and published, so that any one may satisfy himself."

The objects and aims of the Society are thus succinctly stated:—

1st. To form the nucleus of a Universal Brotherhood of Humanity.

2nd. To study Aryan literature, religion, and science.

3rd. To vindicate the importance of this inquiry.

4th. To explore the hidden mysteries of nature and the latent powers of man.

Blackwood has always had a speciality for good ghost stories. It begins the new year with "The Open Door," one of the most striking I ever read. If I may except to a very clumsy

suggestion, which closes the narrative with a crumb of comfort for the incredulous, the whole story, whether true or false, is extremely realistic and *vraisemblable*. It is told with vigour, is inscribed with an air of reality "to a dear and happy memory," and is the work of one who allows his belief in what he narrates to peep out repeatedly. I will not attempt to analyse the narrative, nor spoil pleasure by canvassing some of the statements. Anyone who takes up the magazine will not want his delight broken in upon by rationalistic suggestions.

It is a strange anomaly that a magazine like *Blackwood's* will publish, with all the honours of prominent position, a full flavoured ghost story, but would scornfully decline to give a back corner to attested facts which prove what the story imaginatively describes. Ghosts are to be confined to fiction! Meantime, the thinking world increasingly concerns itself with experimental investigations into their manners and customs. I suppose the time will come when an editor will see that a scientifically attested fact, even about a ghost, is at least as well worth attention as a highly imaginative and creepy story.

I am far from undervaluing the importance of the evidence which has led Dr. Wyld to his conclusion respecting the power of the incarnated human Spirit; and I fully appreciate the significance of the case (already familiar to me) which he quotes. I am anxious that, in dealing with these and kindred cases, conclusions should not be one-sided. *In medio tutissimus* applies eminently here. Dealing with the same subject in June, 1877, I wrote: "In the eagerness to prove the return of departed Spirits of humanity, too little heed has been paid to the fact that even in our circles all does not proceed from that source." I set myself to do what I could to induce Spiritualists to consider the evidence for transcorporeal action of the human Spirit. There is, I think, a little danger now with some writers that the action of the disembodied human Spirit may be quite ignored or denied, and undue powers claimed, on evidence that will not carry the superstructure, for the embodied Spirit of man. A good deal of the applicability of Dr. Wyld's narrative to the special matter under debate lies in one little point. Did the door-handle *positively* turn, and was the door *absolutely* opened? If so, the apparition was able to act upon a material object. Is this surely established? If not, it might have been, what is far more usual, a mere apparition made temporarily visible to the two observers, of whom Dr. Wyld had the impression or evidence of only one. I should say that the ghost was the ghost of Miss J., though of this we are of no means sure: and I should say that the inherent power of her Spirit did produce, unconsciously to herself, the recorded results. Whether, however, this was the product of her imagination, when in a state of reverie, whether it was her unaided work, is another matter. The case is very rare, and we must not build on exceptional records where so much is mysterious and uncertain. It is, however, an excellent case, and Dr. Wyld is entitled to its benefit.

In lately reading again Epes Sargent's "Planchette," I have hit upon two more confessions of conjurers, which I am glad to reprint as an addition to those which have already appeared in "LIGHT." They proceeded from M. Hamilton, a conjurer, and M. Rhys, a manufacturer of conjuring implements, who worked for Robert Houdin;—two excellent judges of the matters on which they spoke. The letters were published in the *Gazette des Etrangers*, Paris, on September 27th, 1865; they relate to the Davenport's, and are as follow:—

"Messrs. Davenport.—Yesterday I had the pleasure of being present at the séance you gave; and I came away from it convinced that jealousy alone was the cause of the outcry raised against you. The phenomena produced surpassed my expectations: and your experiments were full of interest for me. I consider it my duty to add that those phenomena are inexplicable, and the more so by such persons as have thought themselves able to

guess your supposed secret, and who are, in fact, far indeed from having discovered the truth. HAMILTON."

"Messrs. Davenport.—I have returned from one of your sances quite astonished. Like all other persons, I was admitted to examine your cabinet and instruments. I went through that examination with the greatest care, but failed to discover anything that could justify legitimate suspicion. . . I must also declare that, your cabinet being completely isolated, all participation in the manifestation of your phenomena by strangers is absolutely impossible; that the knots are made by persons selected indiscriminately; and that the public has been admitted to watch them; and I shall add that, under these conditions, no one has ever yet produced anything similar to the phenomena I witnessed. RHYS."

The expectation of the dawn of a new epoch is not confined to Christians. The *Spectator* devotes an article in a recent number to the general expectation among Mahomedans of the arrival of a Mehdi, or Teacher, sent from God to restore Islam, reunite the faithful, and be, in brief, a Messiah. This idea, it is affirmed, "has lately taken a strong hold of the general Mussulman mind; has become a dogma instead of a recognised idea; and is so general in Arabia and Syria that the Turks watch the family from whom the Mehdi is to spring with a dangerous intentness." It is the same in Egypt and Tripoli, in which latter district a well-informed correspondent of the *Times* declares that there is one who calls himself the promised Mehdi, and will so proclaim himself on November 12th of this year, in accordance with a prophecy which has been widely made known in the Mussulman world: "On the 1st of Moharram in the year 1300 (November 12th, 1882), will appear El Mehdi, the Messiah. He will be exactly 40, and of noble bearing. One arm will be longer than the other; his father's name will be Muhammed; his mother's Fatima, and he will be hidden, for a time, prior to his manifestation." The man has the above physical peculiarities, his right arm reaching to his knee, and he has been four years in hiding.

"Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper!"

"Half grown as yet, a child, and vain—
She cannot fight the fear of death."

"A higher hand must make her mild,
If all be not in vain; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child."

So Tennyson wrote of true science or knowledge. The *Knowledge* that lies before me, the journal of Mr. Proctor, "Science plainly worded, exactly described," is of another type, and hardly merits the Laureate's praise, though his advice is very pertinent. "Modern science," it seems, according to Dr. Andrew Wilson, has abolished apparitions; and any perfect scheme of education in the future will so instruct the young. *Knowledge* quotes with approval this: "It is important that young persons should be made thoroughly aware of the fact that there never was, and never will be, any such fancy which is not capable of being explained upon natural grounds." "Plainly worded, exactly expressed"! So Professor Lankester, whom Professor Barrett in the current *Psychological Review* sarcastically calls "the omniscient young biologist," when asked to look with his keen eye into the phenomena of thought-reading, replied that it was "puerile to experiment on an impossible hypothesis"! Like Mr. Proctor, he "not only has all the complex manifestations of life in the past and present completely within his grasp, but he knows also all its possibilities in the future. All things are naked and open to the sight of him who, having eaten of the tree of knowledge [*the doctrine of Evolution*] has become a veritable God!" I am afraid that there is a plurality of little gods of this description, and their assumption of omniscience would be very funny, if it were not so misleading to their worshippers.

"M.A. (OXON.)"

LITRE defines religion as totality of doctrines and practices constituting the relationship of mankind to the Divine power.

AN ADVERTISEMENT of the contents of last week's "LIGHT" was accepted by the *Daily Telegraph*, the *Standard*, and the *Rock*, but was refused by the *Daily News*!

CLAIRVOYANCE OF FUTURE EVENTS.

A lady, named "Emily," for some time before she married my cousin, Captain C., had a poor young *protégée*, Jannet, who was an invalid needlewoman.

Jannet had long suffered from numbness and partial contraction of the ligaments in one of her limbs, and Emily, who has some mesmeric power, treated her with personal magnetic passes during several months. The poor girl, however, only partially recovered from her weakness. She was frequently at Emily's house, and a mutual sympathy arose between the young lady and poor girl, and Jannet confided to Emily one day that in previous years she had often seen in her dreams a face and figure which she had not known in life or seen until she met Emily, the lady who now befriended her, and then she discovered in her the counterpart of the lady of her nightly vision.

Some months elapsed, during which the lady and Jannet often met, when the latter told Emily that she had several times lately dreamed of a young gentleman whom she had never seen in life, and whom she described as constantly appearing in her dreams. Shortly after this, Emily went with her family to stay at Dinard on the French coast. There she met Captain C., to whom she became engaged and they were married within three months. On the return of the couple to England, when Jannet had seen Captain C., Jannet told Emily that his face did not seem new to her, for he was the gentleman of whom she had dreamed, and of whom she had told her as having often appeared in vision before Emily went abroad.

In the autumn of the same year, Captain and Mrs. C. went to India, and time and space put a barrier between Emily and her *protégée*. After many messages had passed between them, through the letters of relations at home, Jannet wrote to Mrs. C. of a particular dream she had had lately about her, saying, "I have been uncomfortable about you, as I dreamed you went out riding several times in company with a gentleman, of dark and gloomy countenance, who is constantly talking in your ear in a confidential manner." Knowing Jannet's kind interest in her, Emily C. wrote to her in reply, saying, "Don't fear, Jannet; your dream vision is very curious, and true in fact, for I have been out riding with a dark and depressed looking gentleman, among other friends, who has, while out riding, been confiding his love-troubles to me with hope of my assistance."

A year or so passed, and Emily C. arrived in England, leaving her husband in India for a few months. She re-visited Jannet, and one day in October, not nine months since Emily's return, Jannet told Mrs. C. that in a dream she had seen Captain C. lying ill on board ship. "That is impossible," said the young wife, "for Captain C. is in India, and does not think of returning just yet." However, the next mail from Suez brought a letter to Captain C.'s wife, saying he was able to return home sooner than he expected, and was then on board the P. and O. ship the "Malwar." He also wrote that he had been laid up with a touch of Indian fever while on board, which had prostrated him for three days, but was better after leaving the Red Sea.

A few days subsequent to the last incident of the letter arriving, Jannet told Mrs. C. that in like manner she had seen Captain C. "return on shore, begirt and encompassed with gold, and silver, and jewels." On Emily asking her what she had seen, Jannet replied, "I know he is surrounded with jewels, because he wore what at first looked like lumps of red earth, which I know by experience always means jewels, and these, I then saw, were bright red jewels set in gold, which, with other silver ornaments, he wore round his neck, waist, and wrists."

A few days after this was narrated, Emily C. came to stay with us (her cousins) while she awaited the arrival of her husband from India at Southampton. He returned in better health than when he wrote, and the young wife beamed radiant with happiness on seeing him among us looking well. Presently he said, while we stood listening round the fire, "I must leave you all for a short time while I go and unload myself, for I am literally laden and begirt with jewellery, for I have on a silver belt round the waist, a gold and carbuncle necklace, some heavy Indian silver bracelets and collaret around my wrists and ankles." All these he presented to his wife, and in a few minutes she came to us decorated with the necklet, bracelets, and belt he had just worn and brought home for her.

O.

The true estimation of living is not to be taken from age but action; some die old at forty, other infants at fourscore.

MISS SHOWERS' MEDIUMSHIP.

To the Editor of "LIGHT."

