

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

Mr. Spicer's interesting paper on the Magnetoscope came opportunely with a copy of Mr. Rutter's "Human Electricity," which the kindness of a friend enabled me to read in its transition through my hands to the S.P.R. It is an interesting book, worthy of careful study, which Mr. Spicer shews us how to apply usefully. I find, with the pleased smile with which one greets an old friend, that a certain Quarterly Reviewer was hard at work on "dominant ideas" as far back as 1853, and I turn with "expectant attention" to the close of Mr. Rutter's rejoinder, and find (as I expected) that he "is not prepared to assent to the absurdities which have lately been set down to the potencies of 'suggestion,' 'expectant attention,' and 'dominant ideas.'" No: and thirty years make us none the more disposed to heed them than Mr. Rutter was.

I note, with regret, the removal of one more prominent Spiritualist from the field of active work. Dr. S. B. Brittan, the "editor at large" of American Spiritualism, did for many years a very prominent work, especially in refuting objections and removing misconceptions respecting the subject of which he knew so much. He wielded a powerful pen, and used it fearlessly in defence of truth.

The moral reflections of the *Spectator* on the last "Methrattion" (as the Birmingham fortune-teller and wizard called himself) are almost as curious as the widespread belief in his pretensions which the trial revealed. It is not singular that a belief, which has been handed down from generation to generation from time immemorial, should survive in districts little touched by the fashionable scepticism in things spiritual: especially when their recognised teachers, "the established clergy, despise the whole set of ideas too much to speak of them," and therefore do nothing to direct thought and belief into proper channels. It is this ignoring, scoffing, contemptuous attitude that has so failed in all times, and so fails now, to make any serious impression on beliefs that are founded on reality, though they possibly and probably distort facts grievously and draw from them ludicrous inferences in many cases. The *Spectator* writer "can testify of his own knowledge to positive faith in astrology . . . as existing among fairly-educated persons!" I am happy to confirm him. I know several "fairly-educated persons" who have such belief as the result of careful investigation: and I venture to think that such knowledge is more excellent than the clergy's attitude of disgust that cannot bear to speak of what they have made no effort to understand. Yes: "Positive beliefs, hardly distinguishable from belief in magic, are still in existence in England:" and I make bold to say that it is better to deal with them, purify them of "superstition," and investigate their claims to attention, than to assume

the clerical attitude of superior scorn. That has failed at any rate. The crude beliefs linger and spread, because they have some misunderstood or distorted truth at the bottom of them. Let science direct the light of modern knowledge on them, and tell us whether any, and, if so, what truth is in them. That is nobler work than sneering.

I am indebted to Mr. John Wetherbee for a copy of the *Boston Commonwealth*, (January 20th), containing a paper on "A Watchnight with the Spirits" which records some noteworthy facts. The meeting was held, as the title indicates, at the death of 1882 and the birth of 1883. Miss Berry, the medium, has not been long enough at the work to become hackneyed. Mr. Wetherbee speaks very highly of her powers, of her intelligence, and of her integrity. Some fifteen or twenty people were present. The medium sat in an angle of the room, and the observers (if we can call them so in darkness) sat in a horse-shoe circle in front of her. The room was absolutely dark. The description of what occurred is important enough for extended quotation.

"Soon appeared one or two mellow (what are called in circles) electric lights. They were more or less bright, but shed no light on the surrounding darkness. There were several of them, some more extended than others. In a few minutes one of them, which seemed to be on the floor, extended itself upwards, became about two feet long and two or three inches wide, then seemed to sink into the floor, and all was dark. Then it was repeated; and another, higher up in the room, descended; and others of different forms and sizes appeared till the whole together made a full-sized or adult human figure, under the circumstances wonderful to behold. Then suddenly, after a few motions manifesting life, it dropped to the floor in a shapeless lump of mellow light, and then went out as before. Then, in the same way, by degrees it re-appeared; this time the full form, visible by its fiery outlines and lighted folds and trimmings, became a thing of life, moving around gracefully and naturally. During this witching or ghostly hour some twenty of these radiant forms appeared; or forms with radiant outlines. Sometimes two or more appeared at the same time. Once a child, perfect in form, about three feet high, appeared by the side of an adult spirit. Some one said: 'Why don't the adult spirit take it up?' The spirit stooped then and took the spirit child in its arms and caressed it, and moved about with it some time. These radiant forms were often much nearer some of the friends than they were to the medium, who kept her seat, and by her voice we knew all the time where she was. Some of the friends were so fortunately seated that these forms in moving about would not only come near them, but the sweep of their skirts, trimmed with light, would pass between them and their feet when a little extended, as they were seated. They saw the passage, but felt nothing, it being apparently intangible to the touch, though unmistakably real. The forms all had the appearance of being jet black, with illuminated outlines and trimmings, folds, belts, caps, and parts of the form glistening with this light, making perceptible the black or illuminated parts of the figure. All these forms seemed to disappear in one way, and 'dematerialise' seems to be the word to express it. When disappearing, the light or figure shrunk into a somewhat shapeless mass of light and gradually sank to the floor, growing beautifully less and then going out, or dematerialising as if it sank into the carpet or floor."

A very remarkable manifestation at the same séance is thus recorded. It will not (as Mr. Wetherbee says) be soon forgotten by those who saw it.

"A shapeless lump of woolly or fleecy-looking light, about

the size of a man's hat, appeared on the floor, a little in front of the medium, and about as near to the lookers-on. While watching it, wondering what would come next, some one started, rather spontaneously, the good old hymn, often sung at religious meetings, beginning 'Come, Holy Spirit, heavenly Dove!' and during the singing the lump of shapeless light on the floor flew up into the air a perfect dove—flew about the room—wing movements perfect, as if a thing of life. This was no flash; it lasted quite a while. All saw this illuminated bird—saw it sustain itself naturally, fly to and fro, and then descend, again apparently assuming the original mass of formless, fleecy light on the floor, which then grew less and less, and, in the usual way with all these radiant apparitions, went out—extinguished itself."

The Himalayan Brother has got into a novel. "Mr. Isaacs," by F. Marion Crawford (Macmillan), gives us some curious details about these beings, in whom the author seems fully to believe. Ram Lal (the Koot Hoomi of the novel) is an Adept who appears in proper style as a Brother, "in astral shape while his body is quietly asleep in a lamasery in Thibet." Moreover, he "controls the forces of nature," so as to raise a "fleecy mist" at a most opportune moment. And he talks metaphysics and philosophy in a very bewildering manner. Spite of some defects, the book is fascinating, and worth reading.

M.A. (OXON.)

#### DO LOWER ANIMALS LIVE HEREAFTER?

To the Editor of "LIGHT."

SIR,—I desire to supplement the interesting anecdote recorded in your paper of February 3rd.

I see no reason why the "pets" we have loved on earth may not be restored to us after our removal to the sphere we call Heaven. To me, it is certain that whatever God knows will add to our happiness there will be there enjoyed by us. To some the restoration of a dog or a bird may be a very small matter; to others it will not be so. I have a dog for which a dealer might give me twenty shillings; I would not part with it if he were to offer me £200. That sum could bring me nothing that would yield me so much enjoyment as I derive from the companionship of my friend with four feet.

But to the purpose of my letter.

Some months ago, "sitting" with Mrs. Jencken, I had this message from my wife: "Do you remember a little bird I had that I was very fond of? It died: its spirit is flitting about me now." I thought no more of it until, about two months afterwards, I was at Bath, where a little boy (of high-class parents and position) gave me, among other messages, this from my wife: "I have brought my little Dickey with me: he is on your shoulder now!"

I have another anecdote to tell. My wife had a beautiful little dog that she loved dearly: it loved her as dearly: indeed it seldom left her, and was on her bed when she "died." I gave it—or rather *lent* it in perpetuity—to the good woman from whom I had purchased it six years before. I could not well keep two, and I knew the dear pet could not be in safer or better hands. It died. At one of my "sittings" I put this question to my wife: "I have just had a sad loss; can you tell me what it is? I ask it as a test." No one present but myself had the slightest idea what I meant. I got no reply, although I repeated the question several times, and was consequently somewhat pained at receiving no response. But to my great delight, and also to my utter astonishment, I confess—I found written on a sheet of paper under my hand, these words:

"My dear little Blackie is with me."