SIR,—My attention has been drawn to a paragraph in your issue of the 7th inst., in which a gentleman, signing himself "S. G. Potter, D.D.," demands to know "why the celebrated Miss Showers has ceased her manifestations, among the most startling of the age?"

The name of this young lady having been thus introduced into a controversy which has evidently been going on for some time, I have no doubt you will accord to me, her mother, the privilege of a reply notwithstanding your expressed desire of closing the discussion.

Permit me in the first place to state that the accounts of the manifestations given through the mediumship of Miss Showers were published originally without the sanction of her friends, and she was thus unfairly started as a quasi "professional" medium, while her sésances were given solely as a particular favour, and only to a few people whose belief had been temporarily shaken by the alleged *exposé* of a well-known medium at the same period. Miss Showers, now Mrs Nugent James, is the only daughter of a general officer, of the Bengal Staff Corps, a member of the Travellers' Club, Pall Mall, and she has been no more influenced by motives of personal interest or temporal advantage than have been the ladies and gentlemen who have afforded their willing and enthusiastic testimony to the genuineness of her manifestations. These manifestations have, however, been but imperfectly comprehended and their profound signification has yet to be fathomed. It is not generally known that they differed strikingly from those of other mediums in this essential respect, that they represented Spiritualism under two different aspects, viz., as appealing on the one side solely to the sensuous, on the other to the moral, nature of man. The majority of the investigators preferred the sensuous, and experimented thereon, and that which seemed so full of promise ended, for some, only in emptiness and disappointment. Spiritualism is not susceptible of scientific demonstration, and has something far beyond so-called science to recommend it; but these are truths which each person must discover for himself.

The Spirit manifestations, which commenced when Miss Showers was only sixteen years old, nearly cost her her life, and she will probably never entirely recover from their effects. For more than six months she lost the use of her limbs, and lay in a partially cataleptic state of utter helplessness, but with the awful, unspeakable reality of Spiritualism ever present to her. She was seen by Sir William Gull, and constantly attended by two physicians, who pronounced her malady to be hysteria in an aggravated form. When youth and a good constitution ultimately triumphed, her friends still retained too vivid a recollection of her sufferings to allow the same risks to be incurred again. This, sir, is the sole reason why Miss Showers' manifestations have been discontinued, and I have no doubt many of your readers, and even your respected correspondent, will consider it an efficient one.

Should Dr. Potter desire any information regarding the peculiar nature of Miss Showers' manifestations, with respect to their bearing on Christianity, I will be happy to furnish him with particulars, and with this object, enclose my card.

January 18th.

FREDERICA SHOWERS.

MR. CECIL HUSK'S VISIT TO PARIS.

To the Editor of "LIGHT."

SIR,—In an article in a recent number of "LIGHT" it is stated that "as different airs were sung they were accompanied by the piano . . . in the tone of the singers." While professing faith in the fundamental truths of Spiritualism, I should like to ask whether such a phenomenon could be considered as evidencing the presence and operation of Spirits; or if it was not rather an occurrence which any student in acoustics could explain, viz., the apparent sympathetic vibration of strings (or, in fact, of any sonorous body) in unison with the voice of the singer? I have frequently observed, while singing in a room where there was a pianoforte, that single notes seemed to ring out in unison with the voice; but should like to know if this is the phenomenon which took place at Mr. Husk's sésance.—Yours faithfully,

Gladstone-street, Norwich.

E. H.

It requires strength and courage to swim against the stream while any dead fish can float with it.

It is so easy to meditate on a far-off heroism; so difficult to cut off a little self-indulgence quite near at hand.

COMMUNICATING SPIRITS:
THEIR CLAIMS TO RECOGNITION.

By Mrs. A. J. Penny.

(Continued from page 29.)

Now, as it is probable that the element in which the disembodied live is as impossible for us to occupy consciously with our bodies as for birds to live under water, or fishes in the air, one can understand why anything like tangible nearness is out of the question—unless for a very short time—but the soon dissolving image that is touched may be as real an indication of nearness as the shadow on the surface of the water is to fish of the nearness of birds.

"Il est certain," says Eliphaz Levi (*L'Abbé Constant*), with all the positiveness of a man who thinks he has seen to the end of a mystery, "que les images des morts apparaissent aux personnes magnétisées qui les évoquent; il est certain aussi qu'elles ne leur révèlent jamais rien des mystères de l'autre vie. On les revoit telles qu'elles peuvent être encore dans le souvenir de ceux qui les ont connues, telles que leurs reflets sans doute les ont laissées empreintes dans la lumière astrale." (*"Dogme et Rituel de la Haute Magie," p. 182.*)*

But in the very same book, at page 184, he gives a detailed form of evocation, which could only, one would imagine, appeal to a living heart still within reach, and he assures his readers that the "revenant" will ultimately be seen! Are impressions left on the astral light that surrounds us likely to be revived by tender tones and affectionate observances? Truly, it seems to me that this mode of disposing of the phenomena in question is far more in need of explanation than the world-wide theory it is intended to displace.

Colonel Olcott is even more ingenious. After giving a most wonderful account of personified phantoms following each other in sequence, at the house of the Edlys, at Chittender, Vermont, United States, he asks, "If it can be shewn that the soul of the living medium can, unconsciously to his physical self, ooze out and by its elastic and Protean nature take on the appearance of a deceased person whose image it sees in the visitor's memory; if all the phenomena can be produced at will by an educated psychologist; if in the ether of science, the *Akasa* of the Hindus, the *anima mundi* of the Theosophists, the astral light of the Cabalists, the images of all persons and events, and the vibration of every sound are eternally preserved—as these occultists affirm and experimentally prove—if all this is true, then why is it necessary to call in the Spirits of the dead to explain what may be done by the living?" (*Spiritualist* for January 21st, 1881.)

My answer would be, even while ready to accept his assertion of possible feats of magic, that the Spirits of the dead *must be somewhere*; that the belief of every people in all parts of the world, before learning smother's intuition, is that the Spirits of ancestors keep near their descendants; † and because the idea of a medium producing in one evening seventeen perfect likenesses of totally unknown men and women—from his physical matter delineating, "unconsciously to his physical self," copies of what he found in the memory of spectators—appears far more difficult to believe than that seventeen Spirits availed themselves of William Eddy's strong mediumistic powers to recall their likenesses, and prove their nearness to those they still loved.

"The will of the Spirit of the soule," says Böhme, "that the soule carrieth with it when soule and body part." (*"Threefold Life of Man," chap. xii., par. 1.*) Now, what can we be more certain of than that the will of most disembodied Spirits is to speak again with those most dear to them, or most familiar as companions? And a strong medium being, as Swedenborg has explained, one through whom departed Spirits can see back into this mortal life, is it not highly probable that many should take advantage of that opening—not very likely the *most* blessed Spirits, but numbers of the thousands who are hurried out of the body with all their earthly desires strong and eager, and no new body yet, even in embryonic form? ‡

* "It is certain that images of the dead appear to magnetised people who evoke them; it is certain also that they never reveal to them anything of the mysteries of the other life. People see them again such as they still are in the memory of those who have known them; such as doubtless their reflections have left them impressed in astral light."

† Swedenborg says the same: "The Spirits of every earth are near their own earth, because they are from its inhabitants; for every man after death becomes a Spirit; and because they are of a similar genius, and can be with the inhabitants, and be serviceable to them."—(*"The Earths of the Universe," par. 47.*)

‡ I mean here the true substantial body that results from regeneration, not the *bodily shape* assumed by Spirits,—well distinguished by Böhme in this passage, speaking of the soul: "Its own substance is altogether crude without a body, and yet it hath the *forme* of the body in its own spiritual form." (*"Three Principles of the Divine Essence," chap. iv., par. 18.*)

What theory have those to offer who disbelieve this, as to what follows behind the veil when the dreadful silence of death suddenly stills all the feverish vivacity of *this* life? (Of course I except such as are so amazingly credulous as to suppose *this* life the limit of human existence.) What has become of the love that day and night merged all self-interest in devotion to the happiness of another; of ambition that pursued its objects, noble or ignoble, with unresting energy; of intelligence ardently bent on applying some discovery of truth to the good of the human race?

To think that the severing of flesh and bones and blood from the focus of forces like these alters their direction, is surely to stultify the mind with a superstition quite as gross as any that leads to terror from the proximity of disembodied Spirits. I have under my hand many score of detailed communications from Spirits inter-audited,—if one may coin a word for the occasion—and the concurrence of their testimony is overwhelming as to the eagerness with which they make themselves known, the evidently characteristic peculiarities of habit and thought they betray, and the life-like simplicity of their revelations;—revelations of what had happened to them before death, or in dying, never beyond the vaguest generalities as to present state. Eliphaz Levi is quite justified in saying that revelations as to the unseen world are not gained by evocation of Spirits: and this I think is explained by what has already been cited from Swedenborg regarding memory. When that which in the Spirit-world is quiescent rouses again, the conditions of consciousness are probably as different as those of a person in trance and out of it. The secrets of death are kept from age to age, and by these very people who have most unfortunately clamoured at the threshold of the hidden world for some faintest intimation of what befel those who went before. One by one all pass beyond ken and the mystery remains; no doubt because its key is *incommunicable*.

Again Eliphaz Levi says: “Les âmes des morts ne sont donc pas autour de nous, comme le supposent les tourneurs de tables. Ceux que nous aimons peuvent nous voir encore et nous apparaître, mais seulement par mirage et par reflet dans le miroir commun qui est la lumière.” (*Histoire de la Haute Magie*, p. 114.)*

Leaving on one side for the moment the question of *where* they are, I accept this conclusion of his only so far that, unless our spirits are in harmony with theirs, we probably do not fall within range of their vision. For instance, if in loving peace themselves, they cannot, I suppose, perceive us in our angry, troubled moods (though they may miss our unison with their dominant feeling); and this on the same grounds that Böhme declares evil Spirits to be unable to see ours when they are quieted by love and humility, because, as a rule, Spirits have no perceptions beyond their own “principle” or internal world. But when we approach the question of *where they are* who have vanished from our life, dogmatism is peculiarly impertinent. Few writers have indulged in it with more impressive weight than William Law, on precisely this point—the fate of the dead; and I must confess that his revered teacher Böhme occasionally supports the hypothesis I find so untenable, that at the death of the body no light of our sun can remain to the Spirit—that unless the light of eternal life is kindled by regeneration before decease, the Spirit finds itself in darkness.

“The light and spirit of this world,” Law says, in his admirable “Appeal to those who Doubt,” (*chap. I, p. 106*), “can no more be the light and spirit of immortal souls than grass and hay can be the food of angels, but are as different from the light and spirit of Heaven as an angel is different from the beast of the fields. When, therefore, the soul of a man departs from his body, and is internally cut off from all temporal light and spirit, what is it that can keep such a soul from falling into eternal darkness, unless it has in itself that light and spirit which are of the same nature with the light and spirit of eternity?”