Now, its name was "Minnie"; no one knew it by any other. I doubt if anyone had ever heard it called by any other. But she used to do so to distinguish it from mine; mine was little "Whitey"; hers little "Blackie."

I need not say the message was "*direct writing*," with which the "medium" had nothing to do—*could* have had nothing to do. Moreover, it is so exactly the handwriting of Mrs. S. C. Hall, that I should have no hesitation in presenting it as an autograph.

It is by no means the only specimen of her writing—"direct writing"—which she has given to me since she left earth; one I have that contains 140 words, written in less than a minute, in the full light of mid-day. Mrs. Jencken could as easily have

written that long communication, covering a large sheet of paper on both sides, as I could have moved the moon—one of the few things a man may yet safely pronounce to be "*impossible*."

I have had the communication photographed, both sides, and send you one of the photographs.

Any person acquainted with her handwriting would recognise it at once. She writes to me concerning many things known to me only, and has brought with her her child—the only child we had who lived (and her earth-life was very brief). She is now not a child, but a "young lady" (as was she, his daughter, of whom the poet, Longfellow writes).

She, too, has written to me—*direct writing*.

Delusion or fraud is utterly out of the question. I believe Mrs. Jencken to be entirely incapable of either—of any wrong thought indeed; but if she were, I take good care to render either an impossibility. It is my duty to do so at all times.

But that is a topic on which I shall have probably much to say to you at a not distant date. My book, "*Retrospect of a Long Life*," is finished, and I may have leisure to do some more work in some other way.

I trust to advance the cause whence I have derived happiness incalculable; for she who was my companion, guide, comforter, friend, and wife, during fifty-six years of earth-life, is all these and more, now that she is a saint in Heaven. I have, not only frequently, but continually, evidence of her presence as clear, convincing, and conclusive as I have that there are four fingers and a thumb on my right hand.

I believe I shall demonstrate that fact to the conviction of any intelligent and upright reader of the statement I shall make: and I think I shall be heard with as much attention, and trust, and confidence, as I should be in a court of justice, upon any subject on which I could not fail to be rightly informed.—Truly yours,

S. C. HALL.

3, Sussex-place, Kensington, W.,  
February 5th, 1883.

#### SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "LIGHT."

SIR,—I think that Mr. Frank Podmore is doing good service to the cause of Spiritualism by bringing forward the experiences of his friend, as narrated in "*LIGHT*" of the 10th inst.

I am perfectly certain that no disaster to the truth can possibly take place from a free and candid expression of opinion on the part of those who have passed through the ordeal of incipient mediumship, but, on the contrary, these experiences may serve as guide and warning to others who are yet in the "*Valley of the Shadow*," and who may by their help avoid the many pitfalls in which that "*Valley*" abounds. It appears to me to be almost a matter of necessity in commencing the study of any new subject, that the mental attitude of the student should be that described by Mr. Podmore as one of submission. The *danger* lies in allowing that submission to degenerate into *servility*.

With those of us who are mediumistic, and who possess even the most moderate share of vanity, there is always a tendency to believe that we are in some way, not to be explained, the especial objects of the watchful care of higher powers; and this belief, in all probability, is the medium which distorts and perverts the truth which we are gradually drawing to ourselves, and ends in travestying that which otherwise might have been of the highest value.

These painful experiences ought, at least, to teach us to remember that whilst accepting gratefully any suggestion from the spirit-world which may help us to form the line of battle to the best advantage, yet that the actual conflict must be borne by ourselves.

It is easy enough to induce others to work out for us our school lessons, and we may, for a time, receive credit for that which we do not deserve, but in what will that avail us when we come to pass the examination of life? I have heard many voices during my state of transition, but one voice stronger than all the rest has ever warned me not to accept all that was told to me as absolute truth, but to test everything at the bar of my own reason.—Yours faithfully,

EDMOND W. WADE.

Lewisham, February 12th, 1883.

Many Spiritualists will learn with regret that Mr. W. Davis, of Clapton, who is so well known as a trustworthy and excellent medium, has been suffering from a severe illness, and we are expressing the wish of his friends that he will soon recover.

## LETTERS ON THEOSOPHY.

(FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.)

## No. IV.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven, or some sphere of punishment, for all the rest of eternity, since they are reluctant to contemplate the notion of final annihilation even for their mere personal entities, unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of millenniums. Thus the Heaven of vulgar theology—not to speak of the hell—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth-life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning, but no end,—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth, in a new spiritual body, with recollection of the past life on earth, and perceptions of the continued life in progress here for the living friends and relations left behind. Now a Heaven which constituted a watchtower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish, and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in the conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like—annihilation-like—trance, waiting for the resurrection at the end of the world. The resurrection, by-the-bye, has an occult meaning, which the present explanation may help to elucidate, but of that more anon. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either open or not open yet for the reception of souls, and then one of the two lines of speculation, above roughly indicated, must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge—within the range of ordinary human understanding—can be presented to the reader in language as lucid as a diamond and, no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life, which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of

intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar; to whom its minutest details are no longer strange. From these the information comes which we are about to lay before the reader.

Rejecting the unscientific name which has become encrusted with too many mis-conceptions to be convenient, let us keep to the Oriental designation of that region or state into which the higher principles of human creatures pass at death. Devachan, to begin with, makes no offer of eternal accommodation to the finite personalities of dying men. It has already been explained that when the four higher principles escape from the body—i.e., from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliques* remain in the *Kama loka*, or immediate vicinity or atmosphere of the earth; and the higher two, invested with consciousness by having assimilated all that is adapted to a superior state of existence from the fifth principle, *manas*, or animal soul, pass into a temporary period of oblivion from which they are, so to speak, born into Devachan. Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth; that which survives in Devachan is the man's own self-conscious personality—under some restrictions, indeed, which we will come to directly, but still it is the same personality, as regards its feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music, would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them they will be there. It is not necessary to say more to give a clue to the position. Devachan is a subjective state. It will seem as real as the chairs and tables round us,—and remember that above all things to the profound philosophy of Occultism are the chairs and tables, and the whole of the objective scenery of the world, unreal; merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there.

Now, we fancy very few Western thinkers at the first glance will welcome this account of the Heaven awaiting them beyond the grave, but we are not weaving pleasant fancies; we are describing natural facts, and to say that a condition of things is unacceptable to the imagination is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will shew that this subjective isolation of each human unit is the only condition which renders possible anything which can be described as a felicitous spiritual existence after death for mankind at large. And Devachan is a purely and absolutely felicitous condition for all who attain it. There is no inequality or injustice in the system. Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering. It is a life of effects, not of causes; a life of being paid your earnings, big or little, not of labouring for them. Therefore it is impossible to be, during that life, cognisant of what is going on on earth. Under the operation of such cognition, there would be no true happiness possible in the state after death.

But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination which cannot escape from its present surroundings. To begin with about monotony; no one will complain of having experienced monotony during the minute or moment, or half-hour, as it may have been, of the greatest happiness he may have enjoyed in

life. Most people have had some happy moments at all events to look back to, for the purpose of this comparison, and let us take such a minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed, unchangeable sensation of intense happiness goes on and on,—not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time, until the efficient impulse has exhausted itself. It is not a reality, it is a mere dream, objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality, all the while is being cheated by nature, and must encounter a terrible shock when it wakes to its mistake. But in the nature of things it never does nor can wake. Its waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there even possibly a parting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them, even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away.

There is a sense of unreality about the whole affair which is painful to the mind at first no doubt, but this is probably much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People, to begin with, would be either admitted or excluded, and the differences of favour shewn to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unflinching certainty. Not merely as regards the duration of the blissful state, which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realise. But the indication of its character is enough to shew how perfectly it falls into its appointed place in the whole scheme of evolution.

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past, there is no opportunity while the soul inhabits it for the punctual requital of evil deeds. But nature does not content herself with either forgiving sins in a free and easy way or damning sinners outright, like a lazy master too indolent rather than too good-natured to govern his household justly. The *Karma* of evil, be it great or small, is as certainly operative at the appointed time as the *Karma* of good. But the place of its operation is not Devachan. The rebirth into objective existence is the event for which the *Karma* of evil patiently waits; and then it irresistibly asserts itself. Not that the *Karma* of good exhausts itself in Devachan, leaving the unhappy monad to develop a new consciousness, with no material beyond the evil deeds of its last personality. The rebirth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep, a peaceful night, with dreams more vivid than day, and imperishable for many centuries, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth-life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other than the Devachan state to be dealt with. For once in Devachan, there is very little opportunity for communication between a

spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth, those friends, if the bond of affection has been sufficiently strong, will be with the happy spirit still, to all intents and purposes for him, and as happy, blissful, innocent, as the disembodied dreamer himself. It is possible, however, for yet living persons to have visions of Devachan, though such visions are rare and only one-sided, the entities in Devachan sighted by the earthly clairvoyant being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan, becomes for a few minutes that departed personality, and writes in the handwriting of the latter, in his language, and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport* is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the science room is the denizen of that intervening region between earth-life and Devachan, which has already been referred to as *Kama loka*. On the subject of shells or elementaries so much has been written of late that this branch of the subject may be passed over lightly now. The upper duad having won in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all, with a remnant of the fifth, its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time, an empty shell, though alive for awhile to a certain extent. A word or two of explanation, however, is required in reference to the complete two-principled being which remains in the *Kama loka*, when the upper duad does not win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purpose of communication with still living people, than the shell. And so it might be if it remained in *Kama loka*, but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies, and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere," of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere; but since the explanation in these fragments of the seven-fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning-point in the cyclic chain—and this eighth sphere is out of circuit, a *cul de sac*, and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manvantaric chain, which is lower than our own in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give. One statement, though, is definitely made, viz., that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something

which the higher principles may draw to themselves, something to redeem the page of existence just past from total destruction. And here it must be remembered that the recollections of life in Devachan, very vivid as they are so far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure, even though many such pages will then seem to him most likely very dull reading, and will not be frequently referred to. It is this revival eventually of recollections concerning all the long-forgotten personalities that is really meant by the doctrine of the resurrection, of which the modern Prayer-books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teaching at present under conveyance to the reader. It may be worth while to do this as a separate undertaking at a later period, but meanwhile, to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when, at last, “the resurrection” has been accomplished—there will be no entirely infamous pages; for even if any given spiritual individuality has, occasionally, during its passage through the worlds, been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex, that spiritual individuality, in such cases, will have retained in its own affinities no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book; and at the time of death the spiritual individuality will have passed into the unconscious gestation state, from which it will be reborn in due time into its next life of objective activity. All the self-consciousness connected with that existence will have passed into the lower world, there eventually to “perish everlastingly,” an expression of which, as of so many more, modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common-sense of the matter would shew, there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of causes, this earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *Karma*, the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh *Karma*, whatever they may be, for this will be generated by the use we make of them in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old *Karma* bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready money transactions with nature, so to speak, of which it may hardly be necessary to make any entry in her books. But the great inequalities of life, as regards the start in it, which different human beings make, is a manifest consequence of old *Karma*, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects—the state in which the principles liberated from the body are still in *Kama loka*, and physically in the atmosphere of the earth; the state of Devachan, and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the *Kama loka* even is not immediately re-awakened after death. When a man dies his soul, or fifth principle, becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in *Kama loka* has to last but a few moments, hours, days, weeks, months, or years, whether he dies a natural or a violent death, whether this occurs in youth or age, whether the Ego has been good, bad, or indifferent, his consciousness

leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter its perceptive faculties become extinct for ever, and the Ego's spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayami rupa* may be thrown into objectivity as in the case of apparitions after death; but unless it is projected by a conscious or intense desire to see or appear to some one shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in *Kama loka* is obviously, from what has been already said, a phenomenon that depends on the characteristics of the principle passing unconsciously at the moment out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the Ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is, of course, of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible in the ordinary course of nature, while the stay in Devachan, which rewards a very rich *Karma*, is sometimes said to extend to enormous periods.

In conclusion, it may be added that this is a mere sketch of the state of things under examination as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details, and this will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

A. P. S.

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#### A TAHITIAN SEER.

The accompanying extract from an article on Tahiti, published in the Chronicle of the London Missionary Society for the present month, is worth placing in a position where it can be more readily accessible to those interested in psychical research. I hope, therefore, you may be able to find room for it in your columns. The writer is the Rev. J. L. Green, who has for several years been a missionary in Tahiti, and may be taken as a trustworthy witness. It ought not to be too late to have this story thoroughly investigated; even should it turn out to be partly mythical, the characteristic *à priori* reasoning and the consequent behaviour of the scientific men of Tahiti are too good to be lost. “One touch of nature makes the whole world kin.”

Dublin, February 5th.

W.F.B.

“There existed in former times in the ‘Court’ at Tahiti a custom which found also a place in the ‘Court’ of England in early days. It was customary for the King of Tahiti to have among his attendants a ‘jester,’ and some few years before the Island had been visited by foreign ships, this jester suddenly renounced the gods of the island; he moreover denounced them as utterly unworthy of the worship rendered to them; he also predicted that, ere long, large canoes without outriggers would come across the sea, bringing strange people with them; their skins would be white, but their bodies would be all covered over except their faces. He also stated that the people on one of these ships would tell them of another God whom all the Tahitians would ultimately worship; that the arrival of this large canoe would be preceded by a ‘rapu fenua,’ a ‘trembling of the earth.’ This jester was remonstrated with, threatened, and warned of the consequences of treating the gods of his fathers with such contempt; but he still persisted, and positively refused to give any further heed to the worship of those idols. The utter absurdity of the idea of a canoe, however large, crossing the sea without any outrigger was proved to the satisfaction of some, at least, of the people, when they removed the outrigger of one of their canoes, and took the canoe outside the reef in a heavy sea; it rolled and tossed about for some time, and ultimately filled with water. This prophet-jester was henceforth regarded as deficient in reason, and therefore, was allowed to indulge in his fanatical denunciation. Strange as it may seem, a year or two before the arrival of the *Duff*, a severe earthquake shock was felt all over the island, the first and last on record. The people became alarmed, and began to think that after all the ‘jester’ was not far wrong; for in the meantime the possibility of a large canoe without an outrigger living at sea had been proved by the arrival of foreign ships at the island. At length the *Duff* [the L.M.S. missionary ship] arrived, and the people were told of another God, to whom alone homage was due, and who alone could save from sin. The natives called this ship *Te rapu*, the *Trembling*, and these first missionaries were permitted to see the system of idolatry, which had kept the natives in bondage to Satan for so many ages, tremble and fall before the mighty power and influence of the Gospel of Christ.”

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PIÈCES JUSTIFICATIVES

OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

The following evidence, relating to Miss F., has been kindly sent to me by Mr. Hensleigh Wedgwood, in addition to that which was reported last week :—

"To set against your failure with Miss F., I must tell you of a sitting I had with her to-day. You know the way she goes on, so that it is extremely difficult to give a consecutive account of her addresses. In this street lived a cousin of mine, with whom we have all been very intimate all our lives, latterly a great invalid, suffering very much from his chest, a bachelor who died in the end of the summer leaving me a legacy. Miss F. said she felt his presence, causing a numbness down one side, then expressing pain in her chest and painful coughing. She said he was a cousin of mine who lived near me, and had lately died after months of illness; he was alone, unmarried; his sister C. was with him at his death. (She was there two days before.) He had a sister Susan. (True) She heard the name 'Ratmus.' (It was Erasmus.) She made one or two attempts at this before she got it. I suggested Horace (the name of a nephew), which she repudiated. My cousin, she said, was very tired of life, and was glad to die. I fully agreed with this, and have repeatedly said so of him since his death. He was happy now, she said, and wished me to know that he recognised that I had been right and he wrong. I used constantly to tell my spiritualist stories to him, while he held that everything supernatural was impossible. He went on to say that 'he had done what was right by everybody, and we were to enjoy it. He had given me a surprise, a pleasant one.'

"Most of these particulars Miss F. could have heard from no one. I had nearly forgotten one matter that she could not have got even from reading my mind. She talked about the time of his death, which she said wasn't this and wasn't that. I said it was about two months ago. She said that would make it in September, which I thought it was. She said it seemed to her that it was in August, and on coming home I find it was August 26th. She spoke of his great intimacy with me, which in fact had continued for fifty years."