By pressing home the horror of this sole alternative, Law really drives a thoughtful reader to seek some escape from his conclusions. It is found in the pages of his “blessed, inspired Böhme,” though, as I have said, he now and then speaks of this alternative with as little qualification; for example in his “Three Principles” (*chap. 14, par. 12*).

“The soule hath no light in itself of its own, it must borrow its light from the sunne; which indeed springeth up along with

it in its birth; but that is corruptible, and the home of the soule is not so; and it is seen that when a man dyeth it” (the light) “goeth out, and if then the divine light be not again generated in the centre, then the soule remaineth in eternal darkness.” But in another of his books he says: “All things of this world have a twofold body, viz., an elementall from the fire, aire, water, and earth; and a spiritual body from the astrum; and likewise a twofold spirit, viz.: one astral, the other elementall. Man only among all the earthly creatures hath a threefold body and spirit.”

“This third body is from the water of the holy element which died in Adam, that is, disappeared as to his life, when the Divine power departed from him, and would not dwell in the awaked vanity. Which holy body must be regenerated if his spirit will see God, otherwise he cannot see him” (*“Mysterium Magnum,” chap. 11, pars. 19, 20, 21*), adding a few lines further on: “The *sydereall* body is the highest excepting the *divine* in man; the elementall body is only its servant or dwelling-house.” Now what reason is there to conclude that this “*sydereall* body” is necessarily shut off from the light of the sun by losing its external husklike organisation? The very name given to it by Böhme would suggest that in our planetary system it was in its proper home; and in our total ignorance to speak as if this inner body died at the crisis we call death, for the sake of impressing the conscience, is as inexpedient for what is called “edification” as in the abstract it is rash and unwise, and to my thinking most dishonouring to the Creator and the Redeemer of man; for if W. Law’s conclusion is accepted, that total, hopeless darkness is inevitable after dissolution for the unregenerate, then Christ has *not* been victor over sin and death. For as we all know, true regeneration in this life is not the rule; it is most obviously and undeniably the exception.

Surely nothing more discredits religious argument than rhetoric, and to try and enhance the value of present blessings by ignoring the possibility of their continuance for a period after death, is perilous to even the faith it is employed to support. Especially must it be so when, as of late years, a series of destructive catastrophes have swept hundreds of our fellow creatures at every age out of this life without an instant of premonitory warning. To surviving mourners it must be almost impossible to believe that to all of these the *immediate* alternative was the light of the heavenly world or the darkness of a state which has neither the sunlight of our own, nor that Light by which every created sun is kindled.

Now I submit that an astral body is presumably open to astral light, and that so long as this lasts the light of sun, moon, and stars would reach it. And believing this, I in no wise make light of the loss of eternal light, but I am spared the horrible and amazing fancy that the thousands who hourly slip away from the fragile outer body, totally blind to that supernal light, are at once plunged into irremediable darkness.

Still, the alternative is but *put off*; and is so terrific that once duly to apprehend all it means of possible damnation (no torments inflicted by an external Deity, but the infinite woe of a godless immortal) would be to give priceless value to every hour of present life. Here we can still break the evil will; we have instrumental means: we can coerce and restrain the body, so often hostile to the Spirit; but when nothing more external to us than our own thoughts and feelings remain, and these all averted by habit from the only sources of undying joy, how shall we recover lost ground? “For a Spirit without a body hath not that might or power as that Spirit which is in the body.” (*Böhme’s “Forty Questions,” quest. 21, par. 16.*)

(To be continued.)

NIRVANA.—The *Encyclopædia Britannica* gives the following definition of this word:—“Happy seat, the excellent external; place of bliss, where there is no death or decay; the end of suffering; the home of peace; the other side of the ocean of existence; the shore of salvation; the harbour of refuge; the medicine for all ills; the transcendent; the tranquil state; the truth; the infinite; the inseparable; the everlasting.”

“THE FOWLER-CUMBERLAND CHALLENGE, which has, since its promulgation, acted (through extensive advertisement) as a perfect extinguisher to the absurd pretensions of the would-be expositors (?) of Spiritualism in the British Isles, has as yet failed of acceptance by any of these gentry. A late number of the London ‘LIGHT’ states that Bishop (the ‘Old South Saver’), has come out with a manifesto which he would like to have it understood is an acceptance, but his terms are so wide of those of the original challenge, that the true status of his manifesto as a piece of effrontery has been assigned it by all who have any real knowledge of the matter under discussion.”—*Banner of Light.*

* “The souls of the dead are not then about us, as the table-turners suppose. Those we love can see us still and appear to us, but only by mirage, and reflection in the common mirror which is light.”

INSTANTANEOUS COMMUNICATION BETWEEN LONDON AND CALCUTTA.

To the Editor of "LIGHT."

SIR,—My answer to an "Anxious Inquirer" shall be as short and decisive as I can make it. He asks me "Who is to be regarded as the infallible authority which is to impose an unquestioning faith on the rest of mankind?" I reply that I know of no such authority, nor did I insinuate that it existed. I believe that Christianity, like everything else in this world, must be tested by Reason and Experience. As far as my limited capacity extends, I have tested Christianity and found it triumphantly true; that part of it which soars into the empyrean beyond the reach of my comprehension I can accept by faith without any difficulty. But then I draw a vast distinction between Christianity and the human systems and interpretations which have been engrafted upon it. Whenever I have obeyed its precepts I have found myself invariably in the right, and whenever I have disregarded them I have been as decidedly in the wrong. I perceive that some attempts are being made to exalt Buddhism to a rank with Christianity. What I know of Buddhism leads me to the opinion that it is the Gospel of pious mendicancy, quite unsuitable to active, progressive natures.

With regard to the letter which was transmitted instantaneously from England to Calcutta, we are asked why the writer of the letter does not come forward to testify to the truth of the circumstance. *He probably knows nothing at all about it.* How so? If he was in a sort of mesmeric trance when he wrote the letter he would be as much surprised as anyone else when the particulars of the incident were communicated to him. This is most likely to be the true state of the case.

I am afraid an "Anxious Inquirer" is too anxious to be able to conduct his investigations upon this subject with sufficient patience and completeness.—Yours, &c.,

TRIDENT.

To the Editor of "LIGHT."

SIR,—Spiritualists have but little room for the term "impossible" in their vocabulary. Still it does seem to me and others "impossible" for the instantaneous communication between London and Calcutta to have taken place in the manner in which Mr. Meugens himself seems to believe. May not the following suggestion, whilst in no way detracting from the miraculous quality of the whole affair, bring it more within the power of Spiritualists to grasp as a reality?

Mr. Meugens tells us his friend in London is "a powerful medium." Thus he would easily be brought *en rapport* with the Spirit sent by his friend in Calcutta.

Space, in our acceptance of the term, does not exist in the Spirit sense—or among Spirits.

Therefore, "Ernest" (Mr. Eglinton's Spirit guide, who says he "waited for the letter") may quite easily have visited this friend in London, and having spiritually received the required message, probably gave it by direct Spirit writing, simulating the London medium's handwriting whilst doing so.

The imitation of handwriting thus suggested may arise from the perfect way in which the intervening Spirit entered into the sphere of the London medium, so as, of necessity, to reproduce his idea not only in substance but in form. Nothing fraudulent or deceptive need be charged upon the Spirit,—nor will it be by those who know how subtle are the laws which govern Spiritual communications, and how dramatic they may become in their operation, when the results are half seen by our imperfect organs of perception.

In this way the message would be delivered without the removal of the paper from the book into which it had been placed in Calcutta. The "impossible" part to me seems to be for the friend in London *in his normal condition* to have written the letter. Humanly or *somatically* speaking, there was *no time* for him to have done it. But if he was in a trance condition he, *i.e.*, his Spirit, could in an inconceivably short time give "Ernest" the required communication, and "Ernest" thus could "instantaneously" carry the message back to Calcutta.

In the meantime, we know trance mediums frequently have no remembrance whatever of anything which has happened whilst in this condition—and here we may supply the "substantial reasons" why this London friend of Mr. Meugens does not come forward to testify to the fact. Still, now that he must know about the circumstance, if in his power to do so, it would be most interesting to learn whether he had at that hour any indication or sign that "power was being taken out of him."

It is very instructive to remark how all these marvellous cases require interpretation of a special kind before they can be explained. First impressions about them are rarely accurate, and it is only first impressions that outside critics (however "scientific") can supply. And even experienced Spiritualists are obliged to use these facts as data, by which the undiscovered laws of Spirit action may be ascertained, rather than as a phenomenon which can be referred to laws already known. To those who are looking steadfastly at these physical marvels, with unbiased judgment and calm reflection, it is plain that a new system of Spiritual philosophy is being gradually evolved out of material incidents which are too undignified for our scientists to touch. "They do not interest me," says our languid philosopher, as he throws away the fag end of his cigar and walks into the vivisection apartment.

In reply to the question put by "Fritz," "What books to read?" let me suggest in addition to that most excellent work "Primitive Christianity and Modern Spiritualism," Mr. Farmer's invaluable "New Basis of Belief in Immortality," "Higher Aspects of Spiritualism," by "M.A. (Oxon.); and "Howitt's History of the Supernatural in all Ages." Several small pamphlets by Dr. Sexton also are most useful for the purpose required.—Yours truly,

January 22nd, 1882.

F. J. THEOBALD.

EXPERIMENTS IN MESMERISM.

To the Editor of "LIGHT."

SIR,—My letter of last week, which you kindly inserted, announced Mr. Younger's intention of commencing a series of mesmeric sittings for the instruction of persons desirous of becoming acquainted with the laws involved in the practice of magnetism. The company was select, attentive, and of a class of mind capable of appreciating so very exceptionally favourable an opportunity of witnessing experiments under conditions that admit of no possibility of deception. Amongst the audience we had two members of the faculty, one a personal friend of my own, who is a mesmeriser himself. I may state that the persons to be operated upon were of the working class and entire strangers to the operator. Mr. Younger wisely laid down a very intelligent programme, and prefaced his very able remarks by an earnest appeal to his audience to follow him step by step through the very varied stages or processes of the mesmeric state. Not one experiment failed, and to say the least the four sensitives were singularly open to the influence, the more remarkably so seeing it was their first experience. They passed readily into the first condition, from thence to the expressions of laughter, weeping, pain, joy, and sorrow, and even of extreme hunger, and to a state of catalepsy, affording marvellous instances of the power of will and magnetic force between one individual and another. The closing scene, where the four youths were *induced* to see those in the higher life to whom they were linked by natural ties on earth, can scarcely ever be forgotten by any of us. One lad whose gaze was completely fixed, as if it were a case of the absolute meeting of Spirit with Spirit, called out, "Mother, mother, come back! father won't thrash you any more! Mother, come back!" Surely there is a line leading from this to those infinite realms in space where we shall know even as we are known. My object in writing is not simply as a reporter, though that is by no means an ignoble office where one has truth to relate; but to make more widely known that an opportunity of learning something of the nature of those laws that underlie all the phenomena of Spiritualism is offered. Trusting I have not trespassed too widely upon your space, I am, sir, truly yours,

A. S. SLATER.

98, Lancaster-road, Notting Hill, W.

21st January, 1882.

THE CHURCH CONGRESS.—"A better missionary document than the proceedings of the 'Church Congress' at Newcastle, I have never met with. I should like to see it placed in the hand of every intelligent and thinking church member in the United States, and I wish I knew of some person of wealth whom I could influence to expend a thousand dollars in circulating this most excellent and timely pamphlet. Could this report be extensively read by the thinkers in the churches, thousands who now are afraid to touch this subject, would be led to look into it, and they would soon see that the fears expressed by our good Newcastle friends, of the harm, physical and moral, that may possibly arise from an investigation of this subject, have their origin from a purely sectarian source.—W. R. ELLIS,"—*Religio-Philosophical Journal*.

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 seances.

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

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NOTICE TO THE PUBLIC.

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

Subscriptions for 1882 are now due, and should be forwarded to our Office without delay.

HAUNTED MONASTERY AT BADEN-BADEN.

In my account of the haunting of the old monastery at Baden-Baden, in your number of November 19th last, mention is made of a gentleman who, accidentally hearing the story, gave his testimony to the truth of the haunting up to a recent period, saying that he and his brother had passed a night in the house for the sake of seeing the ghost, who came and turned over the leaves of a book they were reading. In this statement there is some confusion and jumbling together of the facts that actually occurred. By the kindness of Miss G—, my original informant, I was enabled to trace the gentleman, a clergyman, referred to in the foregoing passage, who answered my application in the most obliging manner.

"The subject," he says, "is of great interest to me, for I am one of those who have been brought into personal contact with ghosts and hauntings, with the result that I am absolutely convinced of the existence of such phenomena as cannot be explained on any other than supernatural grounds.

"But my knowledge of the occurrences at Baden was not acquired by personal experience. I will, however, state all I know about this remarkable old house. In the autumn of 1875, when staying with my brother at Baden, I met an old acquaintance who was then living in the house in question, which had once been a monastery, and was then occupied by a German professor and his pupils. When shewing me the detached portion of the establishment, the ancient part, in which he lived, he observed that none of the servants would live there because it was subject to extraordinary phenomena. 'Ghosts?' I inquired. He replied that he did not believe in ghosts, but that there was some one or something that haunted at night the rooms in which he lived, in the person of an old monk;—that often, when he and the pupils had left their books, mathematical instruments, &c., in certain positions arranged to renew work in the morning,* they would find them all changed when they arose;—that the figure in question often appeared in his room, passing between his bed and the window (we were then in the bedroom,) and that it had peered between the curtains at him. Once, when entering his room, it had plucked forcibly at his coat, distinctly pulling him back, while a voice said, or seemed to say, 'What doest thou here?' He told me that an able sceptic, who slept there in order to test the truth of all this, had been most seriously frightened, and left the house in the dead of the night. Still, he maintained that he did not believe in ghosts, and that probably some explanation of all this might be found by-and-by.

"I regret to add that my brother and I did not volunteer to stay up all night, and so the incident of the monk turning over the leaves of the book does not belong to us. I now wish we had made the experiment, and doubt not that we should have been favoured by the presence of the monk, for he always, as my friend informed me, shewed himself to strangers."

31, Queen Anne-street.

HENSLIGH WEDGWOOD.

* It is doubtless a mis-recollection of this incident which gave rise to the story of the ghost turning over the leaves of the book.

+ Compare this with the complaint of Mrs. G.'s little girl more than 50 years before, that when she woke at night the monk was making faces at the foot of her bed.

THE TWO SCHOOLS OF BUDDHISM.

By George Wyld, M.D.

In "LIGHT," January 7th, I had a paper entitled "Buddhism and Christianity: A Comparison and a Contrast," being a criticism of Agnostic Buddhism as propounded by Colonel Olcott in his recently published "Buddhistic Catechism."

In that paper I expressed my surprise and disappointment on finding that Buddhism, as defined by Colonel Olcott and as authorised by the High Priest of Adam's Peak and the Principal of the Buddhist College, was *Agnostic*, because I had always believed that many Buddhists were Theosophists, and I could not comprehend how any Agnostic Buddhist could be a Theosophist or seeker after the wisdom of a God whose existence he ignored.

At the end of my paper I added these words: "Possibly the Buddhism of Colonel Olcott and the Ceylon High Priest may no more represent the truest and highest Buddhism than the ordinary verbal Christianity represents the mystic and esoteric teachings of the Christ."

Before printing my last paper I had applied through my bookseller for Lillie's "Early Buddhism," but through a mistake I did not obtain this very important book until after my paper was in print.

Mr. Lillie seems distinctly to prove that much Early Buddhism was not Agnostic.

When we find that the oldest Buddhistic MSS. date from 1,600 to 2,000 years after the death of Sakya-Muni, we can have no guarantee that they represent truly the teachings of the founder or that they represent his ideas more closely than the monkish legends of the Dark Ages represent truly the teachings of Jesus.

There exist, however, a few inscriptions on rocks, supposed to date from about 250 years after the death of Buddha, and these inscriptions would seem to shew that Agnostic Buddhism is the growth of the after ages.

But however that may be, Mr. Lillie demonstrates that many of the most important Buddhistic MSS. teach doctrines the reverse of Agnostic.

In my first paper I have said that the Buddhism as propounded by Colonel Olcott and the Ceylon High Priest seemed to ignore an intelligent God, and to make no mention of holiness, of prayer, or of individual immortality.

Mr. Lillie, however, shews by very many quotations from important MSS. that many Buddhists believe in a personal God; in saints living in Paradise; in the efficacy of prayer to God and to the saints; while Nirvana is described, not as an abstract idea, but as a place or paradise for the blessed.

In illustration of these views I make the following quotations from his book. With regard to God and to prayer to God, it is said:—

"Those who follow religious observances shall be taught to follow in the right way and give glory to God."

"In Buddha God was revealed in the form of Mercy."

"Adi Buddha is without beginning; he is perfect and pure, the essence of wisdom and truth. He knows all and is ever present. He tenderly loves those who serve him. He is the Creator of all the Buddhas, and of Akasa. He is the God of Gods."

"O! the happiness of seeing the Holy One."

"I adore the perfect Buddha. I offer to him and I confess my sins."

"If I have sinned may Buddha forgive my sins."

King Asoka, 250 years after Sakya-Muni, says: "I pray that all with me may attain unto eternal salvation."

Another says: "O that Sakya-Muni and our merciful Father would descend and be present with us."

As to the personality of the immortal life, Gautama-Buddha promised to reappear to his disciples, and he is said to have many times reappeared as a person.

As to Nirvana, it is thus described:—

"Those who keep the laws of the heavens have happiness in this life and in the next."

"Exert thyself to obtain the inner quickening, and when once freed from sin thou shalt reach the world of beauty."

"He who virtuously preaches the law of eternal life shall himself obtain Nirvana."

"Once freed from sin thou shalt reach the Divine world of the saints"—which is described as a *place*.

These extracts are sufficient to prove that many Buddhists believe in a personal God, in prayer, and in a conscious life in a future happy abode.

But Max Müller, Rhys-Davids, and others are of opinion that Gnostic Buddhism and the stories of Gautama's miraculous birth, miracles, and transfiguration were ingrafted on Agnostic Buddhism by the very early Christian missionaries.

This may be a subject beyond finding out; but this may be admitted—that if these early Christian missionaries were men of saintly lives, and with the corresponding gifts of Spirit power, they might have converted Agnostic Buddhists to a form of Christianity.

This explanation, however, does not appear to me to be necessary, for if there be a Divine revelation possible, then it might come in all ages and to every race, to those who, seeking God in prayer and self-abnegation, rose into holy entrancement.

If so, then all revelations in all ages and among all peoples, must have a verisimilitude, moulded or coloured more or less by the age and the local character of the human mind.

My belief would be that Sakya-Muni was a pure, holy, and benevolent man, saturated with the subtle abstract Brahmanism of his race, and that he thus taught a perfect morality united with an abstract theology.

I cannot believe he could have been an Atheist, for no great discovery and no great movement of mankind ever emanated from such a source or from any negation or abyss of emptiness; but that his teaching must have been ambiguous would seem to be proved from the fact that while some Buddhists believe in a personal God and in individual immortality, the bulk of the more educated Buddhists would seem to teach otherwise.

The Hebrew Scriptures ever dogmatically assert the personality of God, although, strange to say, there does not exist one verse in the Old Testament dogmatically teaching the doctrine of a future life, and in the age of Christ there existed the Pharisees and the Sadducees, the one believing in a future life, the other denying the existence of the resurrection and of angels.

Among Christians there are a hundred sects teaching variously as to the nature and teachings of Christ, but all Christians, without exception, believe in a personal God and in a personal immortality.

Mr. Lillie says: "Viewed from the historical side, the following originalities may be accredited to Buddhism."

1. Enforced vegetarianism for the whole nation.
2. Enforced national abstinence from wine.
3. The abolition of slavery.
4. The forgiveness of injuries.
5. Antagonism to all national religious rites that were opposed to the spiritual development of the individual.

Now, although no one should desire to lessen the merits of the great Gautama-Buddha, yet one may question his claim to originality in these five ideas as above.

1 and 2. Moses, a thousand years before Gautama, enforced vegetarianism and abstinence from intoxicating drinks on the whole Israelitish people during the forty years they wandered in the desert, during which time he laid down and enforced the best hygienic laws and regulations, the merit of which has always been admitted, and the benefits derived from which laws are still visible in the sturdy Jewish race.

3. Moses did not abolish slavery, but he enacted that every seventh year all slaves of the Hebrew race might be manumitted.

4. The forgiveness of injuries was also taught by Moses when he said, "Thou shalt love thy neighbour as thyself," and Solomon, 500 years before Gautama, said, "If thine enemy hunger give him food, and if he thirst give him drink, and thus heap coals of fire on his head."

5. Antagonism to all rites inimical to the spiritual development of the individual was most emphatically declared by King David 500 years before Gautama, when he says, "The sacrifices of the wicked are an abomination to the Lord," and again, "The sacrifices of God are a broken and a contrite heart."

Still more emphatically, Isaiah, 200 years before Gautama, says: "Thus saith the Lord: Bring me no more oblations. Your incense is an abomination to me, your solemn feasts are an abomination. But wash you and make you clean. Cease to do evil, learn to do well, relieve the oppressed, plead the cause of the widow; then, though your sins be as scarlet, they shall be as white as wool."

Pythagoras, Daniel, and Gautama would appear all to have lived about the same period, viz., about 500 years before Christ, and they would appear to have all three taught doctrines having a close similitude.