The next case is one of those interesting but somewhat rare examples of clairvoyance induced by the mesmeric sleep. In this instance my informant gives me permission to publish his name. He is the Rev. Thomas Myers, and I will merely add that his vicarage is in the North of England, and that he is the nephew of the revered and learned Rev. Frederic Myers.

Monkstown, Dublin.

W. F. BARRETT.

CASE IV.

CLAIRVOYANCE.

November 4th, 1876.

I think from a letter of yours in the last *Spectator* you will be interested in the following facts, of which my wife's family has a store. Some few years ago my wife and her sisters discovered that a friend and dependant, a poor woman, had an extraordinary power, when they put her (for her health) into a mesmeric sleep. Such things as these occurred :—

*Fact No. 1.*—This person, we will call her W., was put into the sleep at Durham. My wife's brother, Mr. C., desired W.,

through his sister, the operator, to visit a certain house, the number and street of which were given her, in London. She was entirely ignorant of London, and the house and family were unknown to all except Mr. C. She said she had found it, and went upstairs into a room in which she found a young lady—a corpse. She said they were bringing up the coffin, and she spelt out a name on the coffin lid, which was the name of the dead young girl. W. informed them that the deceased young lady's friends were most anxious that Mr. C. should perform the funeral ceremony (he was a clergyman), and said that a letter had been sent off earnestly urging his going up from Durham to London. Mr. C. only knew that the girl was very ill. It turned out, however, that she was actually dead; the letter arrived next day earnestly desiring Mr. C.'s attendance to perform the funeral service.

*Fact No. 2.*—Another of my wife's brothers (Mr. G.) was most anxious to see an uncle upon a matter of important business, but he had no knowledge of his address, except that he lived somewhere in London. Mr. G. came to the house, and W. was sent into this mesmeric sleep. He said, "I am going to London to-morrow; ask W. where my uncle lives." They did so. A certain address was given. Mr. G. drove from the station straight to the house, and found the address was correct.

*Fact No. 3.*—W., in her sleep, was told to go and see a lady in London, and was asked certain questions about her, among others: "What is she doing?" The reply was, "Sitting at the table, drinking a cup of tea." This seemed very unlikely, as it was in the middle of the day, about one o'clock. Mr. G. had occasion shortly afterwards to pay this lady a visit, and asked her if she could recollect what she was doing in the middle of that day, saying that he had a special reason for inquiry, and that it was not mere curiosity. She confessed that she was drinking a cup of tea—her usual practice before going into the city.

In accordance with my request Mr. Myers kindly obtained the revision of the foregoing account by each of those who were present at the time; hence it may, I think, be taken as a substantially correct statement of facts. I was, however, anxious to know more about this clairvoyante, and in reply to my inquiries Mr. Myers writes as follows :—

"The person W. is alive now (1876), but the power she possesses is not known beyond my wife's family. This clairvoyante is perfectly trustworthy, is an ignorant, uneducated woman, and my wife's family have kept her name secret, and also her whereabouts—chiefly, I believe, in accordance with her own desire, as she does not wish notoriety, and is afraid of being thought a witch. Those who know her are fully convinced of her high principle and conscientiousness, and she has a larger share of common sense than most people possess in her rank of life."

THE FORENSIC GHOST.

Whether or not the defective ventilation of our courts of law be inimical to the phantom constitution, or whether these sensitive essences, oppressed with the absurdities of forensic costume and manners, take fright at the first glimmer of a counsel's wig, or at the titter that follows his joke—there can be no question of the extreme difficulty that has always been experienced in bringing a spectre fairly to judicial book. The office of detective seems better suited to its method. If we may trust recorded testimony, both sworn and unsworn, a ghost has suggested essential evidence, indicated lines of prosecution, even convened witnesses—and, all being ready, marched, so to speak, up to the very gate of justice. There, however, in this country at least, the spectre has invariably come to a stand. An objection to be sworn in that impressive manner so familiar to the frequenters of British courts of justice, may have something to do with it. Cross-examination by a sceptic in horse-hair, whose incredulity goes the length of impeaching one's very existence, and whose questions, in any case, must pierce one's substance through and through, may be sufficiently alarming. It is, as Dogberry observes, "most tolerable and not to be endured," that flesh and film should be thus pitted against each other; and, consequently, we need not be surprised that a tacit understanding has been arrived at, to eliminate altogether the accusing or litigious shade. If flesh and blood, that can speak well up to a jury,

and stand bullying, cannot convict a man, shall a shadow have that power? No. The ghost's word—appraised by the Prince of Denmark at "a thousand pound"—is now, in the jealous eye of the law, not worth one dump.

I would not, however, be thought to speak too lightly on the subject. Few things are more censurable than the habit, only too prevalent in our time, of speaking with over-familiarity of things that lie beyond the hitherto ascertained limit of natural laws. Nothing in this educated age astonishes one more than the extreme narrowness of that district which separates absolute scepticism from blind credulity. They are such close neighbours, that, without risk of offending one or the other, the reasonable mind has scarcely space to stir. With the former, the mere act of inquiry—"whether these things are so"—seems to involve a sort of abandonment of principle; with the latter, the most superficial examination seems enough. Without in the least challenging the wisdom of that arrangement which has outlawed the ghost, it is interesting to trace the manner in which, within the memory of the existing generation, what we are compelled to call supernatural interposition, has, to all appearance, contributed to the ends of justice. Thus in the case of a notorious murder near Brighton—some thirty years ago—a dream and a dream alone gave clue to the real authors of the crime, and to the spot where the victim's remains would be—and actually *were*—discovered. A remarkable instance of what, in Scotland, would have been termed second-sight, occurred within my recollection in a Midland county, and though, in accordance with practice, suppressed at the trial of the murderer, was received, and attested upon oath, at the preceding inquest. A market gardener, known from his fine presence as "Noble Eden," was murdered while at work in his fields at a long distance from home. His wife, ironing at a dresser by the kitchen window, saw her husband run swiftly past, pursued by another man, who brandished a stone-breaking hammer, as if threatening to strike. Aware from the first that it was a spectral illusion, and impressed with the conviction that some evil had befallen her husband, Mrs. Eden and a neighbour, who confirmed her testimony, at once gave an alarm. Search was made at the spot to which he had intended to proceed, when the body was discovered, cold and lifeless, the murderous weapon—a stone hammer—lying beside him.

Another example of this species of warning attracted some attention in the "burking" times at Edinburgh—the voice of one of the victims, recognised under circumstances irreconcilable with any known law of nature, having led to the suspecting, and thence to the conviction, of those monstrous criminals. A gentleman, not long deceased, used to relate that, while resident near Fort George, N.B., the disappearance of an old woman employed by many in the neighbourhood as a messenger, created much excitement. One evening as Mr. H. was sitting reading in an arbour, the missing woman suddenly thrust her head through the leafy shield! There was a broad crimson streak round her neck. She uttered no word, but an impression seemed to be conveyed to Mr. H.'s mind that she had been murdered, and that her body lay concealed beneath stable refuse, in a distant byre. Search was made there, the corpse was found, and the woman's husband, subsequently tried for the murder, was executed, confessing the crime.

In the French courts, questions of ghost, or no ghost, seem to have been permitted a wider range. Counsel has been freely heard on either part. In a case that, now many years ago, stirred up the whole philosophy of the subject, so much curious matter was elicited as to make the record worth preserving. Honoré Mirabel, a poor labourer on the estate of a family named Gay, near Marseilles, invoked the protection of the law, under the following extraordinary circumstances:—

While lying one night under an almond tree, trying to

sleep, he suddenly noticed a man of remarkable appearance, standing in the full moonlight at the window of a neighbouring house. Knowing the house to be unoccupied, he rose to question the intruder, when the latter disappeared. Fetching a ladder, Mirabel mounted to the window, but found no one. Struck with terror, he descended again with all speed, and had barely touched the ground when a voice accosted him.

"Pertuisan!" (he was of Pertuis) "there is a large treasure buried close at hand. Dig, and it is yours."

A small stone was dropped on the terrace, as though to denote the spot.

For reasons not explained, the favoured Mirabel hesitated to pursue the adventure alone, but communicated with one Bernard, a labourer in the employ of a farmeress—Madame Paret. This lady being admitted to their confidence, the three met next night at the haunted spot, and after digging to a considerable depth, came upon a large parcel wrapped in many folds of linen. Struck with the pick-axe, it returned unmistakably the melodious sound of coin; but the dirty and—as Paret suggested—plague-tainted appearance of the covering, checked their curiosity until, having been taken home and well soaked in wine, the parcel was opened, and revealed more than a thousand large Portugal pieces of gold.