In my first paper I made a mistake in saying that Sakya-

Muni was the family name. Sakya was the family name, and Muni means the *silent* one. We know that the practice of silence was one of the chief teachings of Pythagoras, namely, the silence which leads to that contemplation of God which may result in Nirvana, or spiritual entrancement of the soul in God.

Like Sakya-Muni and Pythagoras, Daniel was a man of contemplation and prayer, a vegetarian, and an abstainer from wine, and all these were, I believe, divine men, having dominion more or less over the lower creation.

Why should these three men not each have drawn his inspiration direct from God, and each of its kind in his own land? Each reached Nirvana, or that divine illumination which is given to the man who, piercing the centre of his God-created being, finds the Divine Light.

But while believing that Gautama the Buddha was a man who became a son of God, I yet see that Jesus the Christ was the ultimate revelation in whom is "all the fulness of wisdom and knowledge;" "the only begotten and well beloved Son;" "the Word made flesh, which dwelt among us;" "the Way, the Truth, and the Life" for man from henceforth and for ever more, and he by whom "*Immortality is brought to light.*"

THE POWER OF WILL IN CURING.

A remarkable instance of a physiological effect from psychical cause is recorded in Paris's "Life of Sir H. Davy." Early in life Davy was assisting Dr. Beddoes in experiments on the inhalation of nitrous oxide gas. Dr. Beddoes having inferred that it was a specific for palsy, selected a patient for experiment, and put it under the management of Davy. Before administering the gas, he placed the bulb of a small thermometer under the patient's tongue, wishing to know how the gas might affect his temperature. The paralytic man, ignorant of the process to which he was to submit, but impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer pass his teeth than he imagined the talisman in operation and declared that he felt its influence through his whole body. Davy thought he would then do nothing more, and desired him to return the next day. The thermometer was again applied with similar good result. At the end of a fortnight he was well. Here was a case of imagination excited and setting will into action upon the torpid part of the organisation.

Dr. Gairdner in his work on "Gout" gives the case of a member of the Stock Exchange who was crippled by gout, and was seldom seen except wrapped in flannels in his chimney corner. Experiencing a great reverse of fortune he felt compelled to resume a very active attention to business, and his gout left him; a case of will causing reaction in the organism.

A few years ago I had a patient who imagined he never would be able to walk again. I magnetised him, and then by the help of my arm, he walked a mile, saying all the while that he was sure he could not. Being in *rappot* with him my will kept him going; but his own will being dormant, the moment he drew his arm from mine his powerlessness returned.

A short time ago I was magnetising a gentleman who, although tall and strongly-built, was very sensitive. He suddenly felt hot and feverish. I willed that my fluid should be cooling, when he said spontaneously that he felt a refreshing influence all down the spine. Next day he felt shivering and chilly. I willed that my fluid should be warm; and he said, without being questioned, that he felt hot where my hand passed; a case of magnetism, directed by will, operating upon an organisation.

In 1850 I was attending a lady friend of Lady Hillyars at Torpoint, for asthma. I had to go to Torquay to lecture. The lady wished me to magnetise her *à distance* from that place. I did so at an hour arranged between us. She declared that she felt the magnetic effect, just as if I had been present with her. One day, I was so occupied at the hour arranged that I was obliged to omit my duty, and I wrote in excuse. She also wrote to me to say that she had not felt the influence that day. Our letters crossed. A case shewing that the operator's magnetism acts psychically and substantively.

10, Berkeley-gardens, Kensington. ADOLPHE DIDIER

B. N. A. S. DISCUSSION MEETINGS.—At the Fortnightly Discussion Meeting, at 38, Great Russell-street, on Monday evening last, Mrs. Anna Kingsford gave an address on "Sorcery in Science," the report of which—in consequence of the pressure on our space—we are reluctantly compelled to defer until next week. The next Discussion Meeting will be held on Monday evening, February 6th, when Miss Arundale will read a paper on "The Religion of Humanity: Is it Positivism or Spiritualism?"

USE OF THE DIVINING ROD.

Effects of Various Plants, &c., on Sensitives.

In answer to "E. T. B.'s" inquiry for authenticated instances of successful Rhabdomancy, I can state the following:—

In the month of November last the source of water supplying my house here suddenly failed, and it became necessary to find out the cause, or to seek for a new supply. Having myself perfect confidence in the divining rod, I applied to a man well-known as a "Brünnen Schmecker," or water finder, residing in the village of Küssnacht, a few miles from this place, and, by the way, a classical neighbourhood, being quite near the spot where, in the Tell legend, the tyrant Gessler was shot by the Swiss hero. I had more faith in my friend, the water finder, or, more literally, "water-taster," than I had in the historical truth of the Tell legend, inasmuch as a similar story being common in other countries, points to its being perhaps the latest adaptation or survival of the endless mythological tales of sun heroes, all so celebrated for their unerring aim with the bow. It is also a curious fact, so far as I know as yet unnoticed in the Tell controversy, that in one of the Northern Asiatic languages, the word "Tell" signifies the sun.

The "magician," as he is looked upon by many in the neighbourhood, and by others styled an impostor, and who is by profession a barber surgeon, paid me two visits. I found him a very intelligent man, without the slightest charlatanism, but perfectly persuaded of the genuineness of his power. He went over the ground with a hazel wand, I accompanying him, and he was enabled by the unmistakable dipping movement of the rod, not only to shew where there was water, but to follow the course of two subterranean streams or fountains, stating which was the larger supply, and also the *probable* depth I should have to dig before finding the water, from 11 to 14 feet. I had both places excavated. In one I came to very hard rock, and found some water, but not enough without going deeper; so I tried the second place; and there I found an ample supply, a little deeper than he said, but not much; and this water I have now conducted in pipes to the house.

This man generally uses a hazel twig, but he told me that other wood had succeeded with him, but not so well as the hazel; hence no doubt the hazel is called "witch hazel." He held the rod very tight in one hand, extended horizontally, and when the rod began to move up and down, which is the sign of the existence of water, he said he felt a curious strong sensation in the hand and lower arm, as far as the elbow, which he described as if the arm was drawn suddenly by some outward force. I tried to obtain from him an account of the principle he acted on in calculating how deep the water was, but I failed in making it out, partly from a difficulty in understanding his dialect, the Lucerne German being a *patois* considerably different from classical German, and allied to Low German and old Saxon English. A boatman here once said to me, "I muss go," which in classical German would be "Ich muss gehen." The peculiar sensation in the hand and arm was evidently caused by a magnetic current, or some other imponderable and occult quality flowing from the water, and conducted by some affinity or attraction into the hazel wood, and thence to the man's nerves. The wood appears to be a conductor—that is, a medium—between the occult qualities of the water and the sensitive, just as the sensitive human being is a medium or conductor of the spiritual forces or influences of the inhabitants of the invisible world. He also told me that he could find out metals in the same way.

The hazel tree has been celebrated for this quality from a remote antiquity, as it is alluded to by the ancients in their account of Rhabdomancy and other kinds of divination. The classical and other authorities on this curious subject are collected in a note at p. 189, first volume of "Creuzer's Symbolik," Leipzig, 1819. The hazel had also a remarkable effect on the Seeress of Prevorst, one of the greatest sensitives of whom we have any account; the laurel also had a strong influence on her, as it had on the priestesses of Delphi, who waved its leaves above their heads before giving the oracle, and the tripod on which they sat was wreathed with laurel leaves. It was on account of this occult power of the laurel, and its use at Delphi, that it became sacred to Apollo, the God of Inspiration. Laurel was also used in the Æsclepien temples (the ancient hospitals), to cause sleep and dreams. Hazel caused the Seeress to lie awake; walnuts held in her hands made her feel pleasant and kindly disposed; marigold gave her headache; and the white lily made her feel cold, and excited dreams and fancies; the violet rays of the

sun put her into a mesmeric sleep, and the red rays made her cataleptic; St. John's Wort (*Hypericum Perforatum*) had a powerful effect on her, and Paracelsus also ascribed great virtue to it, and used it as an amulet against demonic influences. The Seeress when in the somnambule state directed certain amulets to be made of hypericum, quinine, chamomile, calamus, thyme, calendula, orange, and laurel.

There was a race of people mentioned by Kerner in his *Life of the Seeress*—quoting from Del Rio, who wrote on magic—called Zahuris (I fancy this word is a corruption of "Zingaris" or Gipsies), who can see (or feel) things hidden under the earth, as water, metals, and dead bodies. Gamasche, a Portuguese who lived in the beginning of the eighteenth century, had the same power. Zschokke mentions a young girl celebrated for her power of Rhabdomancy, and Ritter made numerous experiments on this subject with a peasant called Campetti, and I think I have somewhere read an account of an English noblewoman, who in the early part of this century possessed this power in a remarkable degree. The experiments tried by Kerner as to the effects of numerous natural objects on the Seeress, such as different plants, flowers, stones, gems, and metals, are exceedingly curious, as disclosing the occult qualities both of natural objects and of the human soul. But for these, the reader must refer to Kerner's *Life of the Seeress* in the original German, as these experiments are barely alluded to in Mrs. Crowe's very much abridged translation. This subject is also discussed in that valuable work by Professor Perty—"Die Mystische Erscheinungen der Menschlichen Natur."

I brought a professor of geology to examine my land to see if he could give me any assistance in finding water, but although he treated me to much scientific talk with technical terminologies, he totally failed to give any information of practical utility; and for his discourse I paid him a considerable fee. But the magician, who at once found or "tasted" the water for me, scarcely spoke at all, and only charged me five francs. I had no doubt that this water finder was a medium, and I asked him to have a séance with us at a table, but he made excuses, evidently knowing something of table turning, but being for some reason afraid of being in any way mixed up with such heterodox practices; probably owing to the influence of the clergy, who are here very bigoted and object to any knowledge being imparted to their sheep, except what is given by themselves, and that is of a kind to keep their souls and purses in strict and unreasoning subjection to their own power.

In an old work in my possession by Pietro Matthioli, a learned Italian doctor of the fifteenth century, founded on Dioscorides, he states, as part of the description of the plant "Hypericum," by the latter, as follows:—"Some alledge that this plant is so detested by devils that if you burn it, and let it give off smoke, any devils which happen to be in the house will at once fly; whence it has been named 'Chase the devils,' (*caccia diavoli*) and 'put to flight the demons' (*fuga demoni*).—See "*Discorsi di Pietro Matthioli*," Venetia, 1622, p. 612.

It would be very interesting if experiments were made with this plant at séances where undeveloped Spirits, elementaries, elementals, devils, or demons, or whatever they may be, or be called, sometimes present themselves, and cause disturbances. Mr. Varley gives a mineral recipe against such beings; why not try this vegetable one? It is evidently from Dioscorides that Paracelsus states this property of the hypericum. I have not been able to find out here, where there are no good libraries, why it is called "St. John's Wort" or "Root." Perhaps St. John may assist in expelling the demons.

Lucerne.