It is strange, but true, that Mirabel was allowed to retain the whole of the treasure. But Mirabel was not the happier for it. He feared for its safety. He feared for his own life. Moreover, the laws respecting "treasure trove" were peculiarly explicit. It was questionable how far the decision of the ghost might be held to override them. In France, of treasure found in the highway, half went to the Crown, half to the finder. If discovered by magical arts, the whole went to the Crown, with a penalty on the finder. To these existing claims, the phantom had made no allusion.

In some perplexity, honest Mirabel consulted another friend, one Auguier, a tradesman of Marseilles, who advised that the secret should be confined to those who already knew it, adding that he (Auguier) was prepared to devote himself, heart and soul, to his friend's best interests, lend him any cash he needed (so as not to exhibit the foreign money), and, in fine, become his perpetual solace, monitor, and guard! The friendship thus happily inaugurated, resulted in Mirabel resolving to entrust the entire treasure to the custody of his friend, and appointing time and place for that purpose. On the way to this rendezvous, Mirabel, fell in with one Gaspard Deleuil, whom (Auguier being already in sight) he requested to wait for him beside a thicket; then going forward, he handed to the trusty Auguier two sealed bags, one secured with red ribbon, the other with blue, and received in return the following satisfactory document:—

"I acknowledge myself indebted to Honoré Mirabel twenty thousand livres, which I promise to pay on demand, acquitting him, moreover, of forty livres which he owes me. Done at Marseilles, this seventh of September.

"(Signed)                    LOUIS AUGUIER."

This little matter settled, Mirabel retired to his native village, and after starrng it there for a few weeks as a man of wealth, revisited Marseilles. He had passed a jovial evening with his friend and banker, Auguier, when, on his way home through a dark street, he was assailed by a powerful ruffian, who felled him to the ground, wounded, and made his escape. This incident begat a certain suspicion in the mind of Mirabel. As soon as he was able, he called on Auguier, and demanded the return of his treasure, or liquidation of the bond. His friend was lost in astonishment. What an extraordinary application was here! "Money? What money?" With honest indignation, he denied the whole transaction. Mirabel must be mad! To establish his sanity, and at the same time, refresh the memory of his quondam friend, Mirabel appealed to the

law, and in due course, the Lieutenant-Criminal, with his officer, appeared at Auguier's house, and made perquisition. No money was found, but the two bags that had contained it *were*, with the red and blue ribbons that had secured them. Auguier, questioned, gave a somewhat different version of the matter from that of Mirabel. He had indeed enjoyed a casual acquaintance with that gentleman. They had dined together, once, at Auguier's house. He had accepted the hospitality of M. Mirabel, as often, at a tavern. He had advanced that gentleman a crown. Mirabel had spoken of a ghost and money, and had talked of placing the latter of these in his charge—but had, in effect, limited his confidence to the deposit of two empty bags, and some ribbon. Deeply impressed with the marvellous history, the Lieutenant-Criminal decided that process should issue. It did.

Madame Paret, questioned, said that Mirabel had called on her, pale and agitated, and declared that he had been holding converse with an apparition, which had pointed out some hidden treasure. She was present when search was made, and the money found, and remembered hearing Mirabel say that he had subsequently entrusted it to Auguier. This testimony was confirmed by Deleuil, who, on the 7th September, had met Mirabel near the Porte des Fainéants (Idlers' Gate), and seen him deliver two bags, and take a receipt or bond in exchange.

François Fournière, questioned, confirmed the story of the ghost and the gold, and added that Mirabel seemed profoundly affected by the extraordinary favour and generosity shewn him by the spirit. He took the witness to his chamber, and there displayed to him a large bag, filled with gold coin. Other witnesses deposed to the sudden intimacy between Mirabel and Auguier, dating from the period of the discovery of the gold, and sundry experts testified to the resemblance between Auguier's autograph and the writing of the before-mentioned bond.

The ghost and Mirabel carried the day. It was a mere "walk over." The Lieutenant-Criminal, entirely with them, decreed that Auguier should be arrested and submitted to the "question." Appeal, however, was made to Parliament, at Aix. Persons began to censure the ready credence given by the magistrate to the story of the ghost, and an able advocate of the day prepared to do battle with the shade.

Is it credible (he asked, at the hearing) that a spirit should quit the repose of another world, simply to inform M. Mirabel, of whom it knew nothing, of the existence and hiding-place of this treasure? How officious must be the nature of such a ghost! how slight the prescience that failed to foresee that Mirabel would be deprived of his treasure by the first knave he had the misfortune to trust! Bah! There was, assure yourselves, no such spirit! And if no ghost—no gold. If no gold, then no ground for the accusation of Auguier. The case, he urged, was laden with suspicion. How, pray, was it that the woman Paret and the witness Deleuil demanded no share in the alleged booty? Were these excellent persons superior to the common weaknesses of humanity? The witness Paret saw a parcel discovered. The rest of her evidence was hearsay. The witness Deleuil saw the exchange of bags and paper. The rest of his testimony—spectre included—was hearsay also. The climax of injustice was surely attained, when we see M. Auguier, that respectable, estimable, substantial merchant (he was a small tallow chandler) of France's proudest sea mart, submitted, on the uncorroborated word of a nameless spectre, to the "question"! Let ten thousand witnesses testify to that which is contrary to nature and the light of reason—their evidence is worthless and vain. Take an example. The traditions of the noble house of Lusignan allege that the fairy Melusina, who had the tail of a serpent, and bathed every Saturday in a marble cellar reserved for her use, had once revealed a treasure to some weak idiot, who was immediately robbed of it by

another! Is it on a fable no less ridiculous that Auguier—the just, the respected family-father—the loyal citizen—the scrupulous purveyor—must be adjudged guilty? Never! Such justice might be current at Cathay—might be rampant in the yet unexplored islands of the Eastern Archipelago, might be whispered of even in Britain, but in France, gentlemen—*no*. One thousand times, *no*! Acquit, therefore, at once, this much injured man, and render him the compensation his wrongs demand.

It was now, however, the phantom's innings. Turning on the court the night side of nature, the ghost's advocate pointed out that the gist of Auguier's defence consisted of a senseless satire upon supernatural visitations. Was it, he asked, intended to contradict Holy Writ? to deny a truth attested by Scripture—by the Fathers of the Church—by general experience and testimony—and by the Faculty of Theology of Paris? "Desiring," says the recent decree of that enlightened body, "to satisfy pious scruples, we have, after very careful consideration of the subject, resolved, that the spirits of the departed may and do, by supernatural power and Divine license, reappear unto the living." The weight of probability (he maintained) inclined to the side of this singular apparition being the spirit of one so deceased—perhaps a remote ancestor of Mirabel—or one who, in this life, sympathised with honest endeavour, and wished to endow the struggling, toiling peasant with the means of rest and ease. The speaker here adduced a number of instances of these reappearances, and then addressed himself to the terrestrial facts. Madame Paret had proved that the treasure was found. Deleuil, that it had passed into the hands of Auguier. Other witnesses had proved that Auguier had used many artifices to obtain possession of the gold, cultivating a romantic attachment for this humble labourer, and seeking to inspire him with fears for his personal safety, so long as he retained so large a sum in his hands. Upon the whole, he urged—unless it had been possible to subpoena the very phantom itself—the claim of Mirabel could hardly address itself more strongly to the favourable judgment of the court.

The court, however, felt some hesitation, and at length required that the peasant Bernard should be produced, and undergo a very rigid examination. He stated that, on a certain day, Mirabel told him that a ghost had revealed to him the hidden treasure. That, on the following morning, they searched the spot, but found no money. That, on this, he laughed at Mirabel, snapped his fingers, and went away. That subsequently Mirabel declared he had discovered eighteen pieces of gold—then twelve—then thirty-five—but exhibited none of them. That Mirabel had, however, sent him twenty sols, to give to a priest, to say masses for the soul of the departed, to whom he owed so much, and that he had certainly spoken of handing the treasure to Auguier, and taking the receipt.

The matter was singularly obscure. There was no question that a large sum had, *somehow*, come into the possession of Mirabel. If he had really found it (and witnesses had proved the apparent discovery), who had revealed the precious deposit to this poor clown? The scale was inclining steadily towards the spectral side, when new and startling testimony appeared. To consider this, a new process was decreed—the main object of which was to discover, first of all, how and whence the money came into Mirabel's possession. Under the pressure of this inquiry, the witness Paret at length confessed—first, that she had never actually seen one coin of the supposed treasure; secondly, that she did not credit one word of Mirabel's story; thirdly, that, if she had deposed otherwise, it was at the earnest entreaty of Mirabel himself. Three new experts unanimously agreed that the document supposed to be written by Auguier, was a well executed forgery.

This, after twenty months, three processes, and the examination of fifty-two witnesses, was fatal to the ghost. He

was put out of court. The final decree acquitted Auguier, and condemned Mirabel to the galleys for life.

Why had he done all this?—At an after period, he confessed that an enemy of Auguier's had devised the spectral fable, as a ground for an intended accusation, and to substantiate the latter had lent him (for exhibition) the sum of 20,000 livres. By an after process, the man alluded to, one Barthélemy, was sentenced to the galleys for life.

So far as records go, this singular case was the last in which, in French law-courts, the question of ghost or no ghost has been made the subject of sworn testimony and legal argument.

HENRY SPICER.

### THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—With reference to Mr. Spicer's observations in "LIGHT" on the Magnetoscope I may, perhaps, save experimenters some trouble if I narrate the result of my experience with the instrument some thirty years ago.

At that time the instrument in Mr. Rutter's hands created a considerable amount of excitement in Brighton and London society.

On one occasion I was invited to attend a meeting of medical men to witness the experiments with the instrument as performed by a physician of eminence who was enthusiastic in its praise. He undertook to prove that various metals on being taken into one hand, while with a finger of the other hand he touched the button attached to the pendulum, caused oscillations invariably of a definite kind—for instance, gold caused the pendulum to oscillate in one direction, iron caused oscillations in another direction, and arsenic in a third direction.

On witnessing those operations it occurred to me to ask the operator if the oscillations would be the same if he were ignorant of the nature of the metal placed in his hand; and he replied it made no difference. Whereupon the experiment was tried and immediate failure was the result. Then it became evident that the oscillations depended on the operator's unconscious muscular movements in obedience to his expectations.

It was afterwards shewn that if the instrument were placed at the end of a stiff table ten feet long, and the operator manipulated with his fingers at the other end of the table, the pendulum could be made to oscillate in any direction desired.

These experiments resulted in the rapid decline, death and burial of the Magnetoscope.

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—Mr. Spicer's interesting description of the Magnetoscope is not exactly clear to me; perhaps he will kindly explain the following points:—1. Why is silk used to suspend the pendulum from the conducting arm, since silk is a non-conductor? 2. What purpose does the non-conducting arm serve, as the use of silk to both brings them on a par? 3. Since brass is a conductor, what prevents the fluid running to earth through the supporting pillar? or is it insulated?

If it is magnetism, I do not know of any substance which the magnetic fluid will not penetrate; then, of what use are non-conductors?

If it is "odylic" force, or so-called animal magnetism, I have never found any substance, from a silk handkerchief to a stone wall, prevent its action, and there is plenty of proof that its power can be exercised through a distance of many miles. I shall be glad if someone who has tried this instrument will give the readers of "LIGHT" their experience, in the interest of truth.—I am, yours truly,

J. F. YOUNG.

To the Editor of "LIGHT."

SIR,—May I ask Mr. Spicer, through the medium of your columns, if the Magnetoscope is to be purchased ready made, and if so where?—Yours truly,

W. W. C.

Dorking, February 13th, 1883.

"GHOSTS."—At the Fortnightly Discussion Meeting of the C.A.S., to be held at 7.30 on Monday week, 26th instant, at 38, Great Russell-street, Mr. F. Podmore will read a paper on "Ghosts." We trust that there will be a large gathering of members, and that the members will also endeavour to induce their friends to accompany them. These meetings are free to all who desire to attend.

### SPIRITUALISM UNMASKED.

Challenge to Mr. Bishop.

To the Editor of "LIGHT."

SIR,—From an article in the *Liverpool Mercury* I extract the following:—

"One of the most extraordinary demonstrations of thought-reading perhaps ever witnessed was given under very wonderful conditions, and in the presence of thousands of people, in the open air on Saturday afternoon, by Mr. W. Irving Bishop. Some days ago Mr. William Ladyman, dentist, Daulby-street, wrote to Mr. Bishop, making the following proposition:—'As one of your committee on the occasion of your last visit here, I have had frequent inquiries as to the scope of your power of "thought-reading," and it has been doubted whether you could as successfully experiment in the open air. One of the questioners has gone so far as to place in my hands the sum of £10, asking me to communicate to you the following offer:—He declares himself willing to forfeit that sum if you will find a pin which shall be concealed in the street within a radius of 500 yards of your present residence. The experiment, he wishes, should take place twelve hours after the pin has been hidden. He will allow half an hour for the experiment, and has asked me to become the medium of the experiment. If you deposit a similar sum, he is willing that whichever party wins should give the money to a local charity.' Mr. Bishop replied, accepting the challenge, making the following conditions for the test:—'I shall be securely blindfolded, and a committee of well-known gentlemen will superintend the proceedings. The only connection I ask between the concealer of the pin and myself will be a slender copper wire, but he must form in his mind an accurate image of the pin and its hiding-place. An empty pincushion will be placed in the balcony of the hotel, and the task imposed upon me is to find the pin and return it to the cushion before half-past one.'"

After these conditions had been agreed to, the pin to be sought for was marked by the Rev. J. H. Skeeves (who seems to have taken great interest in the "unmasking" process), and Mr. Ladyman proceeded to hide it. At the appointed time Mr. Bishop started from his hotel in the presence of six or seven thousand spectators, and probably accompanied by his committee of "well-known gentlemen." After a headlong rush for a period of six minutes, Bishop found the pin in the balcony of the Neptune Hotel, the discovery being greeted with loud cheers by the crowd which had followed. In the evening, so I learn from the paper quoted, Bishop's performance was witnessed by an immense audience, and "many well-known savants were present." I have quoted at this length that your readers may understand the whole transaction by which Spiritualism was "unmasked," and I will now proceed to explain why I venture to trouble you with this narrative of Mr. Bishop's skill in thought-reading. It will at once strike your readers that the evidence presented is of the very weakest kind, and is such as no Spiritualist would accept in his investigation with a reputed medium. The great flaw that presents itself is—who is the gentleman who was so willing to trust his friend Mr. Ladyman with the hiding of the pin, and by which he advertised Bishop more than anything else could have done? Supposing we were to declare anonymously that we had seen an astounding phenomenon occur in the presence of a medium, would not Mr. Bishop be the first to challenge the evidence on the ground of the writers being unknown to him? Without at all imputing to the gentlemen connected with this experiment any conscious deception, it will strike one as being most extraordinary that a committee of well-known gentlemen, but unknown to Bishop, was not chosen to hide the pin, when the success of the phenomenon under such conditions would have conclusively proved to the thinking portion of the public that thought-reading was an actual fact. And as I read the article in question, I could not help feeling that, considering the advantages Bishop was to derive from the experiment, there is another and very simple explanation than that of the pin having been found by "thought-reading." Indeed, the explanation is so obvious that no one will be mystified as to what it is. But assuming it to have been a genuine exhibition of Bishop's mental power, I shall be pleased to make the following offer:—I will place in the hands of the Psychical Society the sum of £10, and that Society shall choose a committee of six of its members, to mark and hide a pin in a similar manner to that adopted by Mr. Ladyman. Bishop shall allow himself the like conditions of being blindfolded and a copper wire; and if he, under these circumstances, will guide any one of the six gentlemen to the spot where the pin is hidden, I will forfeit the sum above-named, and will publish the result in the newspapers. Should the Psychical Society and Mr. Bishop consent to this, and the latter succeed, he will at once see the importance it will give him in having been

successful with a committee of scientific gentlemen, whose testimony no one will doubt, besides having clearly demonstrated that *his* power of thought-reading has stood the calm and deliberate test of a body of men who have already satisfied themselves of the existence of such a power.

The allusion in the *Liverpool Mercury* to Spiritualism being "unmasked" is unworthy further notice.—Yours faithfully,  
Onslow-gardens, S.W. W. E.