A. J. C.

Another correspondent writes:—

I am not at liberty to give names, but I know a gentleman in the South-West of England who recently employed, with perfect success, an old man, inmate of a workhouse, to find water on his property. This man, like the one mentioned by "P. W.," also detected the presence of a hidden spring in the house. The power, I imagine, is in the operator, not in the instrument, as only certain individuals succeed in the experiment. In the case I mention, a watch spring was used, not a rod. On coming over hidden water, the spring coiled up so tightly that the man could hardly hold it. As a *hazel* rod is frequently used, "P. W.'s" suggestion that there may be special attraction towards water in the *willow* rod, will not explain the phenomenon.

It would be interesting to ascertain if persons possessing the gift are also "mediums."

January 21st, 1881.

J. L. B.

"DOUBLES" OF ENTRANCED MEDIUMS.

I have read "M.A. (Oxon's)" response to Dr. Wyld's call upon him to answer certain propositions, the second and third of which were as follows:—

"2. I believe that many individuals in the flesh can project their own Spirits as visible objective doubles, and that these doubles can present themselves to third parties and operate as physical identities.

"3. If so, then the Spirits of entranced mediums, being external to the body, can do likewise, and assume any form and perform a variety of physical work."

To the latter proposition "M.A. (Oxon.)" answers: "The Spirit of an entranced medium, is, at all events usually, in a state of perfect passivity. If it be temporarily separated from the physical body, it is (with rare exceptions) kept perfectly passive and still, and certainly does not go about to 'perform a variety of physical work.'"

Now, that the *double* of an entranced medium does sometimes come forth out of him is quite certain. I can give you two cases of real proof to that effect.

I. When the Davenport brothers first came to London and exhibited physical manifestations to crowded audiences at the Hanover-square Rooms, some eighteen or nineteen years ago, two good and earnest Spiritualists (Benjamin Coleman, Esq., and another) sat once in the front row and close to the brothers as they sat secured by the bonds in which they were tied by a committee of the audience; and also still more perfectly secured by the flour placed in the palms of their closed hands. The flying about and the playing of the musical instruments overhead, &c., had been going on with the usual activity, when the lights were suddenly turned on, apparently a little too quickly, for those gentlemen caught sight, distinctly though but for one instant, of a form which flashed through the air and disappeared close to William Davenport, whom they *at the same time saw seated and asleep*. The form thus seen was, as they declared, that of *William Davenport himself*, or rather his *double*. That it was not himself in the flesh was certain, for not only were both forms seen simultaneously—the man himself seated and this flashing double of him—but within two or three seconds the seated and entranced medium was found by the public seated in all his bonds, and with none of the flour spilled from his hands. No public mention was made about it at the time, because it would have been regarded by the general public as an indication of trickery, but it was privately talked about among some of the Spiritualists, and must be in the memory of others besides myself. This form would seem (or would have been naturally supposed by us) to have been actively busy in the production of the manifestations. I have called it the double of the medium, though it is conceivable that it might have been a different Spirit materialised in his form, and perhaps partly out of his form.

II. My second proof is now before me, and has been seen both by yourself and by "M.A. (Oxon.)," as well as by many others of my brother Spiritualists. In my marvellous collection of photographs of Spirits taken in the absolute dark by Count de Bullet, myself and another American gentleman, there are three which exhibit the medium Firman and his double (this was before that medium had, as a medium, "fall'n, fall'n, fall'n from his high estate"). The Count had asked "John King" whether the mortal man in the flesh could also be photographed in the dark, as Spirits had so often been done for us; which was answered in the affirmative. In one of the three photographs referred to is seen the medium lying in the deep trance sleep into which he was always thrown on these occasions, while behind and above him stands the shadowy outline form of his double. The second is substantially like the first, while besides the double there appears also an imperfect *treble*, so to speak—just as we sometimes see a third reflected rainbow. The third photograph shows the medium and his double *both erect*, and confronting each other, and both, not shadowy, but complete pictures, as though of men in the flesh, and both good likenesses of him. The one, though erect, is evidently asleep; the other, awake, has his two hands raised in manifest amazement at beholding another self opposite to himself. I have since asked "John King" which of these two figures was the living medium and which his double. He answered that the one *asleep* was the double, and the other, awake and with a terrified expression, was the man himself—I should have supposed the reverse. But the man was in trance, and afterwards retained no memory of what had taken place.

If I live to finish my book of my "Experiences," these, with plenty more from this collection of photographs, will appear in it.

These proofs, especially the last picture, are conclusive to the effect that the doubles of entranced mediums do sometimes issue forth from their fleshly bodies. They are then Spirits literally, though temporarily, disembodied before that final disembodiment we call death. That they then sometimes work physical actions, as they may be impelled by other Spirits to do, it is reasonable enough to suppose;—though this does not at all militate against the other certain fact that other Spirits (not the doubles of the mediums) also take form, objective, visible, palpable, and are active in producing physical phenomena; for at those same celebrated De Bullet sances we have seen the medium seated asleep in a chair, and *four other Spirits visible at the same time*, two standing on each side of him, three of the four being female Spirits of angel beauty, and the fourth being "John King" himself, parading his *light* in front of the whole row of the five forms, so as to enable us to distinguish and recognise clearly their respective faces.

III. I may add a third fact, which I do not present as a certain case of the appearance of a double, but which has at least its interest as a psychological phenomenon.

A few days ago a lady of my family (no friend to our Spiritualism) was approaching her residence in — Place, when she saw standing at her door a very intimate and dear young friend, Miss N., who had not been at all in her thoughts until she thus saw her with great pleasure. She quickened her steps to join her, supposing her to have rung, and to be waiting for admittance. Miss N. was looking down the street towards my relative as though now seeing her and awaiting her approach, but the latter happening to slip on a piece of cabbage leaf on the sidewalk, her eyes were for a moment diverted. On raising them again, Miss N. had disappeared, and on reaching her door she found nobody there, and naturally supposed that Miss N. had entered. When her servant then opened the door to her own ring, the latter said: "Oh, ma'am, Miss N. has been here, and was very sorry you was not in." Looking then up the street she saw a lady moving off, whom she hastily followed, but who proved to be a total stranger. She returned of course to her door, where the servant still remained on the steps and said that it was ten minutes since Miss N. had been there, and that she had gone away down the street in the other direction, namely, that from which my relative had herself come in approaching her door. But the ten minutes had given ample time for her to have missed her, through turning off by a cross street. Here would seem to have remained, I will not say a double of Miss N., but, at least, some magnetic influence left by her recent presence and desire to see my relative, and regret to have been disappointed in her visit, which influence awakened in my relative the idea of her, and consequently her seemingly visible image, which, however, had disappeared within the instant of the diversion of my relative's eyes from her form which she had seen standing on her steps. Accept whichever of the two alternatives you may prefer, double or magnetic influence.

January 18th.

J. L. O'SULLIVAN.

A CORRECTION.

To the Editor of "LIGHT."

SIR,—In "LIGHT" of last week I find that the Rev. G. W. Weldon believes I had challenged Professor Huxley to a wager of £500 to prove the truth of Spiritualism. This is a misunderstanding on his part, as I never did myself the honour of addressing Professor Huxley. Fourteen years ago I did publicly challenge Messrs. Tyndall, Lewes, and one and all of the men of science who make faces at Spiritualism, to meet me that I might prove the truth of the phenomena called Spiritual, my challenge involving the sum of one thousand guineas; but my glove not having been taken up by any of these gentlemen, I came to the conclusion that it would not be humane to persist in disturbing those luminaries in the beatitude of their omniscience, and have left them alone ever since.—Very truly yours,

29, Colville-road, Notting Hill, W.

G. DAMIANI.

January 23rd, 1882.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Goswell Hall—Sundays during January and February; BRIGHTON, February 15; GLASGOW, March 8; STAMFORD, March 12; NOTTINGHAM, March 19; CARDIFF, March 26; BELPER, April 2; FALMOUTH, April 9. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Adv.]

SPIRITUALISM IN RUSSIA.

The following is taken from a paper by Prince Adéka in the current number of the *Revue Spirite*:—

Spiritualism, as a doctrine, was introduced into Russia in 1854 by M. Boltine and some others who had witnessed Spiritual phenomena abroad, and had become acquainted with the works of Allan Kardec. These prepared the way for the visit of Mr. D. D. Home to Petersburg about 1861. The wonderful manifestations through his mediumship in the Imperial Palace, as well as in those of some of the high Russian aristocracy, gave an impetus to inquiry, and this was strengthened by Mr. Home being received as son-in-law into a good Russian family. Henceforward Spiritualism occupied a settled position in Russian thought.

Unhappily, however, Russia not being yet in the enjoyment of a free Press, liberty of lecturing, and other modes of ventilating new ideas, the advocates of Spiritualism have had to keep in the background with the public. The State Church does not allow the publication, in the Russian language, of any books, pamphlets, or any printed matter discussing it; it is therefore only a subject of private discussion among those who have the advantage of knowing other languages besides that of their own country.

Russia has a penal code in which are articles relating to offences against the religion of the State. By this code any Russian who steps outside the pale of the Greco-Russian Church, or who attempts to teach doctrines contrary to it, is punishable by exile, short or long according to the gravity of the offence, to Siberia. Such is the actual legal situation of the various sects in Russia. Happily, however, laws there are laxly observed. But sometimes, impelled by animosity, self-interest, or even caprice, some one having influence may instigate those in office to put the legal machinery in motion. The dogmas of the State Church are by the mass of the people assented to chiefly as a means of keeping themselves clear of police watching, or of shewing that they are in the ranks of those who are content with things as they are. But very many, as opportunity comes, throw aside the mask and join some sect; and sects in Russia are numerous. Their very number is a sort of shield to each of them. Church, local authorities, and police seem to agree to suffer them, waiting until, should that time ever come, high pressure is brought to bear upon them.

But to return to Spiritualism, which is not a sect. Three years ago M. Aksakof, who is editor of the *Psychische Studien*, which he,—a Russian of high position, socially and officially, must write in a foreign language and publish in a foreign country,—invited a good many scientific men attached to the University to witness a demonstration of some psychical phenomena, with the object of getting them to acknowledge their reality; but nothing came of it. The gentlemen of science seemed to fear conversion from old opinions; they had always heard Spiritualism spoken of as part legerdemain and part physiological derangement of the cerebral organs, or disturbance of the functions of the optic nerve. Any inquiry promising to lead to the demonstrability of M. Aksakof's alleged facts, they thought might require them to cast aside their philosopher's stone of Materialism, which answered all their purposes, as well as it seemed to answer those of their scientific colleagues of Germany and France.

But a few professors of the University did join M. Aksakof, and in 1880 the project of a society was drawn up similar to that of Paris, having for its object the study of psychic science, &c. To this project the authorisation of the Government was formally applied for, and would have been given had not the Church interposed on the ground that no science was wanted to prove the power of Satan, and that the Church needed no help in proclaiming the immortality of the soul. And so Spiritualism had still to be kept behind the scenes of public life.

Spiritualists in Petersburg are necessarily of the educated classes only. They may be divided into two categories, 1, those who accept the doctrine of plurality of existences, or Re-Incarnation, from having studied the works of Allan Kardec; and 2, those who belong to the American or English school. There are divisions of both, not necessary to particularise. M. Aksakof belongs to the second category, which occupies itself with experiments in mediumship and physical manifestations, without concerning itself much with the question of Re-Incarnation.

Besides these two categories there are very many individuals who, so to speak, hang on to Spiritualism, who make no study of it, read none of its books, but go to séances as to an enter-

tainment. There are also many others to whom Spiritualism is a demonstrated science, who study its doctrines and truths, and practise its morality. These seldom avow their convictions; some are held back from so doing by the effect of early Church training, others from personal considerations. Many of these are foreign residents. One cannot blame them for such reticence in a country where the Government, under the instigation of the Church, looks with an evil eye upon those who are reported as heterodox.

My remarks have had reference to Spiritualism as it is in the capital, but there is plenty of evidence that it is studied all through the provinces.

OUR CONTEMPORARIES.

"The Spiritualist."

The last issue of the *Spiritualist* is largely occupied with quotations from Australian journals, notably the *Echo*, of Dunedin, a paper devoted to Freethought and Spiritualism.

In a letter over the signature of W. H. Harrison, the intimation is conveyed to the reader that the pecuniary condition of the *Spiritualist* is unsatisfactory. The opening paragraph thus states the matter:—

"None of the English Spiritualistic periodicals are self-supporting, although *The Spiritualist* is probably by far the nearest to that position, and all of them are kept up by voluntary subscriptions. In consequence of a subscription list not having been for many years past opened in these pages, and in consequence of only a score or two of old-established friends having taken any practical notice of the circular issued annually requesting support, so few special contributions have been received during the last three years, that unless something is done at once it will be necessary to cease issuing *The Spiritualist* after next Friday or Friday week." Mr Harrison adds:—

"The future of this journal is thus left this day in the hands of its readers, most of whom have worked with me for so many years on such excellent terms."

"The Medium and Daybreak."

In an editorial article headed "Premonitions of a Calamitous Fire," the late conflagration in Southampton-row, London, is thus referred to:—

"The building was a place for putting up chemicals and medicines, and contained vessels of highly inflammable fluids, which exploded from time to time, and caused the fire to rage with great fierceness. In three hours the fire had burned out, the efforts of the fire-engines, happily, protecting the adjoining premises. Two young men, the only inmates, who slept in an upper room, perished. It is supposed they were suffocated in their sleep by the fumes; their bodies were badly scorched. We mention the matter to state that some two months ago, Miss Lottie Fowler, while in the trance, stated to a member of our family that there would be a fire quite close to us, but that we would not suffer from it. The statement altogether escaped the memory till the above-stated fatal occurrence, when Miss Fowler's prediction was brought to mind."

Commenting upon Miss Lottie Fowler's prophecy, the editor remarks:—

"This occurrence and the psychological experiences attending it suggest a series of profound considerations. Why should a fire be foreseen weeks in advance? Why should the atmosphere of the neighbourhood be filled with the feeling of calamity some days in advance? Why could not these premonitions and experiences have been turned to account to prevent such a calamity? Why did the fire occur at all? What perverse inaptitude is it that causes human beings oftentimes to be the instruments of their own destruction? Is there an unseen spiritual conflict going on around and within us: the one side endeavouring to work evil, the other trying to prevent it? Are there not organic and moral conditions within human beings to favour the success of the evil or good influences? Though the evil powers succeed occasionally, are there not thousands of compensating victories by the good? If man's spiritual faculties were more highly developed, and used for beneficent purposes, would not all such calamities be avoided?"

"The Herald of Progress."

The *Herald* management is to be congratulated upon the support it has obtained from the local society, for it is editorially announced that—"The Newcastle Society has passed a resolution to purchase 200 copies of the *Herald* weekly for twelve months, at the full price of one penny, thus making the paper its organ, and constituting itself its guardian and friend, as also the friend of all other Societies in the Kingdom."

In a letter from "A Jersey Christian Spiritualist" the question is asked, "What has become of many prominent public mediums? Let me refer you to one amongst the many, for whom a sum was raised by subscription to enable him to complete an invention said to be given from the spirit-world; where is his promise that it would enable him to place the talent given him by God at the disposal of the cause, and *that gratis*? To be candid, one may say that *all* who have made traffic of Spiritualism have or

will go to the wall; and I say it is fortunate it should be so, because if we mortals had been allowed to go on in that way Spiritualism, instead of being a blessing to mankind, would have become a curse in the land. 'My Kingdom is not of this world' will remain true to the end of time."

"The Banner of Light."

In the issue of January 7th, there is a reprint from the *Herald and Globe* of Rutland, Vermont, of a lengthy communication from the pen of Dr. S. B. Brittan, the editor at large of the *Secular Press Bureau* in which the able contributor thus deals with an article in the above journal:—

"Several parties who do not approve of the spirit manifested in the editorial leader which appeared in your issue of the 9th inst., under the title of 'Injustice to the Devil' have forwarded copies of your paper to my address, and letters urging me to reply to your article. They seem to think the spirit that inspired your editorial has not made much progress, and really needs to be enlightened. The offensive terms employed in your characterization of Spiritualism, and this unscrupulous attempt to defame a great people, numbering millions in every part of the civilised world, really place you without the pale of civil and rational controversy on this particular subject." The reviewer then asks:—

"What does the title of your article imply? Evidently, neither more nor less than this: *That the Devil himself is dishonoured in having the Spiritual Manifestations referred to his agency.* For aught we know to the contrary, your knowledge of the personage whose claims to justice and respectability you seem disposed to vindicate, may be full and comprehensive; but your article clearly proves to the minds of all thoughtful observers, that so far as you have been informed at all upon the subject of Spiritualism, *you have been misinformed.*"

The editor of the *Herald and Globe* had, in his article, denounced mediums and manifestations, and expressed his opinion that the literary ability displayed in Spiritual communications was of the poorest character. Dr. Brittan ably refutes such assertions, and gives some beautiful extracts from certain inspirational poems delivered in his presence.

"The Religio-Philosophical Journal."

Mr. G. B. Stebbins, of Detroit, Michigan, a well-known author and lecturer, narrates the following:—

"As to Powell I have small means of knowing much, yet hear only fine reports of his conduct. Last night we went to a circle, some twelve present; sundry 'big Injun' messages were given, and then slate-writing. His doings are remarkable, yet not wholly agreeable—the 'influence,' I mean. Last night, when I was called to him by 'Tecumsch' he took my outstretched forefinger, called several up to see and feel that it was clean. I knew it was; all was in strong light. Then he took my finger in his hand and drew it across the slate held out before us; no mark was made. He drew it across again. I distinctly felt the coming on my finger-end of a bit of hard stuff, and a strong mark was made, as by a slate-pencil. He kept on, guiding my finger with his hand and wrote in large and distinct letters: 'Chief, a brave is here with you; him name Stevens S. Jones.' The name was written on the side of the slate opposite the rest, as the other filled the other side. I had no thought of Mr. Jones. Then came a verbal message of approval of my work on the *Religio-Philosophical Journal* and a wish that 'big scratch man would publish it.' The bit of pencil on my finger-end I kept, and see no way how it came there. It seemed made at the moment. Raps in time to music closed the two hours.

"You ask of Powell's writings, 'Was the hard substance which you mention as coming on your finger-end, a bit of pencil, or some unknown substance?' It was a dark bit of matter about as hard as a slate-pencil, and of a substance that made a mark, like such a pencil, on the slate. Its material I know not, only it seems slaty. In size it seemed not half a pin's head, at any time, and less at the close, after it had been used for writing. As soon as the message had been finished—Powell guiding my right forefinger over the slate with his right hand to write—he called my wife (or 'Tecumsch' through him did), who stood close by, asked her to open the palm of her hand, and shook off the substance left on my finger-end into it. I put it in a paper and we have just looked at it—a minute bit, a scale, which divided when touched. The writing being under a strong light, and feeling the substance on my finger the instant writing being on the slate, carefully looking at his hands meanwhile, I could see no way in which he or anyone could place it there. This fact is the feature of the matter—this apparent making of the slaty substance in an instant, on my finger-end. With strong light, full use of my faculties, and closely quiet watching, I can't solve it, save as a sort of materialization. The field is open and I would like to hear from others."

"The Two Worlds."

From the reports of "Spiritualism in New York and Brooklyn" given in our contemporary, we learn that on Sunday, the 1st inst., "Mr. E. W. Wallis, the eloquent young trance-speaker, from England, commenced an engagement with the Brooklyn Fraternity, at the Institute Hall. His subject in the afternoon was, 'The Work before us,' and he gave an exceedingly

able and appropriate address to Spiritualists in regard to the practical duties devolving upon them in the coming year."

The following item is also given from the pen of the editor:—

"A sister of one of the editors of this paper—Mrs. Harriet Stone, of Billerica, Mass.—recently passed to the spirit-life at an advanced age. For many years she had been a firm believer in the peculiar doctrine of the Second Adventists, holding death to be an unconscious sleep until the 'final resurrection,' &c. Of course, she strongly repudiated the possibility of the presence and communion of departed friends in any instance. But a week before her decease, as we are informed, she one day looked up and said to the sister who was attending her, 'I see L., and M., and Mr. B., and E. A. W.' All these were relatives who had been some years deceased. The night after her release from the body, a niece of hers, living in Arlington, Mass., about twenty miles distant (not a Spiritualist), dreamed that she saw a carriage drive up to her door, in which was her aunt Harriet, her face apparently distorted with pain. She (the aunt) looked out of the carriage window and said, 'Well, I have got through.' The dreamer awoke with a start at the vividness of the scene. The next day, she received a postal card announcing her aunt's decease, and subsequently learned that in her last hours her face had been distorted by suffering as seen in the dream."

SPIRITUALISM IN LONDON & THE PROVINCES.

GOSWELL HALL.

On Sunday evening last, the hall was well filled to hear the third lecture of the series now being delivered by Mr. J. J. Morse. The subject on this occasion was "Immortality: Its Pursuits." Before entering into the subject proper the guides briefly referred to the two preceding discourses, inasmuch as the present one might be taken as the conclusion of the section on Immortality. Proceeding to deal with the subject in hand, they first presented and examined the position of children in the future life. An earnest appeal was made on behalf of the young, especially impressing upon all in this life the great necessity of studying the natural tastes and inclinations of children so as to bring out the talents with which they are endowed, instead of being so tyrannical and despotic, as the bulk of people are, towards the little ones by cramming into their young minds all sorts of old-fashioned creeds and dogmas. By acting thus their progress in the next life is very materially arrested, inasmuch as they must get rid of all these mistaken ideas before they are capable of receiving the higher truths of Spirit-life. Looking at the pursuits in the next life more generally, the controls divided the inhabitants into three classes, viz.: those who were seeking knowledge for their own benefit; those who were seeking to benefit their fellows in their own and also in this sphere; and those who delighted in injuring others. The guides spoke at considerable length under each of these headings, and by apt illustrations, accompanied with sound reason and argument, drew forth the well merited applause of the audience. A selection from Tuttle's "Arcana of Spiritualism," on "Heaven," was read by Mr. Greenwell, and was duly appreciated. It must be gratifying to Mr. Morse to see the audiences increasing on each succeeding Sunday, a fact which of itself speaks volumes. I know the committee of the C.L.S.E.S. feel themselves under a great obligation to Mr. Morse for his exceeding kindness in giving this course of lectures.—VERITAS.