#### BISHOP WILBERFORCE SEES A GHOST.

*Vanity Fair* gives the following story as having been told by the late Bishop Wilberforce:—

"It happened that once I was staying in one of the old country houses, which had remained in the possession of an old Roman Catholic family. Wanting a book, I went down late one night into the library. I saw there an old gentleman sitting in a chair, who, on my taking a book, got up and passed to a door behind him. I begged him not to disturb himself, and went again upstairs. The next night I wanted the second volume, and again saw the old man. The next day I said to Lord—, 'I fear I have disturbed your chaplain or librarian,' and told him whom I had seen. Lord— replied, 'Oh, that room is haunted by an old priest.' I then determined to speak to him, and accordingly the same night I went down again, and when the figure rose I observed that it had on a clerical dress. I then said, 'Who are you? I am a Bishop of the Church of England; why are you here, and what want you?' The figure replied, 'I was a priest in this house and having heard the last confession of one of the lords, I put it down on paper and hid it here. Death prevented my destroying it, and I have waited here watching lest it should be found. Swear that you will destroy it unread, and I will leave for ever this place.' I swore that I would do as he wished, and he pointed to some old books. I took one down, and the figure shook his head. I took down another and found a paper in it. I at once took it to the fireplace, lighted it with my candle, and burned it. The figure then turned upon me a grateful face, and disappeared, and, I believe, has never been seen again."

#### MISS WOOD'S MEDIUMSHIP.

We find the following paragraph in the *Harbinger of Light* (Melbourne):—

"We learn from "LIGHT" that Miss Wood, the medium for spirit materialization, who was said to have been 'exposed' a few years ago, is now giving sances to members of the Central Association of Spiritualists, London, of an eminently satisfactory character."

This paragraph will be misleading if it is taken to have reference to recent sances. We have no desire to say a word to the injury of Miss Wood; and if her late sances at the rooms of the C.A.S. had really been "eminently satisfactory," it would have given us great pleasure to announce the fact. But her recent course of "test" sances—Miss Wood sitting near the curtains of the cabinet, but outside of it, and in view of the committee, the light never being sufficiently subdued to prevent her being seen—were absolutely without results. It is, however, due to Miss Wood that we should say that she has herself proposed another course of sittings, expressing confidence that they will be attended with success. For further information we refer our readers to a report of the last Council meeting of the C.A.S., given in the present number of "LIGHT."

AT THE POINT OF DEATH.—M. Constant Savy, who wrote on Spiritualism, thus relates in his "Pensées et Méditations" an extraordinary experience when he was apparently at the point of death:—"I felt very ill. I had no strength. It seemed to me that my life was making efforts to resist death, but in vain, and that life was about to escape. My soul detached itself little by little from the matter spread all over my frame. I felt it retiring from all those parts with which it is so intimately united, and as if I were concentrating myself upon one single point—the heart, and a thousand obscure cloudy thoughts about my future spirit-life occupied me. Little by little nature faded from before me, taking irregular and strange forms. I all but lost thought, and only retained my feeling, and this was love. But I could not manifest my love. My soul was centred in one single spot in my body yet I could not command it. It felt some distractions still, caused by bodily pains and the grief of those round me. My life was now only attached to matter by one of the many thousand links that had formerly bound it. Suddenly marking the passage from this world to the next there came thick darkness, then brilliant light; then I saw what spiritual light was and, in it, all I had loved, who had inspired my life, who seemed to dwell in me and float about me. They waited for me, and we completed each others' lives. The happiness penetrated me. Then I saw into the centre and secrets of earth—the mines, the floods, insects, and depths of volcanoes—nothing all over the earth seemed hidden from sight."

## SPIRITUALISM IN LONDON & THE PROVINCES.

### CENTRAL ASSOCIATION OF SPIRITUALISTS.

The first meeting of the newly elected Council of the C.A.S. was held at 38, Great Russell-street, on Tuesday evening last. There was a very full attendance. Mr. E. Dawson Rogers took the chair as a Vice-President of the Association, but retired from the room on an intimation from Mr. Morse that he was about to propose a resolution in the course of which his (Mr. E. Dawson Rogers') name would be mentioned.

Mr. Morell Theobald was then called to the chair, and proposed that Mr. E. Dawson Rogers should be elected President of the Association for the ensuing year. This was seconded by Mr. Morse, and carried unanimously.

Mr. E. Dawson Rogers having been recalled and informed of what had been done, thanked the Council for this expression of their kindly feeling, but said that as the position was one of no little responsibility he should like to take time before he decided whether he should accept it or not.

The Vice-Presidents were then re-elected, with the addition of the name of Mr. Morell Theobald.

The usual committees were appointed, and on the motion of Mr. Morell Theobald several members were chosen to constitute a special committee to consider and report on the financial position of the Association, and the best means of either increasing its funds or decreasing its expenditure.

A report was brought up from the committee constituting the circle for the recent sances with Miss Wood, but as it appeared that the report had not been seen and approved by all the members, it was referred back to the committee. The purport of the report was that the sances had been without results. In answer to inquiries it was stated that Miss Wood had proposed another series of sittings, and that the committee had assented; but that the date for their commencement had been deferred from time to time at Miss Wood's request, and the committee were still without information as to the period which would suit her.

Mr. Farmer brought up a number of valuable suggestions for active work by the Association, and moved the appointment of a committee to consider them, and, as far as possible, to take steps for giving them effect. This was seconded by Mr. Morell Theobald, and cordially adopted.

### ST. ANDREWS HALL.

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The audience at this hall on Sunday last, when the subject of the lecture was "Humanity: Its Life," must have been profoundly interested alike by the form and the substance of the discourse, and it probably occurred to many of the regular visitors that the growing power of the manipulation of the medium by the unquestionably competent control is a tolerably effective demonstration of their own theory of evolution; for the clear and incisive style, the rich variety of illustration and argument, sustaining and adorning, but never confusing the dominant ideas, characteristic of every delivery, are increasingly evident as the series progresses. The Council of the Metropolitan Spiritual Lyceum are rightly a little restive; they do not approve limiting the benefits of such exhaustive teaching to the area represented by the influence of the fluctuating personal attendance, and will never be satisfied until their resources enable them to issue *verbatim* reports of each lecture for broadcast distribution. To every individual who was present on Sunday last a bare selection of some of the points then raised must be in the nature of a personal aggravation, and cannot fail to provoke a sentiment of hostility towards the reporter who says so little and omits so much. Well, the subject on this occasion was introduced by a reproduction of the leading thought of the preceding lecture—that humanity is to be regarded as an expression of the will and purpose of the Divinity, and that any indicated condition of human progress represents simply the sum, at that stage, of the Divine revelation to the human consciousness. The life of this humanity, always throbbing and eager, and depending for its vigour and completeness upon the combined intellectual, moral, and physical development of the race, was then reviewed under the various and struggling aspects of its barbaric past, and traced to the glowing promise of its encouraging present. From the misery and strife of that more or less unhappy past were evolved in man those higher qualities which, while securing his release from oppression and wrong, and supplying a guarantee that further progress would be expedited precisely because it would start from the advanced position thus reached, permitted his appropriation of the wreck of those precedent conditions as the materials for his development. Progress worked for, fought for, is firmly grasped, and a relapse becomes impossible in the presence of the capacity for a better and nobler life, resulting from the conflict itself, with its associated assurance that as the road from the brutal animal past had been so successfully traversed, so should humanity continue the journey to its glorious angelic future—to its God. Anticipating, perhaps, the surprise of his hearers, accustomed to his invective against every form of war and its adjuncts, the lecturer explained why he put the representative of conflict, the warrior, in the front of the elementary conditions of the progress of the race. First, as a matter of fact, he *was*