CARDIFF.

The usual meeting of the Cardiff Spiritualist Society was held at the rooms on Sunday evening last, Mr. Sadler, jun., in the chair. After readings by Messrs. E. Adams, hon. sec., and W. Paynter, a consultation was held respecting the future conduct of the Society. The members referred to in the report inserted in last week's "LIGHT" explained their reasons for the course of action they had taken, expressing their desire for the harmonious working of the Society. After a short discussion it was unanimously resolved to call a general meeting on Thursday next, the 26th inst., to consider future policy.—E. A. (Hon. Sec.)

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. R. Holme occupied the platform of the N.S.E.S. on Sunday evening last, 22nd inst., and lectured to a moderate-sized audience on "Thought." This gentleman is not a Spiritualist, but he handled his subject very well, and had evidently endeavoured to think it out fairly. With a little more practice he might become useful as a speaker. However, we can but dissent from some of his conclusions, notably that departed Spirits, on passing from the material to the spiritual life, invariably find themselves in gross darkness. The lecturer spoke of this as if an external darkness. As he claims to have read all, or nearly all, the best writers in the Spiritualist ranks, he surely might have gathered that this darkness spoken of by some Spirits means an esoteric or spiritual and mental darkness.

ANNUAL MEETING.—The President in the chair. The secretary's report showed that the committee's endeavours during the past quarter had been crowned with considerable success in regard to finances, the debt having been reduced in that time from about £40 to £23. The bulk of this reduction, however, is

mainly attributable to the several lectures delivered by Mrs. Britten, the charges for admission producing a handsome surplus. The librarian's report shewed the possession of 290 volumes; and the membership was returned at about the same as last quarter. Upon a motion being made for the confirmation of the report, Mr. H. A. Kersey moved as an amendment that: "This meeting stand adjourned until next Monday so that the report be corrected and amended by the secretary," as he noticed that an important action of the committee had been omitted—he referred to the statement in the *Herald*, that the committee of the Newcastle Society had resolved to purchase 200 copies of that paper per week at retail price, thus constituting the paper their organ. This he looked upon as dangerous to the welfare of the Society, and on the top of the debt under which they were struggling would lead them into more financial difficulties, and it might be disheartening to the ladies and others, who had been, and were striving to redeem the Society from its present difficulties. The chairman endeavoured to rule Mr. Kersey out of order, as the matter was not in the report. Mr. Kersey said it ought to have been there and therefore he pressed his amendment. The chairman endeavoured to shew how imaginary were the difficulties anticipated, and told the members not to be alarmed. Mr. Seed thought that their action should be endorsed by the members, although the paper was far from what he would like to see it, both in grammar and get-up. Mr. Gibson and Mr. Wilson agreed pretty much with the fact that the paper was far from what they would like to see it, but begged the members to support the action of the executive, and do their best for the paper. The report was then confirmed. The report also stated that the committee had discharged their debt with Miss Wood, but it might be stated that from instructions given by Mr. Hare, as acting for the proprietors of the *Herald*, to Mr. Hunter, treasurer of N.S.E.S., £2 was kept from the money due to Miss Wood, to go to the *Herald*, being the unpaid part of the £10 promised by Miss Wood to that paper prior to its being taken by the present proprietors, and which she refused to pay to a private speculation. The meeting then proceeded to the election of the executive, which, after the counting of the ballot papers, resulted as follows: Mr. John Mould, president; Messrs. Urwin and Dare, vice-presidents; Mr. Robson, Mr. Pickup, Mr. Frost, secretaries; Mr. Hunter, treasurer; Mr. Gillespie, librarian; Messrs. Kay, Coltman, Bristol, Haydock, Seed, Gibson, Wilson, Swanson, committee; the only new names on the executive being those of Mr. Gillespie and Mr. Swanson. At this juncture, Mr. Burton stated that he had received a letter from the committee in December, stating that he had been expelled from the Society, but giving no reason; he had written to them demanding the reason, and they replied with an evasive statement, which said that he had stated that "he would remain in the Society to annoy it, and smash it up," or something to that effect. To this he replied, calling upon them to send him the names of the person or persons who made the charge, but they gave him no answer. Consequently, he appeared at that meeting to call upon them for the names of the said persons. The Chairman said that Mr. Burton could make an appeal against their decision but they refused to give him the names of the persons who laid the charge, stating that the executive took the collective responsibility. Mr. Burton stated that the charges were false, originating from personal animosity and that until he got the names of his accusers, which was his legal due, he would consider the Society had acted towards him unfairly. One of the executive said that Mr. Burton had made himself obnoxious by his defence of Mr. Morse in the early part of last year. But such an objection to a man speaks for itself. It is pretty evident that the real reason for the expulsion proceeds in part from Mr. Burton's stand in regard to the treatment of Messrs. Morse and Lambeler and Miss Wood, and that they connect him with "the few London men" who they assert are conspiring to smash the *Herald* and the Newcastle Society. One particular matter we have omitted which occurred at the commencement of the meeting. Mr. Kersey said that Mr. Hare had told him that it had been decided that the profits from the bookstall should go to the *Herald of Progress*. This Mr. Hare denied, but Mr. Kersey insisted that it was so. However, at the finish Mr. Mould remarked, as a set-off against this point, that in the past the bookstall had been carried on for the benefit of a man who was an enemy of this Society, namely, Mr. Morse. Mr. Kersey denied this statement *in toto*.

GATESHEAD.—On Sunday last the platform of the G.S.I.S. was occupied by Mr. W. Eaton, a new trance speaker, who delivered himself most admirably in a first effort. The subject was "The Battles Won." He was followed by Mr. Grey, who gave a discourse upon "Advice to Young Mediums." His remarks were well received, and in many respects were good and useful for those who desire the development of the gifts of mediumship. Mr. Burton occupied the chair and gave some salutary advice upon the investigation of Spiritualism.—NORTHUMBRIA.

MRS. HARDINGE BRITTEN has promised to lecture as follows:—Sunday, Jan. 29, Macclesfield; Sunday, Feb. 5, Blackburn; 12, 13, and 14, Newcastle; 19, Liverpool; 26, Sowerby Bridge. Sundays of March and April, Manchester.—Apply, The Limes, Humphrey-street, Cheetham Hill, Manchester.

H. D. JENCKEN'S WIDOW FUND.

It is known to many that Henry D. Jencken, barrister, late of the Temple, passed away suddenly on Saturday, the 26th of November, 1881, leaving his wife and two children, boys, (ages eight and seven), totally unprovided for.

Mr. Jencken's ordinary practice was sufficient for his current expenses; but his losses of capital were heavy, through the failure of several joint stock companies in which he had taken shares.

It may be in the remembrance of many that serious injury was inflicted on Mr. Jencken in Spain by a mob. The case was before our Parliament, but no compensation could be obtained from the Spanish Government.

Mr. Jencken was for about seven years the active hon. secretary of the Association for the Codification of the Laws of Nations, and was also the author of several law books. His sudden death, and the consequent blight on the widow and two lads, creates for them our sympathy, and the desire that it take a practical shape. After pondering over the plans for effectively meeting the emergency, the one selected as the most useful is:—

Raise a thousand pounds, and invest the same in Municipal Bonds, yielding from 4 to 4½ per cent. per annum interest; and pay over the interest so received, by way of annuity, to the widow, until her decease; then, either continue the annuity to the sons, or apportion the capital to them in equal parts, as the trustees may decide.

As the amount that may be raised by the nobleness of the givers is uncertain, the trustees will be governed in the manner of adapting the funds as may seem best to the wants of the widow and children.

Several members of the Association referred to are much interested in the case; and desire the success of the appeal. They personally witnessed Mr. Jencken's earnest devotion to the objects proposed by leading legal minds of England, and on the Continent—that of codifying the European laws, so as to effect a *unity* of action amongst the nations.

All donations paid into the Union Bank, Chancery-lane, to the credit of "H. D. Jencken's Widow Fund," will be acknowledged. It is simply suggested that *rapidity* of help is of vital importance.

J. IGNATIUS WILLIAMS, Temple, E.C.
J. ENMORE JONES, Enmore Park, S.E.

FREE HOSPITAL.—"The Boston Spiritual Conference, which meets at Berkeley Hall every Wednesday, has put forth a plan for a 'Spiritual Bethesda,' where the sick can come and be healed magnetically, free of charge. It is to be in fact a free hospital, supported by gifts, fairs, and other means, and conducted by Spiritualists. This must ultimately be realised, and there is no better place than Boston, no better parties than the Berkeley Hall Society, and no better time than now, to inaugurate the movement. Most heartily do we wish them success."—*The Two Worlds*.

THOMAS GALES FORSTER.—"We are pained at having to record that owing to Bro. Thos. Gales Forster's recent illness, he has been obliged to comply with his physician's advice (couched almost in terms of command), and to cease lecturing for the present; an event much to be deplored, not only by the Spiritualists of Washington, where he was regularly engaged, but by those throughout the country as well—for the cause cannot spare any of its tried workers at the present time. Bro. Forster's name is a household word among the adherents of the Spiritual cause, from Maine to California, and we hope he will yet recover to do added service for the New Dispensation."—*Banner of Light*.

"PSYCHIC NOTES."—Under this title a new periodical has been started in Calcutta, to be published fortnightly, the main object being to give fair and faithful reports of the marvellous phenomena obtained through the mediumship of Mr. Eglinton, and such other information in regard to Spiritualism as may stimulate enlightened inquiry, and which cannot be obtained through the ordinary Press. Some wonderful séances with Mr. Eglinton are described, in which the manifestations were obtained while the medium was held by sceptical witnesses. "LIGHT" is quoted freely and approvingly. There are also some ably written articles on various points of interest, both to Spiritualists and inquirers, and altogether *Psychic Notes* promises to be a valuable addition to Spiritual literature.

AN APPEAL.—The President of the Leicester Society of Spiritualists, feeling the need of a more suitable room for lectures, and séance rooms for the investigation of Spiritual phenomena and the advancement of Spiritual knowledge, appeals to the public for funds to enable him to build the same. The names of all subscribers to the amount of five shillings and upwards will be published, unless objected to. All sums received will be published weekly. Cheques or P.O.O. to be made payable to Edward Larrad, 10, Edwyn-street, Leicester, President.—[*Advt.*]