there, and that in itself would be a sufficient reason; but next and indisputably, there did emerge from the relentlessly fierce and cruel and bloodthirsty strife, everywhere prevalent in the past, a range of powers and a robustness of character which enabled man to vindicate his common right "To be, and to be happy in that being." Resulting from the establishment of social order by this agency of Force, the politician appeared, to secure, if possible, to every section of the community its fair share,—or, perhaps, to special classes, an unfair share,—of the blessings and advantages of public government. And between these two—between the warrior and the politician—there arose another order, exercising at first wisely, and then with cunning, a preponderating influence—retained in large measure to this day—the order of the priest, sanctifying the deeds of the warrior, standing, in all things, between this world and the next, claiming to be the interpreter of the Divine will, and giving thus a specific and ostensibly wholesome direction to the life of humanity. But do these representatives of ruling powers, in their earlier characteristics, express by their external relations the internal principles of this life? Clearly not. Still, the function of the priest is not a failure, although the character of the priesthood will change; nor is the politician or the warrior of the past a failure, for each and all, upon the lower plane of being, in relation to which we have so far regarded them, were certainly the exterior expression of interior qualities, and of powerful facts in life. But the genesis and exodus of man are not summed up in threescore years and ten. All external facts respond to interior spiritual necessities, and as these are fully realised in their truer nature, we come to rely more upon the intuitional tendencies of man, and perceive that the race is indeed the manifestation of the Divinity. From these three ruling factors are evolved other three. The sanguinary horrors of the trade of the warrior provoke rebellion. From rebellion is presently introduced the reformer, encouraging a love of freedom and a hatred of war as needful preliminary conditions for a true and fruitful life of humanity. The politician, already a patriot, then takes to larger views, and finds his country and kindred everywhere, when philosophy comes forward and teaches, that however full of blunders and miseries and apparent failures the life of humanity may have seemed to be when viewed from one pedestal (a process which was deprecated), there has not been, and cannot be, stagnation. Agitation of thought, said the lecturer—taking liberties with a phrase commonly introduced otherwise—is the beginning of wisdom, and the conflicts of philosophy constrain intellectual progress, assist the politician, and presently further the evolution of the Divine principle. Following the philosopher, we must note the seer, but not necessarily in the spiritual sense, which would limit his perception to celestial things perhaps. There are born into this world, from time to time, men capable of detecting, analysing, guiding, the dominant features of an age in every department; men who recognise some principle of being which the race does not or did not see; but of which they affirm the inherent Divinity, and its quality to minister to the progress and happiness of the world. With such capacity of insight it is only another step to perceive that the ultimate triumph of the truly spiritual shall be final and complete, when truth, honesty, purity, wisdom, and nobility of character generally will prove to be the endearing elements of human existence, until life shall compass a perfection of universal love, and in the brotherhood of man the world shall recognise the Fatherhood of God. This spiritual force, then, is the one essential element needful to perfect the life of humanity, and its prevalence is ultimately certain; for, although this is not quite so near as we should like it to be, it must be remembered that the actual qualities of the life of one generation are prolific of good to the next; and the seer perceives the reality of this, beneath the outward and apparently adverse surroundings which temporarily repress the expression of the Divine principle in man. As the advance is, in a measure, achieved, philosophy will apply her truths to all the affairs of life, will fight and struggle with intense earnestness, and then—may God protect and sustain the right! for the day of humanity and peace is at hand, when the truer religion shall disestablish every wrong, and bring its consolations to every striving soul; when liturgies and rituals shall disappear, and ambassadors between God and humanity receive their discharge. What a liberation for the conscience of humanity! what a larger life, combining all the higher qualities of the politician, the philosopher, and priest! Let us salute this advancing perfection of the life of humanity, this erect presentment of the Divine, proudly conscious that all its deeds are of love, that it is incapable of a lie or a fraudulent pretence in thought or act, and that its one absorbing purpose is the greatest good of the greatest number.—S. B.

The next address of the series, for Sunday, the 18th, is entitled "Humanity: its Death."

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—The hall at Weirs Court, on Sunday evening last, was well attended, a goodly audience having assembled to hear an address from Mr. W. H. Robinson on "Some Proofs of a Future Life after Physical Death." The speaker, who read his discourse, handled the subject in a thoroughly able manner, clinching his arguments with most conclusive deductions. The address was highly appreciated by the company present, and was

deservedly applauded. Mr. Kersey occupied the chair, and in the name of the members expressed a desire that Mr. Robinson should visit them again at an early date.

GATESHEAD.—Mr. S. Compton, an old spiritualistic worker in the North of England, addressed the friends at Gateshead, on Sunday evening last, upon his "Experiences in Spiritualism." Illustrating his doubts and fears as a Methodist in regard to some austerities of his former creeds, he proceeded to show how he was led by contact with Spiritualism to eschew the old landmarks and take a bold stand for the facts and philosophy of our movement, which he characterised in an interesting discourse as the most beautiful, and of all forms of truth the most appreciable, that had been given to the world. Mr. Burton occupied the chair, and announced that on Sunday next, February 18th, Mr. T. P. Barkas would lecture on "God in Nature."—NORTHUMBRIA.

#### SPIRITUALISM AND THOUGHT-READING IN LANCASHIRE.

The Rev. E. Heath, B.A., one of the curates of the parish church at Ulverston, has become a convert to Spiritualism, though he was formerly particularly incredulous on the subject. At a recent church entertainment at Ulverston, his co-curate, the Rev. V. G. McNally, gave some examples of thought-reading which were quite as successful as the performances of the same kind by Stuart Cumberland and Irving Bishop. Mr. McNally twice found, while blind-folded, an image and also a pin, which had been hidden during his absence in an ante-room, by members of a committee appointed by the audience. On Friday evening, the Rev. E. H. Sugden, B.A., a Wesleyan minister, gave a series of thought-reading experiments in the Wesleyan school at Cloughton, in a manner which proved him to be even more expert than Mr. Bishop. Both Mr. McNally and Mr. Sugden assert that the power of thought-reading is practically a universal gift; indeed, Mr. Bishop recently asserted in Liverpool that there was hardly a family in that city in which there was not some one endued with the capacity. It seems a strange irony of circumstances that the clergy, who have been such bitter antagonists of Spiritualism, should be the pioneers in the demonstration as a fact of that which has been equally as incredible to the majority of mankind, and which indeed is closely allied to Spiritualism, and must lead to that all-important and highly-favourable result, for Spiritualists—the recognition by scientists, of the psychological element as a reality. The Liverpool newspapers lately have been teeming with correspondence on the subjects of Thought-reading and Spiritualism, and Mr. Bishop's exploits there have caused an immense sensation, and are leading people to ask themselves whether, if mankind at large, and scientific men in particular, have been so wrong as to the possibility of the power which Mr. Bishop exercises, they may not be equally wrong as to the possibility of spirit communion. On the whole, therefore, the expositions of such men as Bishop and Cumberland, accompanied though they are with attacks on Spiritualism, may prove to be a distinct gain to it. The *Liverpool Post* maintains that thought-reading is no more to be credited than Spiritualism, and asserts that no sane man can possibly believe that Bishop's recent extraordinary pin-finding manifestation in the streets of Liverpool was produced without collusion. There must then be a considerable number of insane people in Liverpool, considering how the public shewed their acceptance of Bishop's assurances that the exploit was genuine, by cheering him enthusiastically. The *Liverpool Post* does not see that by its remark it is furnishing an argument in favour of Spiritualism, since it plainly tells all who have had proof of thought-reading that as they have accepted the one they are logically bound to accept the other; and no doubt many of its readers will duly appreciate the hint.—(Communicated.)

#### TO CORRESPONDENTS.

S. N.—Your kind suggestion shall have consideration.

W. E.—Apply to the secretary of the Central Association of Spiritualists, 38, Great Russell-street, W.C.

J. E. P.—Received just as we are going to press. Shall be able to publish your communication next week, we hope.

"SHELLS."—We have several letters on "Shells" in reply to the "Writers of 'The Perfect Way';" but their publication would simply lead to further controversy on a subject of which we feel that very many of our readers are already becoming somewhat weary.

MR. WASHINGTON IRVING BISHOP has recently been astonishing the people of Liverpool by his remarkable experiments in thought-reading, and, in addition, "exposing" Spiritualism. During his visit to that city a hot controversy took place in the newspapers, it having been alleged that Mr. Bishop had started his public career as a professional medium, a statement which he promptly and emphatically denied. Having had some intimation that he at one period professed to have the gift of mediumship, we shall be glad if our readers in the United States will kindly send us proof that such was the case, if it really was so.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38 GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Sciences are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

Per annum. £ s d

### TERMS OF MEMBERSHIP.

Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London	0 10 6
Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library	1 1 0
Town members to be understood as those residing within the Metropolitan postal district.	

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

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